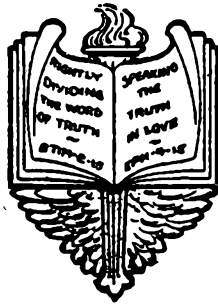


# Words in Season

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



January, 1921

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## WORDS IN SEASON.

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### Publication Office

15 N. Main St., Lewistown, Pa.

### Editorial Office

31 Tenth St., Providence, R. I.

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Subscription price, 75 cents per year in advance. Five or more copies to one address 65 cents per copy. For countries using British currency, single copies three shillings and six pence; five or more copies to one address, three shillings per copy.

Notify us promptly of any change of address, giving both old and new addresses. Kindly send a post card if not renewing subscription.

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

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

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### WORK AND WORKERS

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**GROTON, CONN.**—H. G. McEwen has had meetings here. Several professed faith in Christ Jesus, and five were baptised. An Assembly has been formed, composed of some who formerly went to Westerly, R. I., together with those recently saved. Bren. McEwen and Martin were present at its commencement, when 21 sat down to remember the Lord. The correspondent is Mr. H. Mackenzie, 6 Deane St., Groton, Conn.

**WESTERLY, R. I.**—The Thanksgiving Conference was a season of refreshing. The Hall was well filled, and the word was ministered by Bren. Matthews, Dickson, S. and H. G. McEwen, and Martin.

**METHUEN, MASS.**—The Thanksgiving Conference was well attended and good. Messrs. Hunter, Marshall, S. McEwen, Matthews and Farquhar ministered the word.

• **PAWTUCKET, R. I.**—S. McEwen was with us for a night.

**BARRINGTON, R. I.**—Bren. Marshall and Dickson had several weeks' meetings with fair attendance. Dr. E. A. Martin was with us for a Lord's day.

**BRANDON, MAN.**—R. Gratias had meetings in Bjorkdale, Melfort, Saltcoats, and other places North.

**EDMONTON, ALTA.**—C. H. Willoughby spent the Fall distributing Gospel papers, having Cottage meetings, and visiting isolated saints along the C. N. R. main line. He sees much need of Gospel carriages for work on the Prairies.

**ASHEVILLE, N. C.**—Mr. Smith has a canvas top made for a wooden Tent and purposes pitching it here this winter. The canvas Tent that was stolen from here during the Tent season has been recovered. It was taken by a gang of auto thieves and outlaws.

**IRVINGTON, N. J.**—The Assembly goes on quietly. Prayer meeting on Wednesdays, Children's meetings on Fridays, 7:30-8:30. Forty-eight in all were present last Friday.

**LEROY, N. Y.**—Mr. S. C. Keller paid us a short visit after the Hamilton Conference.

**SAGINAW, MICH.**—We had a visit from Mr. Thos. Dobbin. He went on to Jackson for meetings.

**MEDICINE HAT, ALTA.**—Mr. H. Clifton spent another three weeks at **EYEBROW**, with good interest, some driving as far as 20 miles. God saved one woman 75 years old. He then had meetings in **CHAPIN** with a crowded school, and some professing. He then went to **SWIFT CURREN**, but did not see much to encourage there.

**DONORA, PA.**—Bren. Armstrong and Winemiller are having meetings here, but the attendance is small as yet. Many promise to attend when given tracts at the door, but fail to put in an appearance.

**CLEVELAND, O.**—C. R. Keller and C. Patrizio are having meetings in West Side Hall with good attendance. Mr. Patrizio visits the Italians in their homes, but finds them very hard.

# Words in Season

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

Vol 13

JANUARY, 1921

No. 1

1921

## CLOSE TO THEE

Thou, my everlasting portion,  
More than friend or life to me,  
All along my pilgrim journey,  
Saviour, let me walk with Thee.

Oh to be able to sing this from the heart, with the spirit and with the understanding, as we enter the year 1921.

\* \* \* \*

A young lady stands before a rich and fashionable congregation in a magnificent religious edifice, and as the place reverberates with music from a \$500,000 organ, she sings with pathos and feeling, "Close to Thee, close to Thee, all along my pilgrim journey, Saviour let me walk with Thee." Her fingers are bedecked with precious jewels, on her wrists are costly bracelets, her neck has gold and pearls; her garments are fashionable, and costly; her face is beautiful and beautified by the most delicate cosmetics; her voice is well trained, and full of sweetness, pathos, and feeling: and as she sings "Close to Thee," an emotional tear steals down her beautiful cheek; and, as her voice thrills with emotion, the vast audience is melted to tears, and every heart is filled with admiration, and her praise is on every tongue.

\* \* \* \*

The scene has changed. The fair young lady has retired to her secret chamber. The mental strain and nerve tension has reacted in broken slumber and fitful dreams. A shining messenger from the glory seemed to stand before her. In sweetest tones He said, "I am come to point out the way to a close walk with the Saviour of sinners. Humble your pride; clothe yourself in the sackcloth of repentance, and go down to that little Hall in the alley, and they shall tell thee words whereby thou shalt be saved." "Go down to that despised place, where there are neither rich, nor cultured, nor great!" "Never," she said. "Then thou canst not walk with the Saviour of sinners. Not many wise after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world, to confound the wise. The Saviour was meek and lowly; He came to bind up the broken-hearted; and to walk

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with the lowly. You are vain, proud, haughty; you love the world's dress and finery; you love the world's mirth and folly; its hollow religious sham; you love your sins; and yet you sang:

"Not for ease or worldly pleasure,  
Nor for fame my prayer shall be;  
Gladly will I toil and suffer,  
Only let me walk with Thee.  
Close to Thee, close to Thee"

\* \* \* \*

She awakes with a sudden start. She was horrified by this sudden exposure of the sham and hypocrisy of her religious performance. Sleep had fled. She arose and turned on the light. She opens her Bible at random, and reads, "If any man will come after Me, let him deny himself and take up his cross and follow Me. For whosoever will save his life shall lose it, and whosoever will lose His life for My sake shall find it. For what is a man profited if he gain the whole world, and lose his own soul?" Matt. xvi, 24-26. She closed her Bible and said to herself: "To walk with Him, must I be converted? Must my costly adornment be put to one side? Must my worldly friends go? and my worldly religion? and my reputation? Must I deny self everything? O, said she, that is not what I meant when I sang, 'Close to Thee.' I was only singing for effect. I do not want this path now: some day it may be, some day, not now, not now."

\* \* \* \*

Reader, you may not be in a fashionable sect: may not be able to move a vast audience by the charm of song; you may be found in a Gospel Hall as one gathered unto the name of the Lord Jesus Christ: you may join in singing "Close to Thee, close to Thee," but do you mean it, or is it merely religious sentiment? He was poor in spirit and are we proud and haughty? He was the Man of sorrows in this sin-blighted world; and are we revelling in its pleasures? He was meek; and are we haughty? He was righteous; and are we unrighteous in our dealings? He was merciful; and are we hard and exacting? He was pure in heart; and do we harbor uncleanness in our hearts? He was a peace-maker; and are we troublers? He was despised and persecuted; and are we seeking the world's honors? Then let us not sing "Close to Thee, close to Thee," lest our song bear witness against us, and put us to shame for our hypocrisy.

The closing year has been one of unprecedented temporal prosperity, than which nothing is more conducive to worldliness, and soul poverty. More dollars to lavish on self; for jewelry, for feathers, for finery, for costly raiment: more opportunities to indulge in worldly pleasures: more money to push the children up in the world by a higher education, or a more lucrative, or honorable profession. Less and less desire to maintain a pilgrim character; to be nothing and nobody, for Christ's sake. "If any man will



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come after Me, let him deny himself, and take up his cross and follow Me." Only the grace of God can enable us to say truthfully "Close to Thee, close to Thee." The Lord enable us to count the cost: and withal to say, Yes, Lord, reproduce Thy life in me the little while that remains, until He come. Let me walk with Thee, close to Thee, close to Thee, not in word only, but in deed and in truth.

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### "AGAINST ME"

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Hos. vii. 13-15.



HE sins of God's people are to be measured, not so much by what they are in themselves, as by the One against whom they are committed. Is there not something touching in the extreme, something that must surely speak to any heart not utterly dead, in those two little words, "Against ME." Against the One who has loved us, redeemed us, saved us; the One who spared not His own Son for our sakes; the One who followed us in our wanderings, and sought us till He found us; the One who has been unchanged in His love and tender pity amidst all our changes; against such an One as this we have sinned. The One who could say to these same rebellious children how He had "loved" them, "called" them, "taught" them, "healed" them, "drawn them with cords of a man, with bands of love," chap. xi. 1-4. "Against Me," He says, ye have sinned.

Oh, that we remembered this when we walk according to the sight of our eyes—when we choose our own way, and seek our own pleasure—when we are tempted to say of this or that, "There is no harm in it." May these two words, "Against Me," sound in our ears and ring in our hearts—may we remember that we are "not our own, but bought with a price;" and may thoughts of the eye that watches us, and the heart that yearns over us, and the love that longs for a fuller response from us, and the touching complaint that it is against Him that we transgress, lead us to humble ourselves before Him; and to seek a fuller consecration of spirit, soul, and body, to His service and glory.

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Slowly, very slowly, does this mighty truth lay hold of us. "*Redeemed*," "*Bought*," "*Ransomed*," are words familiar to us all, but how little are we conscious of what flows out of them! In eternity we shall fully know and rejoicingly own what *redemption* means, and what it is to be "bought with a price"; meantime it becomes us to lay the matter deeply to heart, and to seek special help from God, that with spirit, soul, and body redeemed, we may love and serve Him who loved us and gave Himself for us.

### RECEIVING INTO AN ASSEMBLY

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**T**HE care of local Assemblies of saints, which is at all times a matter of the utmost importance, is attended with unusual difficulties in these days, owing to increasing dangers, and confusion without; and to an increasing tendency within to laxity, in some quarters at least, regarding the line of separation between the Assemblies of God and the sects and other organizations of Christendom.

Very much indeed is involved in the strict maintenance of that line of separation. First of all, there is what is due to the Lord in respect to the holiness of the place which He has chosen to put His Name there. Secondly, the welfare of His people is to be considered, care being demanded to guard them, so far as possible, and particularly those young in the faith, from the corruptions of doctrine and cleverly disguised spiritual dangers that now abound in apostate Protestantism. And thirdly, regard should be had to the testimony of the Lord, the Gospel of His grace to a perishing world, now hastening to its doom. For God's Assemblies are the "pillar and ground of the truth," and hence are the custodians of the pure Gospel. For such reasons every matter that affects the life, and the *distinctive character* of the Assembly demands the diligent attention of those who take the oversight.

Among the many dangers which now threaten the local Assemblies is one which owes its existence to the fact that there are saints of God who, by their own choice, are members of one or another of the sects; or while disjoined from the sects have not taken their place in an Assembly gathered to the Name of the Lord. Occasionally one of these misplaced, or unplaced, believers happens to be present when an Assembly has convened for the remembering of the Lord in the breaking of the bread. These generally expect an invitation to take part in that observance.

#### *What Should Be Done in Such a Case?*

Certainly the visitor, if truly a child of God, should receive every kindness, and token of love in Christ Jesus, to which his relationship to the Lord entitles him. For that reason, and for the further reason, that possibly it might help the visitor to see his true place in the Assembly, some have put forth the view that such should be made welcome at the Lord's table. Indeed there are those who maintain that every believer has a "right" to a place at the Lord's table; and is free to claim that place whenever it pleases him, and that regardless of his self-chosen religious associations. But we find it impossible, in the light of scripture, to maintain that view, and deem it most improper, consideration being given to the conditions now existing in Christendom. It is commonly urged that since

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every saint has a "right" to a place at the Lord's table, those who are gathered in Assembly fellowship cannot properly deny to any fellow saint the privilege of taking part in remembering the Lord. It is sometimes said that we are not to receive a saint into fellowship, but are to receive every saint because he is already in fellowship. The Scripture cited in this connection is "Wherefore receive ye one another, as Christ also received us to the glory of God," Rom. xv, 7.

Now, the point which is completely overlooked by those who take the view just stated is that there is a vast difference between "receiving one another," as commanded in Rom. xv, 7, and making place at the Lord's table for the saint who comes as a casual visitor. That we should "receive one another as Christ also received us" is a positive command to be implicitly obeyed by His people. Whereas such a thing as making welcome at the Lord's table those saints who refuse Assembly relations and responsibilities, *is not contemplated by the Scriptures at all.*

Every saint of God has a claim, as a birthright to a place in the Assembly, which includes a place at the Lord's table. But we insist upon the further fact that the Assembly of God has a *corresponding claim upon the individual saint.* We insist further that the claim of God's Assembly on the individual saint is a stronger claim than that of the saint upon the Assembly. For our Lord's rights in the people which He has purchased with His own blood are *absolute.* They are not their own, but have been bought with a price. They are not to live any longer unto themselves, but unto Him who died for them and rose again. They have properly no choice as to their associations, and cannot, without disobedience (many do it in ignorance) either hold a membership in a denomination, or other human organization, or refuse to take their appropriate place in the local Assembly of saints. The Lord's claim upon the attendance and service of His saints in His Assemblies, to be gathered to His Name alone, to share the family life and its obligations and its reproach, to bear one another's burdens, and to strive together for the faith of the Gospel, is an *absolute claim*; whereas the claim of each individual believer to a place in the Assembly, and at the Lord's table, is a matter of *grace and privilege* bestowed upon him in the unmerited kindness of God. It is in the light of these basic facts that the question before us must be viewed, and in that light every difficulty and uncertainty regarding it disappears.

It is because of Christ's claim to the entire service and full submission of all His members that the command of Romans xv, 7 is given; and the object of that command is that His members should live and act in accordance with their relations to Himself as the Head, and to *one another* as fellow members of His body. For the command is: "Receive ye *one another.*" It is addressed to *both* parties, and its character is such that it can be carried out only *by*

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*the obedience of both parties.* It commands the Assembly to receive the individual saint, and it commands the latter to receive the Assembly. And if this Scripture is not observed, in a case where it applies, the responsibility rests with *the party who fails, or refuses to "receive" the other.*

Manifestly it is impossible for an Assembly to "receive" an individual saint unless, and until that one "receives" the Assembly: just as it is impossible for me to go into partnership with another until that other is ready to go into partnership with me.

The meaning of the Scripture is seen to be very emphatic when the significance of the original word, rendered "receive ye," is noted. For it is not the common form of the word, but an intensive form, signifying *to receive to oneself*, that is to say, into an intimate and permanent relationship. Certainly the local Assembly should receive to itself into a permanent relationship every saint (not Scripturally disqualified) who resides in that locality; but manifestly it is impossible for the Assembly to obey this Scripture in the case of a believer who refuses to "receive" the Assembly.

And the meaning of the Scripture is still further emphasized and intensified by the words "as Christ also received us." The same word is here used again, reminding us that Christ "received" us to Himself in an eternal relationship, binding us to Himself for good and all. The idea of a relation such that we are free to come to Him only when the notion seizes us, and to ignore Him except upon such casual occasions, is not in contemplation for a moment. Nor does the Scripture contemplate such a thing as a believer habitually ignoring the Assembly, repudiating his place therein, and refusing all its obligations, and yet claiming the "right" to sit at the Lord's table whenever it pleases him, so long as he does not recognize the Lord's "right" to his presence there at all times.

On what basis, we would ask, does a believer who (by his own will and choice, and contrary to the word of the Lord) is joined to a religious denomination, seek an occasional place at the Lord's table? Is it the *Lord's* table to him? Evidently not, else he would seek his permanent place there. Is the Assembly to him the Assembly of God? Evidently not, else he would "receive" it as such. It follows then, that *the only basis for such "occasional fellowship" would be the acceptance of the principle of interdenominationalism, with "open communion" as a corollary.*

We confidently maintain, therefore, that there is but one view of this question that is tenable in the light of Scripture. That view is that every believer has indeed a sacred right to a place in the local Assembly of saints gathered unto the Name of the Lord; but that the Assembly has a yet more sacred "right" to his fellowship in all the burdens, responsibilities, and reproaches of the house of God, as well as in the sharing of its privileges.

We further maintain that, since the Scripture does not contem-

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plate, but on the contrary strictly forbids, that saints of God should hold "membership" in a religious denomination, it is quite impossible that there should be any provision, according to Scripture, for receiving such as casual visitors, and making a place for them, when they are pleased to come, at the Lord's table. For it is quite impossible that the word of God should recognize and make provision for a condition of things which it strictly forbids. Therefore, until Scripture be found which sanctions membership by saints of God in religious sects, it would be vain to seek any Scripture defining the privileges of saints who hold such membership.

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### SEVEN RESTS

BY W. P. DOUGLAS

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Paper ii.



YOU will remember that we referred to four "rests" in the Old Testament—God's rest in creation; the Sabbath rest; Canaan rest; and a slight reference to the Millennial rest, when Israel shall rest from their bondage and hard labor wherewith they have been made to serve during the period of Gentile supremacy—"The times of the Gentiles."

Read Heb. iv, 9-11. There remaineth therefore a rest to the people of God. For He that is entered into His (God's) rest, he also hath ceased from his own works, as God did from His. Let us labor (be diligent) to enter into that rest, lest any man fall after the same example of unbelief." Here we have what we might speak of as *three New Testament rests*.

Look first of all at the rest mentioned in verse 10. This might be called "salvation rest." It seems to be a counterpart of the words uttered by our blessed Lord in Matt. xi, 28, "Come unto Me all ye that labor and are heavy laden, and I will give you rest." No sinner has ever come to Him until he has ceased from his own works.

Some of us can remember how we tried to enter into Salvation Rest. In my own case I tried to enter into it for six long weeks. I remember when a lad of 16 entering a large building in New York one evening and God spoke to my soul in the words of that question asked by God of Adam in Eden's garden, when sin had entered, and when Adam sought to hide himself from God who came down in the cool of the day and cried, "Adam, where art thou?" God carried that word like a barbed arrow to my soul in that meeting and for six long weeks I tried and sought to enter into rest, for I had no rest when I discovered that I was a sinner, lost, hell-deserving and hell-bound. How could I rest when I discovered that the wrath of God was abiding on me and that every step took me nearer to death, judgment and the lake of fire? I sought to enter into Salvation

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Rest—I wept, prayed and read my Bible and did many things, but it was like this: when I gave all trying over, simply trusting, I was blessed. When I entered into God's Rest, into God's Christ and rested my soul upon His finished work and atoning death, then I had rest, perfect rest, and not only rest, but I had *peace*, and not only Peace, but *Life*, for, let us remember that the very moment a sinner enters into God's Rest he simply rests where God has rested—in Redemption—and that very moment the sinner receives *Three Great Gifts*, and none of them could be purchased by all the wealth in this great city, or all the wealth of this great Northwest Country, and that is immense. The three things the sinner gets from God, having ceased from his own labor and working and toiling are *Life*, eternal life, and let me here say that angels are not said to have eternal life—the only individuals who have eternal life are those who have the Son of God, "He that hath the Son hath *Life*, and he that hath not the Son hath *Not*, hath *not* life." The moment the sinner receives Christ he receives *Peace*, *eternal peace*, as we sometimes sing:

That which can shake the Cross, May shake the peace it gave:  
Which tells me Christ has never died, or never left the grave:  
Till then my peace is sure, it shall not, cannot yield:  
Jesus, I know, has died and lives, on this firm rock I build.

"My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Not only that, but He gives *Rest*, eternal rest; "Come unto me all ye that labor and are heavy laden and I will give you rest."

This is a time of gift giving; God has given me three great gifts. He has given me *Life*, *Rest* and *Peace*. I remember many years ago a little later in the season than this, I went to see a dear young girl who was dying of tuberculosis. Her brother had been a companion of mine and he had died just a little previous to this. His sister had been saved shortly after his death and she was very happy. I went to see her just after Christmas and when I entered the room she was seated propped up in an armchair with a bandage tied round her head as she was suffering excruciating pain in the head. I spoke to her regarding the time that was so near—her dissolution and going to be with Christ "which is very far better." While thus talking her young sister came in carrying quite a number of gifts received on Christmas day, and being an old friend of the family she brought the gifts to me and informed me of the giver of each present. After seeing all her presents I turned to her sister who was dying and asked, "What did they bring you yesterday?" I shall never forget how the eyes began to sparkle and the tears began to course down her cheeks as she answered, "They did not bring me anything, but I have got all that God can bring me—I have CHRIST and He is enough to satisfy the heart." What a rest the heart receives when it receives Christ! Those of us saved by Grace know the rest of salvation which comes from receiving

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Him; we cease from our own works, we give up our toiling, weeping and praying; we simply trust Christ and enter into God's rest. Rest in creation was disturbed by reason of sin, and after that God entered into the rest of Redemption and that rest is eternal; God rests there, and every saved sinner rests there as well.

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

(Continued)

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### DIARY OF GOSPEL WORK IN ALBARICO, AUG. AND SEPT. 1920

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By W. WILLIAMS, Apartado 57, Puerto Cabello, Venezuela, S. A.

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Aug. 14.—We visited the General Secretary of State, and got his permission to put the Tent in Albarico. The Governor of the city gave us a letter of introduction to the civil chief of the village.

16th.—We made an early start for Albarico on the morning train and reached Marin at 7 a. m. Here Sr. Gonzalez met us with horses and men to take over our luggage. We started off quite a procession and with the big official letter to the head man of the village sticking out of our pocket we began to think that we were going in too easy and we looked back and noted the contrast when Paul and his companions entered into Filipos. However we soon got the wind taken out of our sails. We overtook the two carts just entering the village and we went right to the head man's house, and he had the high sounding title of Col. Rivero. We handed him the letter, and he asked us to wait a little. I knew before that he could not read a word and so he went away after his *secretary* and we followed. He could not find him as he was away hunting. He did not want to let us know that he could not read, and he called a carpenter and they went in behind a hut and the carpenter read the letter for him. He came out all smiles and said that he was completely at our orders. We asked, and got, the Plaza, the square in front of the R. C. Church, and we went back to the carter's to tell them to unload the tent. We were just beginning to unload when he came up and said that some of the families were objecting to us having the tent right beside their church. We knew that there were several very fanatical families around the square, but we firmly told him that we were not disposed to go to another place to oblige a few enemies of the gospel. He said that he was afraid of trouble and that we had better get the consent of the Governor of San Felipe. Sr. Gonzalez had a phone, the only one in the village connected with San Felipe, so we tried to get in touch with the Governor, but the apparatus would not work. Sr. Gonzalez tapped it, shook it and rung the bell, while we used the wireless phone to Heaven's open

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ear as we stood in the store and God heard and at last the phone began to work, and on explaining the situation to the Governor he kindly gave us permission. We felt that the Lord had caused us to triumph, so we went together to a store in front belonging to friends and amid hydes, bananas, and bales of tobacco we knelt down together and gave Him thanks and asked help for the future. Off came the fine clothes and on the overalls and in three hours we had the tent pitched.

19th.—Visited the homes and invited the folks to the meetings. A fine evening and the Lord gave us a splendid meeting. The tent crowded and as many outside and we had the unspeakable privilege of preaching to hundreds who had never heard the gospel before. There was perfect order and all went well.

22nd.—Lord's Day began Sunday School and quite a lot came in. Sr. Gonzalez helped to get the people in as it was very hot in the tent. He went out and gathered up his friends and came in with a dozen. We taught them something about the books, chapters, etc., of the Bible, as it is a book entirely unknown to them. In the evening we had a lot of people out and the Lord gave joy in preaching the gospel.

26th.—Up bright and early and caught the morning train at Marin and here we arranged to meet Br. Acosta, and we went on in the same train to a place called Las Rositas, and after working this village we walked over to another village called El Chino. Here we were right in heathendom, and the poverty, filth, leprosy, and ignorance beggars all description. We went from hut to hut and amid filth and stench we sounded out the gospel. In some cases we saw some interest, but generally the people looked at us with that languid air common to malarial districts. We ate a little maize bread and cheese with insects and ants for condiment, and after saluting the head man and giving him some books we walked back to Las Rositas. Here we could find nothing to eat, but we got some water and squeezed plenty sour lemon in it. There is one man here who heard the gospel in the tent in San Felipe and is saved and has a good testimony. He got a house for us and at 1:30 p. m. we sang some hymns and gathered the people together and then Manuel spoke to them and I followed and we had joy in preaching the gospel for the first time in this place. We went to the station and here met an old beggar who claimed that he was born in 1816. He certainly was very old.

Here Pedro Parra, the Christian, bought us some coffee, but it was thick and black as ink that I could not take it. Now we find out that the train will be three hours late, so that we are afraid that we will not be in time for the tent meeting in Albarico. We managed to reach the tent at 7:30 and found Br. Fletcher doing his best to get the lamp under way. We were wet with perspiring and



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hungry as bears as we had had no food since morning, but we enjoyed preaching from Acts 8.

28th.—Don Leon came from Gacara and spoke a good word. A good meeting and a lot out. On Friday night we had rather an unpleasant experience. One of the principal men in the village has had some trouble with the Government and the civil chief and some of his men were waiting to arrest him as he left the tent. The man refused to be taken prisoner and right in the crowd at the tent door, the chief drew his sword and began swinging it in such a wild manner that we felt some heads would be off in a jiffy, but his faithful *secretary* happily came to the rescue and pulled away the rebellious man and in a few minutes he was tied with ropes like a beast and marched off on foot to San Felipe that same night. The chief came over and apologized for having to arrest him at the tent door. We felt grateful to the Lord that he so respected the tent and did not want to arrest him during the meeting.

4th.—Some Christians came from San Felipe and we had a fine meeting and a crowded tent. The boys even mounted the rungs of the ladder for the light and were sitting perched right to the roof of the tent like birds, others sat on the platform and Br. Acosta, in driving home some important point, stepped on one; others again filled in all the vacant spaces by squatting on the ground. Sold another Bible. This is five since we began.

8th.—Last night about twelve midnight a wild cow ran around the tent bellowing terribly. It was pitch dark and the brute got in among the ropes and sniffed the canvas and as we lay in our hammocks we expected that the infuriated brute would make a dash in every minute, as she seemed to think that we had her calf in the tent, but the Lord saved us from mishap for after half an hour of adventure we heard her calf low at the other side of the square and she soon made off.

9th.—Went to San Jabel today and we found a village completely forsaken; poverty, filth and misery on every hand and I only found one man who could read in all the huts I visited, while Brethren Acosta and Willis had an equally disheartening reception in the part that they worked. On our return the Lord cheered us by gifts of fellowship from Toronto and Boston. Our expenses are and have been heavy, yet God moves His people to supply all our needs. Suffering from an inflamed foot, due to the long walk and the hot sun. I have taken out three jiggers from my sore toe and one from my knee.

10th.—Cheered again today by letters and gifts of fellowship from the Lord's people in Barrington, N. J., and West End Toronto. We have been noticing in the columns of the "Witness" articles and letters suggesting how the unevangelized parts of Scotland should be reached and many seem to think that God's servants cannot go in because there are no assemblies to sustain them, and if they are to go in it would be necessary to assure them of so much pay for so

## WORDS IN SEASON.

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much preaching. What a departure from God's principles! Have we not proved away here in Venezuela that when God sends He also supplies and that without human control or management, except that He moves His people in the different places to supply the need of His servants as they "launch forth into the deep" in dependence upon Him.

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### THE KINGDOM OF GOD, and THE KINGDOM OF HEAVEN.

Matt. xiii.

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(Paper vii)

**I**N the first parable the Sower (the Son of Man) sows the good seed, any place, every place, "Go ye into all the world" is His commission to all His servants. What is the effect of that word? Upon the wayside hearer it makes not the least impression. He "understandeth it not," and the devil catcheth it away. Hearing the word of God in this way does not make a man a nominal Christian even. Many a pagan has listened to the word of God in this way, and of course remained a pagan. Others are affected differently by the word of the kingdom, some making a profession, but having no root in themselves they wither away. Others profess and look more like the real thing, but bear no fruit. But some hear, understand, and bear fruit. How true a picture of how the word of the kingdom affects "all nations," for unto all it has been sent.

In the second parable the kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept the enemy came and sowed tares. (See Matt. xiii, 24-30: 36-43.) The Son of man sowed good seed in His field. The field is not that undefinable something called "Christendom," but is "the world." The good seed are the children of the kingdom: all others who refuse to give ear to the King's word are aliens and rebels in the kingdom out of which they will be ejected at the end of the age. "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity," (ver. 41). If such were not in the kingdom how could they be cast out of it?

Again, "The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field." The sphere of activity is still the field, the world. The least of all seeds by an abnormal growth becomes a great tree, harboring the fowls of the air. What does it mean? In Daniel we have the one to whom world-dominion was given represented by a great tree, under which the

beasts of the field did shadow, and the fowls of the air dwelt in the boughs thereof. (See Dan. iv. Ezek. xvii.) The tree evidently represents worldly power and dominion. That which was small and powerless in the earth becomes great and powerful. The small, despised, persecuted Churches, as planted in the beginning, become great worldly organizations, called in Scripture, "Mystery, Babylon the great, the mother of harlots and abominations of the earth," Rev. xvii, 5. With her the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. The fowls that devoured the good seed now find a comfortable lodging in this great tree. It is the "habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," Rev. xviii, 2.

"The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, till the whole was leavened." Leaven in Scripture is always the type of evil. The children's bread is corrupted by the woman: the corruption of the word of the kingdom progressing in proportion as the little seed increased in worldly power. What a mass of corruption is modern theology!

At this point in the chapter Jesus sent the multitude away, and began to speak to the disciples alone. The prophetic history of the kingdom, and the poor reception of the word of the kingdom, has been painted in dark colors: but dark clouds often have silver linings; and there is a silver lining to this dark picture. God's purposes are working out in spite of the fact that evil men and seducers wax worse and worse, and these purposes He makes known to His own. These purposes embrace Israel, the Church, and the world at large.

"The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field," (See ver. 34). Israel was God's peculiar treasure. (Ps. cxxxv, 4.) Israel was for the most part scattered amongst the Gentiles, or in other words hidden in the field, the world. The Lord Jesus sold all that He had—went to the cross and purchased the field with His own blood. In due time He will bring them out of their hidden condition, and plant them again in their own land. The "lost tribes" will no longer be lost, but each tribe will produce its quota to be sealed by God, (see Rev. vii, 3-8). What better proof could we have that the kingdom of heaven is not merely born again people, nor yet Christendom, for Israel—the hidden treasure—is neither the one nor the other. This likeness of the kingdom of heaven shews also that the kingdom is not made by the preaching of the word of the kingdom, but belongs to Christ by the purchase of His blood. They wrote over His cross "This is Jesus the King of the Jews," and though now in heaven He is still King of the Jews, however they may treat the word of His kingdom. The day is surely drawing near when they shall look upon Him whom they pierced, and shall wail because of Him. The redemption of Israel draweth nigh. In the meantime Israel remains

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hidden in the field. What a wonderful fullness is in this brief prophetic forecast!

"Again the kingdom of heaven is like unto a merchantman, seeking goodly pearls: who when He had found one pearl of great price, went and sold all that He had and bought it." Doubtless this pearl is the Church. Christ has purchased the Church at the cost of His all, even His precious blood. Taken out of the restless Gentile waters, it is His special jewel, to sparkle in the heavenly sunlight, and reflect His glory throughout the eternal ages. Little by little He is gathering sinners out of every nation, even from the very heart of "heathendom," and, by the word of the kingdom in the power of the Holy Ghost uniting them into the one "pearl" which to Him is of "great price." As God looks down from His throne in heaven here is one thing that His eye can rest upon with delight. Amidst all the corruption and progress of evil in His kingdom He sees the development of that which He had purposed before ever the world began. And when His Church is completed, and caught up to be with and like her glorious Lord, then shall His fierce wrath be executed upon the false Church, Babylon the Great, the Mother of harlots and abominations: and His own shall shine as the sun in the kingdom of their Father.

"Again the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind; which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world (consummation of the age): the angels shall come forth, and sever the wicked from among the just. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth," Matt. xiii, 47-50.

We have had Israel and the Church before us, now we have the world at large dealt with at the close of the times of the Gentiles, after the Church has been completed and caught up to meet her Lord. The angels shall sever the wicked from among the just. We have a similar line of truth in Matt. xxv, 31-46. "Before Him shall be gathered all nations and He shall separate them one from another, as a shepherd divideth his sheep from the goats." Israel shall be restored to her land, and become the head of all people. A spared remnant from amongst the Gentiles shall be blessed with restored Israel, and the purged earth shall then enjoy her long sabbatic rest. (Read Rev. vii, 7-9, xvi). The kingdom being cleared of all rebels, the King of kings and Lord of lords shall reign in manifest power and glory, and the present mystery will have run its appointed course.

What a prophetic forecast of the world in its history until the close of the dispensation! What rest of heart it gives to know that God still lives and reigns in this world where the "children of the kingdom" are mingled with aliens and enemies of God: where the devil opposes, and the angels carry out the will of God. Those who are in the kingdom, but not of it, enemies, will soon be cast out,

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for He will cast out of His kingdom all things that offend and them which do iniquity. (Continued.)

### A RIPPET

**T**HE diary of an old Scotch minister named M—, had in it, at a certain date, the following entry: "Had a *rippet* with Mrs. M—, for which I desire to be humble."

"That was a good man," said a lady who heard the story; and I am quite inclined to adopt her opinion. It is better for men not to have *rippets* with their wives, but if they do occur, the next best thing to do is to be humble for them and ask forgiveness at once.

The wife must reverence the husband; but then he must live so that he can be revered. And a *rippet* is the last thing to produce reverence. A man may scold and fret and domineer and brow-beat, till his wife is crushed in spirit, and stands downcast and degraded, listening to his harsh commands, but there is no reverence in an attitude like that; but if he will be careful to do right, and quick to ask forgiveness for each wrong; if he will be just, and generous; noble, humane, and true; reverence will rise up from woman's adoring, trusting heart, as fragrance exhales from flowers beneath the sunshine and the dew.

Oh, it is not a hard thing for a true woman to "be in subjection to her own husband," "even as Sarah obeyed Abraham, calling him lord." All the instincts of her heart rise up in homage towards a true, and pure, and kind, and noble man. But man forfeits all this; he tramples in the dust his brightest gem, the crown of woman's love; and, debasing and dishonoring himself in her eyes, he wonders that she fails to revere him, when he can only despise himself.

Ah, if men were what they should be, upright and tender, and calm and full of deep affection, women would have no excuse for clamoring for her "rights." But if he is imperious, and cruel, selfish, growling, covetous, unthankful, unkind, inconsiderate, and exacting how can he expect to be honored when there is nothing honorable about him?

"It is not good for man to be alone," so God has made for him a meet and proper help to divide with him his sorrows, and to multiply his joys. But how few really wait upon God for the proper help meet? Carnal Christians are attracted by the carnal: by those not walking in God's ways; or it may be by some poor unconverted sinner. Is it any wonder that their honeymoon soon turns into wormwood and gall: and life becomes one round of "*rippets*" with no humbling. Where God is honored in courtship and marriage, and the family ordered according to God's word, that family shall never fail of blessing and of peace.

"Wives, submit yourselves unto your own husbands as unto the Lord." . . . Husbands love your wives, even as Christ also loved the Church." (See Eph. v, 22-23.)

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"Looking unto Jesus."—Unto Him, and not to what we do for Him. Too much taken up with our *work*, we may forget our Master; it is possible to have the hands full and the heart empty. Taken up with our *Master*, we cannot forget our work; if the heart is filled with His love, how can the hands not be active in His service?

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### QUESTION CORNER

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**Is it the mind of the Lord that a believer should be yoked in business with a father or a brother who is an unbeliever?**

We fail to discover any such qualifying clause in favour of natural relationships in 2 Cor. vi. 14-18.

The principle of the "yoke" is that one is committed to the action of the other. This is the case in partnership in business. If one incurs debt, the other is committed to it. If one secures profit for the concern by unlawful or questionable means, the other shares the profit, and so far consents to the means whereby it was gained. A father or a brother may be unconverted and yet kind and upright, or they may be the reverse. A kind father may be guilty of avarice in the conducting of his business. An affectionate brother may be capable of sharp practice in business, of which a Christian should be ashamed.

The only safe course is that prescribed by the Lord—"Be ye separate."

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### ONE WITH CHRIST

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With Christ we died to sin,  
Lay buried in His tomb;  
But quicken'd now with Him, "our life."  
We stand beyond our doom!  
Our God, in wondrous love,  
Hath raised us who were dead;  
And, "in the heav'nlies, made us sit  
In Christ," our living "Head."  
For us He now appears  
"Within the veil" above;  
"Accepted," and "complete in Him,"  
We triumph in His love.  
In Christ we now are made  
"The righteousness of God,"  
As heaven-born men, and heirs with Him,  
We follow where He trod  
Rejected and despised,  
He bore the "open shame;"  
As fellow-sufferers, journeying home,  
We glory in His name.  
Soon will the Bridegroom come,  
His Bride from earth to call;  
We glorified with Him shall reign,  
Till God be all in all.

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**TORONTO, ONT.**—S. C. Keller had meetings in the East End Hall, several professed to be saved. F. G. Watson is having interesting meetings in Bracondale Hall. A. Livingstone was in West Toronto, and R. Telfer in East Toronto Hall with good attendance.

**DESERONTO, ONT.**—Bren. McClintock and Pearson are having special meetings, and purpose going on to Campbellford.

**COLLINGWOOD.**—Mr. G. Garratt had good meetings here, and is now in Creemore.

**SUNNIDALE.**—Bren. Barratt and Pinches had meetings, some professing to be saved. W. Pinches had meetings in Orilla also.

**PEPPERBORO.**—E. McCroxy had helpful meetings on a Chart in the Assembly Hall here.

**FOREST.**—The Conference was well attended, and helpful. Bren. Black, Goodfellow, Walker, Lyon, Charles, McMullen, and others took part.

**DAWN.**—T. Wilkie had meetings in a School House here, with some blessing.

**SARNIA.**—Bren. Lyon and McMullen had meetings here.

**WATFORD.**—Jas. Goodfellow had some meetings with the Assembly here.

**CHAPMAN VALLEY.**—J. C. Beattie had a series of meetings for God's people; and went on to Huntsville for some Chart meetings.

**VANCOUVER, B. C.**—D. R. Scott and D. McGeachie had special meetings in New Westminster. Some professed. They have begun in Seymour Street Hall.

**WEST PHILADELPHIA, PA.**—Bren. Dickson and Marshall are having meetings, with increasing interest.

**SAULT STE MARIE.**—Bren. Steen and Shivas were encouraged in meetings here, some professing conversion.

**SAN DIEGO, CAL.**—The Assembly had to move, and now meet in a Hall, 1733 University Ave. (Near Park Blvd.) Mr. T. Dempsey is having Gospel meetings which are enjoyed by the Christians, but not many un-saved coming in. The Assembly is increasing in numbers of late.

**MISSOUIA, MONT.**—A few professed to get saved when Mr. A. McDonald was there in the summer, and they are going on steadily. The small Assembly keeps up a Gospel testimony and a Sunday school. Mr. A. McDonald visited Glen Rosa recently and enjoyed seeing the order of the Assembly there.

**PITTSBURGH, PA.**—The Conference was good; and the word searching and humbling. Some professed to get saved. Bren. Oliver, Douglas, McCracken, S. Keller, C. Keller, Armstrong, Winemiller, Waugh, Patrizio, Ferguson, Black, Duncan, Roy, and Currie were those who give their time to the Lord's work who were present. Mr. W. P. Douglas went to East Pittsburgh for meetings; D. Roy to Washington, and Waugh remained for some meetings.

**CEDAR COTTAGE, B. C.**—We are expecting three or four to be added to the Assembly soon; four were added about Conference time.

**OXBOW, SASK.**—R. Gratius has very well attended meetings here, a number coming in from the denominations, and a number driving up from Meredian. He thought of going on to Meredian for meetings.

**RICHMOND HILL, L. I. N. Y.**—Two have been baptized and received into fellowship since the Conference. Mr. D. Morrison, who underwent a serious operation, and for whom much prayer has been offered, is now able to sit up again, and writes, "It would be fitting to unite in praise and thanksgiving for restoration. We can say, God's ways are perfect. He has surely been very merciful to us, taking care of us as He has done in every detail. We might well sing, How good is the God we adore." Let us not neglect to thank God for His kindness to our brother

**TAMPA, FLA.**—Our little Assembly is growing. While many left last Spring, the Lord has been very gracious to us: two or three have been sav-

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ed; some received by letter, and two delivered from the sects, so that again we have about 25 in fellowship. We expect Bro. Roy, who is now in Miami, to be with us soon.

**LOS ANGELES, CAL.**—Mr. J. Blair is now with us in Los Angeles.

**CLEVELAND, O.**—Mr. R. McCracken has returned from the Old Country, where he went principally because of sleeplessness from which he has been suffering for over a year, but which, we are sorry to say, continues. A specialist has ordered him to quit preaching as long as this continues, which he will do unless relief comes soon. Our brother will value the prayers of God's people that he may be guided in this matter.

**FRAMINGHAM, MASS.**—The Assembly has entered their new Hall. Mr. P. Mauro has begun a series of meetings in it.

**RICHMOND, VA.**—W. Beveridge is visiting the Assemblies in Va.

**NORFOLK, VA.**—It is purposed to have a Conference here at Christmas time, to seek to encourage and help the young Assembly.

**BRIDGEPORT, CONN.**—We purpose D. V. holding a Conference again this year, at Washington's birthday: Lord's day, Monday, and Tuesday, Feb. 20, 21, 22., in St. George's Hall, Stratford Ave. Communications may be addressed to Mr. S. Rainey, 975 Connecticut Ave., Bridgeport, Conn.

**HOPE TOWN, ALBACO, BAHAMAS.**—The Lord has enabled us to build a nice Hall for the Christians at a small island called Yuana Cay, and for the opening we had a conference of believers when about 100 gathered for four days. We had the joy of baptizing four in the sea. Five professed to be saved. W. Kendrick.

**NORFOLK, VA.**—W. Beveridge, and W. G. Smith have had a good interest in the Gospel meetings. Mr. Beveridge purposed going on to Newport News.

**BARRINGTON, N. J.**—Mr. S. C. Keller spent a Lord's day with us.

**MIAMI, FLA.**—Mr. D. Roy is now with us, and we are starting Tent meetings. The Gospel meeting last night was splendid, the Hall being well filled.

**PORT DOVER, ONT.**—Bren. Goodfellow and Wilkie have had encouragement in the Gospel Hall at Five Points.

**FLINT, MICH.**—W. Ferguson has had meetings in Tuscola, Co., and also in Daytona District, with some interesting cases, and some fruit in conversions.

**WASHINGTON, D. C.**—Bren. Curry, Roy, Hunter, and McEwen have had meetings here the past few weeks, with interest and blessing. The Gospel Hall is 1321, H. St., N. E.

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### FALLEN ASLEEP

**MRS. T. LINDSAY**, of Pittsburgh, Pa. She had a stroke and passed away a few hours later. She was a good woman, and in former years many enjoyed her hospitality. D. H. Oliver and J. Waugh spoke at the funeral.

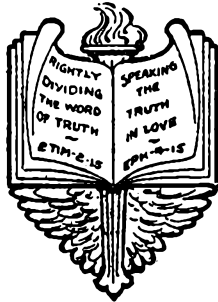
**MR. W. R. WHITE**, for many years associated with the little Assembly in Marchmont, Ont., died Nov. 25th, aged 79, at the home of his daughter in Toronto. A quiet, gracious man. Bren. H. Walker and T. Robinson spoke to the friends in Toronto, and R. McClintock at his former home.

**MR. WM. McPHERSON**, of Guelph, Ont., Dec. 1st, in his 89th year. He was saved over 50 years ago when D. Russel was first in Galt; and 7 years later was gathered unto the Name of the Lord when Bren. Munro and Smith were first in those parts. Mr. T. Touzeau 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, 1921

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### Publication Office

15 N. Main St., Lewistown, Pa.

### Editorial Office

31 Tenth St., Providence, R. I.

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Subscription price, 75 cents per year in advance. Five or more copies to one address 65 cents per copy. For countries using British currency, single copies three shillings and six pence; five or more copies to one address, three shillings per copy.

Notify us promptly of any change of address, giving both old and new addresses. Kindly send a post card if not renewing subscription.

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

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

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### WORK AND WORKERS

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The Conference at **NORFOLK, VA.**, was a season of real encouragement to the young Assembly there, as the ministry was of a character very helpful to young Christians. The **BOSTON** Conference was quite well attended, and the ministry of a practical character encouraging unto godliness. The **PHILADELPHIA** Conference was large, about 625 "broke bread" at the remembrance feast. There were 28 of those who give their time to the Lord's work present. A considerable part of the time was given to the Gospel, and there was some fruit in conversions. The **OAKLAND** Conference was large, and considered good. The **LOS ANGELES** Conference was fairly good; as was also **MONROVIA**. The **TILLSONBURG, Ont.**, Conference was very good throughout, with about the usual number present. The **STEUBENVILLE** Conference was a time of refreshing, and the ministry much enjoyed.

**LOS ANGELES, CAL.**—Mr. J. Blair is having a rest for a little at the home of his wife's sisters, 1334 W. 20th St. Mr. B. Bradford was at the Conference and purposes remaining on the Coast for some time.

**FRESNO, CAL.**—Bren. Greer and Roy purpose having a series of meetings here in the near future.

**IRELAND.**—Ireland is full of unrest at present. Some counties under martial law because of the "Sinn Fein" disturbances. The death penalty is passed on those who are found with or using arms. In the North things are not quite so bad, and in the mercy of God the preachers have been unmolested, though the many restrictions keep some from attending the meetings. The Christmas meetings were large and profitable. Pray for the Lord's work in this disturbed country.

**WATERBURY, CONN.**—C. S. Summers was here for a few meetings, he also visited **BRIDGEPORT**.

**STRATFORD, ONT.**—Mr. S. Binch, who is in his 77th year, is feeling better for some time. His address is 38 Avon St., Stratford, Ont.

**KITCHENER, ONT.**—The Lord is giving real encouragement in the Assembly here. Mr. H. Croné has been having special meetings and three have professed. Bren. Binch and Bridgeford were here for New Years day and Lord's day and we had three meetings each day with a good interest.

**CORNING, CAL.**—Bren. Rolph and Davis were with us and did house to house visitation over a radius of 60 miles north and south, holding meetings in the school houses, and helping the Lord's people here in Corning.

**NOTICE**—"We have been greatly encouraged in our tract work, having been enabled by God's grace, to send out over 70,000 tracts. To encourage tract distribution, as God enables us we will be pleased to send out Gospel tracts free of charge to those who will prayerfully distribute them. We would ask God's people for fellowship in prayer. Address, Mr. Louis Wm. Gabler, 621 Laurel St., Elgin, Ill.

**HUNTSVILLE.**—J. C. Beattie had meetings here on a Chart with interest.

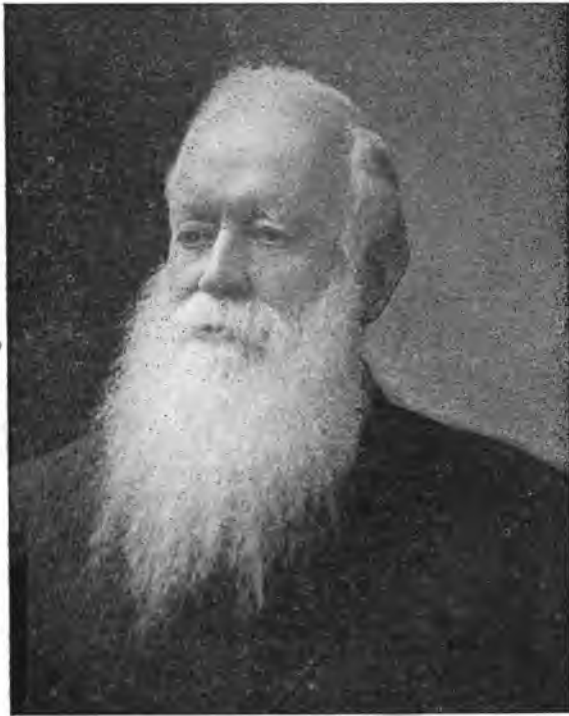
# Words in Season

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

Vol. 13

FEBRUARY, 1921

No. 2



**MR. JOHN GILL**

Mr. John Gill, the veteran Boston Common preacher, departed to be with Christ, Dec. 27th, 1920, in his 86th year, and was buried in the Newton Cemetery on the 29th, after a short service at which Mr. Wm. Matthews spoke a plain Gospel message to the many friends who assembled for the burial.

Mr. Gill was saved in the year 1860, in the north of Scotland, and soon after became a worker with those who were connected with the North East Coast Mission, and later with the Northern Evangelistic Society, of which Mr. D. Ross was the head. In 1870 he and Mr. D. Munro had fruitful meetings in Dufftown, Aberlour, in Banffshire, and Rothes, in Morayshire. Later he cast in his lot with D. Ross, D. Munro, J. Smith, and others who with-

## WORDS IN SEASON

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brew from the Mission and gathered unto the name of Lord Jesus, continuing steadfastly with those who thus gather, unto the end of the pilgrimage.

In speaking of his last meeting with Mr. D. Ross he says: "I had the conviction that it was to be our last meeting until we met around the throne." When speaking of those old times in Scotland he said, "Times have changed since then; and even with some preachers that you and I know. They have fallen in with the soft thing that, alas! is now going there, with this wishie washie stuff that is neither good for man nor beast." With this "loose" thing Mr. Gill had no sympathy and sought in every way to protect the Assembly from its baneful influence.

About 1870 Mr. Gill came to America, and took up a home in Newton, Mass. In his home the first Assembly in these parts commenced. Later he moved to Boston. His first attempt to preach the Gospel in the open air in Boston landed him in prison. However he was soon released, and, obtaining permits, was able to continue the open air meetings on the Boston Common until failing strength compelled him to give up this service. For over 35 years thousands upon thousands heard the message through his lips. Eternity will unfold the results.

In his testimony as to how and when he was saved he says, "The twofold question, 'How and When,' clearly implies, if it does not plainly state the fact, that all persons are not the children of God. Now this fact needs to be stated distinctly, repeated emphatically, and reiterated dogmatically, because of a very common notion that persons born in so called Christian countries are therefore children of God.

"There is another view just as void of truth as this one—are we not all God's creatures and of course His children? Hence comes the formula so common now, 'I believe in the Fatherhood of God and the Brotherhood of man.' Others again because of their upbringing and training, have been constrained to become church members, and consider themselves therefore children of God. Now all this is not only a mistake, but a fatal mistake. The Lord Jesus said, 'Except a man be born again he cannot see the kingdom of God' (John iii. 3), and the reason for this, in verse 6, is emphatic—'that which is born of the flesh is flesh.' 'YE MUST BE BORN AGAIN.' Now because of this, and in connection with our subject, I would remind my readers of a statement, which old though it be, is needed truth for the present time. I mean the statement of truth known sometimes as 'the three R.'s."

"i. Ruin by the fall in Adam.

"ii. Redemption through the Lord Jesus Christ.

"iii. Regeneration by the Holy Spirit.

"These doctrines are fundamental and indispensable . . . In the year 1860 I was convinced by the Word and Spirit of God of sin, of righteousness, and of judgment (John xvi. 8-11), and also 'that by the deeds of the law no flesh could be justified in His sight.' (Rom. iii, 20-21). I then saw that Christ was the end of the law for righteousness to every one that believeth. (Rom. x, 14); that God had made Him, who knew no sin, to be sin for us that we might be made the righteousness of God in Him (ii Cor. v, 21). I then believed the record that God gave of His Son: 'And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.' "

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"Teach me thy way, O Lord, and lead me in a plain path. Ps. xxvii. 11.

Oh, beware of your own way! Follow the Lord fully. Take no path that conscience tells you is doubtful. If God's smile is not on it abandon it forever. Christians bring sorrow of heart upon themselves, darkness of soul and loss of peace, not so much by taking wrong paths as by taking doubtful ones.

### THE GOSPEL ACCORDING TO GEN. III

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**I**N that very chapter in which the entrance of sin into the world is described, God sets before us in two ways His provision to meet the need that had arisen. In verse 15 He reveals it by a statement made when pronouncing judgment on the serpent; and in verse 21 He represents it by a picture, or type, the coats of skin provided for Adam and Eve by the slaying of an animal. A more important difference between the two references to it, is that they give distinct views of what was to be accomplished by the coming Deliverer. In verse 15 He is seen triumphing over the devil, while in verse 21 what is pictured is His meeting God's claims on account of sin by His death.

To understand the need of both, let us remember that amongst the changes which took place when man fell, were these two. On the one hand he lost the relationship to God, and standing before Him, which he had previously enjoyed; on the other he came into a relationship with the devil that had not existed before. In order then that the latter connection should be abrogated, Satan must be defeated; while in order that man should once more have a standing before God, the claims of His righteousness must be met. That there was One to come by whom both these requirements would be fulfilled, verse 15 in the one case, and verse 21 in the other, make known to us.

Man as a sinner became the very "seed" of the devil. In John 8.44 the Lord Jesus said to the most religious people of that day, "Ye are of your father the devil," and in 1 John 3.8 we read, "He that committeth sin is of the devil." The latter passage gives also a concrete example, for in verse 12 it mentions Cain "who was of that wicked one and slew his brother." Thus in the very epistle which teaches how like the children of God are to their Father, Cain, contrariwise, is seen to resemble his father. John 8.44, already quoted from, describes the devil as a murderer and a liar, and in both these characteristics Cain was like him; for he first murdered his brother, and then told the Lord that he did not know where Abel was. In so doing he also proved the reality of the enmity of which Gen. 3.15 speaks, an enmity that has been manifest ever since on the part of the children of the devil against the children of God.

Let it be clearly understood then that everyone on earth belongs to one or other of these two families. There can be nothing between. Outside the circle of the children of God there are only the children of Satan, and therefore the question, To which family do I belong, is an exceedingly important one. From many scriptures it is clear that those only are God's children who are "born again" into His family, and so the question resolves itself into, How does the new birth take place, and, Has it taken place with me? The scriptures reply to the first part of this very plainly, and in so doing

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make it possible for everyone to answer the second honestly before God for himself, or herself. In John 1.12, 13, we read, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And in Gal. 3. 26 it is stated, "Ye are all the children of God by faith in Christ Jesus." Thus neither baptism, nor any other outward ordinance, can bring about the new birth; but only the reception of Jesus Christ.

But the devil is not alone a father; he is a master and a king as well. His kingdom is the "Power of darkness" (Col. 1,13), and since the fall, all men in their natural condition are his slaves and subjects. Only those who have been "translated into the kingdom of God's dear Son" are free from him, for in this matter there are no neutrals.

Like "a strong man armed," Satan guarded his palace and his "goods" (Luke 11. 20-22). But "a stronger than he" came upon him, even the One who is the woman's "Seed" of Gen. 3.15; and this One took from him his armour wherein he trusted, and divided his spoils. He bruised his head when through death He destroyed him that had the power of death (Heb. 2.14). The mighty king who "opened not the house of his prisoners" (Isa. 14.17), has been defeated, and the Lord now proclaims, "the opening of the prison to them that are bound" (Isa. 61.1, and Luke 4.18). If the latter, like those in that synagogue of Nazareth, refuse to accept their liberty; if like the slave in Exod. 21, 5, 6, they say, "I love my master, . . . I will not go out free"; they will have but themselves to blame, when the "acceptable year" shall have passed away, and they find themselves in Satan's company in the lake of fire for ever.

Such then is the first side of the gospel presented in Gen. 3, the message which says to the captive, "GO FORTH" (Isa. 49.9); and then says to the freed one, "God shall bruise Satan under your feet shortly" (Rom. 16. 20).

A very different line of truth is illustrated by God's action in verse 21, where He provided Adam and his wife with coats made, not from fig-leaves, but from the skin of an animal. This of course implies the killing of the animal in question, and so took place the first death recorded in the scriptures; a death which was designed, beyond all doubt, as a type of the death of the Victim of Calvary, through whose work God clothes the sinner in a robe of righteousness meet for His own eye to rest on.

For, as it has been pointed out, not only was it requisite that Satan's power over man should be broken, but still more it was necessary that the judgment of a righteous God on sin should be exacted. Prior to the fall man stood before God innocent. He needed no "shedding of blood" in his approach to Him. But having sinned, this was so no more; and Adam's fear and hiding, when God came down to the garden, proved that he was conscious of the fact. He

was no longer innocent, but guilty, and such is now the natural condition of his descendants, as is clear from Rom. 3. 19, where "all the world" is seen guilty before God. It has ever been the devil's aim to get men to ignore this fact; and from Cain downwards, he has been remarkably successful in doing so. Abel believed what God had made known, both as to his own need, and as to the remedy required. By faith he approached God on the ground of "shedding of blood," doubtless copying from God's own act in chapter 3. 21. Cain on the other hand realized no necessity for this, but sought to come before God in his own way, with the result that he was rejected. He has had a multitude of followers, all down through the ages, and those who go in "the way of Cain" (Jude 11) are to be found on every hand today. Their end shall be as his was, unless they humble themselves to take their true place as guilty, while yet there is time to avail themselves of the sacrifice of Calvary, where the Innocent One died in the stead of the guilty.

Thus the view of the gospel shown in Gen. 3, 21, is that of 2 Cor. 5. 21, "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." Its message to the sinner who stands without, guilty and condemned, is "COME IN"; and that not merely to the outer court as it were of God's favour, but into the very Holiest, by the blood of Jesus, by the old way, which is still the "new and living way" (Heb. 10. 19, 20).

WM. RODGERS.

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### A GOOD WIFE

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**H**AST thou a soft heart?—it is of God's breaking. Hast thou a sweet wife?—she is of God's making. The Hebrews have a saying, "He is not a man that hath not a woman." Though man alone may be good, yet it is not good that man should be alone. "Every good gift and every perfect gift is from above." A wife, though she be not a perfect gift, is a good gift, a beam darted from the Sun of mercy. How happy are those marriages where Christ is at the wedding! Let none but those who have found favor in God's eyes find favor in yours. Husbands should spread a mantle of charity over their wives' infirmities. Do not put out the candle because of the snuff. Husbands and wives should provoke one another to love; and they should love one another, notwithstanding provocations. The tree of love should grow up in the midst of the family as the tree of life grew in the garden of Eden. Good servants are a great blessing, good children a greater blessing; but a good wife is the greatest blessing: and such a help let him seek for her that lacks one; let him sigh for her that hath lost one; let him delight in her that enjoys one. He that can serve God better without one, let him deny himself one.

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### DIARY OF GOSPEL TENT WORK IN ALBARICO

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(Paper ii.)

11th.—Heavy rainstorm today that tested our tent to the limit. Br. Wills relieves me of much care in connection with the tent as he is up day and night when it rains.

12th.—“Behold the Lamb of God,” was our portion this a. m., and what rest for us to see His holy path from the cradle to the cross. We wished to be in Puerto Cabello today to sit at His table. We have been now five weeks “at the war” and our souls long to be again “in His courts” and at His table. We had a fine Sunday School in the p. m. Some of the better class families came in. At night “the belt was on the big drum” as Mr. Ross used to say. Manuel did not come back from San Felipe so that I was alone and we reached in the Chart, the coming of the Lord so that we had joy in telling the people of His promised coming again. It was all new to them as Romanism knows absolutely nothing about Prophecy or Promise. One dear man Gonzales, whom we think is saved, said that he was afraid that he would be left behind at His coming. But this is the kind of fear that we like to see, as it shows that there is at any rate exercise.

16th.—Bad cold today, as I got wet with the rain last night. I was hoarse at night and could not sing and had difficulty in speaking. As soon as the meeting was over the dear folks came with their remedies and I had to take a hot sugar drink from an old lady (a real mother) and then another recommended leaves, bark and another brought pills and not to offend I had to try and take all in spite of my natural aversion to taking medicine, and try and get better as soon as possible as this is the kindness that kills.

17th.—Lots of malaria at present and we have given away all our stock of quinine, some 250 grains. But it has cured many and has helped the Gospel.

19th.—Lord’s Day; good Sunday School. We heard from one who comes to the Sunday School, a married man, that one of the worldly wise enemies of the Gospel tackled him and told him to beware of us for we were deceivers. But said the pupil of the S. S., they cannot deceive us for they preach from the Bible and I can read it and see for myself. Don’t talk about the Bible this and the Bible that, said the would-be wise in a rage, “I have read the Bible, and the Sacred Scriptures and the Old and New Testaments and I know what I am talking about.” But the Christian came to another conclusion for in the S. S. class he had learned that the Bible, the Sacred Scripture, and the Old and New Testaments were but different name for the same Book.

21st.—Today word has come that the priest from Tucacas is coming here and the fanatical party are all in their glee. They are sweeping the church and cleaning the streets, and at night we ex-



pected that there would be a small meeting as it was said that the priest was going to excommunicate all and sundry who came to the meetings and we expected that some of the fearful would not come. The enemies began to sing and play their mandolins in the houses opposite the tent, but the people came in, more than ever, and when I began preaching the R. S.'s, rang the bells to bid us good-bye as they thought that with the coming of the priest we would all have to run away. Some of those who were listening outside the tent were so annoyed at the bell-man (only about 60 yards away) that they began to pelt him with stones so that he could not finish his chimes and had to run away. It was all excitement after the meeting, but we encouraged the people to go on for God. Our hearts were stayed on Jehovah.

22nd.—The enemies up bright and early and before five they so rung the bells that we could not sleep and all was excitement waiting for the coming of the priest. It rained, but cleared off at 4, yet no priest came. Six o'clock and still no man, and then at sundown the secretary rode up to one of the R. C. families where the priest was going to stay and we heard him say that the priest was not going to come. He had come as far as San Felipe, sent by the Bishop, but for fear as most said, or for what other motive God used we cannot say, but at any rate the man did not come. It rained heavy at 7 and we thought that there could be no meeting and had not lit the 400 candle power lamp, but some came in through the rain and we decided to have a Bible reading, but we no sooner began to sing than in they came and we decided to have the regular meeting. God gave Br. Acosta and myself liberty and we had as fine a preach as possible, although when I spoke the noise of the rain on the canvas almost drowned my voice. The people knew that the priest had failed his party and there was great enthusiasm. I had a cold and with shouting to make myself heard I got a little hoarse and our old mother lady thought that I would be better of a hot drink on finishing, so amid the downpour she got a plate of hot cinders and set a pot on it and told the man to put it away to one side until the meeting finished, but he did not understand the instructions and with all the solemnity of a judge he walked right up to the front of the platform and bowing down left the hot drink right at my feet. I could hardly keep serious as I saw the audience smile.

24th.—This morning we were invited to El Guayavo to preach to the people on Don Rosendo's estate. He used to celebrate the 24th as a fiesta to the virgin, but now saved, and like Levi of old he made a great feast and bade all his friends and about 80 gathered from S. F. and Albarico and district. His sala was full at 11 and after Br. Acosta opened with prayer, I spoke and it was good to see so many new faces, although the heat was terrible. Don Rosendo was all kindness and we ate water melon and he served maize chiche. Then we all sat down to dinner and it was good to see the grace of God in so many saved ones and their care one for another. After dinner we had another meeting and Brethren Fletcher, Acosta, Rod-

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riguez, Guevara and Cipriano all told of God's saving grace and the meeting was very good. After this Don Rosendo again served what we will call green maize porridge and then amid the singing of hymns in the open air among the rice fields we all left for San Felipe.

26th.—Lord's Day. We have just had word that the Minister of Instruction has granted us our petition to cancel the customs duty on the school desks for the Port. This means a saving of 400 dollars. High wind all day, but tent stood well. We were teaching the Bible Class the names of the books of the Old Testament and we had taught them before that Exodus means "Going out" or *salida*, as they say, so we asked where the children of Israel went out from, and one bright married man, and a Christian, said with all confidence, "From Argentine." We had a crowded tent at night and after the meeting Manuel and I walked over to San Felipe. It was lovely tropical moonlight and we enjoyed it fine.

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### SEVEN RESTS

BY W. P. DOUGLAS

Paper iii.

There is another REST found in verse 11. You say is not that a contradiction, the one verse speaks of entering into REST and yet the next verse speaks of laboring to enter into rest; what does it mean? There is such a thing as the rest of salvation, and there is such a thing as the "rest of Communion." These are two distinct rests, at least, two distinct phases of that rest. It is quite true that as lost sinners when we entered into God's rest, or in other words trusted Christ; having given up all effort to save ourselves and entered into that finished work which was completed by Him 'midst tears and groans and blood and death" upon that cross when He cried, "It is finished," we entered into rest then. Here is another phase of rest, "Communion Rest." What a lot of things there are to hinder a believer from entering into Communion rest. Phil. 4. 6. "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, not peace with God, for there is a very great difference between "peace with God" and "peace of God." "Peace with God" can never be broken, but the "peace of God" can be broken a dozen times a day. It is one thing to enjoy "salvation rest" and it is an entirely different thing to enjoy "communion rest." O, how many things there are to hinder the believer from entering into communion rest. You will remember God gave the land of Canaan into Israel's hands on the ground of grace, but their enjoyment and occupation of that land was based upon their effort, and that effort was to be manifested in driving out the inhabitants of the land—the seven nations that were greater and mightier than they—before they could actually enter into the enjoyment of that which they had; and there are three great foes to hinder you and me from enjoying Com-

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munion rest—the world, the flesh and the devil—but I do not know of anything more apt to break Communion rest and to rob the child of God of the peace of God than needless worry and anxiety. I remember an incident that illustrates this in my own case. A number of years ago I was at a conference at a little place called South Middleton, and returning home I put my valise into the baggage room, a thing I seldom did before, or since. I had occasion to change cars at Jarvis Junction. Having left the train that went on to Buffalo and crossing the railway platform I noticed the porter coming along and on his truck was a large quantity of baggage including my valise. I saw that it had been roughly used. It was in good condition when I put it in the baggage car, but when I saw it on the porter's truck the rim was badly bent and the handle almost torn off. I asked the porter to please tell me how the valise came to be in that condition. He said he had just got it from the baggage car and I had better see the baggage man. I went across to speak to the baggage man about my valise and while I was talking the conductor shouted "All aboard," and the train pulled out. I boarded the train for Hamilton and in due time the conductor came around for the tickets. Then, of course, "out of the abundance of the heart the mouth speaketh." I began to talk to the conductor about my bag and I felt as though I could have gone to war about it. For about three days that bag was uppermost in my mind. It robbed me of the "peace of God," of communion rest, and at last, I remember it was a Friday evening, I was walking home with dear Tom. Anderson and I began to discourse with him about the bag, so he said, "I will come over tomorrow night and examine it." He came over and said, "Well, there is not much the matter with it after all. The rim is a little bent and there is a rivet missing from the handle; why, I could fix it up in 15 minutes." Then it dawned on me what a fool I had been to allow such a little thing to rob me of communion rest; to rob me of the enjoyment of the "peace of God." Have you and I not oftentimes been very, very foolish? It is the little things—"Take us the foxes; the little foxes that spoil the vines, for our vines have tender grapes." Let us seek to labor to enter into rest; it will mean warfare with the flesh, the world, and conflict with the devil, but it is worth it to enjoy the communion rest, to enjoy the "Peace of God which passeth all understanding."

Then there is a last REST. "There remaineth therefore a rest to the people of God." It is only a little while and we shall shake the desert sands from our feet forever, and then we will enter into REST, eternal REST. We sometimes sing:

O, happy day of cloudless light,  
Eternal day without a night  
Lord when shall we its dawning see  
And spend it all in praising Thee.

Just think of it; how soon we cannot tell. Little did our beloved Brother John Smith (whose memory awakens happy thoughts in our heart) think on that night of his 63rd birthday (June 3rd) as

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we shook hands together at Estevan (Sask.) station that within five short weeks he would enter into that Eternal Rest. How soon may some of us enter into that REST; perhaps before the New Year comes, even perhaps before Christmas comes. "There remaineth therefore a REST to the people of God."

The Lord bless His Word and stir up our hearts to go in more for enjoying Communion Rest, for by-and-bye we will enter into that Long Eternal Rest that remaineth for the people of God.

### THE CHRISTIAN'S VICTORY

**W**HEN Richard Weaver was a pit worker, he inadvertently angered a fellow-miner. "I have a good mind to smack you on the face," the man exclaimed. "Very well," Weaver replied, "if that will do you any good, you may do it." The man struck him. Weaver turned to him the other cheek. The man struck again. *This was repeated five times*; and when Weaver presented his cheek for the sixth time, the man turned away, cursing.

Weaver cried after him: "The Lord forgive thee, for I do; and the Lord save thee!"

His assailant was the first man Weaver met next morning in the pit; and, as Weaver approached, he burst into tears.

"Oh, Richard," he cried, "do you really forgive me?"

Together they knelt, and *he rose a saved soul*.

Vast resources of power lie unused because we do not yield an obedience to Christ, which the world will instantly see is more than human.

### TO MANIFEST MY LOVE

I daresay we have all been grieved at times by the lack of love shown to us by our brethren. And perhaps we felt inclined to demand an apology or an explanation. But, so far as I remember, I can recall no text of Scripture that would bear me out in demanding that love should be shown TO ME. You will find any number of texts to show that I ought to manifest love. But this is quite a different thing from demanding that love be manifested TOWARD ME. If we remember this, we do not take it so unkindly when he receive 'the cold shoulder.' If others fail in their manifestation of love to me, that is THEIR matter; and the loss will be THEIRS. My mission is to abide in Jesus' love, and to SHINE—not to regulate my shining by the degree in which I may think my brother's love is shining. As regards the attitude of others towards me, I must make up my mind for THE HERITAGE OF SUFFERING—suffering for righteousness' sake—suffering "shame for the Name," and persecution for the Word; or, perchance, being buffeted for my faults. When I remember that unto me it is given, in the behalf of Christ, not only to believe but to SUFFER, I see things in a new light, and a hundred "DISAPPOINTMENTS" are then seen to be God's APPOINTMENTS. As regards MY attitude towards others, however, I must ever remember that mine is to be the MINISTRY OF LOVE. Thus seeking, according to my measure, to be a Christ-bearer—bearing about in the body the dying of Jesus, that His life may appear—I shall prove that it is "more blessed to give than to receive."

### THE KINGDOM OF GOD, and THE KINGDOM OF HEAVEN.

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(Paper vii.)

**I**N former papers we have seen that God is a great King: that the kingdom of God extends through all ages: that in its wide sense it is not limited to any one nation, people or country: that in different dispensations God rules in different ways, at one time making Israel to be head over the nations, and at another time giving the headship to the Gentiles: how that during the present period of the times of the Gentiles the kingdom of God is very frequently called "the kingdom of heaven," while the future age is frequently spoken of as the "kingdom of the Son of Man." We have been tracing how that the Lord, in the Gospel of Matthew, was continually seeking to turn the thoughts of His disciples from the expectation of the present restoration of Israel to supremacy in the earth, and of earthly blessing, to thoughts of heavenly blessing for a heavenly people, with present rejection, persecution and suffering.

In our last paper we considered the great prophetic forecast of the present age—the kingdom of heaven—as given by our blessed Lord in Matt. xiii. In this forecast we have seen that the kingdom of heaven is world-wide; and that the sowing of the good seed does not make the kingdom; it is the word of the kingdom, and is sown in the kingdom. In the first of this remarkable series of parables we have the Lord sowing the good seed before the kingdom had yet begun, before the day of Pentecost. It will be noticed that the first of this remarkable series of parables does not begin by saying "The kingdom of heaven is like," as do the others. The Son of Man sowed the good seed and retired into the heavens, and as seed springs up and grows without any further act on the sower's part, so would He allow the Gospel to spread in the whole world without His interposing in any apparent way, it being the peculiar character of the kingdom of heaven that the King is not present, but is in heaven, from whence He will return to look after the harvest. Those who believe the Gospel are "the children of the kingdom." In the same field Satan is busy corrupting the word and those who receive his corruption of the Gospel are "tares," "children of the wicked one." These are in the kingdom, but will be gathered out of it when the Son of man returns at the harvest time. We must now trace a little further the unfoldings of the Lord Jesus concerning the kingdom of heaven in this Gospel.

The confession of Peter, "Thou art the Christ, the Son of the living God," (xvi, 16), opens the way for the Lord to still further unfold the character of the present age in which the Father reveals the Son to the repentant soul, and the Son reveals the Father. This

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is characteristic of the present age in which the Son is bringing many sons unto glory. Upon this rock—that Christ is the Son of the living God—the Church is built: and the gates of hell can not prevail against it. He has burst the gates asunder, and the Church is built upon Him in resurrection beyond the power of death altogether. The gates of hell prevailed against Adam and his bride, but against the risen Son of God and His bride—the Church—death has no power.

The Lord spoke also of the kingdom, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." As the Gulf stream is in the ocean, and part of it, so is the church in the kingdom, and part of it too, but a very small part. The kingdom of heaven is that over which Christ rules while He is in heaven; and His rule is not confined to the Church. To Peter was given the keys of the kingdom of heaven. (Of some we read, "Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered," Luk. xi, 52. From this we gather that the keys given to Peter were certain revelations necessary to open the dispensation of the Kingdom of heaven. It was no new thing for God to give special revelations to men when opening up new dispensations, or important events. "Shall I hide from Abraham that thing which I do?" The key of knowledge concerning God's purpose was thus put into Abraham's hands. Likewise to Daniel God unfolded His design concerning the "times of the Gentiles." Daniel held the keys and bound or loosed according to the rule of the heavens. Exactly in the same way does the Lord give to Peter the knowledge of His purpose, and the privilege of opening the dispensation of the kingdom of heaven, first to the Jews, and then to the Gentiles. On the day of Pentecost the Spirit of God used Peter to declare the counsel of God concerning Israel. "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear. For David is not ascended into the heavens: but he saith himself, the Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool. Therefore LET ALL THE HOUSE OF ISRAEL KNOW ASSUREDLY, THAT GOD HATH MADE THAT SAME JESUS WHOM YE HAVE CRUCIFIED, BOTH LORD AND CHRIST," Acts ii, 32-36. Great David's greater Son, the true Seed royal, sits on the throne in heaven, both LORD and CHRIST, and carries on His purposes on earth by the Holy Spirit, through His own chosen instruments. Those who gladly received His word owned His authority over them, by being baptized, in figure taking their place with Him in resurrection. The risen Son of God is LORD and Christ over the whole house of Israel, whether they hear His word or not. Those who "will not hear that Prophet shall be destroyed from among the people." Acts, iii, 23.. The

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heaven's do rule in spite of man's rebellion. The rebels He will break with a rod of iron. When He was here He was the King of the Jews; on the cross He was king of the Jews; and He is still King of the Jews, though not as yet manifesting outwardly His authority over them—it is the kingdom and patience of Jesus Christ, and He rules from heaven. Peter's addresses in the beginning of Acts make this very plain. When an explorer discovers a new territory he unfurls the flag of his monarch on the new found soil, and claims it for his king: so Peter here unfurls the flag of the One who is seated on the throne of heaven, and proclaims the whole house of Israel under the government of Him who is both Lord and Messiah.

But as yet Peter had no thought that the kingdom of Him whom he proclaimed both Lord and Christ, to the whole house of Israel, was to extend beyond that favored Nation. He must have a special revelation of the purposes of God before he will open the door to the Gentiles. In a vision "he saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call thou not common." Peter, in speaking to Cornelius, interpreted the vision, "Ye know how it is an unlawful thing for a man that is a Jew to keep company, or to come unto one of another nation; but God hath shewed me that I should not call any man common or unclean," Acts x, 28. Here is given unto Peter the key of knowledge in order that he might open the door of the kingdom of heaven to the Gentiles. "Of a truth," he says, "I perceive that God is no respecter of persons. But in EVERY NATION he that feareth Him, and worketh righteousness, is accepted with Him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ (He IS LORD OF ALL) . . . . And He commanded us to preach unto the people, and to testify that it is He which is ordained of God to be Judge of quick and dead. To Him give all the prophets witness, that through His name WHOSOEVER believeth in Him shall receive remission of sins," Acts x, 34-43. God sealed home the word; and Pentecostal blessing was granted to the Gentile believers. These were then baptized in the name of the Lord, thus showing forth their identification with the Lord in death, burial, and resurrection.

The Gentile kings are not anxious to own a supreme Sovereign the "King of kings," but He is that: and He is no respecter of persons, but sends out His message of Glad Tidings to every nation: those who receive that message are the "children of the kingdom;" all others are rebels in His kingdom, to be dealt with in the day of His fierce wrath.

Having spoken about the Church and the coming kingdom of

heaven, the Lord charged His disciples to tell no man that He was the Christ. He was now going to the cross, and not to Israel's throne; and the path that He trod is the path that He has marked out for His disciples, "If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it," Matt. xvi, 24-25. But this path of rejection is not without its recompense, when the "kingdom and patience," gives place to the kingdom and power. The kingdom of the Son of man is coming, and those who suffer with Him in the day of His rejection will reign with Him in the day of His manifest glory; and will be appointed their place in that kingdom according to the measure of present faithfulness. The transfiguration was a brief fore-sight of that day. The disciples were, as Peter says, "eyewitnesses of His majesty." The more abundant the self-denial for Christ's sake the more abundant the entrance into the "everlasting kingdom of our Lord and Saviour Jesus Christ," ii Pet. i.

In the first epistle of Peter we have very blessed unfoldings of truth concerning the Church; and practical exhortations as to the behaviour of those who are 'living stones' in that building. In the second epistle our minds are stirred up by way of remembrance of kingdom truth, lest we being led away with the error of the wicked fall from steadfastness. Noah, Lot, and Balaam are brought before us shewing how our present behaviour will effect our future place in the coming kingdom. Noah denied himself a place and portion in the world that then was, and took his all across the flood. Lot chose the well watered plains, and a place and name in Sodom, and took nothing out but a tarnished name, and left a seed that were the enemies of God's people. Balaam, the covetous professor, lost his all, and his soul is in hell. Well might we stop and ask ourselves what effect kingdom truth is having upon our daily lives? Is there that implicit obedience to Him whom we call Lord? that daily taking up the cross? that denying of self, that will secure us an abundant entrance into the everlasting kingdom?

Continued.

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### "WAYS WHICH WILL BE IN CHRIST"

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DAVID H. OLIVER



IN Acts xviii, 1-4, we have the record of a wonderful work of God in Corinth. Paul, though an apostle of Jesus Christ, was a man who had a trade, and when it was to be for the furtherance of the Gospel, he wrought at it, to pay his way, whilst he preached Christ in new fields. We do not often hear of this being done by preachers now, but God approves of it, else He would not have it recorded here in His Word. A number of the Corinthians were converted: some of them very bad char-



## WORDS IN SEASON

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acters as we gather from 1 Cor. vi. 11)). But when they received Christ, God made them "saints" by His call (1 Cor. i. 2). And He could write to them by Paul, "Ye are washed, ye are sanctified, ye are justified" (1 Cor. vi. 11). This is true of all who believe on Christ as their Saviour, and confess Him as their Lord. What happened next? The Word tells us, "Many of the Corinthians, hearing, believed, and were baptised" (Acts xviii. 8). This is God's first step in obedience, after believing. Many neglect it, and go on to something else. They say it is "not essential," it does not matter. If you have the baptism of the Spirit, that is the great thing. But we find in Acts x. 44-48, that the first Gentiles, who were converted under Peter's preaching and had received the Spirit, were immediately after baptised in water, in the Name of the Lord. And the next step was, they were gathered together as God's assembly, His church in Corinth (see 1 Cor. i, 2), of which Paul says he laid the foundation as a "wise master builder" (chap. iii, 10, 11), according to the pattern he had received of the Lord (chap. xi. 1-2, 23). This was not the church as the body of Christ spoken of in Eph. i. 22-23. Paul never built that. It is "the Apostles'" doctrine (Acts ii. 42), that forms the fellowship that is of God, and according to His pattern. And Paul used it *everywhere* in forming new Churches. He practised what he taught, and could say "Be ye followers of me" (Cor. xi. 1). What he taught, he taught and practised "everywhere, in every Church" (1 Cor. iv. 17), not like some in our time who teach different things in different places, to catch the favour of their hearers, and give no offense to any. This was not Paul's way. He taught and practiced the same "everywhere," and could write to these Corinthians that when Timothy came among them, he would bring them to remembrance of "my ways which be in Christ, as I teach *everywhere* in *every Church*" (1 Cor. iv. 16-17). The things that Paul taught and practised were not his "views," which could be altered at pleasure. They were "ways which be in Christ," always and everywhere the same, not to be laid aside or altered for any tradition of man, or to meet any prejudice or craze of any body of men; but held fast as God's unchanging Word, by which all is to be tested on a coming day. We need to remember this in our day, in which preachers, as well as people, think they can do what they like with certain parts of God's truth, altering His pattern to suit their own convenience. But the Word of God is given us to be obeyed, not to be whittled down, or altered.

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## QUESTION CORNER

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**Is it the responsibility of the Lord's servants to write to Assemblies for meetings; or are the Assemblies responsible to invite them?**

Ans.—Both are in common practise and, we believe, according to Scripture. The apostle writes, "But now when Timotheus came from you unto

## WORDS IN SEASON

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us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, GREATLY DESIRING TO SEE US, as we also to see you . . . . night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith," i Thess. iii, 6-10.

The Thessalonians remembered Paul's ministry, with joy, and greatly desired him to come again. This message by Timothy was equivalent to sending him a written invitation to come and visit them again; which he was deeply exercised about doing.

On the other hand we find the Lord's servants exercised about visiting Assemblies, without any special invitation from them. "Paul said unto Barnabus, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." Acts xv, 36.

In Acts x. God exercised Cornelius to send for Peter; and at the same time He exercised Peter and made him willing to go and preach to those to whom he otherwise would not have gone. When God is exercising hearts at both ends of the line it makes little difference who takes the initiative step, the Assembly or the preacher.

Either of these privileges may be abused. Assemblies may invite only favorites, without any exercise as to whether they are men with God's message for the occasion or not, and nothing be accomplished beyond mere flesh-pleasing. Then there is, on the other hand, the danger of unexercised men, who bring no blessing to Assemblies and who, if they waited for an invitation would never get it, writing here, and there, and everywhere, for meetings; men who leave Assemblies a little more poverty stricken, spiritually, than they found them. When a true servant of Christ is waiting upon God, and burdened about a certain Assembly, receives a letter from that Assembly inviting him to come for meetings, he is confirmed in his conviction that God has a work for him to do there, and so he goes fully expecting God to come in in blessing. Assemblies that are never exercised to write to those who are being used of God assuring them that they would be pleased if God would send them along, are apt to be visited by few except those who are continually writing for meetings as they make their usual circuit East, and then West, and then East again. No doubt more real exercise at both ends of the line would save many a wasted car-fare, and fruitless series of addresses.

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We cannot see the twinings,  
In God's long Cord of Love;  
We cannot trace the windings,  
By matchless wisdom wove.

E'en as a skein, when ravell'd,  
Still holds the hidden end,  
So love's mysterious windings  
Around our chastenings blend.

The cord can ne'er be broken  
'Tis held by God alone;  
The Lord's seal is the token,  
He knowz, He keeps His own.

And when the Father chastens,  
His children's faith to prove,  
The cord is held by Jesus—  
The unseen end is Love.

Love—true, deep, unsearchable,  
Love is the binding cord;  
And hid beneath the chastening,  
Twines round the Saints of God.

## WORDS IN SEASON.

**BAY CITY, MICH.**—Bren. Govan and Dobbin had some very good meetings here on the West Side, Mr. Dobbin being called away. Mr. R. A. Barr came to help, and God has been working. Two professed who were great "church workers."

**SAULT STE MARIE, MICH.**—Bren. Shivas and Sheldrake had several weeks' meetings, with good interest and some professing. Mr. L. Sheldrake's home address is now 656 Bingham Ave., Sault Ste Marie, Mich.

**LONDON, ONT.**—The address of the Gospel Hall is 214 Richmond St. The correspondent is Mr. J. Cadwallader, 16 Alma St., London, Ont.

**TORONTO, ONT.**—Bren. Garatt and Telfer are holding Gospel meetings in the new Page Ave. Gospel Hall. An Assembly was begun in this Hall the first Sunday in January. This is a hive off from Broadview Assembly and is in fellowship with it. J. McCartney is seeking to help the Lord's people around the city.

**LANG.**—R. McClintock had meetings here in Dec. and then went on for meetings in Peterboro.

**PORT DOVER.**—Bren. Goodfellow and Wilkie held encouraging meetings, some professing conversion.

**MARCHMONT.**—Bren. McClintock and Watson are having encouraging meetings.

**VICTORIA ROAD.**—The Christmas Conference was fairly good. The word was ministered by Bren. McClintock, Watson, Beattie, Bruce and Garratt.

**OWEN SOUND.**—A helpful Conference was held here at the New Year. The word was ministered by Bren. McCrory, McDonald, Beattie and Garratt.

**IRVINGTON, N. J.**—Bren. Telfer and Douglas gave us a short visit.

**CLEVELAND, O.**—Meetings continue about as usual. One was baptized recently, and others are soon to follow.

**WORCESTER, MASS.**—We had some good meetings by Brother Brownlee; and Mr. McMullen had some later. Some have been converted and added to the Assembly recently. Mr. McMullen purposes going on to Nova Scotia for the Lord's work. The address of the Gospel Hall is 119 Chandler St.

**TACOMA, WASH.**—Mr. D. McGeachy purposed having meetings here about the beginning of the year.

**ARLINGTON, WASH.**—Any Christians who desire the book entitled "The Christian and War," by Hunter Beattie, may obtain the same by writing Mr. Louis Hoy, R. F. D. 5, Arlington, Wash. (Price \$1.00.)

**PITTSBURGH, PA.**—The Pittsburgh Assembly heartily commends Mr. Robt. Curry, to the Lord's work. He has been with them for about 10 years, and has been devoting most of his time the last two years to the Lord's work.

**OSHAWA, ONT.**—Jos. Pearson purposed beginning meetings here Lord's day, Jan. 16th.

**COLLINGDALE, PA.**—S. C. Keller, and Chas. Keller are having meetings here.

**DETROIT, MICH.**—There has been some blessing of late and a number are asking for baptism and reception into the Assembly.

**BRIDGEPORT, CONN.**—C. S. Summers was with us for a week's meetings.

**ATLANTIC CITY, N. J.**—Mr. W. Matthews is here for a time, and is seeking to help the Lord's people.

**WASHINGTON, D. C.**—Mr. P. Mauro has some meetings in this city.

**ST. ANDREWS, MAN.**—Bren. R. J. Dickson and C. H. Willoughby ministered the word at the Conference here, which was a time of refreshing. Mr. Willoughby was having meetings in both Halls in **WINNIPEG.**

**HOPE TOWN, ALBACO, BAHAMAS.**—The Lord has enabled us to build a nice Hall for the Christians at a small island called Yuana Cay, and for the opening we had a conference of believers when about 100 gathered for four days. We had the joy of baptizing four in the sea. Five professed to be saved. W. Kendrick.

## WORDS IN SEASON.

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**NORFOLK, VA.**—W. Beveridge, and W. G. Smith have had a good interest in the Gospel meetings. Mr. Beveridge purposed going on to Newport News.

**BARRINGTON, N. J.**—Mr. S. C. Keller spent a Lord's day with us.

**MIAMI, FLA.**—Mr. D. Roy is now with us, and we are starting Tent meetings. The Gospel meeting last night was splendid, the Hall being well filled.

**PORT DOVER, ONT.**—Bren. Goodfellow and Wilkie have had encouragement in the Gospel Hall at Five Points.

**FLINT, MICH.**—W. Ferguson has had meetings in Tuscola Co., and also in Daytona District, with some interesting cases, and some fruit in conversions.

**WASHINGTON, D. C.**—Bren. Curry, Roy, Hunter, and McEwen have had meetings here the past few weeks, with interest and blessing. The Gospel Hall is 1421, H. St., N. E.

**TORONTO, ONT.**—The dates set for the Toronto Conference are March 24, 25, 26 and 27, with a prayer meeting March 23. Circulars will be issued in due time.

**BRIDGEPORT, CONN.**—A Conference of Christians gathered unto "The Name" will, D. V. be held in St. George's Hall, Stratford Ave., near E. Main St., Feb. 20th, 21st and 22nd.

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### FALLEN ASLEEP

**MISS A. HARRIS**, of St. Catharines, Ont., was called "home" on Dec. 17th, after a lingering illness, aged 54. She was saved when Bren. Oliver and Haliburton had a Tent there 29 years ago. Bren. Douglas and Pinches spoke at the funeral.

**MR. JOHN GILL**, of Boston, Mass., in his 86th year. A man true to the Lord, and a pillar in the Assembly. A fellow worker with men like D. Munro, J. Smith and D. Ross with whom he was associated from the early days. Mr. W. Matthews, Dr. Martin, D. Fales, D. McGill, and J. Stressenger took part in the funeral services.

**MRS. ANN CONNER**, at Chatham hospital, after an operation, Dec. 2nd, aged 47. Mr. R. McDonald spoke at the funeral. Mrs. Conner was in the Merlin Assembly.

**MR. CHAS. D. BUNTEL**, of No. Chelmsford, Mass., departed to be with Christ, Dec. 12th, after being converted but a few months. He was in his 80th year. He gave a good testimony to the grace of God. Mr. J. Marshall and F. Hanle spoke at the funeral.

**MR. JAS. ASSLESTINES**, of Deseronto, Ont., on Jan. 1st, aged 76. He was saved about 40 years ago. J. Pearson enjoyed preaching the Gospel to a full Hall at the funeral service.

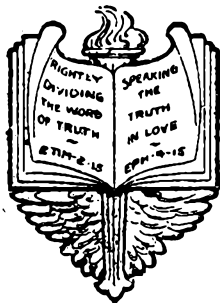
**MR. WM. McPHERSON**, of Guelph, Ont., Dec. 1st, in his 89th year. He was saved over 50 years ago when D. Russel was first in Galt; and 7 years later was gathered unto the Name of the Lord when Bren. Munro and Smith were first in those parts. Mr. T. Touzeau spoke at the funeral.

**MR. CLAIBORNE**, of Richmond, Va., on Jan. 8th, in his 65th year. He was saved 28 years ago at Gayton, Va., when Bren. Beveridge and Stevens were having meetings there. He bore a good testimony, and was well known to many of the Lord's people. Bren. Beveridge and Smith took part at the funeral.

**MRS. BROCKWELL**, of Matoaca, Va., on Jan. 12th, in her 61st year. She was saved about 28 years ago when Bren. Beveridge and Lamb had their first meetings in that place. Her home was open for the care of the Lord's servants; and her testimony was good. Bren. Beveridge and McEwen took part 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, 1921

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**Publication Office****15 N. Main St., Lewistown, Pa.****Editorial Office****31 Tenth St., Providence, R. I.**

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Subscription price, 75 cents per year in advance. Five or more copies to one address 65 cents per copy. For countries using British currency, single copies three shillings and six pence; five or more copies to one address, three shillings per copy.

Notify us promptly of any change of address, giving both old and new addresses. Kindly send a post card if not renewing subscription.

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

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

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### WORK AND WORKERS

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**RICHMOND HILL, L. I., N. Y.**—W. Beveridge has had three weeks' meetings with an encouraging attendance.

**WINNIPEG, MAN.**—C. H. Willoughby had four weeks' meetings, one professing conversion. The Hall was packed at the children's tea, and 100 books were given to the children.

**CHELSEA, MASS.**—Bren. Dickson and H. G. McEwen had an encouraging series of meetings, some professing. The Sunday-school work is most encouraging.

**MONCTON, N. B.**—J. Martin visited Tatamagouche, Port Philip, Port Howe, and Pugwash Junction. The Christmas Conference was good, Bren. Brennan, Milnes, and Martin ministering the word.

**SOUTH MANCHESTER, CONN.**—Thos. Black was with us for some meetings, which we enjoyed very much.

**NEW GLASGOW, N. S.**—W. N. Brennan was at Manganese Mines for six weeks' meetings. A. Goodwin was with him for two weeks. One professed. Bren. Milnes and McMullen are at **MONCTON**, having good meetings.

**PARRY SOUND, ONT.**—Bro. R. N. Bruce, who is engaged in the Lord's work, has taken up house here. His address is Box 20, Parry Sound, Ont.

**ARLINGTON, WASH.**—Bren. D. McGeachy and D. R. Scott have had meetings here. One has professed to be saved and others are troubled.

**ATLANTIC CITY, N. J.**—Mr. W. Matthews has been here for several weeks, helping in the regular meetings.

**TORONTO, ONT.**—Bren. Garratt and Telfer are having good meetings in the new Pape Ave. Hall. God is working and a number have professed to be saved. R. McCrory had interesting chart meetings in the Central Hall. J. Ferguson has begun meetings in the West End Hall.

Bren. McClintock and Watson visited **HUNTSVILLE** for three nights and then went on to **SOUTH RIVER**, for special meetings. Mr. Jas. Lyon had meetings in **KITCHNER**. J. C. Beattie visited **CREEMORE**, and **COLLINGWOOD**. E. B. Steen visited **CHAPMAN VALLEY** and **ARNSTEIN**.

**HAMILTON.**—Bren. Douglas and Ferguson had two weeks' good meetings in the East End Hall, two professing. W. H. Hunter is now in Hamilton.

**SAULT STE MARIE.**—L. Sheldrake is seeking to help the young Christians and others by Bible readings.

**BRANDON, MAN.**—R. J. Dickson had a series of helpful meetings here.

**ST. ANDREWS, MAN.**—S. Sayward had good meetings with some fruit.

**HARRISBURG, PA.**—Bren. Beveridge and Conway had a week's meetings, and were followed by Ross and Charles.

**MIDLAND, ONT.**—Mr. J. Silvester has been helping the Lord's people in these parts.

**BRIDGEPORT, CONN.**—Chas. Summers was here for a series of meetings.

# Words in Season

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

Vol. 13

MARCH, 1921

No. 3

## FROM VARIOUS AUTHORS

One Name is on my heart engraven,  
A Name of fragrance rich and rare;  
'Mid storms, this Name's a quiet haven,  
In darkest days I've sunshine there.

\* \* \*

I may be called upon to act independently of the highest authority in the world, but it ought never to be on the principle that I am doing my own will.

\* \* \*

We see the failure of the best things around, and unless one is with God, and knowing the source of every good thing, the heart gets depressed, and says, "who will show us any good?" But God remains just the same, and I know where to look—where only good can be found—in Him.

\* \* \*

As thou desirest the love of God and man, beware of pride. It is a tumor in the mind that breaks and poisons all thy actions; it is a worm in thy treasure which eats and ruins thy estate; it loves no man—is beloved of no man; it disparages virtue in another by detraction; it disrewards goodness in itself by vain-glory; the friend of the flatterer, the mother of envy, the nurse of fury, the sin of devils, and the devil of mankind, it hates superiors, it scorns inferiors, it owns no equals; in short, till thou hate it, God hates thee.

\* \* \*

How can one walk in communion with Christ in heaven and not come in collision with the world? Do I walk as one who is in present, living intercourse with the heart of Christ, having my heart formed and fashioned by the constant apprehension of His glory? And *if so*, how can I be conformed to the world? Do you believe that Christ is not ashamed to confess your name to the Father, as one whom He has apprehended for glory? Oh, is there no divine fullness, nothing unsearchable, connected with the love that says, "How are you walking? is it as one who is reaching forth, and pressing on for the mark?" If I am called to give up certain things, to be separate from certain things, is it sorrow to me or joy, under the eye of Christ who is leading me on into glory with Himself.

### THE LOVE OF GOD

---

**T**HE apostle John, in his first epistle, gives expression to that wonderful and blessed truth, that "God is Love." Not only that God loves, but that He IS LOVE. It is His very nature. What a mercy to have such a God!

It must be carefully noted, however, that the very same apostle, who in the fourth chapter of this epistle has written "God is love," has already in the first chapter declared, that "God is light." And the relative positions of these declarations is surely not accidental or arbitrary, but meant to teach us another great and important lesson, found everywhere in the holy scripture, namely, that God must be known as "light," before we can know Him as "love."

Now, human beings are always desirous of love, but the true, spiritual light they would rather do without. When God therefore, in human form, visited this world in order to manifest His love for it, He was not, as might have been expected, joyfully received, but treated with enmity and hatred, not, certainly, because He was love, but because He was light. And that which might, and ought to have been, a source of blessing to humanity, because, by reason of the sinful nature of the world's inhabitants, a source of condemnation. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh he to the light, lest his deeds should be reproved." (John 3: 19, 20.)

Now, what happened then, at the appearing of the Son of God in this world, is the same that happened in the experience of every converted soul. We must first allow the light—"the true light, even the light which lighteneth every man, coming into the world"—to convict us, manifest our evil works and condemn us, before we can experience "the love of God manifested in us" by learning and acknowledging "that God has sent His only begotten Son into the world, that we might live through Him." (1 John 4: 9.)

This condemning effect of the light and the attracting power of love receives a beautiful illustration in the case of Peter's conversion. "When Simon Peter saw it"—namely, the miraculous draught of fishes—"he fell down at Jesus' knees, saying, depart from me; for I am a sinful man, O Lord." (Luke 5.8.) The divine light penetrating his soul through the miracle, made him exclaim: "Depart from me, O Lord"; but the love of God, revealed in the person of His Son, laid him at the feet of Jesus. He had to confess his unworthiness; but he would not depart from the Saviour he had found, or rather from the Saviour who had found him.

Thus, when the light has had its effect and brought us, as lost and guilty sinners, to the feet of Jesus, then the love can be manifested in all its fulness. We shall consider a few familiar passages.



## WORDS IN SEASON

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### “GOD SO LOVED THE WORLD”

When the love of God is in question we naturally turn first of all to that familiar and most precious passage in John 3:16: “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.” By these words the Lord Jesus tells us, that God did not spare that which was most precious to Himself, in order to deliver the children of this world from perdition. We should indeed all have perished, if God had not had mercy on us, and this merciful love was so great, that He gave His only begotten Son for us. While this gives, as it were, the measure of the Father’s love, we have another word from the Lord’s own mouth describing the love of the Son, where He said: “Greater love hath no man than this, that a man lay down his life for his friends.” (John 15:13.)

But we get a still greater conception about the love of God, when we hear how

### GOD COMMENDS OR PROVES HIS LOVE TOWARDS US

This we find in Rom. 5:8: “But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us”; and the 6th and 10th verses of the same chapter show, that by sinners are meant “ungodly” and “enemies,” hence such as hate God and resist Him. This gives us the proper background for viewing and estimating the love of our God. It was not only mercy shown to poor perishing human beings, as in John 3:16, or kindness to friends, as in John 15:13, that led the Lord Jesus to die for us, but He gives the most marvelous and convincing proof of His love by laying down His life, not merely for His friends, but for His enemies.

### THE GREAT LOVE OF GOD

While the two scriptures considered above seem to speak about the redeeming and propitiating character of God’s love, we might perhaps say, that Eph. 2:4-7, speaks about the enriching love of God. Here we read these blessed and wonderful words: “God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in kindness toward us in Christ Jesus.” Hence in this place we find the expression “His great love,” and the greatness of it is truly marvellous and overwhelming. He not only quickened us together with Christ and raised us up together with Him; but He made us sit together in the heavenly places in Christ Jesus, thus uniting us together with the Son of His love in life, in resur-

## WORDS IN SEASON

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rection and in heavenly glory. Well might the apostle call this the "GREAT LOVE" of God. Only eternity will be able to afford us a true and full conception of its actual greatness.

### PERFECT LOVE

The apostle John writes in his first epistle these mighty words: "Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world." (4.17.) This tells us that the love of God attains to a demonstration of its perfection by giving us, once lost and hell-deserving sinners, boldness in the day of judgment. We, who at one time justly trembled at the thought of the day of judgment, can now look forward to that day with boldness, because we know, that we shall not come "into judgment" (John 5.24), Christ having been our substitute and borne it for us "having become a curse for us" (Gal. 3.13). And such is the perfection of this deliverance from judgment and condemnation, that we even now are considered, before God, as being just as righteous as His well-beloved Son; "because as he is"—that is to say, just as free from guilt and fear of condemnation as Christ is—"even so are we in this world." This is the perfection of the love of God; He introduces us into the same condition of holiness and righteousness as the Holy One, the Righteous One, the only begotten Son of His love, yea, as the Judge of all the world Himself. Surely love could not be more perfect than that!

### "LOVE WHICH PASSETH KNOWLEDGE"

It might indeed appear impossible to go beyond perfection. But our God does even seem to go beyond that in His love towards us, seeing that the apostle speaks about "love that passeth knowledge." He desires in his prayer for the saints "that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know THE LOVE OF CHRIST WHICH PASSETH KNOWLEDGE, that ye may be filled unto all the fulness of God." (Eph. 3. 17-19.)

Love divine's a mine of treasure,  
We shall never all explore;  
Yet the very smallest measure  
Fills the heart to running o'er.

—T. R. E.

---

"Christ rose a Conqueror from the tomb after having met every claim of the law, and wonderful to relate, the believer having died in Him now lives in Him forever. Christ is his life; Christ is his righteousness; Christ is his rule of life; Christ is his model; Christ is his hope; Christ is his all and in all."

## WORDS IN SEASON

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### SHEW ME THY FAITH. JAS. 11, 18

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TRY by this whether thou hast faith or not; dost thou walk in the exercise of thy faith? He that hath clothes surely will wear them, and not be seen naked. Men talk of their faith, repentance, love of God; these are precious graces; but why do they not let us see these in their daily conversation? Surely if such guests were in thy soul, they would look out sometimes at the window, and be seen abroad in their duty, and in holy action. Faith is of a stirring nature, and not like an image that may be locked in a chest so that none shall know what God you worship. Faith will shew itself; it will walk with you in all companies; it will buy with you and sell with you. It will have a hand with you in all your enterprises. It will comfort you in trouble. It will complain and chide you when you are displeasing God. You cannot stop its mouth; it will groan, and mourn, and strive even as a living man when you would smother him. I will as soon believe the man to be alive that lies peaceably as he is nailed up in his coffin, without strife or bustle, as that thou hast faith, and never exercise it in any act of spiritual life.

What, Man! Hast thou faith and yet thou art carried so peaceably, as a fool to the stocks, by thy lust? Why hankest thou there nailed to thy lusts? If thou hast faith, come down, and we will believe it. But if thou art such a tame slave as to sit still under the command of lust, thou deceivest thyself. Hast thou faith and yet shew none of it in thy daily life?

May be thou art rich in this world's goods: dost thy faith make thee walk humbly with those who are poor? Or is thy heart puffed with thine estate so that thou lookest on the poor as creatures of some lower species than thyself? Thinkest thou more of thine estate than of heaven, like the wicked prince who said that he would sooner lose his part in Paradise than in Paris.

Art thou poor? Does thy faith make thee satisfied with thy lot? Art thou contented, diligent? May be instead of contentment, thou repinest; canst not see thy rich brother without envy. Dost thou seek by diligence to supply thy wants, or art thou ready to break through the hedge of honesty, by tricks in trade, into thy neighbor's fat pasture thus serving thine own turn by sin rather than by waiting for God's blessing on honest diligence? If so be not angry if we call thee by thy right name, unbeliever—or at least question whether we may call thee Christian, whose behaviour is so cross to that sacred name, which is too holy to be written on so rotten a post.

“Shew me thy faith without thy works, and I will shew thee my faith by my works.” Jas. ii, 18.

### HOW TO GIVE

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By GEORGE MULLER, of Ashley Down Orphan Homes, Bristol

**M**ANY of the children of God lose in a great measure, yet, almost entirely, the privilege, and thus, also, the blessing to their own souls, of communicating to the Lord's work, and to the necessities of the poor, for want of a *regular habit of giving*. They may not be covetous, they may not be loving, again, this present evil world, and yet they scarcely in any degree act as *stewards* for the Lord, but as if they were already *owners*, because they only give from feeling, or under particular circumstances; and thus it comes that life is gone before they are aware of it, without having made good use of that one brief life here on earth, in using their means for the Lord as they might have done. But this one brief life is now for ever gone. The sowing-time will never return. *The harvest-time is now before them with that word of the Lord, "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully."* . . .

How, then, the Christian should say, shall I act in order that I may best use my means for the Lord? My reply is this:

1. Seek to keep it before you that the Lord Jesus has redeemed us, and that, therefore, *we are not our own*, because we are bought with a price, even the precious blood of the Lord Jesus. *All, then, we have and are belongs to Him*—is at His disposal; and we have to look at our possessions as a faithful steward would who is entrusted by a rich proprietor.

2. The *habitually* using our means, the regularly *communicating* as the Lord prospers us, is next to be attended to. As much as it is practicable, we should seek to do this *weekly*, according to that word, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. xvi. 2). If, through particular circumstances, this is impossible, then the first time we are able to ascertain how our business stands, how much our profession has brought us in, etc., we should settle before God how much, accordingly, we can spend for the work of God, or for the poor.

3. With regard to *the amount to be given*, no rule can be laid down for others, because the whole ought to be done, not in a legal spirit, but from the constraint of love and gratitude to the Blessed One, who died for our sins, and to God the Father, who spared not His only begotten Son, but delivered Him up for us. But take heed, esteemed Christian reader, that you do not lose the blessing, because it is not said you must give the tenth part, or the fifth part, or the third part, or half, or three-fourths of what God gives you. The writer would set before himself nothing less than to stand habitually, with all he has, and with all the Lord is pleased to entrust him,

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as God's steward before Him, and to say: "Lord, Thine is all I have; use it as Thou pleasest."

On this principle he has, by God's grace, been enabled to act for thirty-three years; and the unspeakable happiness and blessedness resulting from thus acting, he is unable to describe. If, however, the reader says, "I cannot do this," the reply is, then do what you can, and have grace for. Give the tenth part, or the fifth part, or the third part, or the half of what God gives you, even as you have now light and grace on the subject; only *fix the smallest amount* you purpose to give of your income, and do this regularly; and as God is pleased to increase your light and grace, and is pleased to prosper you more, so give more. If you neglect an *habitual giving, a regular giving, a giving principle and upon Scriptural ground*, and leaving it to feeling and impulse, or particular arousing circumstances, you will be certainly a loser. The smallest amount which is fixed to be given may be continually gone beyond; but it is well you should fix this lowest amount, lest you should do nothing at all, or scarcely anything.

These hints are affectionately commended to the children of God who may read this by one who, through the ordering of God, has met with numberless instances in which was verified the Word of God, which says: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself" (Prov. xi. 24, 25).

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"It is strange that so many intelligent Christians devote time and thought and money to benevolent plans that do not even look to the regeneration of those they seek to reach. They are like men laboring to purify a foul stream, when a fouler fountain is continually pouring out its filthiness. They are like men cutting off a few dead twigs, when the tree is rotten at the heart. The believer who in faith and prayer sends forth a tract laden with gospel truth, is doing a work unspeakably greater in its consequences, and in the estimation of his Lord, than all the noisy and showy movements set on foot under the imposing titles of philanthropy and culture. Well may every believer covet the blessing and honor of such a service."

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No!—gain is not godliness! Man was made for other purposes than to exchange dollars or cents. The fable of Midas pestered with his riches, and unable to eat because his food turned to gold, is full of beneficial instruction in such times as ours. Man has wants which money cannot supply, and sorrows which lucre cannot heal.

### THE KINGDOM OF GOD, and THE KINGDOM OF HEAVEN.

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Paper viii.

**W**HO is the greatest in the kingdom of heaven? Matt. xviii. In answering this question the Lord makes known to His disciples the great principles proper to the new order of things about to be established. The followers of the great meek and lowly One who is now rejected of earth, but enthroned in heaven, must, to truly represent Him, be meek and lowly. The recipients of grace and truth must themselves manifest grace and truth to others. Pride, the lifting up of oneself, characterizes the great ones of earth. But humility marks the great ones in the kingdom of heaven. Proud man must turn from his pride before he can even enter the kingdom in its spiritual reality. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." As far as greatness in the world is concerned, little children are of no account: they have no say in its government. Just so with God's great ones of this present age. They are "fools for Christ's sake," "we are made as the filth of the world, and are the offscouring of all things unto this day." i Cor. iv. 10-13.

Nor is this humility easily maintained. It requires the utmost severity with self—the cutting off of an offending hand or foot, the plucking out of an offending eye. Over such humbled ones, God's great little ones, He exercises a Father's tender care; and woe to the one that causes one of them to stumble; "it were better that a millstone were hanged about his neck and he were drowned in the depth of the sea." Woe unto the world, for the same hatred that made it nail the King to the tree cannot but burn against His true subjects.

These humbled ones, when trespassed against, must shew full grace and forgiveness to the repentant transgressor, even until seventy times seven a day. "Therefore is the kingdom of heaven likened to a certain king which would take account of his servants." Finding one who owed him somewhere from two million pounds sterling to seventy millions (Newberry) who had nothing to pay the debt with, but who pleaded for forgiveness, he forgave him. But this servant finding a man who owed him a little over three pounds, took him by the throat, and cast him into prison, refusing forgiveness. The Lord of those servants was wroth with this unforgiving servant and delivered him to the tormentors. "So likewise shall my heavenly Father do also unto you if ye from your

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hearts forgive not every one his brother their trespasses." Solemn lesson! Let us not pass it on to any other dispensation. The risen Lord has all authority in His hands; and will see to it that those who are recipients of unlimited grace must shew grace to those who owe them some little paltry sum.

"The spirit of the kingdom is not outward power, but lowliness, but in this condition there is nearness to the Father, and then it is easy to be meek and humble in this world. One who has tasted the favor of God will not seek greatness on earth; he is imbued with the spirit of grace, he cherishes the lowly, he pardons those who have wronged him, he is near God, and resembles Him in his ways. The same spirit of grace reigns, whether in the Assembly or in its members. It alone represents Christ on the earth." This is the spirit of Christianity. This is kingdom of heaven truth. Surely there is deep need that it be pressed upon us in this day when men are so full of pride, and so empty of humility and grace: so willing to be forgiven, and so unwilling to forgive one another. How little we see of true greatness in these evil days! The Lord write these solemn lessons deeply in our hearts.

Riches give men greatness in this world, but not so in the kingdom of heaven. "A rich man shall hardly enter into the kingdom of heaven, and again I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," Matt. xix, 23-24. Very few of the rich get saved: and those who are saved and accumulate riches are usually no blessing to the Assemblies of God, for they are apt to lose that greatness of humility so necessary for usefulness in the kingdom of God. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For 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," i Tim. vi, 9-10. Let us ask ourselves, how much this kingdom truth has laid hold upon us? Money has robbed many a man of true kingdom greatness. "Blessed are the poor in spirit: for theirs is the kingdom of heaven." "Blessed are the meek: for they shall inherit the earth." Were these statements of the "sermon on the mount" in Peter's mind when, in this connection, he said, "Behold, we have forsaken all, and followed thee; what shall we have therefore?"

The answer to this question is exceedingly interesting, taking our thoughts on into the millennial kingdom. "Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit

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everlasting life." Matt. xix, 27-29. Will the saints' reward be in connection with heaven, or with the earth, or with both? For fear that any should think that we are juggling Scripture to suit a theory we will answer this question by quotations from W. Kelly.

"The grand point to seize is the union, without confusion, of heaven, earth, and all things in them, under the Lord Jesus displayed in visible glory. The early Chilliasts wrongly dwelt on the earthly things of the kingdom; the moderns have in general been disposed to look only at the heavenly things. The truth which God is now reviving from His word is the united system in which heaven and earth, so long severed, are bound together under the last Adam AND HIS HEAVENLY EVE, the fulness of Him that filleth all in all. To many this presents an idea which revolts them; but I fear its source is thoroughly infidel—the reasoning from present experience so as to reject the plainest testimony of Scripture. Eph. 1, 10; Col. 1, 20, are most decisive, and above all exception as being imbedded within the highest unfolding of Christian doctrine which the New Testament contains. But in truth they are found almost everywhere, in one form or another. Thus the transfiguration in the three earlier Gospels presents the clearest view of this most harmonious blending of the earthly with the heavenly, of men in natural bodies with those already risen and changed, and Christ the acknowledged chief and center of the scene; and this is the more to be heeded, because in Pet. 1, 16-17 treats it as a sort of sample of the kingdom. . . . Nor is the Gospel of John silent. Not only does chapter iii, 12 attest the 'earthly' and the 'heavenly' things of the kingdom of God, but the same principle alone explains chap. xvii, 22-23. Expressly this is the time of glory, ours in title now, but by and by to be so displayed that the world shall know (not believe, but know) that the Father sent the Son, and loved the saints after the same wondrous love. This is not the present state of things in which nothing of the kind is exhibited or to be known by the world; neither can it be the eternal state where there will be no world to know it, even if it were the aim then and thus to make it known. The accomplishment of the Saviour's words can only, therefore, be in a condition which essentially differs from the present state and from eternity; and this, it is evident can only be the millennial kingdom, with its heavenly glory an object of knowledge to the world below, and a spring of unceasing praise and glory to God." (The appearing and the kingdom.)

"This then may be one reason why prominence is here given to those who reign with Christ. God felt deeply for His saints. He takes pains to shew, if they had suffered, they were also to reign with Him. And therefore, as it seems to me, it is not there said, I saw a great throne, but "I saw thrones." And they were not vacant. 'I saw thrones and they sat upon them, and judgment was given unto them.' They were now to exercise judgment. Evidently this is an accomplishment of the word in 1 Cor. vi. The apostle there addressing the saints of Corinth, says, 'Do ye not know that the saints shall judge the world?' And here they are judging the world. But more than that. The Lord had said to the twelve apostles, 'ye shall sit upon twelve thrones, judging the twelve tribes of Israel.' Many persons think that this will only be fulfilled in heaven. But there can be no such state of things there. The twelve tribes are not above. They are only known as such upon earth. Here below they will be found as an object of government; and so the prophets speak. What will there be for saints to judge in heaven? When the glorified are there, where will be the men to be judged above? All will be blessed there. These will have passed out of the scene of judgment. It is plain therefore that this scene is one that cannot apply to heaven; and that it supposes the earth as a



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sphere of judgment. Those in question reign over the earth. I say, 'over the earth,' for there is no reason to believe that this world will be the home of the risen saints of God. They may visit it from time to time, as we know the Lord Himself will; but their proper dwelling-place will not be the earth. But while we shall thus have blessing in heavenly places, the earth will be the lower and subject province—full of interest and glory to God, but a comparatively outside domain. . . . The glory above will be the rest and centre of the heavenly saints; but besides that they will judge the earth. According as it is written here, 'I saw thrones, and they sat on them, and judgment was given unto them.' They were the destined assessors of the Lord in judging or government. . . . 'The kingdom of the world shall become our Lord's and His Christ's.' And when it passes into His hands, the reign of Christians will begin. His people will share the kingdom along with Him. Hence faith waits for this: and meantime we are put to the test now, 'as having nothing, and yet possessing all things.'" (From Lectures on the Book of Revelation.)

God has appointed His Son "heir of all things," Heb. i, 2. And those who are born of God are sons of God, and if sons then heirs of God through Christ Jesus, (see Gal. iv, 7). And not only so, they are "heirs of God, and joint-heirs with Christ," Rom. viii, 17. The One whom men cast out of the earth is its rightful heir, and He shall reign over it; and we, with Him, shall also inherit the earth, and reign over it. How the thought ought to stimulate us to suffer, and to toil for Him, knowing that the least service shall then be rewarded according to His appreciation. O for more humility; more self-denial; more willingness to toil and suffer, the little while of His rejection and ours.

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### SATAN'S RESPONSIBILITY

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**S**OME men lay altogether too many of their own faults to the devil. They tempt the devil by carelessness, and by indulgence in little sins, and then they are overthrown by his wiles. He cannot conquer the trusting soul; only the unguarded and the presumptuous fall victims to his deadly lures.

Mr. John Thomas was one day, after addressing a crowd of natives on the banks of the Ganges, accosted by a Brahmin as follows:

"Sir, don't you say that the devil tempts man to sin?" "Yes," answered Mr. Thomas. "Then," said the Brahmin, "certainly the fault is the devil's; the devil, therefore, and not the man, ought to suffer the punishment."

While the countenances of many of the natives discovered their approbation of the Brahmin's inference, Mr. Thomas, observing a boat with several men on board descending the river, with that felicity of instructive retort for which he was distinguished, replied:

"Brahmin, do you see yonder boat?" "Yes." "Suppose I was to send some of my friends to destroy every person on board, and

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bring me all that is valuable in the boat, who ought to suffer punishment, I for instructing them, or *they* for doing this wicked act?" "Why," answered the Brahmin, with great emotion, "you ought all to be put to death together." "Aye, Brahmin," replied Mr. T., "and if you and the devil sin together, the devil and you will be punished together."

We cannot lay all the blame of our sins upon the devil. He tempts; we yield. It is not wicked to be tempted, it is wicked to yield to temptation. If we invite the devil he will come. We ought to resist him that he may flee.

"Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day." "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, establish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen."

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## WHAT WE LIVE FOR

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"I wonder how many Christian people here could have their biographies condensed into this line, 'He lived to make Christ known.' Might it not be said of one, 'He lived to open a shop, and then to open another?' Or of another, 'He lived to save a good deal of money and take shares in limited liability companies?' Or of a third, 'He lived to paint a real picture?' Or of a fourth, 'He was best known for his genial hospitality?' Of many a minister it might be said, 'He lived to preach splendid sermons, and to gain credit for fine oratory.' What of all these? If it can be said of a man, 'He lived to glorify Christ,' then his life is a life. Every Christian man ought so to live."

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A believer who takes part in politics is like a man building a magnificent cathedral in a place where a tremendous earthquake will shortly overturn every stone. I do not suppose a great sculptor would lavish all the resources of his art on a snow man. He would prefer to work in marble, that his labours might have permanent value. It is sad to see Christians wasting their lives on politics. It is very sad. It shows they have not come in the faith of their souls to "the city of the living God, the heavenly Jerusalem."

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### DIARY OF GOSPEL TENT WORK IN ALBARICO, S. A.

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#### Paper iii.

27th.—We were going to leave at 7 a. m. for Yaritagua in an auto that Sr. Gonzalez had hired to go there to do some business and he wanted us to go with him to tell his people something of the Gospel as this is his native town. We got ready about 2000 tracts of different kinds expecting to leave about 9, always leaving a good margin for the informal Venezuelan. The auto called for me at Br. Fletcher's home at 10 and then we had to pick up a wealthy business man and before we could get away from his office it was after 12, when the patience of the owner and chauffeur was run out. We have seldom seen a man like this merchant. All along the road he would buy cheese, sugar, maize, etc., and he seemed to know every donkeyman and muleteer on the road. He would barter and buy with them all and in between Br. Gonzalez and I tried to get at him about eternal things and he listened very well and before leaving us he treated us to a special plate of sweets and told me never to journey again with a merchant.

28th.—Up early and after reading and prayer in which Br. Gonzalez took part for the first time, he went after his business, and I filled my tract bag to the full with ammunition and up one street and down another for four hours. We had a fine time as we went, disputing, exhorting and preaching the gospel, sometimes to one or two, sometimes to twenty or more. We gave away all our papers and also a lot of our local paper, *El Mensajero*. In the afternoon we repeated the operation in another part of the city, and again we were very well received except in a few cases where some enemies tried to oppose. One woman was telling the others as I drew near that we were like a snake that they call *Mapanare*, very beautiful, but deadly. As I drew near she slunk away, not thinking that I had heard her. I called to her to wait, but she went into a house and we had a fine preach to the women who were left. We gave away all the tracts that we had and returned to the *Posada* tired, but happy in His service.

29th.—Today we took down the tent in fine shape as it had not rained for five days. We had the first meeting in the store that we had rented and changed to a nice gospel hall with seats for about fifty and room for 100. Br. Fletcher was at the opening meeting and we had a crowded hall.

3rd.—Lord's Day. Early the people began to bring their little gifts. One brought a big squash, another a big maize bread cake, another a bunch of water cress, another a nice cut of steak, etc. We had a fine S. S. and the gospel meeting was crowded at night and in spite of the rain the people stood and listened in the street as there was no more room in the hall. Br. Acosta spoke from God

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is light, love, Spirit and consuming fire, and I told of His grace to the woman of Samaria. We had visited many homes in the afternoon to say good-bye, and our hearts were filled with joy when we saw how the "saints" had been taken down, and texts from the Word of God filled their place. Those texts are sent us by Mr. R. D. Smith of the Los Angeles Bible House and are a great boon to the work, as they are large and well printed in colours. We got a very hearty farewell and four brethren came from San Felipe to accompany us there.

9th.—Up at 3:30 and after prayer and reading we got all together ready to leave at 6 a. m. We formed a great procession on donkeys and mules and horses and many on foot. The roads were bad as it had rained heavy, but by hook or crook we all got there and at nine we were all ready for the meeting. Br. Fletcher opened with the Lord's command to baptize in Matthew 28, then I followed, dwelling on Romans as to our past, our present, and our future, and Br. Johnston who had just come from Puerto Cabello with his wife to be at the baptism, spoke from Mat. 3, on the two baptisms. Those who were to be baptized were then told to get ready and as I entered the brethren's side of the house, especially erected for the baptism on the bank of the river, some were praying, some singing and some changing their clothes. It was a sublime moment as we entered the brook at the foot of a huge tree fully three yards wide where the roots shot off, under the open canopy of heaven, with the bank lined with eager onlookers. Br. Acosta followed me into the water to dry the faces, etc., and Brethren Fletcher, Johnston and Willis heartily led the singing of a verse in between each baptism. Amid the tears of joy of some and the hearty gospel hymn sung with power by others, there was something of the early days of Christianity seen as the first sister was led to the water's edge by Mrs. Fletcher, and then down into three feet of water where I stood by Br. Acosta. Then the happy gospel hymn stopped, there was a moment's silence as all eyes were concentrated on the sister who was going to be the first to be baptized according to the Word in the State of Yaracuy, and then in Castellano rang out the words: "My dear sister, I baptize thee in the name of the Father, and the Son and the Holy Spirit," and down into the symbolic waters of death, burial and resurrection with Christ, she went, and as she emerged our brethren struck up, "In tenderness He sought me." Br. Acosta wiped her eyes and then as she left the water Mrs. Fletcher covered her with a cape and she was led into the apartment for the sisters. One after another followed until 24 were baptized, and words will not describe the kisses, and embraces, and tears of all who thus got the first taste of obeying their Lord and Saviour. It was a little while of heaven on earth as we left the water and went into the house to see those dear souls happy in their first love. After the baptism we went to have dinner, and loving and willing hands soon had big plates of rice, black beans and

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stew on the table, and after Br. Johnston gave thanks all ate heartily. A second table had to be set, and then in a few minutes we changed the dining room into a hall and Brethren Johnston and Acosta told out the old story to an eager audience. We closed with a little story of the work of the Lord in El Yaracuy and Br. Fletcher prayed, thanking God for the fine weather and the many blessings we had received from Him that day. We then looked for our mounts to get home and this time my one happened to be a good donkey and at sundown we were all in San Felipe.

10th.—Lord's Day. Thirty-two of us sat down to remember His death for the first time in San Felipe and the Lord's presence was felt among us. Some of the young converts wept for joy, and we saw some righting old wrongs after the meeting. There was no hitch and He gently led us all through the meeting. Bren. Wills, Acosta and Maduro went on to Albarico to have the two meetings there and the Lord gave the Brethren a fine time. Br. Johnston spoke to the Christians in the p. m. and he and I spoke to a full hall in the evening.

11th.—After a hurried breakfast in Br. Fletcher's home we got to the station and nearly all the church was there and we embraced each other in real Venezuelan style and as Br. Acosta and I left I saw the tears flowing freely. Dear souls! May God keep them and bless Br. Fletcher and his wife in caring for them. Br. Johnston came on as far as Marin with us and he and Br. Wills hope to continue in the new house to carry on the work. May the Lord give them the joy of confirming the disciples and leading many more to Christ.

We were fortunate to get the steamer on arriving at Tucacas and next morning at daybreak my dear wife, Miss Watson, and many more were on the quay waiting for us and in a short time we were once more home. Home, how precious with all ready that love and care could think of. And just in the measure that we go forth to the war here below in His name so will that eternal rest and home be enjoyed where we will never say good-bye.

### WINE WHICH CHEERETH GOD AND MAN

**T**HE witty Earl of Rochester being once in company with Charles II., his queen, chaplain, and some ministers of state, the king suddenly exclaimed—"Let our minds be unbended from the cares of state, and give us a generous glass of wine, that cheereth, as the Scripture saith, both God and man." The queen intimated that she did not think the Bible contained any such declaration. The chaplain, being appealed to, agreed with her majesty. Rochester, deeming the king to be right, went to the kitchen to inquire among the servants if any of them were conversant with the Bible, and knew in which part of it the passage might be found. Finding that the Scotch cook was acquainted with the locality and meaning of the disputed verse, Rochester ordered

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him to be in waiting, and returned to the king. The "wine question" was still under discussion, and Rochester moved that David, the cook, should be called in. This was done, and the passage produced, and read aloud from Judges ix, 13. The king smiled, the queen asked pardon, and the poor chaplain blushed. Rochester now asked the parson to explain the text. "The poor craven chaplain said never a word." The earl therefore applied to David for an explanation. The honest cook immediately replied, "How much wine cheereth *man* your lordship knows: and that it cheereth God, I beg leave to say that, under the Old Testament dispensation, there were meat-offerings and *drink*-offerings. The latter consisted of *wine*, which by a metaphor is said to cheer God, as He was well-pleased in the salvation He had appointed; whereby His justice was satisfied, His law fulfilled, His mercy reigned, His love triumphed, and the sinner was saved." The king was agreeably surprised at his evangelical exposition; and Rochester recommended that the parson should be made cook, and the cook made parson!

### QUESTION CORNER

**Is it impossible for God to bless His children who are in a denomination, or a loose meeting? ii Cor. vi, 14-18.**

The Scripture accompanying this question teaches that the "Lord Almighty" will be a Father, in a special way, to those who refuse to be unequally yoked together with unbelievers, whether in a denomination, or in any other way. But God does bless even those who are in false positions, and disobedient to His word. You may often see men in a false position blessed to the salvation of souls. The Lord uses His word without endorsing that which is false. We do not need to envy the success of such, nor to deprecate the work done, but as for ourselves, we must be content to keep His word and not deny His name. We must not forget the distinction between the sovereignty of Christ's grace; and the Christian's fidelity to His person: nor confound largeness of heart that rejoices that Christ is preached even though it be of envy and strife, with laxity, for there is nothing more displeasing to God than looseness, or lawlessness, that sets aside the word of God saying "Let us do evil that good may come." There is an immense difference between those that are merely blessed by preaching and prayer in a denomination, and those who own and know experimentally the Spirit's presence and action in an Assembly gathered unto His name. God has blessings for all His people apart from their faithfulness altogether; but He has special blessings also for the overcomers. (See Rev. ii-iii.)

#### THE PILGRIMS OF THE NIGHT

Darker than night life's shadows fall around us,

And, like benighted men, we miss our mark;  
God hides himself, and grace hath scarcely found us,  
Ere death finds out his victims in the dark!

Far, far away, like bells at evening pealing,  
The voice of Jesus sounds o'er land and sea,  
And laden souls, by thousands meekly stealing,  
Kind Shepherd! turn their weary steps to Thee.

Rest comes at length; tho life be long and dreary,  
The day must dawn and darksome night be past;  
All journeys end in welcomes to the weary,  
And heaven, the heart's true home, will come at last.

## WORDS IN SEASON

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**MIAMI, FLA.**—We had D. Roy with us for a few weeks: and we have a tent pitched, and the meetings are well attended; some are troubled and the Lord's people are greatly helped by the ministry of th word. Mr. Roy went on to **TAMPA** and S. McEwen is continuing the meetings. Visitors to Miami are requested to bring letters of commendation.

**LOS ANGELES, CAL.**—Mr. J. Blair has had a series of meetings here.

**LEMMON, SO. DAKOTA.**—Chas. Hoehler visited Lewistown, Mont., where he had an interesting and profitable time. A Roman Catholic woman who was troubled about three years told her husband that all she wanted for Christmas was a Bible. She read it and received Christ, at one of the meetings, and now her husband is anxious about his soul. He also had meetings in Hanover and Plevno.

**ST. THOMAS, ONT.**—Messrs. Touzeau and Dobbin have had four weeks' meetings with good interest and one professing faith in Christ.

**FRAMINGHAM, MASS.**—Bren. Dickson and EcEwen had some Gospel meetings herè after their meetings in Chesea.

**PAWTUCKET, R. I.**—A. Livingstone had a couple of weeks' meetings, and then went on to **NEW BEDFORD, MASS.**, and **WESTERLY, R. I.**

**PUERTO CABELLO, VENEZUELA, S. A.**—Our Sunday School has grown, and 40 children were out last Sunday. The day school, under Miss Eva Watson's care, has exceeded our expectations, and there are now 45 children. Then our monthly Gospel paper is being blessed, and God has enabled us to send out 4000 free each month all over the Republic. I think that God is giving this poor priest ridden land one more chance before the coming of His Son from heaven, as we see on all hands the Lord opening doors; and never was the prospect so bright as now. There are ten of us here in connection with the work in Carabobo and Yaracuy, all from Ontario except two whom the Lord has raised up here. Then four are working in Caracas more in connection with the Assemblies in the Old Country. We hope to try the Tent in a new place, Yaritagua, of 11,000 souls. The Advents are busy sending in men and money, and doing all that they can to hinder the work. We feel compelled to say a word about sending money to Venezuela as much is lost by being sent improperly. Do not send Post Office Money Orders as they are not negotiable. Do not send Canadian Dollar Bills as they are not negotiable. Nor American bills for there is a heavy fine for sending bills to Venezuela. Do not send checks or express orders drawn on Banco De Venezuela, Boulton & Co. Do not pay anything to bankers in Canada to make up for discount, as it is taken off here just the same. Do not tell the banker or express agent that you want to send money to Venezuela, for he will tell you that he cannot do it, or that it will have to be drawn on Banco De Venezuela, or some other impracticable way, so losing time and from 12 to 20 per cent of the value. Money should be sent to Venezuela from Canada as if it were being remitted to any place in Canada by check or express money order. And from the U. S. by check or express money order as if sending to any town in the U. S.—William Williams.

**A WARNING.**—A letter signed on behalf of the Merlin Assembly, Merlin, Ont., states that about two years ago they received into the Assembly a Mr. Mickel Delaney, whom they believed to be a child of God, but whom they are not able to commend as a teacher or preacher. Other Assemblies that have had 'to do with Mr. Delaney have reached the same conclusion, so the Lord's people would do well not to encourage this man in a false position.

## WORDS IN SEASON

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**WESTFIELD, MASS.**—Bren. Black and Hanle were with us for a few meetings, with some strangers present.

**NORFOLK, VA.**—Bren. Armstrong and Winemiller had three weeks' meetings here with some fruit in conversions: they then went on to **NEW-PORT NEWS**.

**ROSE ISLE, MAN.**—Mr. Roy Gratias has had some good meetings with some professing.

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### FALLEN ASLEEP

**MRS. HENRIETTA REGGER** of Springfield, Mass., on Feb. 10th, in her 73rd year. Born in Berlin, Germany, and saved when a young woman. She has been in fellowship here for many years and bore a good testimony. Mr. T. Black, F. B. Hanle and Mr. Emerson took part in the funeral services.

**MRS. GEORGE COLLIER**, of Medicine Hat, Alta. Can. on January 19th, age 24 years, from scarlet fever, five days after child-birth. She was bright and happy and fully resigned to the will of God. She was saved three years ago in Brandon and has been in happy fellowship in the Assembly here since then. Mr. H. Clifton spoke at the funeral.

**MRS. CREWDSON** of Detroit, Mich., on January 23rd, in her 80th year. She was saved 66 years ago. Well known and highly respected by the Lord's people.

**MISS SMITH** of Palestine, Texas, on December 17, aged 24. Her clothes caught on fire, and for 30 minutes she suffered extreme pain, then she sung "There is not a Friend like the lowly Jesus," and two verses of "Tis so sweet to trust in Jesus." Later she became unconscious and soon passed into the presence of the Lord. T. Bush spoke at the funeral.

**MRS. ELIZABETH GILLESPIE** of Pawtucket, R. I., on February 9th, aged 63 years. Saved many years ago and highly respected by all. Mr. Livingstone gave a good gospel address at the funeral to a large gathering.

**MRS. HOWE**, of Toronto, O., on Feb. 10th. She was saved 25 years ago, and has been outside the Camp ever since. G. Duncan spoke at the funeral.

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### CONFERENCE NOTICES

**PETERSBURG, VA.**—The Annual Easter Conference (usually held in Richmond) will, D. V., be held in Petersburg in the Gospel Hall, High St., Saturday, March 26th, 27th and 28th, with Prayer Meeting Friday, 8 P. M. Address communications to Hugh Campbell, 927 High St.

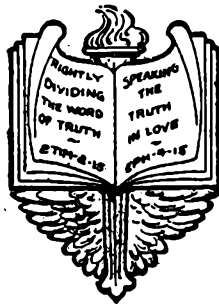
**SO. MANCHESTER, CONN.**—We purpose, D. V., having our Sixth Annual Conference Good Friday, March 25th, and continuing over Lord's Day (26th and 27th). Prayer Meeting Thursday evening, 7:30; meetings in Gospel Hall, Spruce St. Address communications to James Serpliss, No. 65 Walnut St.

**TORONTO, ONT.**—The dates set for the Conference are March 24, 25, 26 and 27, with a Prayer Meeting March 23.



# 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, 1921

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### Publication Office

15 North Main St., Lewistown, Pa.

### Editorial Office

31 Tenth St., Providence, R. I.

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Subscription price, 75 cents per year in advance. Five or more copies to one address 65 cents per copy. For countries using British currency, single copies three shillings and six pence; five or more copies to one address, three shillings per copy.

Notify us promptly of any change of address, giving both old and new addresses. Kindly send a post card if not renewing subscription.

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

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

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### WORK AND WORKERS

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**BRIDGEPORT, CONN.**—The conference was small owing to a bad snow storm, but the ministry was good, and a number were restored to fellowship in the Assembly. The Lord's servants present were, Bren. Matthews, Livingstone, Summers, Mauro, Patrizio and Marshall.

**WINNIPEG, MAN.**—Mr. J. Saward who purposes devoting himself to the Lord's work in Japan, is calling at a few places on his way east to Toronto Conference.

**ANN ARBOR, MICH.**—Dr. H. A. Cameron has a meeting in Lane Hall one night each week. It is difficult to get many interested, but some have heard the word of life.

**BOSTON, MASS.**—J. T. Dickson was with us for a Lord's day. He had about two weeks' meetings in Framingham with a nice interest.

**PAWTUCKET, R. I.**—Bren. Patrizio and Rosania are having meetings here in English and Italian, and distributing tracts and speaking to Italians in the daytime. There seems to be some interest amongst the Italians.

**NEW BEDFORD, MASS.**—J. Waugh has had some meetings here; also in **LOWELL**.

**MANCHESTER, N. H.**—C. S. Summers has had some meetings here; and purposes visiting Newbury Port and Byfield.

**NIAGARA FALLS CENTRE, ONT.**—Bren. Gillespie and Nugent have had four weeks' meetings. God is working and nine have professed conversion.

**SOUTH MANCHESTER, CONN.**—A. Livingstone had some meetings in Hartford and also in S. Manchester.

**YALE, MICH.**—Bren. W. Ferguson and Mr. Charles are having meetings in a Hall about five miles from here with some interest. W. Ferguson hopes to take up the Bible Carriage work again when the weather becomes suitable.

**DES MOINES, IOWA.**—Bren. Jas. Erskine and D. R. Charles have had meetings in the Gospel Hall here.

**RICHMOND HILL, L. I., N. Y.**—W. Beveridge had over four weeks' meetings, five professing. On Feb. 22nd there was an afternoon meeting with a large number present.

# Words in Season

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

Vol. 13

APRIL, 1921

No. 4

## FROM VARIOUS AUTHORS

That Thou shouldest think so much of me  
And be the God Thou art,  
Is darkness to my intellect,  
But sunshine to my heart.

\* \* \*

A proud heart and a lofty mountain are never fruitful.—*Gurnall*.

\* \* \*

A gentleman once asked a minister whether a person might not be fond of dress and ornaments without being proud. The minister replied, "When you see the fox's tail peeping out of the hole, you may be sure the fox is within."

\* \* \*

Christian Women! You can *give* and *serve* and *pray*. You can give self-denyingly. You can serve lovingly. You can pray conqueringly. The best example of self-denying liberality in the Bible is recorded of woman. The best example of loving service in the Bible is recorded of woman. The best example of conquering prayer in the Bible is recorded of woman. It was no great gift, no great service, no great prayer. The gift was a widow's mite. The service was the anointing of Jesus with a box of ointment. The prayer was a mother's prayer for a daughter possessed with a devil. But the gift and service and prayer were in self-denial and love and faith. And so in the sight of God they were of great price.

\* \* \*

It is very blessed to see the different thoughts the mind of Christ has, in different epistles, in connection with His coming. First, in Ephesians, He presents to Himself a glorious church, without spot or wrinkle, as the bride. Second, in Philippians, poor things groaning in vile bodies—He will work in them, and change the body of humiliation into a glorious body. Third, in Colossians, life hid in Him, to be manifested with Him in glory. In a little while, He who is your life shall come forth, and you with Him. Fourth, in 1 John iii, the relationship, formed by Christ, of *sons* to the Father, and He will treat them as sons, they shall behold Him and be like Him, He will shew Himself to them as He is.

## WORDS IN SEASON

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### SALVATION

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BY L. SHELDRAKE

**S**ALVATION is mentioned six times in the epistle to the Hebrews: three times in connection with Christ and three times in connection with His people.

THE AUTHOR OF ETERNAL SALVATION, Heb. v, 9.

This looks at the cross. It was there He became perfect as the learner of obedience. By the unspeakable sorrows that He endured in the path of submission to the will of God, He learned what a joyful and exalting thing it was to obey Him. He became obedient unto death even the death of the cross. If ought could have turned Him back the cross would surely have done it. It was there His obedience was fully tested. "Though He were a Son yet learned He obedience by the things which He suffered, and being made perfect He became the author of eternal salvation unto all them that obey Him. One shrinks from the blasphemy of Millennial Dawn teaching, that this was the perfecting of his person. God is speaking of His perfect obedience in going to the very bottom of the depths of unmeasured anguish at Calvary. It was thus He became the author of eternal salvation to all them that obey Him. Often salvation is said to be through believing on Him, but here it is to all them that *obey* Him. He whose name is Jesus is also the Lord. When the eye of faith looks to Jesus on the tree the tongue will confess Him Lord, who is on the throne.

THE CAPTAIN OF OUR SALVATION, ii, 10.

As the Captain of our salvation He is bringing many sons unto glory. If we suffer here on the way to glory; He who has gone before suffered too. Marvel not if the world hate you, you know that it hated me before it hated you. He is on the throne to bring us safely through unto the eternal glory. How comforting to the tried and troubled child of God to know that He who is the Captain of our salvation has been tempted in all points like as we are, yet without sin; so He is able to succor the tempted ones.

APPEARING "WITHOUT SIN UNTO SALVATION," ix, 28

Christ was once offered to bear the sins of many, and unto them that look for Him will He appear the second time without sin unto salvation. It is salvation whether we look to the cross, the throne, or the coming glory. It is our salvation, and it is eternal. He is the Author on the Cross, the Captain in resurrection life, and He Himself will usher us into the fulness of salvation at His appearing.

HEIRS OF SALVATION, i, 14.

What an honor to have angels which are greater in power and

## WORDS IN SEASON

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might than men, sent forth by God to minister to us. God calls them ministering spirits, not merely protecting spirits. They are sent forth to minister for them who shall be heirs of salvation. This is the service and occupation of the angels, doing the will of God, for those here in the world who are destined for the eternal glory.

### THINGS WHICH ACCOMPANY SALVATION, vi. 9

The things which accompany salvation, mentioned in this chapter, are "Your work and labor of love which ye have shewed toward His name, in that ye have ministered to the saints and do minister." Ministered, how much this word covers! Real love is not in word only, but also in deed and in truth. These saved Hebrews, in the days of their abundance, ministered to the needy saints. And the time came when they in turn were ministered to by others, in their need in the days of Claudius Caesar. Whatsoever a man soweth that shall he also reap. In the day of their plenty they sowed; and in the day of their adversity they reaped from the love of others. These are some of the practical things that accompany salvation. Fruitless professors should consider the solemn word that the end of those who bear thorns and briars is to be burned. The apostle does not say "us" or "we," but "they." If they shall fall away. No child of God will ever fall away and be lost. Since we are partakers of the heavenly calling let us not love this present world, and like Lot pitch toward Sodom. Some of the standards in Israel pitched toward the sunrising: this surely suits our calling better, for we wait for the morning. We look for our Saviour, the Lord Jesus Christ, who shall change our bodies of humiliation and fashion them like unto His own glorious body.

### SO GREAT SALVATION, ii, 3

What a stewardship is involved in these words "so great salvation!" What a solemn matter to be unfaithful, like the wicked and slothful servant with that which was precious rolled up in a napkin. How shall we escape if we neglect so great salvation?

### SHALLUM'S DAUGHTER

**I**N reading the Scriptures we often meet with surprises. It would never occur to us that any but men would be engaged in the word spoken of in this chapter, the building of the wall and the setting up of the gates thereof. Again and again we read of certain men and their sons as being engaged in this noble work; but here in the very heart of this chapter we read, "And next unto him repaired Shallum, the son of Halohesh, the ruler of the half part of Jerusalem, he and HIS DAUGHTERS."

Here we have a noble exception to the rule that men were the

## WORDS IN SEASON

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builders—there were some women who shared in the work. We do not know the names of these noble women, but God has taken notice of their labors and recorded it, no doubt for the encouragement of sisters.

In a former article, we spoke of Noadiah, the prophetess, who joined with Tobiah, and other enemies of the Lord, to oppose the work of God. The daughters of Shallum had a heart to help it on. We are confronted by a state of affairs much like that of the days of Nehemiah. The Assembly walls are in some places broken down. The enemy has succeeded in breaking down much of the distinctive testimony that was once maintained. Those who have a heart to walk in God's ways will find much to do to help maintain, and where necessary rebuild broken walls and gates. In this work the sisters also can help. What a power there is when the whole household is one in standing for the testimony?

We are not forgetting that the woman's place is ever the hidden place, and not the platform: but there are many ways in which she can help to strengthen the hands of those who are at the forefront. The private godly separation of sisters from the religious world has much to do with the distinctive testimony committed to us. Let the sisters be encouraged! There is a day coming when all who have done their part in connection with the walls and gates, will get their reward. God gives honorable mention to the daughters of Shallum. We have all heard of the old woman who marched along side of the soldiers, with a broomstick over her shoulder. When asked what she could do with a broomstick, she replied, "I can shew which side I am on." The sisters can shew which side they are on. They can side with God and His truth, and thus strengthen the hands of those who are building that which the enemy is seeking to tear down.

JOHN FERGUSON.

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### PATIENCE

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**P**ATIENCE is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, refrains the hand, tramples upon temptation, endures persecution, consummates martyrdom. Patience produces unity in the Church, loyalty in the State, harmony in the families and societies: she comforts the poor, and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us; she delights the faithful and invites the unbelieving; she adorns the woman, and approves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex, and every age. Ye have need of patience.

### RESPONSIBILITY IN CONNECTION WITH THE WORD OF GOD

i Corinthians iii.

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**W**E have here a building in which there is a human responsibility. Paul as a wise master-builder laid the foundation of the Assembly at Corinth. He received the pattern of the Assembly from God;—also the dispensation thereof, Eph. 3:9, R. V. He was a foreman builder, who understood the plans and specifications of the Architect. Moses received the plan of the Tabernacle from God, Ex. 25:9. David received the pattern of the Temple from God, ii Chron. 28:19. Paul says, “I have laid the foundation.” He addresses the Assembly as a whole; and the foundation of the Assembly was Jesus Christ, the ground of their unity; and Christ as Lord, the center of their unity. Paul had left Corinth, after a year and six months teaching the Word of God among them, and now others were taking the place of builders. In Israel the rulers and elders were the builders, Acts 4:8-11. From this we conclude that those taking the oversight are the builders in an Assembly of God. At least, overseers have the first responsibility in reference to the order and purity of an Assembly of God. It is a deeply important matter to begin an Assembly. It requires a wise master-builder who knows the divine pattern; and also the proper material; see Acts 11:22-26. Meetings have begun to break bread that have never been gathered unto the Lord Jesus Christ, as God’s only center of divine unity. To be truly gathered is as much the work of the Spirit of God as the quickening of a sinner dead in trespasses and sins, i Cor. 12:3. Paul had been used in bringing these living stones together, around the Lord Jesus Christ, but they were in great danger of being corrupted, therefore he charges those taking part in the Assembly to be deeply exercised as to what they brought into the house of God, whether it be as to persons, doctrines, or practices. There is a danger of building in wood, hay or stubble. Wood would suggest human greatness, as the cedar of Lebanon. Hay might suggest that which would nourish nature, but is perishing, “the grass withereth.” Stubble was once used in making bricks—imitation stones. In contrast to these things we have what will stand the test of God’s holiness. Gold is the symbol of divine glory. In the Temple every whit of it uttered His glory, Ps. 29:9. (margin). Silver is the type of redemption, Ex. 30:15. Precious stones refers to the large costly stones of which Solomon’s temple was built. God alone can make living stones. God’s glory must be the first principle by which to test every thing brought into a house of God. On the ground of redemption God will dwell in the midst of His people, if holiness be maintained by

## WORDS IN SEASON

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those fitly framed together. God will yet manifest His holy judgment concerning the material that has been built into that which professes His Name.

The construction and ordering of a house of God; which is a Church of the living God, (i Tim. 3: 15, Rotherham) is what is here dealt with. All will be tested according to God's infinite holiness, and what is not of God will be eternal loss to the builder. This in its primary application is addressed to those who are the guides. But there will be none excepted; every man's work will be tried. As a condemned sinner I was judged at the cross in the person of my blessed Surety. As a child of God I must judge myself continually or I will be judged and chastened of the Lord, "God dealeth with you as with sons, for what son is he whom the father chasteneth not," Heb. 12: 7. As servants, in the various spheres where God has placed us, our life work is to be manifested at the judgment seat of Christ. "The day will declare it" refers to the day of the Lord. The fire that will reveal every man's work of what sort it is, is a symbol of the holiness of God, see Lev. 9: 24. Is ours to be a lost life or one that will abide the fire? Mark the distinction that God makes between a man and his work in verse 15. "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved yet so as by fire." The man is saved, but his whole life's work lost. This is illustrated in the case of Lot; he was saved from burning, but lost all. Abraham was saved with all that he had. See also i Chron. 11: 10; when David received the kingdom he rewarded those who shared his rejection according to their past faithfulness. There is a manifest kingdom coming. The place of honor and authority in that kingdom will be appointed according to our faithfulness in service in our respective spheres here during His rejection. See ii Pet. 1: 11.

Where the house of God is seen as entrusted to human responsibility there is a possibility of its being corrupted, so it is written, "If any man corrupt (or defile) the temple of God, him will God corrupt." He who by introducing unsound teaching, unfit persons, or principles of compromise, in man's fleshly wisdom, instead of the pure Word of God in the power of the Spirit, or unscriptural practises into an Assembly of God is corrupting God's temple, God's house; and the corrupter if a child of God, will not only lose reward for his labor, but will also come under the chastening hand of God here and now. The party spirit causing schisms, and what appears to be judicial blindness to what they once saw in God's Word, no doubt is the governmental effects upon some who have corrupted God's Assemblies. There are a number of instances in the Scriptures of God's servants becoming corrupted. The "man of God" of i Kings 13: 19 became corrupted and fell under God's judgment. Hymenaeus and Alexander corrupted the truth, and,



putting away a good conscience, became so corrupted themselves that they had to be delivered over to Satan, i Tim. 1: 20.

Holiness must characterize God's house, "Which ye are"—this refers to the Assembly at Corinth in its corporate capacity—if the Lord is to dwell among us. The apostle speaks, in chapter 6: 19, of the believer's body being the temple of the Holy Spirit, but here the temple is the Assembly of God. "Where two or three are, having been gathered together unto my Name; there am I in the midst of them," Matt. 18: 20, (Newberry). When thus gathered unto the Lord Jesus Christ by the Holy Spirit, in obedience to His Word, He is in the midst as truly as if every believer were there; although there may not be the same energy of the Spirit. Where the authority of Christ as Lord is owned, and His Word the alone appeal, such is an Assembly of God according to the pattern given by God. But just as what God called the house of the Lord, i Kings 8: 10, had become so corrupted that the Lord Jesus disowned it saying your house is left unto you desolate, Matt. 23: 38, so an Assembly of God may become so corrupted, the Lord's absolute authority and order so set aside, that He will disown it. If there is not room for the Word of God to come in and cleanse it it has become your own meeting, not His Assembly.

The solemn responsibility of those taking oversight, and of others in their measure, to guard the order and preserve the purity of an Assembly should lead to prayerful vigilance, knowing that an account must be rendered to God.

ALEX. MATTHEWS.

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### "FOLLOW THOU ME"

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**I**T was at a conversational Scripture-reading Meeting we ventured the observation that it is our bounden duty, as believers, to seek to glorify God in every detail of our daily life; and that the man who would venture to give out a hymn in an assembly of God's people to lead in a song of praise, while knowing that he is dishonouring God in his financial, domestic, or other relationships, is in reality bringing that for God's acceptance which was "torn and lame and sick" (Malachi 1: 13).

Strong objection was taken to these remarks by a brother who proved to be an undischarged bankrupt, although active in preaching, etc., notwithstanding. "Who can pretend to glorify God in every detail of daily life?" he replied with annoyance, and he closed his Bible. And yet the Word of God remains, "Whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31, Col. 3: 23).

It is generally recognized that the Gospel by John was the last-written book of the Bible. In this case, how striking are the last-recorded words of the Lord Jesus to Peter, and through him to all of us, "Follow thou Me."

We think of Him as He was—"holy, harmless, undefiled, sep-

arate from sinners," and we read, "He that saith He abideth in Him, ought himself also so to walk, even as He walked" (1 John 2:6). And how did He walk? At the beginning of His ministry He received Heaven's salutation, "Thou art My beloved Son, in Thee I am well pleased"; at the end of His pathway, when arraigned before Pilate the Roman governor, we find Pilate three times asserting, "I find no fault in Him" (John 18:38, 19:4-6).

"Even as He walked"—"undefiled," "no fault." Are we not all of us conscious of how far short we fall of this standard for walk? And yet, who would dare to lower it?

Turning to the Old Testament, we learn from the book of Daniel that his enemies "sought to find occasion against Daniel," but they had to own, "we shall not find any occasion against Daniel, except we find it against him concerning the law of his God."

On referring to the New Testament, we read the Apostle's exhortation to Titus, to show himself "a pattern," that others may have "no evil thing to say" of him.

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## THE WEDDING BUCKET

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HERE once lived in the state of Connecticut a somewhat curious old farmer,—an eccentric, positive old fellow, whose wife, luckily for the peace of the family, was a pattern of mildness and Christian patience.

They had one daughter, a kind-hearted girl, who very naturally became her father's favorite, and when the time came for her to be married the father did all he could to provide her with an outfit suited to the occasion.

A day or two after the wedding the new son-in-law came to take the bride and her possessions to their new home. The goods were carefully stowed away in the ox-cart, and all things made ready for the departure, when the old man stepped forward and said:

"Harry, you are about taking my gal away, and though you have the best right to her, yet I must own it is hard parting with her. She is a spunky piece,—got a good deal of the old man about her. Now, Harry, take this water-pail, (producing a fine new one), and if she throws fire, you throw water."

And so he bade them good-bye.

What a fine thing it would have been if some touchy couples could have had just such a bucket given them on their wedding-day, with plain instructions how to use it. It would have saved many a broil, and put out many a little fire which, left alone, consumes peace, happiness, and home itself in its furious flames.

The old farmer spoke wisely, yet Solomon taught the same lesson long ago when he said:

"A soft answer turneth away wrath."

THE KINGDOM OF GOD,  
and  
THE KINGDOM OF HEAVEN.

Paper ix.



MATTHEW'S Gospel was not written by a Jew feeling his way out of Judaism, but by one who was a Christian, baptized by the Holy Ghost, and inspired to write this Gospel which is the beginning of the New Testament. As written by a Christian from a Christian standpoint, it is one of the four Gospel handbooks from which Christians have preached the Gospel from the beginning of the dispensation. It unfolds before us a prophetic chart of the Christian dispensation, announcing the "kingdom of heaven" (the present dispensation) as at hand some three years and a half before it began. In the seven parables of chapter xiii is unfolded in a most remarkable way the character of the Christian dispensation. In chapter xvi it announces the building of the Church, and the opening of the kingdom. In chapter xviii it tells us of how to become great in the kingdom of heaven, and of needed discipline in the Church. In chapter xxii it tells of the great Gospel Supper of the kingdom: and in chapter xxv we have the Bridegroom coming for the Bride. We have his lowly life that led to His atoning death on the tree: His resurrection: and finally His words, "All authority is given unto me in heaven and in earth, Go ye therefore and teach (make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost Teaching them to observe all things that I have commanded you; and, lo, I am with you always, even unto the end of the world (consummation of the age)." Amen.

In all this we see the transition from the Jewish economy to the kingdom of heaven economy: the reconciling of the promises made to the Jews with the universality of the Gospel economy. He who was King of the Jews is He who now says "All authority is given unto me in heaven and on earth." In Heaven: heaven has had its rebels against God, as well as earth: and at the name of Jesus every knee must bow, of things in heaven, and things in earth, and things under the earth. That old serpent called the Devil and Satan, and his angels must be cast out; and the principalities and powers in heavenly places must learn by means of the Church the manifold wisdom of God (see Eph. iii, 10). And what is this Church? A people of heavenly birth, who know God as their heavenly Father: who have a heavenly home: who are blessed with all spiritual blessings in heavenly places: whose citizenship is in heaven; and who wait for the Son of God from heaven. Into this heavenly sphere of heavenly blessing none can enter except by the new birth, (see Matt. xviii, 3). God has set aside the present dispensation for the purpose of gathering out this heavenly people, and

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the whole dispensation is designated "the kingdom of heaven." The Gospel that is proclaimed in the whole world is called the "word of the kingdom." Those who are born again are called the "children of the kingdom." "If we understand the kingdom of heaven as the rule of Christ when (He) the King is in heaven, all is very simple. If Christ had set up a kingdom when He was with the Jews, it would not have been the kingdom of heaven, because He was not in heaven," (The Second Coming, page 114, J. N. D.).

The first mention of this new dispensation was made by John the Baptist in the words, "Repent ye for the kingdom of heaven is at hand," Matt. iii, 2. He spoke of the One who was coming after him as baptizing with the Holy Ghost and with fire. In these few prophetic words we have the opening and closing scenes of the kingdom which was proclaimed as at hand. And in the brief period of three years and a half the Lord Jesus in resurrection referring to John said, "John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence," Acts i, 5. Thus on the day of Pentecost John's prophecy was fulfilled and the kingdom of heaven was ushered in, the King having taken His throne in heaven.

The last mention of the kingdom of heaven is in Matt. xxv, in connection with the "Virgins," and the "Servants." "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the Bridegroom." The separation of the virgins from the world is told out in the words "went forth." Professedly they were waiting for the Lord's coming; but He tarried longer than they anticipated, and they all "slumbered and slept." At midnight there was a cry "Behold the Bridegroom," and they all arose and trimmed their lamps; but the lamps of the five "foolish" virgins went out. They had no oil in their vessels. Oil is the well known emblem of the Holy Spirit, and "if any man have not the Spirit of Christ he is none of His," Rom. viii, 9. Would one-half of those who profess to be waiting for the Lord's coming be caught up if He were to come today? It is doubtful. The midnight cry has gone forth, and has become in certain orthodox circles popular, and many profess to believe it who give no evidence of divine life. And even sects of perdition have adopted, and corrupted, the truth of the Lord's coming. What bitter disappointment awaits every empty professor when he finds his lamp of profession useless because he has no oil. How awful the words, "I know you not."

The next parable gives us not marriage, but service and reward. The good and faithful servants are able to give account with joy of their trading during the Master's absence: these enter into the joy of their Lord. The "wicked and slothful servant"—the empty professor—had hard thoughts of the Master and hid his talent, and so gained nothing. How just his sentence, "Cast ye the un-

## WORDS IN SEASON

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profitable servant into outer darkness; there shall be weeping and gnashing of teeth."

To teach that the foolish virgins, and the wicked and slothful servant, represent true Christians is too manifestly wrong to need argument. Any theory that requires such an interpretation is badly in need of a revision. It is true that entrance into the kingdom of heaven spiritually is only by the new birth: it is equally true that the kingdom of heaven as set forth in many of the parables takes in the dispensation in which God is operating in gathering out the people of the heavenly calling. It is still true that "the earth is the Lord's and the fullness thereof," i Cor. x, 26-28. "He is head over all things to the Church," Eph. i, 20-22. He is "the King eternal, immortal, invisible, the only wise god," i Tim. I, 17.

There is a third parable in Matt. xxv, the parable of the "sheep" and the "goats," but the careful reader will observe that it is not introduced by the words "The kingdom of heaven is likened unto." Why is this? Because the Son of Man has come to take His throne in connection with Israel, and no longer rules from heaven. (See Matt. xxv, 31.) The kingdom of heaven has come to an end, and the kingdom of the Son of Man has taken its place. Not once do we have the expression "kingdom of heaven" used when it is evident that the times of the Gentiles has come to an end, and Israel is restored for millennial blessing. For instance, in Matt. xvi, 19, we have the present spoken of as kingdom of heaven; but as soon as the Messianic kingdom is spoken of the expression is changed to "the Son of man coming in His kingdom," ver. 28. In Matt. xiii, where the expression kingdom of heaven occurs so frequently in connection with the present it is dropped as soon as the Son of man descends from heaven to purge the earth, and we find the words "gather out of His kingdom" used instead. (Ver. 41.) The words to the "sheep" are "Come, ye blessed of my Father inherit the kingdom prepared for you from before the foundation of the world," ver. 34, not the kingdom of heaven. When the disciples desired information concerning the restoration of Israel they ask, "Wilt thou at this time restore again the kingdom to Israel: they do not say, the kingdom of heaven to Israel. The Messianic kingdom is referred to under quite a number of designations, but never as the kingdom of heaven. It is called "the kingdom of our father David," Mark xi, 10; "the kingdom of God," Mark xv, 43; "the kingdoms of this world are become the kingdoms of our Lord and of His Christ," Rev. xi, 15: in Matt. xx, 21 we read, "one on thy right hand and the other on the left, in thy kingdom," not in the kingdom of heaven. To apply the expression kingdom of heaven to the millennium is simply to throw all into confusion; and we need not be surprised to find those who do it robbing God's people of much precious truth given specially for this dispensation.

We trust that our papers on the kingdom may not only pre-

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serve the Lord's people from unscriptural and one-sided theories, but may also lead to more implicit subjection to the will of God in the path of self-denial, and suffering shame for our rejected Lord, that so an entrance may be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

### SUMMARY

THE KINGDOM OF GOD, in the broad sense, is the universal and absolute dominion of God over all the world, through all the ages. Men enter this kingdom by the natural birth; are responsible to obey God; and will be judged by God for all lawlessness.

The kingdom of God is also used in a limited sense, as the dominion of God over the redeemed, the new creation. Men enter this sphere by the new birth, for the obedience of faith.

THE KINGDOM OF HEAVEN, is the dispensational name for the kingdom of God during the time that the rejected Son of Man rules from the throne of heaven, that is from the day of Pentecost until the Son of Man comes to earth to reign. There are the same two spheres as described in speaking of the kingdom of God; the one embracing the whole world; the other, the redeemed.

THE KINGDOM OF THE SON OF MAN, is the kingdom of God during the universal and absolute dominion of the Son of Man over the whole earth, commonly spoken of as the Millennium. Men will also enter it by the natural birth; will be responsible to obey the Son of Man absolutely; and will be judged for all lawlessness. The redeemed will form the inner circle, the true subject yielding the obedience of faith.

THE KINGDOM OF THEIR FATHER. The saints of this dispensation will not be on earth, as subjects in the kingdom of the Son of Man, but in their Father's kingdom, shining forth as the Sun.

E. A. MARTIN.

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## WHAT DAY DO YOU KEEP FOR THE SABBATH?

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**S**OME time ago, on board a train in Northern Michigan, I had just taken my seat opposite an intelligent-looking man, when he remarked, "I would not like to be a commercial traveler."

"Why?" I asked.

"You have so much baggage to carry. May I ask what you are selling?"

"I am giving the gospel away," I said.

He answered, "O, I am glad to meet you. In what part of the field do you labor? to what denomination do you belong?"

I said, "I will ask you a question before I reply. What is the all-sufficient guide for the child of God?"

"The Bible," he replied.

## WORDS IN SEASON

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"Well, what denomination does the Bible put me in?"

"If you follow the Bible you will be a Seventh-day Adventist," he said.

I asked him to show it to me in the Scripture; but he evaded my question by asking, "what day is the Sabbath?"

I replied, "the seventh day."

"And what day is that?"

"Saturday," I said. This seemed to please him, but to make sure he said, "what day do you keep for the Sabbath?"

"I do not keep any day as Sabbath."

My answer shocked him; with surprise he said, "what, a Christian minister, and not keep any Sabbath!"

"That is just the reason—I am not a Jew, but a Christian; and because I am a Christian, I celebrate the first day of the week. The Sabbath is that which speaks of old-creation rest—of God's six days' of work, and of His resting on the seventh. Besides it was given to Israel as a distinctive mark between them and the Gentiles.

"But sin came in, and God's rest was broken, so that our Lord said, 'My Father worketh hitherto and I work.' God began a new creation in connection with our Lord Jesus risen from the dead on the first day of the week, the Lord's day, the new creation day, in contrast to the Sabbath, which was the old-creation day.

"In John 20: 19, the Lord Jesus showed Himself to His disciples as they were together on the first day of the week. The early disciples met on that day to remember the Lord in the breaking of bread, Acts 20: 7, and on the first day of the week the Holy Spirit was given at Pentecost."

"Then," he replied, "according to your theory, the law is done away with."

I said, "O, no, the law is not done away with, but I am. God's holy law is just as able to curse and condemn the sinner as when it was given amid thunders and lightnings at Mount Sinai; but the law is not for dead people, and I am dead. 'Wherefore my brethren, ye also are become dead to the law by the body of Christ.' Rom. 7: 4. He did not seem to understand this simple statement of Scripture, so I said, "if a man murders another, is arrested, tried and found guilty, and on the appointed day is taken by the sheriff and hanged by the neck until he is dead, has the law any more claim upon that man?"

"No, of course not," he replied.

"Has the law been done away with?"

"No, but the man has paid the penalty and has died."

"Now," I said, "that is just how it once was with me. Once I stood in the place of condemnation, with nothing before me but death and judgment; but God, in love for me, gave His Son, who took my place, assumed all my indebtedness, and died in my stead. So now, in God's sight, in Christ, I have died, and the law has no

## WORDS IN SEASON

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more claim upon me, because I am dead. But do not think because one knows this blessed truth, that he will go on in sin and breaking God's law; for, as born of God, and having the Holy Spirit as power, and Christ before me as a pattern and an object, 'the righteous claims of the law are fulfilled in us, who walk not after the flesh but after the Spirit.'" Rom. 8: 3, 4.

"Well," he said, "that is the strangest doctrine I ever heard."

Search the New Testament Scriptures, read, and see if it is a strange doctrine.—Selected.

Every self-righteous man is a selfish man. I am sure he is.

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### NO HELL



HERE probably never was a time in the history of the world when men were more averse than now to all authority.

Anarchists want no government, that they may do as they please. Children rebel against parental rule, and school-masters must not lift the hand against a vicious pupil.

In the same way, God may send His rain upon the fields to bless man; He may shower upon him all manner of good; He may provide a lovely heaven to receive him into when he has wasted his life here in sin: but He must not speak of judgment; He must not think of His own holiness, nor of that eternal justice which marks all His doings. Above all He must not speak of the fire that is not quenched, nor of the worm that never dies.

Reader, you will find plenty of men nowadays who profess to speak for God who will talk to you in that way. If you love to be deceived, go and hear them, and try to comfort yourself with the comfort of fools; but you might just as well go and hear a man preach that robbing and killing your neighbor will have no bad end: you will find yourself just the same in the hands of justice, and condemned and executed as a criminal. The judge will not listen to the nonsense to which you listened; he is the minister of justice, and justice will have its course.

If there is one thing spoken of more plainly than another in Scripture, it is about the justice of God, and of its unflinching course toward all offenders. Nor will He ask of you, or of any man, in the day when He judges, what is the just measure of penalty which is to be inflicted. He has said it, and, depend upon it, He will not change it, "These shall go away into everlasting punishment; but the righteous into life eternal." Men may twist and turn to get away from it and dismiss it from their minds; but there it stands, and fools only run against the just decrees of the God of heaven.

Reader, when God had to give up the Son of His love to atone for sin by the death of the cross, it means that the consequences of



## WORDS IN SEASON

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sin are no trifle with God. If they should be with you, be assured that when you and God meet together, you will not be the one who will prevail. It were far, far wiser to believe God now as to the punishment which awaits sinners. Then turn to the Saviour for deliverance from it while it is yet the day of grace. That very death of Christ which proves the awful end of sin, is what removes its penalty from every repenting and believing sinner.

### NEHEMIAH AND JUDE

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HERE is one striking correspondency between the book of Nehemiah and the Epistle of Jude. In the former we read, that "every one with one of his hands wrought in the work, and with the other held a weapon. For the builders, every one, had his sword girded by his side, and so builded." In the latter, Jude, at the commencement of his epistle, exhorts us "earnestly to contend for the faith once delivered unto the saints"; and, at the end, "to build up ourselves on our most holy faith." He would have us, in a word, like Nehemiah's builders, with the sword in one hand, and the trowel in the other. The reason is found in the character of the times. Certain men had crept in unawares, and apostates abounded. It was no time for peace, therefore, when the foundations were being assailed. In the face of such dangers God would have His people valiant for the truth. The sword, it should be observed, is rather for defence than for attack; but conflict must not be shrunk from when the faith once delivered to the saints is in question. But while prepared for, and even in the midst of, conflict, we must be also diligently occupied with the edification of ourselves, and of one another, that we may be the better prepared to resist the attacks of the enemy.

### MODESTY

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The following lines were composed, by request of a godly Christian, who lamented the fact that the present-day mode of dress was being adopted by sisters (no doubt thoughtlessly).

Surely there is a medium, and children of God can dress becomingly, and tastefully, without going to the extremes which savor of vulgar display and indecent artifice, so sadly evident in the world of today. There are certain things beneath the dignity of the King's daughters. The children of Royalty would seem strangely out of place, decked out in the garments of clowns or chorus girls.

The children of God called out of a lost world ought to shew not only the beauty of holiness and obedience, but set example to others, lest they stumble and fall.

A certain young Christian girl expressed her surprise at seeing several modes of dress worn by those who were assembled at the morning meeting for the breaking of bread. It is to be hoped she retained her distaste and did not copy.

## WORDS IN SEASON

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### QUESTION CORNER

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**Is it right for a Christian to become a citizen of the country in which he is living?**

Paul said, "I am a man which am a Jew of Tarsus, a city in Cilicia: a citizen of no mean city . . . . Is it lawful for you to scourge a man that is a Roman, and uncondemned? . . . . Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea. And the chief captain answered, With a great sum obtained I this freedom. and Paul said, But I was free born." (See Acts xxi, 39-xxii, 1-28.)

From this it is plain that when a man becomes a Christian he does not cease to be a Jew, or a Gentile, as the case may be, so far as his natural standing is concerned. Neither does he cease to be a citizen of the country in which he was born. We are all citizens of some country, just as Paul was a citizen, as he said, "of no mean city." The fact that a Christian is a citizen of a country does not involve his taking part in its politics or religion. He enjoys its protection, if taxed he pays his taxes; he is subject to the powers set over him, not only for wrath, but also for conscience sake; and he prays for those in authority. He however owns a higher citizenship; and a higher authority than kings, even the Lord Jesus Christ. He knows that man's boasted improvements are all tending to shut out God from the thoughts of men: and that the whole scene is rushing on to destruction. He knows that there is no remedy for earth's wrongs but the coming of Him who has healing in His wings. The life of the apostle Paul is a good example of how Christians ought to live whether as citizens in their own country, or as aliens in some other country.

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There's a charm, surpassing all cheap artifice  
A beauty exceedingly fair;  
An ornament: far beyond gold in its price  
Which does not get tarnished by wear.

'Tis MODESTY, like to a pure Arctic flower,  
Enrobed in its own spotless white.  
In loveliness fragrant, 'tis maidenhood's dower,  
And is a true womanly right.

How comely it is and how pleasing to God  
That those who are called by His Name,  
Who claim the redemption as purchased by blood  
Should put a poor lost world to shame.

Not seeking to copy the foolish display  
Of vanity, folly, and pride.  
Which seem to abound in the world of today—  
All modesty now laid aside.

May all who lay claim to be saved by His grace,  
Live purely and nobly and high;  
For the world to its doom is hastening apace,  
The coming of Christ draweth nigh.

J. E. Hughson.

## WORDS IN SEASON

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**BRANTFORD, ONT.**—W. H. Hunter was with us and had good meetings.

**WESTFIELD, MASS.**—Bren. Black and Hanle were with us for a few meetings. Some strangers came in, and the ministry was helpful.

**EVERETT, PA.**—Messrs. John Conaway and Robert Curry have had meetings in the Town Hall, with good attendance.

**BAD AXE, MICH.**—Robt. McDonald had meetings in a school house near here, and in spite of bad roads a number attended. Two professed to be saved. Later he obtained a Grange Hall and some seem to be under conviction.

**NEWPORT NEWS, VA.**—Bren. Armstrong and Winemiller have had over four weeks' meetings, and God has given blessing, several professing.

**NEW YORK.**—Mr. Jas. Marshall is having well attended meetings with some exercised, and one has professed.

**FRESNO, CAL.**—Mr. S. Greer had encouraging meetings here. He now has the Tent up in Bakersfield, a city of about 25,000, and no Assembly. Meetings encouraging to begin with.

**MONROVIA, CAL.**—Mr. J. Blair is here, but not very well, so is only taking the regular meetings.

**TORONTO, ONT.**—R. McClintock had a series of meetings in the Central Hall, using a chart; God's people were helped; and two professed to be saved. J. Ferguson had three weeks' Gospel meetings in West End Hall which were well attended, and several professed to be saved; he is now in East Toronto Hall. Bren. Telfer and Garratt closed the six weeks' meetings in Pape Ave. Hall. Quite a number professed to be saved.

**SOUTH RIVER.**—Bren. McClintock and Watson had good meetings here; and also in Chapman Valley.

**ARNSTEIN.**—E. B. Steen is having helpful meetings here.

**CLYDE.**—Bren. Goodfellow and Wilkie had good meetings with some fruit.

**HAMILTON.**—W. H. Hunter had good meetings in McNab St. Hall; quite a number professing to be saved. Mr. P. Mauro followed with well attended meetings.

**ST. THOMAS.**—Bren. Touzeau and Dobbin are having well attended meetings with some conversions.

**MIDLAND.**—Bren. Silvester and Morrison are having interesting meetings in the Gospel Hall.

**STRAFFORDVILLE.**—J. McMullen had some good meetings, two professing.

**SUNNIDALE.**—J. McCartney had two weeks' helpful meetings.

**BRANDON, MAN.**—D. McGeachey paid us a visit on his way east.

**NORTH VANCOUVER, B. C.**—D. R. Scott had some good meetings here.

## WORDS IN SEASON

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**STREAM ROAD, BARBADOS, B. W. I.**—Mr. H. Thorpe is visiting several of the Assemblies in the island, and purposes visiting a neighboring island also. The Lord blesses the word and some souls are delivered from the coming wrath. He purposes returning to the U. S. for a change, sailing some time in May.

**FLINT, MICH.**—The Assembly continues to grow. A young man who was saved at Mr. Ferguson's meetings was baptized recently. Brethren Charles and T. Black were with us for a few days.

**MONCTON, N. B.**—Bren. Milnes and McMullen have had some meetings in Moncton, two professing. They also tried some meetings at Sunny Brae, but the interest was not very encouraging.

**PITTBURGH, PA.**—Bren. S. C. and Chas. Keller had a month's meetings, with increasing interest, and several professed conversion. They then went on to **HOMESTEAD**, where the meetings were well attended also.

**N. CHELMSFORD, MASS.**—J. Waugh had two weeks' meetings which were well attended.

**MIAMI, FLA.**—S. McEwen has been encouraged in the Tent here, several professing, and some were baptized.

**SPRINGFIELD, MASS.**—Dr. Martin was with us for a night on his way to Toronto Conference.

**BOSTON, MASS.**—Mr. Wm. Matthews has returned from Atlantic City where he spent a month, seeking to help the Assembly in the regular meetings, as well as to escape the cold weather further north.

**WINNIPEG, MAN.**—D. McGeachy was with us for three nights on his way home after several months on the Coast.

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### FALLEN ASLEEP

**COL. W. H. HOLABIRD**, of Sierra Madre, Cal., on Mar. 1st, aged 76. Mr. Holabird was connected with the Monrovia Assembly. Messrs. Bultman, Blair and Dempsey took part in the funeral services.

**MRS. BELLA GIBSON**, of Methuen, Mass., on Feb. 22nd, after a short illness.

**MISS FLORA MINDLEY**, of Fall River, Mass., on Feb. 16th, aged 38. She was saved in 1905. Was a great sufferer, and a good testimony.

**MRS. HOWE**, of Toronto, O., on Feb. 10th. She has been saved for about 25 years. Geo. Duncan spoke at the funeral to a large company of friends and neighbors.

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### CONFERENCE

**WINNIPEG, MAN.**—D. V. we purpose having the annual Conference in May, 21, 22, 23 and 24. Circulars will be issued later.

# 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, 1921

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## WORDS IN SEASON

Publication Office

15 North Main St., Lewistown, Pa.

Editorial Office

31 Tenth St., Providence, R. I.

Subscription price, 75 cents per year in advance. Five or more copies to one address 65 cents per copy. For countries using British currency, single copies three shillings and six pence; five or more copies to one address, three shillings per copy.

Notify us promptly of any change of address, giving both old and new addresses. Kindly send a post card if not renewing subscription.

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

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

### WORK AND WORKERS

**TORONTO, ONT.**—The Conference was the largest yet. About 1200 "broke bread." There were 30 of those who give their time to the Lord's work present. Over 2000 persons were at some of the meetings. About 9200 meals were served. Those who ministered the word were Messrs. Willoughy, R. J. Dickson, J. T. Dickson, Ferguson, Telfer, Pearson, Mauro, Pinches, Martin, S. C. Keller and McCrory. Several professed conversion.

**SOUTH MANCHESTER, CONN.**—We had a good conference, the largest we have had. The surrounding Assemblies were well represented. The word was ministered by Messrs. Hunter, Waugh, Summers, Patrizio, Livingstone and Hanle. The Assembly has had to leave the Hall as it is to be torn down. They have secured the old Town Hall for the present.

**KEYSER, W. VA.**—Brethren Conaway and Curry are expected for a series of meetings. The Assembly is small, but seeks to please the Lord and to walk in His ways.

**TORONTO, ONT.**—R. J. Dickson had a week of good meetings in the Broadview Gospel Hall after the Conference. J. T. Dickson had a meeting in the West End Hall. Dr. E. A. Martin had a couple of well attended meetings in the Central Hall.

**HAMILTON, ONT.**—S. C. Keller and J. T. Dickson had a few interesting meetings here after the Toronto Conference. Dr. E. A. Martin was with us over Lord's day, and in the East End Hall for two nights.

**ST. CATHERINES**—Bren. A. Joyce and R. Telfer are having encouraging meetings in the Gospel Hall here.

**WINDSOR.**—J. Silvester has had some special meetings with interest. Bren. Touzeau and Dobbin purpose following for a series of Gospel meetings.

**ORILLIA.**—J. C. Beattie purposed having a series of Chart meetings, beginning April 3rd.

**STAYNER.**—R. Bruce and G. Garratt have begun meetings here.

**MONTREAL, QUE.**—C. H. Willoughby is here for some meetings. He purposes going on to Nova Scotia for a time.

**TILLSONBURG.**—Dr. E. A. Martin had a few meetings here. He also visited GALT, St. THOMAS, BRANTFORD and NIAGARA.

**NIAGARA FALLS.**—Mr. T. Wilkie was with us for a week end. He has gone on to WATFORD district.

**PETERSBURG, VA.**—The conference was the largest that we have had in these parts, the Hall being filled to its capacity. Those who ministered the word were J. Marshall, S. McEwen, W. Beveridge, H. G. McEwen, G. Duncan, G. Winemillar, W. Armstrong, D. Roy and W. G. Smith. G. Duncan and W. Beveridge remained for some meetings.

**RICHMOND, VA.**—D. Roy is having meetings here with manifest interest. One woman has professed and others seem interested.

# Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 13

MAY, 1921

No. 5

## FROM VARIOUS AUTHORS

The little ones, the weak ones,  
Whom Satan loves to try;  
Are just the sort of Christians,  
Who Satan's arts defy.  
For knowing they are weak ones,  
And also very small,  
They trust alone in Jesus,  
And not in self at all.

\* \* \* \*

Where there is no spiritual freshness in the soul, and little vital godliness in the life, it is next to useless to rectify "points" in church order, or teach "doctrine" regarding prophetic and coming events. It has often been noticed that carnal and worldly Christians seem to be able to "take in" any quantity of "teaching" on ecclesiastical and prophetic subjects, and "enjoy" them, when sound and seasonable ministry of God's Word, dealing with a right condition of soul toward God and a straight and righteous life among men, would have little in it they would "appreciate." A right spiritual condition is the first and chief thing needed.

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Whet your courage at the throne of grace, from whence all your recruits of soul-strength come. Send faith oft up the hill of promise to see and bring you certain news of Christ's coming, yea, and of assured victory with Him. Read the exploits which Christ's worthies by faith have done: and in their conquests, or defeats, read your own for in them He spake to us, as the prophet of Jacob. Be thankful for every victory you get, and let not the howling wilderness put the song of your praises out of tune: yet rejoice with trembling as those who are still in the enemies' country, and must keep by the sword what was gained by the sword. Be sure you stand in close order among yourselves. These times give us too many sad examples of such as first fell from communion with their brethren, and then into the devourers' hands. Stragglers are soon snapped. Let not only your particular safety, but of the whole Assembly be in your eye. God would not keep him that cared not to keep his brother. Watch over one another, not to play critics on your brother's

Matthew xviii develops the Lord's principle of rule and or if possible, to keep him from falling by a timely rescue, as Abishai came to David's succor.

## WORDS IN SEASON

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### HIS LAST SONG

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**D**OCTORS and nurses gathered round an operating table in a hospital. On the table lay the patient. The operation about to be performed was on his tongue.

He anxiously inquired of the doctors what effect the operation would have. They assured him that he would probably be able to make himself sufficiently understood in speech, but that he would never be able to sing again.

"In that case," said the sick man, "I must have one more song before my tongue is touched," thereupon—in the presence of doctors and nurses he broke out into Cowper's beautiful hymn:

"There is a fountain filled with blood,  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains."

The last verse was reached:

"Soon in a nobler, sweeter song  
I'll sing Thy power to save!  
When this poor lisping, stammering tongue  
Lies silent in the grave."

The chloroform was given, the doctors skilfully did their work, but the man never recovered from the operation. He had sung his last song on earth, but, thank God, he was singing his first song in heaven.

Aye, it is the song of *redemption* the saints in glory sing, but they learn the song on earth. Happy is it when songs on earth become sweeter on a deathbed as the prospect of singing "a nobler, sweeter song" draws near. Well might the Apostle John burst forth, "Unto Him that loved us, and washed us from our sins in His own blood . . . to Him be glory and dominion for ever and ever. Amen." (Rev. i. 5, 6).

Reader, do you know anything of this song? Happy is the deathbed where it is known. Sad, unutterably sad, where it is not. There will be, there can be, no song in hell. Sin carries sorrow in its train, not song.

No wonder the Psalmist in his joy burst forth: "O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation" (Psalm xcv. 1). No one has any right to be happy but the Christian.

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Every child of God needs to be put into the sieve; but when sifted, if we be willing to endure the Lord's dealings with us, we shall not be put to shame.



## WORDS IN SEASON

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### UNITY

(Written in 1834)

**N**O body of Christians can be recognized of God as a candlestick under the administrative care of the Son of man, if they are not ordered in a condition which empowers Him to act as their Bishop and Shepherd, that is, which enables them to obey His word to them in their collective or Church character. There may be, and are, many parties of Christians gathered, even true Christians; but their association is even sinful unless it is in obedience; and their gathering only exhibits their disobedience, which would not have been manifest had they been separate. God sees them as individuals, and not as a candlestick, which indeed they cannot be except on the terms of *submission to His government by the word and Spirit*.

Matthew xviii develops the Lord's principle of rule and order in His Church. It has been said that the directions in verses 15 to 17 could not be obeyed now, for no one body of Christians in a place could lay claim to the name of "the Church," for the Church in reality must consist of all the believers in that place. There is a grievous error in this. There may be a thousand collective bodies of Christians in a place, and yet if they are not formed so as to be able to obey, the Lord Jesus cannot rule them; and He cannot therefore recognize them as Churches, and the Christians who join them only associate in disobedience. Two or three, the number marked by the Lord as sufficient to constitute a Church, formed in obedience, and knowing obedience to be their only standing, are really God's candlestick in that place, as alone giving power to the Son of man to rule them by His word. *It will be clear to the conscience that there can be no continuance in unity, except in obedience. Every word of scripture relative to Church order is a link to sustain God's unity, for the Spirit unites through the word.*

What is a Christian to do, if on looking around he sees Christians united by party interests, or principles subversive of obedience to the word of God? If he can also see a few, if it be but two or three, acting in obedience, constituted on the ground of obedience only, must not the Spirit carry him to them, for nowhere else has he freedom in Church fellowship to obey his Lord. In withdrawing from others in their associate character he is but obeying the word of his Lord—"withdraw yourselves from every brother that walketh disorderly," for where any body of Christians refuse to obey saying that obedience is impossible, they are setting aside God's order. The disobedience of an individual is his sin: the disobedience of a company is collective sin, and there must be separation or the Lord's authority and honor are sacrificed. True unity in collective testimony nothing can keep but obedi-

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ence to the word of the Lord. The Church's responsibility to exhibit its unity here, is distinctly marked: but it is the unity of holiness and love, or it is not light, and "God is light, and if we walk in the light as He is in the light, then have we fellowship one with another." Any unity but this is but a confederacy of evil; and if it bears with it the holy name of the Lord, its evil is the more alarming. And if it has the letter of the truth without the Spirit, while in moral ruin, it is but the more like what the Lord calls "a whited sepulchre, full of rottenness and dead men's bones."

The Churches of Asia were constituted in obedience; and while they so continued, the word of love and warning was addressed to them. When the power of disobedience, in disregard of evil, had overcome them, they ceased to be candlesticks, and were moved out of their places. As far as the eye of man saw they increased both in numbers and in external power: but holiness went, and then discipline which is the necessary expression of holiness; and then the Lord went, not from individuals, but from the associate bodies. If there be no holy and spiritual order, God is not there as ruler of the Church, though still dwelling in individuals in it. If there is no discipline the Son of man guards not the candlestick, for He bears the sharp two-edged sword, and the Church ceases to be one save in name, in which it assumes to live while dead. It is as a Church, apostate, having "the form but denying the power of godliness"; and "from such turn away," saith the Lord. Brethren may continue in ignorance or carelessness in the disobedient association, the command is no way qualified by this, as though unity would be destroyed, for it had much better be so, nay, it must be so, if the unity can only be kept by disobedience; and so the word of the Lord says, "withdraw yourselves from every brother that walketh disorderly," and "if any man obey not our word in this epistle, note that man, and have no company with him, that he may be ashamed; yet count him not as an enemy, but admonish him as a brother," ii Thess. iii.

With reference to those who had the name of teachers, he says, "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them; for they that are such, serve not the Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Rom. xvi, 17-19. The cause of division and offence was setting up something contrary to the scripture; by this they were to be judged though their words were good and their speech fair. Separation then, from brethren, whether true or false, is here commanded, if they are walking disobediently "withdraw yourselves," "have no company with them," "avoid them." Our hearts will sorrow over a disorderly brother,

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but we are to shame him by the separation of obedience, and this is true love.

A Church of God is set apart to be light, to separate between holy and unholy, clean and unclean, to speak and act in trust for God; and if the body has lost the character, the name and form is merely its condemnation; and the more pretensions it has, while without character, the more offensive it must be in the sight of God. If it has no power for discipline, it ceases to be even formally holy, its competency to fulfill its engagements to God is gone. It ceases to be before God, and therefore before those who have the mind of God, what it calls itself.

A Church, as at Corinth, might be in an evil condition, and puffed up in it rather than mourning; but when the word of warning came, if it was heeded and produced godly sorrow, this worked salvation from the condition of evil, and this sorrow produced the exercise of discipline as its result; for carefulness is wrought, yea, and clearing of themselves; yea, and indignation and fear, and vehement desire, and zeal, and revenge; and this last, *not against those who warn against the evil*, but against the evil itself. But if the warning is unheeded and the answer given is, "we have no power to obey"; warning ceases for it is useless; administration ceases; that is the Lord ceases His care of it, and then what is it but a wicked thing that has the fate collectively, of the individuals that ought to have been put away; that is, it is put away from God as a Church.

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### WHO HELD THE ROPE?

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"In Damascus the governor kept the city, with a garrison, desirous to apprehend me: and through a window in a basket was I let down" (II. Cor. xi.)

God can always find a way of escape for His servants. God has His window and basket for men now who put their trust in Him—one that will just fit them.

Unrecognized Service.—Who are those people holding that rope? Who tied it to the basket? Who steadied the apostle as he stepped in? Their names have not come to us, and yet the work they did eclipses all that was done that day in Damascus and round the world over.

Perhaps in heaven we shall meet one who in answer to our enquiry, "And what were you helped to do on earth?" will reply: "In time of bitter persecution I owned a house in Damascus, and the balcony reached over the wall, and a gospel preacher was pursued, and in a basket this maltreated one was let down over the wall, and I was the one who helped to hold the rope."

On what a small tenure great results hang. Whatever you do, do "as to the Lord." Remember "you serve the Lord Christ." God gives to each of us something to do for Him—some rope to hold.

### SEPARATED AND REUNITED

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**S**INCE sin entered the world, man has been separated from his God, and, through the working of sin in the fallen creatures, they became separated from one another.

These are the *two great separations* in the world: *man from his God* and *man from his fellow*; whereas God's desire and purpose is union, through the "bond of perfection," which is Love (Col. 3, 14). Hence His two great commandments: "Thou shalt love the Lord thy God with all thy heart . . . . and . . . . Thou shalt love thy neighbor as thyself," about which the Lord says that: "On these two commandments hangeth the whole law" (Matth. 22. 37-40).

Now, all the purposes of God are accomplished by the Lord Jesus Christ, and in the epistle to the Ephesians we find these purposes carried to perfection, and foremost amongst them the *abolishment of the above separations* and the *establishment of a perfect and everlasting union* through the bond of perfection.

But besides these two separations, above mentioned, being the result of sin, there is a third kind of separation of God's own making—in consequence of sin undoubtedly, but also for the purpose of demonstrating His Grace—and that is the separation of Israel from the nations—God's earthly people from the heathen. This separation has likewise been abolished in Christ; and hence we find in the epistle to the Ephesians *three triple unions* mentioned, evidently referring to these three aforesaid separations.

The special words used by the Holy Spirit in the original scriptures make it plain and forces it on our attention, I feel, in a special manner. It is the little prefix "syn" which makes it so distinct. "Syn" means "together with." The groups of three referred to, and the Greek words used, are as follows:

#### A.—EPHESIANS 2, 5, 6.

1. Synesopoiesen—quickened together with.
  2. Synegeiren—raised up together with.
  3. Synekathisen—made to sit together with.
- These three refer to union with God through Christ.

#### B.—EPHESIANS 2. 19-22.

1. Synpolitai—citizens together with.
  2. Synarmologoumene—fitly framed together with.
  3. Synoikodomeisthe—builded together with.
- These three refer to union between all saints.

#### C.—EPHESIANS 3. 6.

1. Synkleronoma—heirs together with.

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2. Synsoma—members of the body together with.

3. Symmetocha—partakers together with.

These three refer to union between believing Jews and Gentiles.

Here is indeed a Triple Alliance mighty, glorious and of eternal duration, which we shall examine a little, but will never be able to fathom, as it is indeed unfathomable, at least for the human mind in its present condition.

### A.—UNION WITH GOD THROUGH CHRIST

ad. 1. The separation was complete; we were dead, through trespasses and sins, and perfectly unable to do anything to bring ourselves into contact with God. But God stepped in, like of old, when He said: "Let there be light," and on the resurrection morning He quickened us together with Christ, giving us the same life, so that now "*Christ is our life*" (Col. 3, 4). A *perfect union* indeed!

ad. 2. Having received new life, we are now also in body united together with Christ through the "exceeding greatness of His power . . . according to that working of the strength of His might which He wrought in Christ, when He raised Him from the dead," by which power we, the assembly, are constituted *the body of Christ*, "*the fulness of Him* that filleth all in all. Hence united not only by an inward, invisible power and influence, but also by an outward and visible manifestation.

ad. 3. As such we are then "made to sit with Him in heavenly places," occupying together with Him and united with Him, as His representatives, the highest place of exaltation bestowed by God upon the Son of His love. Hence union in life, union of body and union of position with "the Beloved."

### B.—UNION BETWEEN ALL SAINTS

ad. 1. As men of the world, in our unconverted state, we were separated from one another, even although we lived together, through the selfishness of our hearts. We did not love our neighbor as ourselves, but were "hateful, hating one another," of which terrible truth we have had such a dreadful exhibition of late years. But now, in Christ, we are united together as "fellow citizens," belonging to the same heavenly country, having the same interests, enjoying the same inestimable privileges and being united together for ever.

ad. 2. But being thus united together our God has an ulterior purpose with us. He "fitly frames together" those thus united, to form out of them a "*holy temple in the Lord*," which we are now already. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3: 16.)

ad. 3. While now the "building fitly framed together" seems to point to the present state of the assembly, of which the tabernacle in the wilderness is a typical representation, there would seem to be,

under the present head, a reference to the temple, the permanent structure, not merely "framed together," but "buildded together" and destined to be "a *habitation of God* in the Spirit," His eternal dwelling place. United to Christ and united with one another we shall be enabled then to render unto Him "that is able to do exceeding abundantly above all that we ask or think . . . glory in the assembly and in Christ Jesus unto all generations for ever and ever" (Eph. 3. 20, 21). This, I take it, is the final, glorious destination of the assembly, *blessed and magnificent beyond all description or conception!*

### C—UNION BETWEEN BELIEVING JEWS AND GENTILES

ad, 1. Through centuries God had established and insisted upon a distinct separation between His chosen people—the seed of Abraham—and all other peoples. God had erected a "middle wall of partition" between them and by the "law of commandments contained in ordinances" caused "the enmity." But this He has now "abolished in His flesh" and thus "the Gentiles are fellow-heirs with the chosen and highly favored people.

ad, 2. The gospel of the Grace of God was first sent to the Jews, as the apostle said: "It was necessary that the word of God should *first be spoken to you*" (Acts 13: 46); but through their disobedience the Gentiles have been admitted, and now God is creating "in Himself of the twain one new man, so making peace." A more complete abolishment of the separation and reunion of the separated ones could not be conceived, being united into "*one new man,*" all being members of the body of Christ, "synsoma" i. e., "members of the body together."

ad, 3. Of the Jews it was said: "Whose is the adoption, and the glory, and the covenants . . . and the promises"—evidently to the exclusion of the Gentiles—but now the Gentiles are *fellow-partakers*.

Thus we find God's great purpose of the abolishment of separation and the establishment of union gloriously demonstrated in all particulars through these thrice three Greek words commencing with that expressive little prefix "syn"—together with.

In Malachi 2.16, the Lord saith: "I hate putting away." This certainly refers to matrimonial separation; but the principle is the same, and the inference is that *the Lord loveth union*, which the above considered passages from the Epistle to the Ephesians abundantly testify. May we then also find our delight in that, which our God delighteth in, i. e. union with Himself and union with those that belong to Him!

This we shall see gloriously displayed in the dispensation of the fulness of the times, when God will "*head up all things in Christ*, the things in the heavens, and the things upon the earth" (Eph. 1.10, New Test.), i. e. Christ the head over all things, reminding us of the word in 1 Cor. 3.22, 23, "All are yours; and ye are Christ's; and Christ is God's;" a wonderful union between God and His creation through the mediumship of Christ the head and the church His body. No more separation then, but eternal union! Bless the Lord!

T. R. ENGLISH, Copenhagen, Denmark.

### MARRIAGE AND THE WOMAN MOVEMENT

**S**OCIETY never made marriage; it found it: marriage is based on a direct word of God. Our Lord goes behind the Law of Moses, back to the bedrock of creation, and says—"For this cause" i. e. because God had made a man and a woman, and one woman only—"the twain shall become one flesh; what therefore God hath joined together, let not man put asunder." (Matt. xix. 5). Essentially, therefore, marriage is not a legal contract; an economic corner-stone of the State; or a union of mutual love: it is all these, but it is immeasurably deeper; *it is an act of God*—"God hath joined together"—so making the persons directly responsible to Himself; and it is God, our Lord says, who decreed the union—"He which made them, *said*, the twain shall become one flesh." God gave away the first bride—"God brought her unto the man" (Gen. ii. 22), and so sanctified wedlock for ever.

Thus marriage is one of the primal laws of God; "be fruitful and multiply" is a command that has never been rescinded for the Gentile nations; and all assaults upon the marriage state are thus direct assaults upon Jehovah. Believers now, it is true, may, with the full approval of God, avoid the gracious but binding tyrannies of domestic union for a fuller devotion to Christ: so the Scripture says,—"*It is good for a man to be as he is*" (I. Cor. vii. 26): an abiding exhortation throughout the dispensation *because the reasons given for it* (verses 32-35) *are abiding*; and the "present distress" is thus the age-long tribulation of a pilgrim Church. But the sanctity, the general advisability (I. Cor. vii. 2; I. Tim. v. 14; Matt. xix. 10-12), and the fundamental divineness of marriage, remain: a sanctity which has been made final by our Lord's adoption of it as the supreme symbol of His relationship to His Church, His Bride. "Let marriage be had in honour among all" (Heb. xiii. 4).

For the Holy Spirit, by drawing the veil from God's creative acts, before either man or woman had sinned at all, reveals—like a fossil creation found embedded in a rock—God's bedrock design for manhood and womanhood; an unveiling which carries with it the enormous corollary that Paul's instructions are no local or temporary customs of the East, but the unearthing of God's mind from the very bowels and internals of creation itself. And the first fact thus unearthed is this:—that a profound order runs through the entire creation; and that all things, *including God*, are involved in this order. For "the head of every man is *Christ*; and the head of the woman is the *man*; and the head of Christ is *God*" (I Cor. xi. 3).

In the word "head" dominion is expressed; as in the human body the exercise of dominion over all the members proceeds from the head: so in the family, from man; in the Church, from Christ; in the universe, from God (Olshausen).

As co-equal in substance and Godhead, God and Christ are one;

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and yet the subordination of the Son to the Father is inherent and eternal: so, when the woman acquiesces in her subordination to the man, she imitates Christ, and it is no more a dishonor to her than our Lord's subordination is a dishonour to Him, or than the man's subjection to Christ is *his* disgrace. *For each subordination is for the benefit of the one next below.* God is the head of Christ to do all that it is in the power of God to do for Christ: Christ is the head of the man to do all that it is in the power of Christ to do for man: so the man is the head of the woman to nourish and cherish her, to provide and care for her, to protect and defend her—to do all that it is in the power of man to do for woman.

The Holy Spirit draws the veil further aside. "The man is the image"—the sovereign's head on the coin—"and glory of God; but the woman is the glory of the man." Adam's body appears to have been moulded, either after the design God always had in mind for Christ's body, or else after the actual form of the Son of God as the Jehovah Angel: Eve's, on the other hand, was a creation out of a section of Adam; so that, while both were given dominion over all creation (Gen. i. 26, 27), Adam was given dominion over *her*. Eve was no more made in the image of God than she was made in the image of Adam: neither is ever asserted: for she is *female*—that is, diverse in image from both, a creation by herself; and as his helpmeet and counterpart, she is man's glory (Prov. xii. 4). She reaches her highest through him: she ranks alongside him: if he becomes a king, she becomes a queen. "Doth not nature itself teach you?" Nature is a hieroglyph of grace: so that man and woman's physique is each a revelation of the Creator's will for their function and destiny; and the woman's flowing tresses, contrasted with the man's comparatively uncovered head—the veil (not to conceal the face, but a head-dress) is but an artificial extension of the hair—stamp them for ever, the one as the image and glory of God, the other as the glory of the man. "For the man is not of the woman"; the man existed before the woman had been created at all; "but the woman *of the man*"; she drew both her name and nature from him; she slept in his side before ever she awoke in the world, and so is *ipso facto* subordinate: "neither was the man created *for* (because of: Alford) the woman, but the woman *for* (because of) the man"—the woman proceeded from the man because she was intended to serve as his helper, and to complete his existence (Godet). "I will make him an *helpmeet* for him" (Gen. ii. 18)—a counterpart, a complement; one who, as being unlike, supplies his defects; so that all the man lacks, his other self—for she was created out of him—contributes physically, intellectually, socially; and as hydrogen and oxygen blend to produce water, so man and woman blend to make the perfect marriage—God's conjoint creation for which Christ died.

(Continued.)



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### PRACTICAL OBSERVATIONS ON THE EPISTLES OF PAUL TO TIMOTHY

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E. A. M.

**T**HE epistle of Paul to Timothy should be of the deepest interest to all God's people; but especially to young men who desire to know the doctrine; how it is to be guarded, practised, and preached. God has always need of young men for His work. The history of those whom God has used mightily in all ages is, almost without exception, the history of men who have learned to know God early in life; and who have almost immediately devoted themselves to the service of God, turning away from the follies and vain ambitions that naturally characterized youth. As examples we might mention the names of Joseph, Moses, Samuel, and in fact all the prophets, Daniel and his companions, Ezra and Nehemiah, David, the apostles, Timothy, yea, the faithful and true Witness, our Lord Jesus Christ. In fact one finds it almost impossible to recall any man who was brought to God late in life, and put into a prominent place in God's service. The young Christian who does not make it the business of his life to please God, bids fair to be a useless Christian all his days, and it may be a positive hindrance to the testimony. The first five years of a Christian's life is usually an index to his whole life. If young men would only lay this to heart how carefully they would preface their lives by devoting time and talents to God.

#### TIMOTHY

From a child Timothy knew the holy scriptures. His grandmother, Lois, and his mother, Eunice, were women of unfeigned faith, (ii Tim. i, 5). It is often said that "The hand that rocks the cradle moves the world." The influence that a godly mother has over her children is past telling. She cannot educate them so as to gradually evolve them into being Christians: they must be born again the same as the children of the most profligate. It is a sad thing indeed to find children of Christian parents claiming to be Christians, and yet they have no conversion to tell. They avoid the subject of conversion. They cannot tell anything about their conversion for the simple reason that they have nothing to tell. With all such there is a screw loose somewhere. It is not what we find in the scriptures. Young Timothy was not always a Christian. He owed his conversion, in some way, to the apostle Paul, as the immediate instrument in God's hand. We know this because the apostle calls him "my own son in the faith," or, my true child in the faith. Doubtless the lives of the grandmother, and the mother gave him to see that they possessed something that he did not possess.

His knowledge of the Scriptures was not allowed to blind him to the fact that he needed to be born again. Christian mothers might well stop and ask themselves a few plain questions as to their testimony in the family circle. Do your children know the Scriptures from their childhood? Do they see that Christ-like behaviour that is a constant rebuke to them in their sins? Do you realize that the little babe that you fold to your bosom may yet be a man of God? Are you shaping its thoughts, curbing its passions, restraining its desires, subjecting its will, and in every way possible giving integrity of character so that when God comes in in His grace and saves it, it will be naturally fitted to be an honorable vessel for God to fill? You may ask, how shall I be able to accomplish all this? By training yourself in the school of God, so that your child may see in you exemplified that which ought to characterize it, for true godliness does not set aside such principles, but ennobles them. Godly discipline in the home is a means to the saving of children from hell. "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 save his soul from hell." Prov. xxiii, 13-14.

### TIMOTHY'S CHRISTIAN TRAINING

When Paul came to Lystra "a certain disciple was there named Timotheus . . . which was well reported of the brethren at Lystra and Iconium. Him would Paul have to go forth with him," Acts xvi, 1-3. It was a custom of the apostle's to take with him young men who gave promise of being useful for the ministry. Luke, Mark, Silas, Barnabas, Tychicus, and others were frequently with him in his travels. Five times in the book of Acts we have Timothy mentioned as associated with him.

What could better establish a young man in the way of God than to be a fellow laborer with the apostle? That Timothy did profit is evident from what the apostle says about him in 1 Cor. iv, 17. "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every Church."

Timothy was well reported of the brethren before Paul took him along with him. A young man who has not already gained a good report of the local brethren, is no fit man to go out in the Lord's work. But a good report is only a beginning: there is need of a knowledge of God's ways, and a wisdom that can only be gained by experience. For older brethren to take the younger by the hand as fellow-laborers is doubtless God's way still: giving the younger an opportunity to prove themselves as "faithful in the Lord," while learning "the ways which be in Christ."

In due time Timothy was able to take others by the hand as he had been taken, and so perpetuate a line of faithful ministers of

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Christ. To this end the apostle writes to Timothy saying, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," ii Tim. ii, 2. This is God's way of perpetuating a line of faithful men to minister His word: and doubtless if more heed were given to it there would not be so many wrecks amongst those who essay to give themselves to the Lord's work. Colleges and schools to manufacture servants of God, whether for this land or for foreign fields, are men's "new carts" for carrying God's testimony. Neither in the Old Testament nor in the New do we find God using any such means in raising up His servants. These appeal to the young and sentimental as an easy way into the Lord's work—a few weeks' training, it may be an outfit furnished, and passage paid to some chosen field; and a reasonable expectation of financial support in that field—but who can say that this is fulfilling the apostolic injunction "the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." A warning from Henry Groves may not be out of place here:

"In seeking to lead others into the Lord's service, there is a danger of our forgetting the way in which God Himself has led His servants, and fitted them for service. God's plan seems to be at first to let difficulties surround the path of the child of faith, the gracious object being to test faith at the outset, and thereby to prevent failure in the end. Thus, when Abraham went into Canaan in obedience to God, the first thing that met him was a famine. When the stripling David came into the camp of Israel, and his soul was stung by the taunts of Goliath against Israel and their God, his brethren despised him and mocked at his godly indignation, for they knew not David's secret about the lion and the bear that he had slain. He had not published it abroad; he waited God's time to use it. The Holy One of God had all the demerit of His lowly birth, and all the superadded dishonour of being a Nazarene, reckoned against Him in His life ministry.

"We are prone in unwise love, though with real desire to help forward God's work, to lay hands suddenly on brethren, and to remove out of their way all difficulties, which we may seek ourselves to bear, or to get others to bear for them. Thus taking off their shoulders the very burden divine love and wisdom has appointed, we send them forth, unfledged, into a path of service, the cost of which they have never counted. Instead of leading them to seek grace to endure hardness, we seek rather to shield them from it.

"How perfect is God's school! How wise His training! How great His prudence in withholding generally the means from those who seem most desirous to advance His glory! We little know how much harm our short-sighted love and our ill-timed assistance would cause. Our God sees it all, and He allows His silver and His

## WORDS IN SEASON

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gold to be squandered by fools, and leaves in Nazarene want and difficulties those who, if Nazarenes themselves, will not be afraid of a Nazarene pathway of service. In some cases it is hard to decide whether the Lord's people do harm or good with the means they make use of for what they really believe has God's glory for its object.

"Let us then be careful to act WITH God if we would act FOR God, and in God's own time He will give to faith—after it has been proved—all that it needs; and the pathway of His tried and proved servant will be like that of the just, which shineth more and more to the perfect day (Prov. 4: 18)."

We are thankful to say that in foreign fields there are these older and experienced laborers who are able and willing to take the younger by the hand, and give them the training so necessary if they are to be used of God. What need there is for older brethren everywhere to be exercised as to their responsibility toward the young in this service. Some of us remember with deepest gratitude those who took us by the hand, reproving, exhorting, encouraging with much patience and long suffering, while we were learning "the ways which be in Christ," as they taught everywhere in every Church.

(Continued.)

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### THE SECRET !

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#### (A QUESTION OF INCOME AND EXPENDITURE)

To be much with Him Who is "in secret" and Who "seeth in secret," is *the secret* of power, and usefulness, and fruitfulness.

Luther said at the busiest and most resultful period of his life: "I have so much to do that I cannot get on without *three hours a day of praying*." What a remarkable testimony to the necessity, if we would do effective work for God, of really waiting on Him in the first instance, and that "in secret!" And one who has been called away from distinguished, and God-owned service in the Mission field—Gilmour of Mongolia—contrasts thus his earlier with his later habit in this matter: "Before I worked oh! so hard, and so much, and asked God to bless my work. Now I try to pray more, and get more blessing, and then, work enough to let the blessing find its way through me to men!"

Was not Gilmour's later way the better one?—as he himself implies. We can never with impunity put work for God in the place of waiting on Him. The truest work is always the outcome of waiting. And even as we censure the man whose expenditure is in excess of his income, do you not think that we ourselves are to be censured when we allow our expenditure in the matter of what we call Christian work to be in excess of our actual income through

## WORDS IN SEASON

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individual and real communication with Him Who is, for each believer, "Thy Father which is in secret."

For in this connection let it be remembered, as one has put it: "We do not do God's work *for* Him. He does His work *through* us." Our first concern should therefore be to know His mind in all things, and to be endued with His might, and "in secret" we ascertain the one, and are energised by the other.

It was said concerning one who, more than thirty years ago began, in apparently very unfavorable circumstances, a very remarkable and singularly productive career of Christian usefulness: "He has become a power in the world, by giving himself up to the power of God." Busy although he was, he never let "busyness" interfere with communion, so far from that the "busyness" was the outcome of communion. And so should it ever be.

But is it always so? We may be betrayed into a somewhat heavy outlay in the way of Christian activity, as we fondly call it, while there is alas! little real income, because little real communion. And in these feverishly busy and showy days we must be on our guard, in things spiritual as much as in things financial, against "living beyond our income," lest something of the nature of insolvency overtake us.

And in regard to that question, let us remember, for our direction and encouragement, that there need be no limit to our expenditure, if only we are daily appropriating the income that He is willing we should have, "Who is able to make all grace abound toward you; that we, always having all sufficiency in all things, may abound to every good work."

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### "DEY DON'T DIE DAT WAY"

There was a deal of pith and point in the comment of the African preacher on the text, "It is more blessed to give than to receive." Said he:

"I've known many a church to die 'cause it didn't give enough; but I never knowed a church to die 'cause it gave too much. Dey don't die dat way. Brederen, has any of you knowed a church to die 'cause it gave too much? If you do, just let me know; and I'll make a pilgrimage to dat church, and I'll climb by de soft light of de moon to its moss-covered roof, and I'll stand dar and lift my hands to heaven and say, 'Blessed are de dead dat die in de Lord.'"

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### "WE ARE THE PEOPLE"

If the Lord has opened our eyes to behold wonderful things out of His law, and if by grace we have taken our stand with the rejected Christ, there is one thing we need to guard against; and that is—fancying "we are the people," and getting proud over our knowledge. "Be not high-minded but fear." "Knowledge puffeth up." This is all that knowledge does of itself. "Love edifieth." "Grow in grace and in the knowledge of our Lord," etc. When GRACE keeps pace with KNOWLEDGE, all is well. We are, like the conies, but a feeble folk; but our dwelling is in the Rock; and in Him is our strength. While we praise God for deliverance from bondage, of whatever kind it may be, let us remember that it is by the grace of God we are what we are.

## WORDS IN SEASON

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### QUESTION CORNER

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What is meant by "He for our profit, that we might be partakers of His holiness," Heb. xii, 10?

Our natural fathers chastened us as seemed good to them, not always in love, and not always for our good: but our heavenly Father chastens His children always in love, and always for our profit, that His holiness might be reproduced in us. He wants us to walk that path that Christ trod: but there are weights and sins that hinder us in this walk, and hence the need of the Father's chastening which, though not pleasant, is always for our good, tending to make us patterns of His holiness. Separation from everything that is not of God is the end in view in all the Father's dealings with His children. Chastening may be preventive as well as corrective. The apostle Paul had to have a thorn in the flesh to keep him from being lifted up in pride because of the abundant revelations given to him. He endured the chastening, though at first seeking to escape from it, and it yielded to him "the peaceable fruits of righteousness." One has said, "Exercise is right as to what His ways mean, and we must not deem it a strange thing if we are left to the exercise. It is not intended that we should float lightly over everything. That which is from a Father's hand has a purpose in it, and is not to be treated lightly. Because it is a Father's hand the purpose is blessing, and therefore there is no cause to faint under it." We must take care that a Christian's spiritual condition be not argued from his bodily one. "Beloved," says the apostle, "I wish in all things that thou prosper and be in health, even as thy soul doth prosper." God may see wise to separate the two conditions very far apart, but always in love, and for our good.

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### THE BEST OF ALL

John xvii, 24.

"That they may be with Me . . . where I am."

What brighter glimpse of glory?

What sweeter word than this?

Comprising all the beauty,

And all the untold bliss?

With Him, my Lord and Master,

Whose love my heart hath won;

With Him the King of glory,

The peerless, holy One.

There's blaze of radiant glory;

There's sheen of spotless white;

There's songs of joyous rapture;

There's sinless, pure delight.

Where myriads throng to worship,

Where myriads sing His praise,

Heaven's all-triumphant anthem,

The glories of His grace.

And best of all my Saviour

Says softly now to me,

Where I am in the glory

My own beloved shall be.

Enthroned, exalted, worshipped,

I'll see Him: Ah! 'tis this

Will be the best in heaven:—

It's joy, it's light, it's bliss.

—J. E. Hughson.

## WORDS IN SEASON

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**ASHEVILLE, N. C.**—W. Armstrong is having some meetings here. S. McEwen went to Norfolk for a few meetings. W. G. Smith purposed having meetings in Rough Creek.

**NIAGARA FALLS, ONT.**—Mr. Robert H. Adams, 45½ Robert St., is now the correspondent for the Assembly, which meets in the Wilmot St. Gospel Hall.

**BAD AXE, MICH.**—Robt. McDonald had meetings in a school-house and had the joy of seeing some pass from death unto life. He also had meetings in a Grange Hall in another part.

**YALE, MICH.**—Bren. R. Charles and W. Ferguson had some meetings in a Hall near here.

**LETHBRIDGE, ALTA.**—H. Clifton had four weeks Gospel meetings and some were awakened and saved. At the end of the meetings three were baptized. He purposes going down into Sask. to visit some of the places where souls were saved last year.

**BAKERSFIELD, CAL.**—S. Greer had the Tent pitched here, and hoped to see an interest in this new field.

**BICKNELL, IND.**—We were favored with a visit from Mr. T. Black for a week. The saints were much refreshed and a number of sinners heard the Gospel.

**WESTFIELD, MASS.**—W. H. Hunter and Chas. Summers were here at the funeral of Mrs. Knox, and remained for a few meetings, which were much appreciated.

**ATLANTIC CITY, N. J.**—We have had to vacate the Hall at 2403 Arctic Ave., and the Assembly now meets at Union Hall, 1801 Atlantic Ave., corner of Indiana Ave. Christians coming from other Assemblies will please bring letters of commendation. Correspondent, Mr. P. Kelly, 2835, Fairmount Ave., Atlantic City.

**PAWTUCKETT, R. I.**—Bren. C. Patrizio and C. Roseano have had good meetings amongst the Italians, some professing faith in the Lord Jesus.

**VANCOUVER, B. C.**—An Assembly, in fellowship with the Assemblies at Cedar Cottage, New Westminster, Langley Prairie, and North Vancouver, now meets in the Pine St. Hall. Communications may be addressed to Mr. Jas. Rae, 139 Hastings St. W., Vancouver, B. C.

**SYDNEY, C. B.**—Bren. Goodwin and Brennan began meetings here with a good number present at first, but weather conditions hindered the second week. They continued, however, hoping for better things.

**CLEVELAND, O.**—W. P. Douglas had some good meetings with manifest interest.

**ROYAL OAK.**—J. Pinches had good meetings here, some professing.

**WINNIPEG, MAN.**—Mr. Sidney J. Seward is on his way to England and hopes later to go to Japan for missionary work.

**PITTSBURGH, PA.**—Bren. Dickson and McMullen are having a series of meetings here.

**NIAGARA FALLS, ONT.**—J. Waugh is having meetings here. Dr. E. A. Martin was with us for two nights.

**LEROY, N. Y.**—Dr. E. A. Martin is having some meetings here.

**BRANTFORD, ONT.**—W. Pinches is having well attended meetings.

**WINNIPEG, MAN.**—R. Gratias has had Gospel meetings in the Bon Accord Hall, with good attendance.

## WORDS IN SEASON

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### CONFERENCES

**WINNIPEG, MAN.**—The dates set for the Conference here are Saturday p. m., May 21st, continuing over the 22nd, 23rd and 24th, in the Scott Memorial Hall.

**SASKATOON, SASK.**—The Conference dates are June 10, 11 and 12. Circulars will be issued in due time.

**BYFIELD, MASS.**—The Byfield Annual Conference will, D. V. be held on Memorial Day, May 30th.

**PAWTUCKET, R. I.**—The Annual Conference of Christians gathered unto the Name will be held, D. V. May 28, 29 and 30. Communications may be addressed to Mr. Jas. Crawford, 61 Hendrick St., Central Falls, R. I.

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### FALLEN ASLEEP

**MR. ALEX. THOMPSON**, of the Boston Assembly, Mar. 30, aged 64, after nine days' illness. He was saved 47 years ago in Edinburgh, Scotland. He came to America about 40 years ago: was for a time in the Saginaw, Mich., Assembly. He came to Boston about 25 years ago, and has taken a leading part in the Assembly affairs ever since. After a short service in the home conducted by his son-in-law, Mr. Coney, of Cleveland, there was a service in the Willard Gospel Hall in which Messrs. Fales, McGill and Stressenger took part.

**MR. WM. CLIFFORD**, of Miami, Fla., in his 80th year. He was saved under Gratten Guinness' ministry many years ago, and was gathered unto the Name soon after. He was one of the first to form the Assembly in Miami, Fla. A man esteemed and loved by all.

**MRS. EARL WILLAND**, of Summit, N. J., formerly of Groton, Conn., on Mar. 29. She left a good testimony.

**MRS. FERRIS**, of the Linwood, N. Y., Assembly, Mar. 4th, aged 50. She was saved about 28 years ago in Ireland. She was highly respected as a Christian. Mr. W. Gillespie spoke at the funeral.

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### "YON LOVELY MAN"

What will it be to see Him,  
The Lord I love so well,  
"You lovely Man" in glory  
Whose praises I would tell?  
My heart is longing, longing  
To see that face divine,  
So fair, so marred, so lovely,  
Whose glories ever shine.  
Yet more than all His glory,  
My weary eyes would see  
The thorn marks on the forehead  
Of Him who died for me;  
His pierced hands will greet me,  
And fold me to His breast;  
Loved with such love unmeasured,  
I shall for ever rest.



# 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, 1921

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### Publication Office

15 North Main St., Lewistown, Pa.

### Editorial Office

31 Tenth St., Providence, R. I.

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Subscription price, 75 cents per year in advance. Five or more copies to one address 65 cents per copy. For countries using British currency, single copies three shillings and six pence; five or more copies to one address, three shillings per copy.

Notify us promptly of any change of address, giving both old and new addresses. Kindly send a post card if not renewing subscription.

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

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

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### WORK AND WORKERS

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**MONTREAL, QUE.**—The address of the new Hall is 119 Laurier Ave., West; Outremont. Mr. C. H. Willoughby had three weeks encouraging meetings here.

"The Newberry Bible" can be obtained from Mr. F. W. Schwartz, P. O. Box 2763, Montreal, Que. He can also supply other Bibles, books, and tracts.

**SYDNEY, C. B.**—Brethren Brennan and Goodwin had a number of weeks' meetings with encouragement, a number professing and others exercised.

**RICHMOND HILL, L. I., N. Y.**—We are having encouraging meetings both indoors and outside. Mr. D. Morrison is again able to take some part in the meetings.

**LOS ANGELES, CAL.**—B. Bradford is having a series of meetings in Jefferson St. Gospel Hall.

**WATERBURY, CONN.**—Mr. Chas. Keller has had encouraging meeting here, some professing.

**YORK, N. Y.**—Dr. E. A. Martin and Mr. S. C. Keller have secured the use of the Opera House, and are having very encouraging meetings. There is a small Assembly that meets in the home of Mr. J. Barefoot, about three miles from York.

**ANN ARBOR, MICH.**—Dr. H. A. Cameron continues his Bible class in one of the university rooms, being encouraged though not very many attend.

**MIAMI, FLA.**—S. McEwen had a good time here, some professed, and nine were baptized in the sea. The children's meetings (4:30 P. M.) were very interesting and profitable.

**MONROVIA, CAL.**—Bren. J. Blair and T. Dempsey have just finished about five weeks' Gospel meetings here. The message was plain and the warnings clear. Some have professed to be saved and we believe others were troubled. Our brother Thos. H. Dempsey has moved here from Los Angeles. His address is 520 S. California St., Monrovia, Cal.

**BOSTON, MASS.**—Chas. Summers visited Portland, Me., but had to return home sick with influenza, but he is feeling better again.

**CLEVELAND, O.**—Mr. W. P. Douglas had a series of four weeks' meeting in the Hall on the South Side, and several professed conversion. The work among the Sunday school scholars has been very encouraging the past year, and a number give evidence of being born of God.

**KEYSER, W. VA.**—S. C. Keller had a few meetings at Keyser, Frostburg and Lonaconing.

**LOWELL, MASS.**—The Conference meetings were large, and good. Bren. Matthews, Patrizio, Mauro, and local brethren took part.

# Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 13

JUNE, 1921

No. 6

## FROM VARIOUS AUTHORS

Thus ever on through life we find  
To trust, O Lord, is best,  
Who serve Thee with a quiet mind  
Find in Thy service rest.  
Their outward troubles may not cease,  
But this their joy will be—  
"Thou wilt keep him in perfect peace  
Whose mind is stayed on Thee."

\* \* \*

Are you so walking with God that you get the consciousness of it if you are not walking in the light of His countenance?—or have you something creeping in that makes you go half a day—a whole day perhaps—without having His presence? Are you content with living without any communications from Christ?

\* \* \*

The apostle speaks with assurance, "We know." Not a thing to be hoped for, but a fact settled. The stakes drawn up, cords loosed, curtains folded up, that is what dying is—a packing up of the tent, not with the prospect of pitching it again, but of exchanging it for a better.

"If our earthly house were dissolved;" but "we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, for this corruptible must put on incorruption, and this mortal must put on immortality."

\* \* \*

I do not get rid of sin till Christ changes this vile body, but sin has no longer dominion over me. In being made a new creature in Christ, the body is not changed, but a new nature is communicated and we are brought into the light; and while walking in the light, we have a good conscience. The root of sin is there still, but the heart occupied with Christ does not go out to see sin. But if a saint leaves that place and gets occupied with things down here, he will lose the power which, being in the light, gives the heart to detect everything contrary to it. If I get out of that blessed place to which the Father brought me when He sought me out, I am back where evil reigns, I get where every one has *likes* and *dislikes*, then sorrow comes and chastisement.

### SOME THINGS OUR EYES CANNOT SEE

**I**T was in the city of Nice, during a carnival, that one Thursday evening. I went into the room in the old part of the city where the Waldeneses hold meetings for the working people, who speak Italian. Signor M., the evangelist, was not present, but a young assistant supplied his place. When his address was concluded, a man looking like a superior artisan stood up and began to talk quite fluently.

He said, "you tell us about God—where is He? I would like to see Him. Can you show Him to us?" He enlarged upon this for some time.

The young man patiently replied.

No sooner had he ceased speaking than up stood the man again and said:

"It is abominable to try to frighten us by telling us about God, when you cannot let us see Him. This is what our mothers used to do when we were children. And then parents take us before we know what we are about and have us baptized and made Christians. What they ought to do is to let us grow up first, and then say to us, 'one religion is this, and another is that, and it is for you to judge for yourself.'"

Rising from my place where I sat, I said, "I am a stranger; but perhaps you will permit me to speak?"

The young man recognized me, and asked me to come forward.

I did so, and said, "your friend asks us to enable him to see God. That is what the Hindus often asked me when I was in India. But it is what one cannot do either for a heathen Hindu or for our friend. The fact is there are only some things we can see. Eyesight was not made for all things, but only for some. It was not made for thoughts, or forces, or sounds. It was not made for anything whatever except things that have form and color. No matter how important may be any particular thing, if as important as are to us the heat and air now present to us in every place of this room, unless it has both shape and color eyesight does not enable us to find it out.

"If our friend asks you to let him see the heat, you cannot. Of human things here present, the most important are not those we can see. We can see coats and bonnets, complexions and features, limbs and hair. But can we see thoughts? Is not every head before me the veil of an invisible world to me? Can I discover the thoughts and intents of your hearts? No; you dwell in your own invisible world, and all the kings and wise men of earth cannot reach into it, unless you open the way. Next to thoughts, words are important. If your friend asks you to let him see my words, the sound of which at this moment is filling every point of space in this room, you cannot do it. The fact is they have no color, and no visible form, and

## WORDS IN SEASON

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as to letting him see them, or see them yourself, it is against nature.

"Besides all this, does it ever strike you that of the things that we can see, all are things that have endings, not far to seek. Every man, every house, every tree, and every hill soon show the size they are of; that is soon come to an end. They are here but not there. You are there on that seat and I can see your form. You are not here between that seat and me. I am here, and you can see my form; but I am not there where you are, or in the space between us two. So it is with whatever can be seen. A thing visible is for here or for there, but is not for everywhere.

Now, an Infinite Being is One that is for here, for there, for everywhere, and who cannot, therefore, present an outline to eyesight, seeing that an outline always implies that the thing ends there, and beyond that does not exist. An Infinite Being is One who does not end either there or here or anywhere else; is One who both here and there and everywhere else, is, and forever is.

"You surely do not want to have no Being in the universe but such as you can see the size of—that means, see the end of it. In comparison with a grape you are of great size; but little in comparison with this house; but get on the top of Mount Boron, and you soon see how little Nice is, compared with Alps, land and sea. The Alps are large, but soon end, and are little compared with the earth. It again, is large, yet a trifle compared with the sun.

"And are you to imagine that Infinite One as having a color, a form, an outline, and an end? He is to be seen by the eyesight not of the body, which is for bodies only, but by the eyesight of the soul, which is for the spirit.—That eyesight is faith; and the soul that believes beholds Him there, yonder, around, above, below, beyond, filling all in all. As far as eye could see God, He was shown to us in the face of Jesus Christ, His only begotten Son."

When I concluded, the young assistant asked the objector if he wished to say anything more.

He replied, "no, the gentleman has been very polite and kind. I shall take another occasion."

The Lord willing, we will give our readers, next month, what was said at the next meeting.

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### DEMETRIUS

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**D**EMETRIUS hath the witness of all men, and of the truth itself, 3rd John 12. R. V.

These words record all that we know of this man. He had the testimony of all men. All who knew him knew that he was a follower of the lowly Nazarene. His life left its mark on all who came in contact with him. And this is what God expects of all who profess the name of the Lord. We are not only

## WORDS IN SEASON

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to have a testimony that can be given verbally, but one which can also be seen in the warp and woof of our lives.

We once heard of a man who had a profession, but whose life was not what it should have been, who when dying was asked for his testimony. He sent his wife to the desk, where he had his testimony written down, that she might bring it to him. The wife came back in consternation saying, "Oh, John, the mice have eaten it." Have we a testimony like this? Or is our testimony like that of Demetrius, known of all men? If this is the character of our Christian life then we are bringing some glory to our blessed Lord. If not, it is time we would take it to heart and seriously ask ourselves where we are. In view of the fast approaching judgment seat of Christ we ought to see that our testimony is such that it will be with joy and not with shame that we shall meet Him.

Demetrius had not only the witness of all men, he had also the witness of the truth itself. In these days when truth has fallen in the streets, it is well to be known as men who love the truth. "Buy the truth and sell it not" is an admonition that we do well to give heed to. Men are selling the truth for popularity, for greed of gain and other things. Many are letting go truths they once held dear. We read of Gehazi, after he had hidden his ill gotten gain, that he went in and stood before his master. We all have the Master to meet; and He who gave us our life-task will certainly ask of us an account as to how we have accomplished it.

What can be more pleasing to the godly than to see those who began well going on well. It is the steady and persevering testimony that tells in the long run. The siren voice of the deceiver is heard on every hand, saying, "Do not be too particular; do not be too tight." What does it mean? It is the voice of the enemy seeking to weaken the hands of all who would seek grace to stand for all the truth in an evil age. May it be said of us, as it was of Demetrius, "He had witness of all men and of the truth itself."

JOHN FERGUSON.

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### A HINT FOR THE SUMMER HOLIDAY

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Make it a point when you are thinking of going away for your summer holidays not to forget your blessings. I find people spending their time looking up various resorts to see which they like best; and they forget to ask for a letter of introduction to the Assembly in the town where they are stopping. There they are, perhaps, two or three weeks without the precious privilege of sitting at the Lord's table, because they did not treat *God* right. And they did not treat *themselves* right. Many Christians come back from their vacation much impoverished in their souls, but quite satisfied if they have a little more red in their cheeks.

## WORDS IN SEASON

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### PRACTICAL OBSERVATIONS ON THE EPISTLES OF PAUL TO TIMOTHY

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(Paper ii.)

#### NO OTHER DOCTRINE



bought thee to abide still in Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine. Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith," i Tim. i, 3-4.

The authority of the sacred Scriptures is absolute. From them there is no appeal. They are as binding as if we heard the voice of the most High speaking to us individually. To the one who owns the absolute authority of the Scriptures, there are no such things as ESSENTIALS and NON-ESSENTIALS, though there are truths that are more important than others. The Lord Jesus spoke of "weightier matters of the law" than the tithing of "mint and anise and cummin," but He did not say that the latter were non-essential, but "These ought ye to have done, and not to leave the other undone."

The apostle Paul had received the doctrine direct from God by inspiration, and had passed it on to Timothy; and now he leaves Timothy at Ephesus to "charge some that they teach no other doctrine." "Every word of God is pure . . . . Add thou not unto His words, lest He reprove thee, and thou be found a liar," Prov. xxx, 5-6. "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 which I command you." Deut. iv, 2. Evidently there were those in Paul's day who were adding to, or taking from, the word of God. And there are those in our day who scruple not to teach "other doctrine." There was to be no room for men to teach other doctrine then, and there ought to be no room now. "Cease, my son, to hear the instruction that causeth to err from the words of knowledge," Prov. xix, 27. For Assemblies to open their doors to men whose teaching is causing God's people to err, is no light matter. In the second epistle of John we have a "lady" warned against deceivers who were not abiding in the doctrine of Christ: and instructed that "if any come unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds," ii John 10-11. We are living in a day when there are many who bring not the doctrine of Christ, and it behooves the Lord's people to remember this admonition, and have nothing to do with such. Sometimes agents go from door to door selling nicely bound volumes

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of "Bible Readings" and other books full of deadly error, and Christians are induced to buy because of the low price at which these are sold. They soon discover that the books are full of error; but being loth to destroy a book so nicely bound it is put in their book cases. When God forbids us to receive into our houses those who teach such doctrines as are contained in those books is it right to retain their books in our houses? Surely not. May God exercise any of His people who are harboring books untrue to the Lord Jesus, and give them grace to put them in the fire. "No other doctrine;" this is a very sweeping charge. It takes in the small errors as well as the large. The small errors are but the thin end of the wedges, and Satan knows that if he can get the small end of the wedge in, he will soon make room for great errors. The little foxes spoil the vines. A little leaven leavens the whole lump. And how often God's Assemblies are tormented by men who teach doctrine that may seem to be so near to the truth, and yet not the truth! how seldom by men who hold rank heresies! How important the work assigned to Timothy to "charge some that they teach no other doctrine."

"Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do," i, 4. Heathen myths as to creation, and the flood, and other things, may look harmless, but they minister questions as to the truth of God's word. The infidel speculations of that modern abomination, "higher criticism," shews the baneful results of placing such myths on a par with God's infallible word. And what edification could possibly arise from endless genealogies? One hundred and twenty persons each living fifty years would reach back to Adam from whom we have all sprung. The natural pedigree is but a record of sin and shame. Thank God when it is blotted out by the "precious blood," and our genealogy is reckoned, not from the first Adam, but from the Last! All ministry that comes from God will be unto "godly edifying."

The apostolic charge to Timothy had a positive side as well as a negative. "The end of the commandment (charge) is love out of a pure heart, and a good conscience, and faith unfeigned," i, 5. No oratorical gift: no penetration into mysteries: no amount of knowledge: no gift of faith: no philanthropic deeds: no amount of suffering is of any value in God's sight unless these spring from a heart of love. Love is the end of the law; and against love there is no law. A good conscience must be maintained at all costs. Conscience condemns a man when he does that which he believes to be wrong: and if he disregards this monitor he cannot but make shipwreck of the faith, for the faith—the word of God—is the candle that enlightens the conscience, enabling it to discern between good and evil. He who deliberately chooses the wrong, puts away a good conscience, and constitutes himself an enemy to the word of God, in other words, makes shipwreck of the faith. Unfeigned faith believes God, and



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subjects the will to God. Love, a good conscience, and unfeigned faith constitute the charge committed unto us. O that we might keep it!

Some had turned aside from this charge unto "vain jangling, desiring to be teachers of the law," i, 6-7. The law occupies a large place in the Scriptures, but never does it justify those who are under it. It is called "the ministration of death," and "the ministration of condemnation," ii Cor. iii, 7-9. It was given "that every mouth may be stopped, and all the world may become guilty before God," Rom. iii, 19. The ten commandments can only condemn the sinner: "for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them," Gal. iii, 10. None have continued. The ceremonial part of the law could not justify the sinner; it had but a shadow of good things to come, and not the very image," Heb. x, 1. A man comes to your door and you see his shadow upon the glass in the door: you open the door and the shadow disappears, but you see the person. When the New Covenant was established by the death of Christ the first covenant was made old and vanished away (see Heb. viii, 13). "There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof," Heb. vii, 18. The whole law system, commandments and ceremonies, is one law and stands or falls together. Thank God the Christian is delivered from it once and forever. "Christ hath redeemed us from the curse of the law, being made a curse for us as it is written, Cursed is every one that hangeth on a tree," Gal. iii, 13. He who puts his neck under the yoke of the law has fallen from grace.

The vain jangling law teachers have been very successful in their propaganda; and almost all Christendom hopes to reach heaven by doing the best they can to keep the ten commandments, with the addition of certain religious ordinances which are for the most part a reviving, or imitation of the Old Testament ceremonies. How great the sin of reviving that which God has disannulled! "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you lest I have bestowed upon you labor in vain," Gal. iv, 9-11. The Old Testament Sabbath has been revived by some: and others speak of the first day of the week as the "Christian Sabbath" attaching a peculiar sanctity to the day, while strangers to the value of the finished work of Christ and to rest of soul enjoyed by those who have ceased from their own labors for salvation. The circumcising of infants was another shadow abolished by the cross: but men have revived it in the "christening" of babies which is supposed to take the place of circumcision. The Scripture says, "If ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised that he is a debtor to do the whole law. Christ is become of no effect unto you whosoever of

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you are justified by the law: ye are fallen from grace," Gal. v, 2-4. True circumcision is not performed with a knife, much less with a few drops of water. "Ye are circumcised with the circumcision made without hands, in putting off the body of the flesh by the circumcision of Christ." Circumcision is a disannulled shadow, and in this dispensation has no spiritual significance. The dedicaton of religious buildings is the reviving of another disannulled shadow, the dedication of the temple. God has dedicated buildings now, composed of "living stones" for "Where two or three are gathered together in my name, there am I in the midst of them," Matt. xviii, 20. These are "a habitation of God through the Spirit." God's spiritual buildings are dishonored by those who turn again to honor buildings of earthly materials. The ordaining of preachers is another reviving of a shadow disannulled by God—the ordaining of the Old Testament priests. The reviving of this shadow is a denial of the priesthood of all believers, and an overthrowing of their true spiritual worship. Holy water is another disannulled shadow revived: and those who have revived it keep from the people the cleansing water of the word. Holy days, feast days and fast days innumerable have been revived because the spiritual significance of such days has been lost sight of. The reviving of the unleavened loaf for the Lord's table is the reviving of another disannulled shadow. In the present dispensation there is no distinction between clean and unclean, ceremonially, neither is there any difference between leavened and unleavened bread. Circumcision and uncircumcision is nothing, neither is leavened or unleavened bread. The leaven that is to be purged out is not baker's leaven, but the leaven of malice and wickedness. The unleavened bread required now is the unleavened bread of sincerity and truth, (See i Cor. v, 6-8.) How terrible the bondage under which Christendom lies because of the reviving of those things which God has disannulled because of the weakness and unprofitableness thereof. May God exercise His people as to the terrible consequences that result from the Judaizing of Christianity.

(Continued.)

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## MINISTRY

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By ALEX. MATTHEWS

**F**OR the Scriptural meaning of the word "minister" see Josh. i, 1. "The Lord spake unto Joshua the son of Nun, Moses minister." Joshua served Moses, ministering to his necessities. "Whosoever will be great among you, let him be your servant," Matt. xx, 26-27. All God's people are ministers to minister to each other according to their several abilities.

There is but one God and Father to please and glorify: one Lord under whose authority all are: one Spirit to empower all who

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are in the house of God. All the gifts which God has set in the body are for the profit of all, and none can say that he has no responsibility, for each has an influence, and no man liveth to himself, but each is either a power for good or for evil.

Young sisters are to be meek and teachable, learning to bring self into subjection. They are to shew piety at home: and a cup of cold water given with the desire to please Him will be rewarded by Him. Young men are to be diligent in studying God's word so as to be able to overcome the world. They are to be sober, humble minded. They require to put on the whole armor of God so as to be able to withstand the wiles of the devil. Elder women are to be holy, obedient to their husbands; not gossipers, but by example and precept to teach the younger women godliness, avoiding lightness and jesting. They are to be modest, discreet, workers at home, to love their husbands and their children. If such things are neglected the word of God will be blasphemed instead of being honored.

We are sometimes told that young people require amusement. But the levities of nature will not satisfy the redeemed soul. What joy is there like the joy of the Lord? A great responsibility rests upon the older Christians to seek the welfare of the souls of the young converts. The first outflow of the divine nature seeks fellowship from those who are older; they expect to gain profit by spiritual conversation, and they need counsel, especially if everything is against them at home. If they do not get this care in the Assembly they are staggered and disappointed, and their first ardor is chilled. Then they conform to the wrong ways of those who should be examples to them; and if a miracle of grace prevent not they are spoiled for life. The great need of the church is nursing fathers and mothers so that the young may grow in grace and in the faith, and so real service for God be rendered by each member of the body.

Worldliness is increasing. Changeableness, and lack of stability characterizes everything. Ungracious dealings; walking by sight instead of by faith; the hope lost sight of; correct externals instead of heart watchfulness; lack of communion; little exercise as to subduing indwelling sin; and little earnestness as to eternal realities, characterizes everything.

To one member of the body may be given faith on some special thing; to another wisdom, wise counsel—not the wisdom of the world. Some have a gift for pastoral care; others for other things. There is plenty of room for the evangelist in the world; and plenty of room in the Church for those who can exhort, a thing almost lost so far as to conscience searching power. Teachers are becoming scarcer. Whatever our ministry all should be done to please God our Father, in subjection to the Lord, and in the power of the Spirit.

MARRIAGE AND THE WOMAN MOVEMENT

Paper ii.

**A**S a believer, the wife is her husband's "sister"; as married she is his "wife": as sister she has exact equality in standing and redemption—for "there can be *no male and female*, for ye are all one *in Christ Jesus*" (Gal. iii 28); as wife, she is subordinate and obedient, even as the Bride, the Lamb's Wife, is subject to Him. For "as the church is subject to Christ, so let the wives also be to their husbands *in everything*"; a truth which is balanced by its correlated truth—"husbands, *love* your wives, *even as Christ* also loved the church" (Eph. v 24). *Calvary is to be the standard of the husband's love*. For subordination, woven by the Creator into the very fabric of the social order, is neither a proof nor a badge of inferiority: it is an indispensable barrier against anarchy. No social order which is built in defiance of nature and revelation—and the exact conformity of nature and revelation on sexual relationship is one of the overwhelming facts of the situation—can end in anything but wreckage and anarchy. The child is to obey the parent (Eph. vi 1), the subject is to obey the civil ruler (Tit. iii. 1), the disciple is to obey the Church ruler (Heb. xiii. 17), the servant is to obey the master, even though an unbeliever (I Pet. ii. 18); although "in Christ" there is neither male nor female, parent nor child, subject nor ruler, servant nor master. In all these cases the subordinate is frequently the superior; nevertheless, for purposes of order, subordination is essential—"Sarah obeyed," as the Holy Ghost notes with marked approval (I Pet. iii. 6), "*calling him lord*." Subordination—a subordination which may win the husband (I. Pet. iii. 1)—is the part of the wife: love is the equal obligation of the husband. Three times, the wife is bidden to obey, three times the husband to love (Eph. v.).

Nor is marriage the only relationship which is regulated by the creative act. "*I permit not a woman to teach*"—as wider than 'evangelize' or 'preach,' the word includes all public instruction—"nor to have dominion over a man,"—the second clause is vitally linked with the first—"but to be in quietness" (I. Tim. ii. 12). Women may teach women (Titus ii. 4), and children (II. Tim. iii. 15), and instruct individuals, as did the woman of Sychar (John iv. 28), Mary (John xxi. 18), and Priscilla (Acts xviii. 26): *she may thus teach four-fifth of the human race*: but publicity in mixed assemblies, hitherto neither desired nor approved by the great majority of those to whom the Holy Ghost has given the magnificent title of "daughters of the Lord God Almighty," is strictly prohibited. It is now her forbidden fruit. "*For*"—the root reason is again inextricably intertwined with the creative act—"Adam was *first* formed, then Eve." It is not personal disqualification, for inherent superiority in everything belongs to neither sex: but the order in which He created

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them has revealed God's design for their relationship; and superiority in status lies with the man, together with natural aptitude for initiative and rule. Nor is it with particular classes of women, such as loose Corinthians, or women in particular localities, as in Ephesus or Corinth, but with women *as women* that Paul deals; and it is "all subjection" that he commands, that is, complete subordination. "I suffer not a woman to *teach*"; "be *ye imitators of me*, even as I also am of Christ" (I. Cor. xi. 1)—a commanded imitation, occurring in the very context of the headship of the man, the meaning of which a child cannot mistake, and the force of which a giant cannot overthrow. Very solemnly our Lord rebukes a church officer for neglecting to enforce this rule;—"I have THIS *against thee*, that thou sufferest the woman Jezebel *to teach*" (Rev. ii. 20). They alone hold the true custody of woman's honour who counsel her to obey her God.

But there is a second reason for the prohibition to teach. "For Adam was *not beguiled*"—that is, he fell with open eyes, and through love of his wife—"but the woman *being beguiled*"—being caught, being trapt, as the sole direct victim of the Tempter; Adam is nowhere said to have come into contact with the Serpent at all—"hath fallen into transgression"—and so induced the fearful entail of sin upon the race. Because of a misuse so grave God has now explicitly forbidden to the woman an initiative which He had never given her: her interpretation of Scripture in Eden, and her rejection of the Word of God, have permanently disqualified her for the more responsible and prominent functions of teaching. Adam's sin was the greater, for the prohibition of the Tree he received direct from God, while she received it only from him; and, as a gift put into his hands by God, he was responsible to control her: nevertheless her sin revealed her incapacity for initiative; and so drew from Jehovah the first verbally expressed subordination—"Thy desire shall be to thy husband, *and he shall rule over thee*" (Gen. iii. 16).

*The subtlest and deadliest sects today spring from repetitions of this primal sin.* The bulk of Spiritualistic mediums, who are women; Theosophy, founded by Madame Blavatsky, and propagated by Mrs. Besant; Christian Science, organized throughout by Mrs. Eddy; the New Thought Church, the manufacture of Mrs. Sears:—all these are, or were, Spiritualistic mediums. *Women, again a pliant tool, is listening once more to the reappearing Serpent.* But the disability is not eternal. Presumably, in so far as the subordination sprang, not from the woman's mode of creation, but from her priority in sin, it will ultimately disappear, together with its sign—travail in childbirth; but meanwhile the prohibition of public instruction abides in full dispensational force,—*as is proved by the continuance of travail in childbirth.*

### WORDLY AMUSEMENTS IN THE SUNDAY SCHOOL

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**T**HE insatiable desire for amusements and the ever increasing rapidity at which they are produced, are signs of our times. So far as the world is concerned, there is little to be wondered at in this. It is only natural that it should go in for pleasure, seeing it has nothing else to satisfy the cravings of the human heart. We do not even wonder at the *religious* world adopting such means to keep its motley crowd together, and to raise the needful funds to carry out its schemes: If the world has to be pleased and its favor kept, then it is clear its taste must be considered, and its cravings satisfied. The world's church must cater to please its supporters, and care must be taken that in nothing they shall be offended, otherwise they would withdraw their sympathy, shut up their purses, and the "cause" would fail. Many of the institutions of a religious character, that are patronized by religious worldings, would soon be deserted if they were stripped of their amusements. If Choirs, and Concerts, and semi-religious Dramas, were struck off the list, and replaced by Prayer Meetings, Bible readings, and expositions of God's word, all the unconverted, and the bulk of back-slidden believers would soon be conspicuous by their absence. If Young Men's Christian Associations had not their athletics, their billiards, and their other entertainments, they would lose numbers sure and fast. The promoters of these things admit that it would be better for the spiritual condition if fewer of these appendages existed, but then their popularity would decline, so rather than risk the loss of numbers, they retain the very things that are admittedly killing and sapping their spiritual power. In the same category, the popular method of conducting Sunday Schools may be included. The Festivals, Pantomimes and Processions, either largely or wholly of a worldly character, are defended under the plea that they bring a number of children under the jurisdiction of the Sunday School that could not otherwise be got. The end is considered sufficient to justify the means in all these matters, and so long as numbers are kept up, and outward appearances flourish, it matters little as to spiritual results. The conversion of the lost, and the sanctification and upbuilding of the saved are of little account, so long as the "cause" remains popular. As we have said before, we have no desire to intermeddle with these things; they have been; they are; and they will be. There are some of the people of God who profess to have been led outside of all these things. They saw that they could not alter them, and in obedience to the call of God to "come out from among them and be ye separate" (II Cor. vi. 17.), they left them for the Lord to deal with, and came out to be guided in their service and testimony by the commandments of the Lord, as written in His holy Word. But we cannot shut our eyes to the fact

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that in not a few places there is a tendency to return to the very things from which they were brought out, and to revive these things that sap the spiritual power out of the work. We once thought that the world had the monopoly of instrumental music, and of Sunday School parades with banners and drums, and base ball for the Christians, all of which is a return to the "leeks and garlick" of Egypt. A firm uncompromising stand against all such things by the godly is the only thing that will curb this down grade.

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### TRUE BROTHERHOOD

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"Cain said, Am I my brother's keeper?" (Gen. iv. 9.)

"(Andrew) first findeth his own brother Simon. . . . And he brought him to Jesus." (John i. 41, 42.)

How different the opening chapters of the Gospel from the picture of Cain in the beginning of Genesis. The one represents the hard and selfish spirit of the world; the other, the first instinctive impulse of the Christian life. The spirit of brotherhood and social service is abroad today both in the social and religious world, but it is important that it should be directed along true and spiritual lines. Christian brotherhood is quite different from the ideals of socialism. It has a spiritual basis, and is founded upon a new heredity and a heaven-born life. Andrew must first become a disciple himself, and then he must bring "his own brother Simon," not to himself, but "to Jesus." It is in Him that our true brotherhood finds its Divine and everlasting bond.

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### MOTHER'S BIBLE

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It is wise never to censure people until you fully understand just what you are talking about. Here is a story to the point:

"What is the meaning of this?" said a minister, coming into the house and taking up a tattered copy of part of the Scriptures. "I don't like to see God's Word used so;" for indeed the Book has been torn right in two.

"Oh, sir," said the owner of the half Bible, "do not scold until you hear how it came to be thus. That was my mother's Bible. When she died I could not part with it, and my brother could not part with it, and we just cut it in two; and his half has been the power of God unto salvation to his soul, and my half has been the power of God unto salvation to mine."

What a change came over the good man's countenance after this more than satisfactory explanation! And he left more than ever convinced that there is a mighty transforming power in God's Word.

### THE TONGUE

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**I**F any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." (Jas. 1:26).

The subject here is not evil speaking from malice, but talkativeness, a disposition to be talking. But as they cannot go on for ever talking of nothing, as common matters are exhausted they will go on to defamation, scandal, divulging of secrets, their own secrets as well as those of others, anything rather than be silent. They are plainly hurried on in the heat of their own talk to say quite different things from what they first intended, and which they afterwards wish unsaid; or improper things which they had no other end in saying but only to afford employment to their tongue. The least occasion in the world will make the humour break out: it is like a torrent, which must and will flow; but the least thing will give it this or that direction. It begets resentment, sows the seeds of strife and dissension and inflames little disgusts and offences, which if left alone would wear away of themselves.

The tongue used in such a licentious manner is like a sword in the hands of a madman: it is employed at random, it can scarce possibly do any good, and for the most part does a world of mischief, and implies not only great folly and a trifling spirit, but great viciousness of mind, great indifference to truth and falsity, and to the reputation, welfare, and good of others (Jas. 3:5-6).

The wise man observes, "There is a time to speak, and a time to keep silence." These great talkers do not all speak from their having anything to say, as every sentence shows, but only from their disposition to be talking. "O that ye would altogether hold your peace! and it should be your wisdom" (Job 13:5).

The occasions of silence then are obvious, namely, when a man has nothing to say, or nothing but what is better left unsaid. "Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool" (Eccles. 10:3). Let every one consider the various interests, competitions, and little misunderstandings which arise among men, and he will soon see that he is not unprejudiced and impartial, that he is not neutral enough, to trust himself with talking of the character and concerns of his neighbors in a free, careless and unreserved manner.

Since, therefore, it is so hard to enter into this subject without offending, the first thing to be observed is, that people should learn to decline it, to get over that strong inclination to be talking of the concerns and behaviour of their neighbours. A good man will say all the good he can; if he be charged with having given an evil character he will scarce think it is a sufficient justification of him-



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self to say it was a true one, unless he can give also some further account of how he came to do so. The tongue of a man is his fall, but if thou love to hear thou shalt receive understanding.—BISHOP BUTLER (16th century.)

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### PAWTUCKET CONFERENCE SUNDAY SCHOOL

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THE Sunday School was addressed first by W. Winemiller who spoke to the children on Felix's experience, dwelling on the following points: 1st. He was a governor. 2nd. He had a wide experience. 3rd. Many worthy deeds had been done by him. 4th. He had an interest in eternal things, in a way, and sent for Paul in order that he might hear him. 5th. He was under conviction of sin for the time being. 6th. He put salvation from him. 7th. Had a knowledge of salvation, but not the possession, and put off the day of salvation to a more convenient season, though a more convenient season could not have been. 8th. He plunged into indifference, hardness of heart, and covetousness, wanting money more than salvation until his die was cast and he died in his sins.

Dr. H. A. Cameron followed, reading Ps. 69:21. "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink," speaking from the word "thirst." He spoke of Hagar and Ishmael wandering in the desert until their water was all spent and Hagar sat down leaving Ishmael to die. God called to Hagar as she wept and said, "What aileth thee, Hagar?" God had heard the voice of the lad. Children, God hears your voice. He hears you when you swear, when you tell lies. He hears you where you are. Ishmael means "God will hear." And God sees you, "Thou God seest me." When sinners get into trouble about their sins and cry to God, He hears. When you cry to God in reality about your sins He will hear you. In John 4 the Lord Jesus said, "If thou knewest the gift of God and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and He would have given thee living water." The living water is God's gift. When Spurgeon was a little boy he wanted a pencil, so he went to a store and asked for it. When the store keeper handed it to him, instead of paying for it he said "I want to owe it." His father gave him a talking to about going into debt and made him take it back, and he learned his lesson as to what debt meant so well that ever afterward he would not go into debt. Every sinner is in debt to God. The Bible tells us how we can get rid of that debt. It tells of God's remedy for soul hunger, for soul thirst. God can forgive the sinner's debt; "Jesus paid it all;" for thirst, He is the Water of Life; for hunger, He is the Bread of Life. To save your souls He hung between the two thieves, and from His wounds there flowed forth blood. As

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He hung there he said, "I thirst." They say that the thirst of men who are dying from wounds is terrible. To them money would be no use, they want water. The story is told of an English soldier and a German both lying wounded. The English soldier was crying for water. The German passed over his canteen saying, "Drink it and live." Then passing over his New Testament he again said, "Read it and live." Jesus said I thirst in order that you might not thirst for all eternity. Believe in Him and live.

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### QUESTION CORNER

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**If one wilfully, and apparently with no exercise of conscience as to the obligation of observing the Divine commandment, "Owe no man any thing" (Rom. xiii. 8), becomes deeply in debt to the world, making no effort to pay, should such a person take a prominent place in Christian work, or be regarded as fit to guide in an assembly of believers?**

No. If one bearing the Christian name has any sense of what is due to Christ, and what is expected of one who takes a prominent place in Christian work, he will not push himself to the front in any public service until he has cleared off his liabilities, and is able to look every man in the face without shame. Should he fail in this, let those who are fitted for such a ministry call his conscience into exercise regarding it, and at the same time seek to help him out of his difficulties if they can. There are few things more hurtful to "the testimony of the Lord," than those who are hopelessly in debt to the world, taking prominent part in it. A little more godly care in spending—especially in unnecessary luxuries, in dress and style—would prevent much of the dishonour done to Christ's Name by Christians in debt.

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### "WHOSE RIGHT IS IT?"

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In lowly stable first a ray of heavenly light did penetrate,  
And veiled itself in Him who chose a Carpenter's obscure estate;  
Who walked a stranger here below; in shame beyond comparison;  
Whose glory might have dazzled Kings, like stars by rising sun outshone.  
Yet people saw His Kingly mien, the princely lineaments were there,  
Beneath the lowly garb he wore, they saw the Son, the Christ, the Heir,  
And yet they spurned Him from their home, because their hearts would none  
of Him,  
While meekly he the chalice drained, though filled with sorrow to the brim.  
This is the one whom God has raised up from the grave, out from the shame,  
Whose place is now the highest place, whose name is now the noblest name,  
His is the right to reign and rule, and reign and rule He will, He must,  
The crown of all the universe, fits but the one, the thorn pierced brow,  
Until all enemies are brought, to kneel before Him in the dust.  
The corner stone it must be He, the builders once did disallow;  
The back that felt the tearing scourge, alone the royal robe shall wear,  
The shoulder once beneath the cross, alone the government shall bear.  
I hail Thee, O once bleeding lamb, Thine outcast name to me is sweet,  
With Thee outcast, I call Thee Lord, and fall a vassal at Thy feet.  
Oh haste the dawn of yon bright day, when crowns on crowns will meet on  
Thee,  
And I the longed for joy shall taste, in beauty rare the King to see.

## WORDS IN SEASON

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**MONCTON, N. B.**—Bren. Milnes and McMullen have seen a good work done in these parts, several professing in this place, and quite a number in Kent Co.

**WINNIPEG, MAN.**—Mr. R. Gratias had some meetings in the Bon Accord Hall with evidences of God's blessing upon the word. Quite a few strangers attended.

**WATFORD, ONT.**—Mr. Leonard Sheldrake visited Watford. He purposed having meetings in Sault Ste Marie at last writing.

**PITTSBURGH, PA.**—Bren. Dickson and McMullen have had good meetings in Pittsburgh, several professing. They went on to East Pittsburgh.

**KEYSER, W. VA.**—Bren. Conway and Currie had some meetings here.

**ST. CATHERINES, ONT.**—Bren. R. Telfer and Albert Joyce had over five weeks here with manifest blessing in conversions, and reviving of the saints.

**TORONTO, ONT.**—C. H. Willoughby has had good meetings in West Toronto.

**PUNXSUTAWNEY, PA.**—W. H. Hunter has had some meetings here, and purposes calling at some of the small Assemblies in these parts before returning home.

**GRIMSBY, ONT.**—Bren. McCrory and Wilkie had Gospel meetings here, but found it rather stiff.

**LONDON, ONT.**—Bren. McClintock and Garratt are having good meetings here with some conversions.

**NIAGARA FALLS.**—J. Waugh had a series of meetings here.

**WINDSOR.**—Bren. Govan and Silvester had good meetings here. Bren. Touzeau and Dobbins followed.

**EARLTON.**—J. Lyon is having Gospel meetings here. He also visited Huntsville.

**GALT.**—R. J. Dickson had a week's helpful meetings here. He also visited Kitchener.

**BRANTFORD.**—W. Pinches had well attended meetings here.

**MOUNT FOREST, MICH.**—W. Ferguson visited the Assembly here. He also visited **STANDISH, ALPENA** and **HARRISVILLE**. It is his purpose, D. V. to begin in the Gospel carriage as soon as the weather and roads permit. Many are reached that otherwise would never be brought into contact with the simple Gospel.

**PHILADELPHIA, PA.**—H. G. McEwen had two weeks in the 20th and Dickinson St. Hall, with some fruit. In the past four months four Roman Catholics have been saved and received into the Assembly. Bren. J. Marshall and H. G. McEwen had a series of meetings in Mascher St. Hall. Several professed to be saved.

**DETROIT, MICH.**—Mr. J. Ferguson has had some well attended meetings here.

**NOTICE.**—Mr. Cesare Patrizio's address is now 1405 N. Marvine St., Philadelphia, Pa.

**WATERBURY, CONN.**—C. Patrizio is having meetings for the Italians in this city, with good attendance.

**CHICAGO, ILL.**—D. McGeachy has had a series of meetings in 69th St. Gospel Hall.

**NOTICE.**—For a good line of Gospel tracts, well printed, and at a reasonable price write to Grace Publishing House, 325 W. North St., York, Pa.

**NOTICE.**—When sending in notices of Conferences, renewing of subscriptions, etc., kindly address to Dr. E. A. Martin, 31 Tenth St., Providence, R. I., and your letters will receive more prompt attention.

## WORDS IN SEASON

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### FALLEN ASLEEP

**MRS. BINNING**, of Montreal, Que., April 12th, aged 25. She had been saved seven years. Mr. Willoughby spoke at the funeral to a large company.

**MR. JOS. FENTY**, of Richmond Hill, L. I., N. Y. He was saved here a number of years ago and gathered out to the precious name. He bore a good testimony, and was happy during his severe sickness. The Gospel was preached at his funeral to a large company by D. Morrison.

**MRS. M. CHAMBERS**, of Richmond Hill, L. I., N. Y. She was 21 years in Christ Jesus. Her custom was to speak to all who visited her home about their souls, and God's great love to them. She leaves seven of a family, of which five are saved. Brethren Johnston, Morrison and J. Marshall spoke at the funeral.

**MR. THOS. J. STEWART**, who was for a number of years in fellowship in Oakland, Calif., (formerly in Central Falls, R. I.) and who had come to Monrovia on account of his health, departed to be with Christ on April 4th. His life has been a bright testimony for the Lord Jesus; and he was loved and respected by all. He leaves a wife who feels his loss very keenly. Bren. R. Bultman and John Blair spoke at the funeral services in the Gospel Hall, Monrovia, Cal.

**ALICE HAZLITT**, of Forest Grove, Ore., departed to be with the Lord Mar. 23rd. She was saved about 20 years ago, and gathered unto His Name. W. C. Arnold spoke to a large company on the need of being ready to meet God.

**MRS. SARAH COLEMAN**, of Rose Isle, Man., on Mar. 28th, aged 82. She was 22 years in Christ, being saved and gathered unto the Name at the beginning of the work in that part. Bren. Fish and Gratiar spoke at the funeral.

**MRS. McCAULEY**, of the Boston Assembly, passed into the presence of the Lord, May 2nd. She was one of the old timers in Boston, and loved the Lord and the Assembly of His saints.

**MRS. L. RODIA**, of Waterbury, Conn., on May 6th, aged 42. She was saved in 1918, the first fruits of the first Gospel Tent work amongst the Italians here. The services were in Italian and English, by C. Patrizio and Mr. Chambers.

**MR. JOHN H. McGEE**, of Albia, Iowa, May 1st. Born in Ruglan, Scotland in 1854. Born again in a coal mine in Maryland, U. S. He has been associated with those who gather unto the Name ever since he was saved; 38 years with the Assemblies in Iowa. A shepherd indeed. Mr. Wm. White spoke at the funeral.

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### CONFERENCES

**EDMONTON, ALTA.**—The Annual Conference will, D. V. be held in the Gospel Hall, 9315, 103A Ave. (Boyle St.) June 24, 25 and 26, with prayer meetings Wednesday and Thursday, June 22 and 23, at 8 P. M.

**SARNIA, ONT.**—The Conference dates are June 10, 11 and 12, with prayer meeting Thursday night. Friday meetings in the Gospel Hall, cor. College and Davis Sts.; Saturday and Lord's day in the Town Hall.

**STRONGVILLE, ONT.**—The annual Conference will, D. V. be held June 24, 25 and 26.

# 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, 1921

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### Publication Office

15 North Main St., Lewistown, Pa.

### Editorial Office

31 Tenth St., Providence, R. I.

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Subscription price, 75 cents per year in advance. Five or more copies to one address 65 cents per copy. For countries using British currency, single copies three shillings and six pence; five or more copies to one address, three shillings per copy.

Notify us promptly of any change of address, giving both old and new addresses. Kindly send a post card if not renewing subscription.

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

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

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### WORK AND WORKERS

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**BYFIELD, MASS.**—The Annual Conference was larger than usual, and the ministry good. Brethren Pearson and Summers, with a number of the local brethren from Boston, ministered the word. The messages were short, practical, and a number spoke of being helped.

**LAKE SHORE, ONT.**—The Conference was large, about 300 broke bread. Those who ministered the word were Messrs. Muir, Telfer, Douglas, Waugh, Ferguson and Mauro. The Lord's people were revived.

**PAWTUCKET, R. I.**—The Conference was the largest yet and the ministry to edification (building up), exhortation (stirring up), and comfort (binding up). Those who ministered the word were Messrs. Matthews, Hunter, S. McEwen, H. McEwen, Dickson, Bradford, Beveridge, Marshall, Scott and Martin. A happy spirit of fellowship prevailed. Brethren Marshall and S. McEwen remained for a series of Gospel meetings.

**LYNN, MASS.**—Bren. Pearson and Summers had some meetings here which were much appreciated. They also visited Boston and New Bedford and other places before going to Maine for Gospel Tent work.

**FLINT, MICH.**—W. Ferguson writes: "I have been busy getting things in order for the summer. The carriage is all ready for the road. We have a good assortment of tracts and copies of the Scriptures to start with. I am expecting to have fellow-workers most of the summer. Father is to be with me at the beginning. I hope to start out the first of the week, and trust that God will bless the effort to get the Gospel before the people. His hand is not shortened that it cannot save."

**OWEN SOUND, ONT.**—The Correspondent for the Assembly is now Mr. Wesley Abra, R. R. No. 4, Owen Sound, Ont.

**SYDNEY, C. B.**—Brethren Goodwin and Brennan saw some fruit in conversions here.

**TORONTO, ONT.**—Bren. McClintock and Watson purpose pitching their Tent here in June.

**FOREST.**—Jas. Waugh is giving a series of addresses in the Tabernacle here. Bren. McCrory and Wilkie are having good meetings in a school house about seven miles from here.

**SARNIA.**—Bren. Telfer and Joyce are having well attended meetings here.

**VASEY.**—Bren. Silvester and Watson are going on at this place hoping to see God's hand in conversions.

**MIDLAND.**—The three days' Conference held here was large and good.

# Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 13

JULY, 1921

No. 7

## FROM VARIOUS AUTHORS

Choose Thou for me my friends,  
My sickness, or my health ;  
Choose Thou my cares for me,  
My poverty or wealth.

\* \* \*

That station of life is most desirable which has least in it to cumber the spirit, and to entice away the heart from Christ. Shall we not then rather desire to stoop with our Lord, than to rise with the men of the world? Every state in life has temptations; but these thicken upon us, and grow in seducing power, according to rise in earthly power.

\* \* \*

The preaching of the Gospel is not a barren statement of mere evangelical doctrine. A certain form of words enunciated over and over again in wearisome routine. Far from it. To preach the Gospel is really to unfold the heart of God, the Person and work of Christ, and all this by the present energy of the Holy Spirit, from the exhaustless treasury of Holy Scripture.

\* \* \*

Think ye it a small honour to stand before the throne of God and the Lamb, and to be clothed in white, and to be called to the marriage supper of the Lamb, and to be led to the fountain of living waters, and to come to the well-head, even God Himself, and to get your fill of the clear, cold, sweet, refreshing Water of Life, the King's own well, and to put up your own hand to the tree of life, and take down the sweetest apple in all God's heavenly paradise, Jesus Christ, your Life and your Lord? Up your heart! shout for joy! your King is coming to fetch you to His Father's house.

\* \* \*

It is ever Satan's aim to debase the heart and conscience of the children of God. Their heart should be filled with Christ; their conscience ruled by His word and ways. Satan would entice away the heart from Christ; and set up in the conscience a standard inferior to that of Christ's example. Oh that the saints were not ignorant of Satan's devices, but willing to pluck out the right eye, to cut off hand or foot, rather than to give place at all to the adversary.

## WORDS IN SEASON

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### SOME THINGS OUR EYES CANNOT SEE

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**T**HE next Sunday evening I found the room filled, and Signor M. in the desk. He gave a short address and then called on me to speak.

Beginning by remarking on the different methods at arriving at knowledge of different things, and on the necessity of taking for any one thing the particular method to it, I said, there are two kinds of men. Some are men of marble. Marble is a material that no sensible person would despise. It is a precious material; and as to men of marble, you well know that in Rome, Florence, Paris, and even here in Nice, there are some men of marble which are more thought about and spoken about than some of us men of flesh and blood. Now, suppose I go up to one of these and say, "man of marble, here are two white powders; one of them is salt and the other is sugar; please tell me which is which." He replies, "I cannot." "But why?" "I have not the sense of taste." "Sense. What is that? Show it to me; what shape is it? You do not expect me to believe in what I cannot see." Believe it or not, the thing exists though not in men of marble. The sense exists in men of flesh and blood, and is the alimentary sense; it guards our feeding; without it the body could not be kept in vigor.

Again I bring two pieces of substance and say, "both these are sugar, one is hard, and the other soft, tell me which is which"; he replies, "I cannot for I haven't the sense of touch." Sense again. "Let me see it; what color is it; what height, what weight? I cannot let you see it." It is the mechanical sense; it guides our movements, and without it the relation of our bodies with other bodies, whether of men or things could not be right for an hour.

A third time I come and say, "Man of marble, here are two scents; one a rose, the other that of an onion; tell me which is which?" "I cannot, I have not the sense of smell." "Sense again; did any of you ever see it? Do you believe in it, Signor M.?"

He answered, "yes, I do," and the people wore a broad smile, some said, "we do—we all do."

"It is the sanitary sense; it guards our health: without it no assembly of human dwellings could be kept for a single year fit to live in."

A fourth time I come to him, here all are aware that our dialogues with the man of marble are imaginary, and I say, "Man of marble, hear are two voices, one the voice of a bird, and the other of a donkey; tell me which is which." "I cannot; I have not the sense of hearing." Who ever saw hearing? Yet the sense is there, and has a wonderful mission. It is the social sense, without which the thought of man would for the most part lie forever hidden from his fellow-man.—My words are on their way from my lips to your



## WORDS IN SEASON

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ears; what do they look like? Are they round, square, yellow or green?

A fifth and last time I say, "man of marble, here are two lights, and tell me which is which? One is the light of a gas lamp, the other of a star." He replies, "I cannot; I have no sense of sight." Still the same mystery. Here are eyes that cannot see. He that made them could not put into them that power we call a sense. Believe in it or not, it is in you, part of your nature, a great gift of your Creator to you. Unless He sends light's revealing beams from on high, sight could not tell the difference between black and white.

Day and night showeth knowledge, (Psalm 19), to those who have eyes to see. They tell us to aim higher than earth, to look for a Light more lasting and constant than the sun; and believing in the Lord Jesus Christ, who said, "I am come a Light into the world, that whosoever believeth on Me should not abide in darkness." (John 12:46.) Believers are going on with the Light of Life to that land where the Lord God and the Lamb are the light of it, and there is no night there.

The next morning, as I walked up the street, a man touched his hat, and looking at me with a curiously mingled air of respect and familiarity, said:

"Oh, that man of marble!" "Ah," I replied, "you were at the meeting last night." "Yes, that I was; and do you know, he was there?" "No, I saw nothing of him." "He was though—but he was dressed up; he did not look at all like a workman. He sat in a corner; do you know he is a sculptor. And to think that you should speak of the man of marble! Ah, that man of marble! I shall never forget that. I see there is more in a man that I ever saw before."

"Yes, in a man there is a soul born to behold more than things with shape and color; to behold things which can neither moulder nor fade away, things invisible and eternal; born above all to know the true God and Jesus Christ whom He hath sent, and in the knowledge of Him to have eternal life. As the channel of this knowledge the soul has its inner eyes of faith. Lift these up and behold the Lamb of God, who taketh away the sin of the world."

"Faith is the assurance of things hoped for, a conviction of things not seen." Heb. 11:1.

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### FOUR KINDS OF CHRISTIANS

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**S**PEAKING generally, there are four kinds of Christians. First, there are those who have the breath of life, but are asleep. They are sound as to fundamentals; have faith in Christ, and can point back to some definite period when they were converted and led to trust Christ. But, having found the work of redemption finished, they seem to have sunk into a

## WORDS IN SEASON

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slumber from which all effort fails to awaken them for more than a moment. Sometimes these have a good knowledge of Scripture, nay, will often argue for an hour with one less informed; but in worship meetings they are silent: you look in vain for that pouring out of heart in praise that knowledge of such wondrous grace should produce. In the prayer meeting you are disappointed if you expect to hear them shew their belief in the truth of our nothingness, which you heard them contending for so earnestly the other day, by pouring out their souls in prayer, confessing weakness and dependance upon God. They can talk much as to the simplicity of the Gospel; but if you drop a suggestion that they seek the souls that are perishing from lack of this simple Gospel they are silent. They are always ready to talk of the corruption of christendom, of the evils of the sects, but if you suggest a little effort, or prayer for the deliverance of those entangled therein there is no response. What are we to say of such: are they not converted? Yes, for when you get close to them you find they do breathe, but only by their breath do you know that they have life. To such the word says, "Awake thou that sleepest, and arise from the dead and Christ shall give you light." This class we will call *sleepers*.

There is another class we will call *workers*. There is no lack of activity; it is work, work, all the time. They seem to think that if they should be still a moment something would certainly go wrong, there would be a great crash somewhere. You wish them to go to a Bible reading that they may get more knowledge of that Jesus they seem so bent on preaching, but they have no time, they must *work*, they tell you. Even if you should succeed in bringing them to a Bible reading they are restless; nothing is appreciated that does not tell them to work, or that is not about work, or how to work. Perhaps there are some new things said, and they listen, but they listen for others; they get full not to feed on it, but to empty it out to others. So they may perhaps come again, for they find that the new light obtained increases their importance in the circle they work in. Such have little use for the worship meeting: it's quietness is tedious to them. Here where "work" has no place they feel miserable. They have yet to learn that "blessed are they that dwell in Thy house: they will be still praising Thee." Having not yet learned to be still, they have therefore not yet learned to praise. An unbroken will characterizes them, and much of their work is but the restless energy of the flesh which profiteth nothing.

Another class we will denominate *learners*. The foregoing are usually found either in, or hobnobbing with the sects and missions, while these are usually with those who are gathered out. These have a desire "to tell or hear some new thing." They are ever bent on knowledge, will never miss a Bible reading where they can learn anything, and are great readers of magazines and books. But nothing seems to have broken their hearts, or subdued their wills,

## WORDS IN SEASON

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They are like a man who has lost the sense of smell, who studies books in order that he may talk of the perfume of flowers. Or like a picture dealer that can tell the value of any Rubens or Titian, but is incapable of understanding the thrill that passes through the bosom of a weary one as he gazes on such a picture as "Worn Out," or "The Shepherd's Chief Mourner." Precious truth that causes one to cover his face and sob out the joy of a long weary, but now satisfied heart, is heard by the "learner" only to be scrutinized to see if correct, and then laid up on some shelf in the memory ready for future reference. The "learner" can talk to you about truth till you are surfeited; but all he has learned seems to be to him nothing more than doctrines; mere dogmas that he is fond of arraying and placing in ingenious combinations, but not facts, facts of awful solemnity, of eternal reality, of heart-breaking grace.

The fourth class we will call *worshippers*. To these the worship meeting is no mere form: it is that which the real heart reception of the truth has made a necessity, an occasion of pouring out to God something of the praise produced in their soul by the truth. To these the quietness of a worship meeting is never tedious; the too-much-busy-ness often is, for they have not come to practise singing, nor to give nor to hear a Bible reading, but to worship as the Holy Spirit makes melody in the heart, and puts the words of grace on the lips. And in the daily life there is a quietness and evenness of demeanor that manifests to all that they are really acquainted with the Lord, and know what it is to commit all their ways unto Him. If it be asked, what has made these different from the former three classes? we answer: There was a realized void in the heart and the truth when really received does fill. Perhaps a death drove in the nail already inserted, or the breaking of a tender tie, or the crushing of a proud spirit by poverty. Whatever the means, it was a real work in the soul done by a Divine hand of infinite love, which would draw us to where alone He could be satisfied to have us, and where alone we could find joy, resting in His love to us, near Him, trusting in Him.

These are they who have found rest. Brought by grace to the feet of the Lord the yearning need of their souls has been met, and satisfied, they are quiet. They sleep indeed, but they sleep in His bosom: they work indeed, but it is in His company: they learn indeed, but it is at His feet.

And let us remember that if this character is not produced, grace has, as yet, failed of its end, for the Father seeketh worshippers. All learning should produce worship, and from worship all work should flow.

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## CONTRASTS

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"And it came to pass when Jesus had made an end of *commanding* His twelve disciples," Matt. xi, 1. Here we have the King

## WORDS IN SEASON

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of Matthew's Gospel whose right it is to command: and whose commands demand obedience. In Mark's Gospel we read, "And He ordained twelve, that they should be *with Him*," Mark iii, 14. This Gospel presents Him as the servant of Jehovah; and their place, as servants is to be "with Him." In Luke's Gospel, which presents Him as the Son of man, we read, "He chose twelve . . . . And He came down *with them*," vi, 13-17. As the Son of man He is "with them" in all the blessedness that this name conveys. How blessed to see Him in all the various relationships toward His people.

Again. In Matthew xi, 2 we have John the Baptist occupied with the *works* of Christ, and he is in "Doubting Castle" full of unbelief, and discouraged. In John's Gospel, chapter i, he is occupied with the *person* of Christ, as he saw the Lamb of God walking, and he was happy to see his disciples become followers of the Lamb.

Another thing. How beautiful to see the Lord vindicating John before the people: but when He Himself is rejected, and His works slighted He leaves all in the Father's hand with thanksgiving, saying "Even so Father for so it seemed good in thy sight."

A. Y.

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### THE ANSWER

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The village had been through the excitement of a fire late that afternoon. It was not strange that the subject should be in the minds and on the lips of those who were out at prayer meeting in the evening. One good, old man brought it up in his prayer.

"Oh, Lord," he petitioned, "be with all those in affliction this night. Bring comfort to the poor widow who lost her little all of worldly goods by fire this day, and raise up friends and helpers for her in her dire need."

He was scarcely finished when another man stood up. "Friends," he said, "I believe the Lord has begun to answer that prayer already. He has reminded me that I have a good kitchen table that Martha and I can spare very well, and enough stuff in our cellar to furnish it with three square meals a day for Widow Brown for some time. I believe He will help the rest of you to find chairs and a stove and firewood and bedding, and everything else she may need to start her in life again. How many feel the answer working out in their hearts?" And he sat down to make way for others equally ready to help in answering the prayer.

Someone says praying is expensive business when it is done right. Rather, it leads to good investment—that lending to the Lord to help Him to answer prayer, which brings such returns in joy and fellowship with Him as no worldly saving or spending can do.

### PRACTICAL OBSERVATIONS ON THE EPISTLES TO TIMOTHY

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Paper iii.

**W**E have seen that "there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof; for the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God," Heb. vii, 18-19.

No better example of the powerlessness of the law to produce godliness could be deduced than the apostle himself, "who was *before* a blasphemer, and a persecutor, and injurious," i Tim. I, 13. This is what he was under the law. But the "glorious Gospel of the blessed God" arrested him; and now he is able to say, "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners; of whom I am chief." The law could only curse Saul of Tarsus. The Gospel brought him salvation. Not only so, it changed his whole manner of life, "I obtained mercy, that in me as chief Jesus Christ might shew forth all longsuffering, *for a pattern* to them which should hereafter believe on Him to life everlasting," i Tim. I, 16. What a mighty transformation from the fierce persecuting Saul of Tarsus, to the longsuffering Paul, the faithful follower of the meek and lowly Lord Jesus! Truly "what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit," Rom. viii, 3-4. The law demands righteousness from the flesh, and curses the one who does not produce that righteousness. The Gospel brings the good news of One who bore the sinner's curse; imputes righteousness to the unrighteous one: the Holy Spirit regenerates the one who believes the Gospel; and empowers him to live for God; giving him a standing before God in grace, and access to a throne of grace that we may obtain mercy and find grace to help in time of need, through an interceding High Priest, Jesus the Son of God. For the Christian to place himself again under the law, is to fall from grace (see Gal. v, 1-4). Well may the Christian sing:

"Free from the law, oh, happy condition!  
Jesus hath bled and there is remission,  
Curs'd by the law, and bruised by the fall,  
Christ hath redeemed us once for all.

Now are we free—there's no condemnation,  
Jesus provides a perfect salvation,  
'Come unto Me,' oh, hear His sweet call,  
Come, and He'll save you once for all."

## WORDS IN SEASON

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The life of the apostle is the best refutation of the slander that freedom from the law leads to lawlessness. Only those who have believed unto life everlasting can truthfully say, "Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen. i Tim. i, 17. He who from the heart ascribes praises to this King, in life will not be found seeking His dishonor.

### A GOOD CONSCIENCE

Five times in the epistles to Timothy we have the word conscience: a good conscience twice, i Tim. i, 5, 19: a pure conscience twice, i Tim. iii, 19, ii Tim. i, 3: a seared conscience, i Tim. iv. 2.

What is conscience? The feeling that a wrong done is sin, and justly deserves punishment. Conscience does not lay down rules of right and wrong, but seeks to hold him up to what he has learned from various sources, and believes to be right. Paul could say "I have lived in all good conscience before God until this day," Acts xxiii, 1, even though he had been guilty of imprisoning and killing God's people. Some would have a bad conscience if they were to eat meat on Friday. The heathen would have a bad conscience if he did not worship his idols. The conscience needs a rule to go by; and the word of God is the only safe rule for conscience. In conversion the soul that has the deepest sense of sin is not necessarily the one that has committed the most sin, but the one who is brought most consciously into the presence of God by His word. This gives the sinner a *burdened conscience*. He labors to get rid of this burden, only to find that the good that he would do he does not do, and the evil that he resolves not to do is the very thing that he does. Church going, Bible reading, prayers, and so called good works will not relieve the burden from an awakened conscience, but rather increases the load.

There is but one thing that can change a burdened conscience into a *purged conscience*, and that is the blood of Christ. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to God purge your conscience from dead works to serve the living God," Heb. ix, 13-14. The conscience accuses of sins that cry for judgment, but in the sacrifice of Calvary I see judgment meted out to my sinless substitute, and conscience is set at rest. I own the sins of an accusing conscience, but conscience owns the value of the blood to purge away those sins. Here I rest. Here I find peace. Here conscience ceases to accuse. "He who upholds all things by the word of His power, "when He had by Himself purged our sins sat down on the right hand of the Majesty on high," Heb. i, 3. The work finished, He sat down: and I rest too, in that finished work.

A conscience set at rest by the blood of Christ is not an inactive conscience: it becomes more active than ever because of the

## WORDS IN SEASON

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increased light received at conversion. Conversion is a mighty change. Things that were thought to be harmless are now seen to be sin, and must be avoided if we are to keep a *good conscience*. What activity the conscience of a new born soul manifests! If he falls in with his old companions and begins to joke and jolly with them he gets a bad conscience, and loses his joy until he gets back into God's presence in humble confession of his sin. What he used to call innocent amusements he now calls "the pleasures of sin." The moving pictures, the dances, the card playing, the novel reading, tobacco using, swearing, drinking, lying, stealing and all such like things are abhorrent to the new nature and cannot be indulged in without a bad conscience. When this sensitiveness of conscience continues the Christian walks securely. But, alas! after a little too many begin to tamper with the very sins from which they have turned away. Conscience cries out loudly, and there is, it may be, a half-hearted confession. Soon the sin is repeated and conscience cries out again, but her cries do not cause the same distress of soul, and there may be no confession this time, and the sin is excused. The cries of an outraged conscience are heeded less and less until stifled altogether, and the sin is indulged in freely and openly defended. And not only that one sin, a good conscience having been put away, other sins follow. And the keen edge of the word of God has to be turned away, and the evil life has to be covered by evil doctrine. Heresies that make it more comfortable to live in sin are accepted, and the man who has put away a good conscience makes shipwreck of the faith. "Holding faith and a good conscience, which some having put away concerning (the) faith have made shipwreck: of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme," i Tim. i, 19-20. Such men are not only corrupt themselves, they corrupt others also. "Their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some," ii Tim. ii, 17-18. The Lord's people are told to purge themselves from such men, if they would be vessels unto honor, meet for the Master's use.

We have still another step in the degrading of conscience. "Some shall depart from the faith, giving heed to seducing spirits, and the doctrines of devils; speaking lies in hypocrisy; having their *conscience seared* with a hot iron," i Tim. iv, 1-2. Unfit for the companionship of the godly these become the dupes of demons, and the propogators of their lies. May God press upon us the necessity of keeping a good conscience: make us quick to detect the small sins that give us a bad conscience, and put us in a hurry to confess those sins, and to forsake them lest we make shipwreck of the faith, and become the devil's unhappy dupes, and the defilers of God's people. Reader, are you indulging in anything that gives you a bad conscience? Take care! Beware!

(Continued.)

### OUR RESPONSIBILITY AS CHRISTIANS

By DONALD ROSS



It is imperative on you, Christian reader, to consider what is your relationship with the religious sects around you?

Possibly the reader may say that we are "one in regard to essentials, and differ only in non-essentials." That statement, though apparently correct, is misleading. God has given us a Book in which He has stated His mind for our learning, and we cannot say otherwise than that we believe it to be wickedness in any one to make that essential which refers to the sinner's salvation from hell and submerges to a secondary place that which refers to God's glory, and to the place as well as position of Christ as Head over all to and for the Church.

Whether we understand the truths (and their outcomes) that He as Head insists on, or not, we find the Lordship, Headship, and prerogatives of Christ largely treated of in the Word. "He is become Head over all things to the Church, which is His body, the fulness (or complement) of Him who filleth all in all" (Eph. i, 22, 23).

That the Lord Jesus Christ has been displaced, as far as that could be done, by the traditions and commandments of men, no one capable of observation, at all acquainted with the facts, will deny, but that the training and the circumstances of people may have largely incapacitated them from seeing the facts in their far-reaching enormities and awfulness, we readily admit.

Will you, dear reader, look with us at a few facts and compare them with God's Word?

I.—There is such a scramble for members to swell the various sects, whether with the view of fleecing them to support the machinery and the parson, or with the desire of presenting a respectable appearance before others, we leave you, reader, to judge, but such is the fact. Usually, therefore, the number of Christians in a congregation in proportion to the others is not one to fifty—indeed, in many cases there is not one to a hundred—though in a few rare cases matters are not so bad. Thus, the ungodly are encouraged to become professors, to their own eternal loss—for once they become "members in good standing," generally they settle down in perfect listlessness and carelessness till the light of eternity awakens them, and that usually too late. Reader, will you be supporting this soul-damning thing? Can you bid that God-speed which rocks in carnal security onwards to hell, souls that could not be ruined but by cheaterly?

II.—These mixed-multitudes—man-made churches—lead to withholding the truth and to unfaithful preaching, lest the ungodly would be deterred from joining them and the joined ones would be displeased and scared away. The result at present is that few, if any, congregations in the country could bear to hear God's bare,



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unvarnished truth, and the sermons are spiced with quotations from heathen authors instead of from God's precious Word. Can you, reader, be countenancing this abomination; are you not afraid it may come back on you?

III.—This withholding of God's Word led to the further fact that there are found in the various sects, Infidels, Unitarians, Universalists, Annihilationists, Restorationists—in fact, people who hold anything or nothing. The preachers usually take good care not to cross anyone in anything of that sort—more especially the good-paying members. Reader, can you be supporting this ungodly sham?

IV.—This again led to the universal legality which has so most thoroughly permeated all the sects, for it is remarkable that the preaching of good works and experience never offends anybody, whereas the offense of the cross is as sharp as ever. Grace makes little of man and magnifies God, but Salvation by works ministers to man's pride and makes God the debtor; hence its universal acceptance in almost every sect in the country. This vile leaven has corrupted, what has been left of God's Word. Reader, can you be lending your support to that which robs God and flatters man?

V.—Inside the sects there are two parties—the few saints and the many sinners—and the latter being so predominant the control is gone out of the saints' hands into the world's. The further result of this is that the congregations generally have two kinds of weekly meetings. The small, miserable "Testimony and Prayer meeting," usually on the Wednesday evening, and the "Young People's Party," where the music, dancing, singing, and all manner of nonsense goes on. But, of course, to give the whole of these a religious tinge, the proceeds will be devoted to "church purposes" to make up the deficiency caused by recalcitrant parishioners who failed to supply the currency as they promised to do, or as was expected of them. Perhaps, indeed, it is proposed to supply amusements for the children of the devil, therefore the "church" may be rented for some glee party, or possibly some popular concert singers are hired and paid, and the profits devoted to pay the man who professes to teach the people God's Word and to be treading in the footsteps of prophets and martyrs.

The ungodly will gladly give their money for such purposes. The enemies, rejectors, and murderers of the Lord Jesus Christ are amused while they step along the broad road that leads to hell. It is great cruelty to help the lots to drown thought and conviction, and thus hinder their conversion. Can you, reader, in view of the endless eternity before the people, continue countenancing these ungodlinesses and deceptions?

The "conventions" about the Lord's work of such men as are mixed up with these abominations, unless, indeed, they do it ignorantly, are surely a smoke in the nostrils of Jehovah.

VI.—The most of those called pastors are in the preaching business because of the money in it. A parent wishes his son a means

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of earning his daily bread—preaching, if not a godly way of living, is decent and respectable—therefore the boy is educated for the ministry, and whether “born again” or not, does not seem to matter much, provided he can talk in a florid manner. A young man is tired of clerking, wishes to have more time for literature, etc.—pushes hard—is eventually licensed to preach, after which he goes about begging for the fattest charge available. A godly mother wishes her boy to be a minister. That is eventually accomplished—but the boy has been a spoiled preacher in the making. He is empty and haughty. Knowledge has puffed him up, and no wonder, when it was imparted by an unconverted Professor. A good-for-nothing young man is a great talker. By his mouthings he deceives some one or other who becomes prompter to others. The case is stated to some one or more who can help. The dollars are forthcoming—the great business is to please—so eventually the full-fledged Rev. Mr. So-and-So comes forth, but God is not consulted. It might be safely asserted of most of them that they are not “born again,” but in the business for money only, and when they see their craft in danger, by others preaching for the love of Christ and of souls, they most assuredly will talk most energetically. Reader, are you mixed up with this ungodly manufacture of preachers to deceive the world, rob Christ, and starve saints? No wonder though infidels are on the increase.

VII.—A charge or “church” falls vacant. Either the preacher dies or goes away somewhere. He is starved out because he preaches smatterings of the Gospel—or is discharged for immorality—or his stock of sermons gets done and he gets a change—or he may have had more dollars promised him in some other congregation. Whatever the reason, there is a vacancy—a committee is appointed—every member of which may be unconverted—to look out for a preacher. Two or three are fixed on as eligible. The first choice is a vendor of Tom Paine’s “Age of Reason.” He is supposed to be a likely parson. Because of his infidel preaching he is likely to draw the unconverted, but intelligent and refined rich. Another is a great talker—got a good memory—reads other people’s productions—gets saturated with them, and, like Gideon’s fleece, with a little squeezing will give out what had been received in. Beautiful language—but it is all empty sound.

Another candidate is available in case the others fail. He has no views at all. The name of this latter gentleman is Mr. Please-everybody!!! One or other of these gentlemen is likely to do, but No. 1 is the choice. The position and the dollars are offered him. If he deems the matter not quite to his liking No. 2 gets the chance, and if it does not suit him No. 3 comes in, etc. The “call,” as it is called, is accepted—the new parishioners are flattered and the pleasure parties, especially of the rich, are attended and held in veneration

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“because he eateth of their venison” (Jude 16; Gen. xxv. 28; xxvii. 7).

Things thus go on—popularity continues for a time, but by-and-bye it begins to wane. The once popular preacher must go and seek another field of labour, and the congregation must look out for a new man with fresh thoughts—fresh speculations and fresh nothings—and so on it goes, and the people go to hell unwarned.

Reader, will you support this abomination—this miserable, man-made, wretched imitation of God’s reality?

Three things are entirely lost sight of by the parties interested.

1st.—God’s Church consists of born again, or saved people, who are in it by a new birth, and that through union with the Lord Jesus.

2nd.—God’s gifts, whether evangelists, pastors, or teachers, are given by Himself inside the Church for exercising their gifts both without and within, and they exercise their gifts not for money, as hirelings, but in obedience to the Lord Jesus, the great Head, and are fitted for this by His Spirit. They love to do it.

3rd.—As the evangelists are to preach the Gospel to the lost that they may be saved, so the pastors are to shepherd the saved, and the teacher is to search out God’s Book, and then share his discoveries with his fellow-saints. This is reversed, as you may know, and the Lord, Head and Master, is superseded by man’s ordinances, rules, and arrangements. Reader, will you be a party to this robbery of Him and deception of men?

VIII.—What is to be done? Any attempt to bring about an amendment or revival while these things go on is like trying to fill up the Atlantic Ocean, and although all the people in these sects were saved tomorrow and left where they now are, in twelve months they should almost all be away from the Lord, because the sincere milk of the Word is not there for them. Two things are quite manifest. Any real work done for God in conversion is done outside these sects by “Special Services,” and nine-tenths of the Christians who seem to be of any use work outside, and themselves are outside also.

We do not, and cannot for one moment consider what is usually called “revivals” to be God’s work at all. “Standing up for prayer” is not Christ, “making a start” is not Christ, and bringing a haul of unsaved people into a sect is not, we honestly submit, God’s work at all, but the Devil’s pet work. Reader, do you countenance this hypocrite-making business? It is a curse in the whole country.

IX.—Y. M. C. A.’s have no more Scripture for their support than sects have. Themselves unscriptural, their mode of work is, as we see it, equally so. That the motives of their originators may have been good we doubt not, for the cause of them evidently was an effort to have something more elastic, less cumbersome and better adapted for conversions than the sects, yet, since then, they learned

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to lean for support, both on the world and on the sects from which they once turned away with disgust, instead of on God, and now they go more thoroughly in for concerts, parties, etc., than the sects themselves do—and many, if not most, in them are unconverted. Reader, will you be unequally yoked together with unbelievers in opposition to 2 Cor. vi. 14, 18: "Be ye not unequally yoked together with unbelievers."

It certainly appears to us a strange procedure first to make professors of the people and then try to make Christians of them. No, no. Let us preach Christ, then the people shall be "born again," and thus by birth come into God's Church.

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### THE BANNER

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"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." Ps. lx, 4.

We have a banner given to us, to be displayed so that all may read. This banner may be looked upon as the testimony which we bear among men. It may be helpful for us to look at a few things that ought to be inscribed upon this banner.

**SALVATION.**—We should constantly be displaying this to all that we come into contact with: not only that we are saved from hell, but also from our former sinful ways. The need of daily salvation should press itself more and more upon us. There are many things that we need to be saved from daily. We have still an evil nature: and there is everything in this evil world to minister to it. The rich provision that has been made to enable us to overcome the desires of the flesh and mind should prove enough to enable us to gain the victory over these.

**SEPARATION.**—We are to display this on our banner. Worldliness so rampant calls for renewed separation from all that is not according to the word of God. Departure from the plain paths of Scripture is on the increase, and we are in danger of being overcome by the plausible reasons and fair speeches of those who advocate toleration of that from which God in His grace has delivered us. When the heart gets cold, and self-interests are allowed then there is a tendency to make little of real separation from those things which God has forbidden. A fuller measure of fellowship with God will result in a fuller subjection to His Word, and to more complete separation from all that He has forbidden.

**LOVE.**—Love is to be displayed upon our banner. Love to a poor world that is fast hastening to its doom. Love that will enable us to go after the perishing and seek to tell them the story of the cross. Retrenchment in Gospel work bespeaks a poor state of soul. The time is fast coming when the opportunities that we now have will be past forever, and the time for sowing the seed gone forever,

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When we look abroad on the vast fields yet unreached: when we see in our own land vast regions without the simple Gospel, how it ought to stir our hearts! Where are the young men, with little or no encumbrance, whose lives are before them, and who could go into these fields? Will money-making, and the getting of a comfortable home make the cup full for our young men? What can equal the joy of knowing that we are doing that which was dear to His heart when He said, "Go ye into all the world and preach the Gospel." The Lord's people should encourage Gospel work, and stand behind those who go forth "taking nothing from the Gentiles." The worker who goes forth does so in dependance upon the Lord; and He will see to it that his need is met; but this does not relieve us of our responsibility to minister of our substance. Many will be great losers because of spending so much on self-interests and so little on the spread of the Gospel.

**PATIENCE.**—We require to display patience every day of our lives: patience in the home, in the business world, and in the Church. What damage is often done by lack of this blessed virtue! Things may seem to all be against us, but He who has made us His witnesses is working for us that which will be for His eternal praise, and our blessing. When we see many turning away from the truth, let us not despair but have patience, and cleave fast to His word. It may seem as if those who are letting go His word are the gainers, but let us patiently wait upon God and we assuredly will find that those who stand by that word will be the gainers in the end, and get His approval.

**JOY.**—The joy of the Lord is your strength. When we are in fellowship with God, His joy fills our hearts and is seen in our walk and conversation. In the preaching of the Gospel we need joy. The poor worldling is accustomed to the frothy pleasures of sin, but they have no true joy. When men and women see that the child of God has real happiness it goes a long way toward convincing them that there is something in salvation that they do not possess.

God has given us a banner to be displayed because of the truth: let us then shew these blessed virtues on our banner, and God will be glorified, saints encouraged and sinners saved. J. F.

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## QUESTION CORNER

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**What is meant by the "gold, silver, precious stones, wood, hay, stubble," in I Cor. iii. 12?**

This chapter has specially to do with ministry in the Church, whether in evangelistic work in gathering stones and materials for the building, or in pastoral and teaching work, in fitting the stones into the building. Of these two classes of workmen, Paul and Apollos are representatives. The Church is God's husbandry and God's building. Paul had laid the foundation, which was Jesus Christ, and had been gathering living stones on that foundation,

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and Apollos had followed and helped on the work. Sectarianism was beginning to come in, and other centers were beginning to be formed. Other foundation can no man lay, but he may add to it something else, or take something away from it, and in either case he mars God's only foundation. God's Christ can neither be added to, nor taken from. But in the super-structure care has to be taken as well. The building is to be of living stones, and if dead stones are brought in, they are as wood, hay and stubble, that the day of God will burn up. But not only are the persons brought into the Church to be looked on as the material for the building, but the doctrine and teaching also form a most important element in the building. What is it that is to make the stones grow into their place, and be fitted for it, but the doctrine of Christ, held and taught? Hence, it would appear, we are to regard the whole of the work of the servants of the Church as described in the various materials specified, each material giving the relative value of the work in the estimate of the Spirit of God. Truly it is a solemn word to preachers and teachers; but it finds its application also to the feeblest member of the body of Christ (see this wider use in 2 Cor. v. and vi.); for each has his appointed work to perform, to the edifying of the body of Christ, till we all come into the unity of the faith and knowledge of the Son of God. We think it important in the present day to connect men and doctrine together. The day was when doctrine occupied an undue place, but now doctrine is made too little of; and if men are thought to be Christians, their creed is too often held to be of little consequence.—"Golden Lamp, 1877.

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### STRENGTH: COURAGE: LOVE.

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It takes God's strength to bring a life to square  
With His revealed will: and hold it there,  
Resisting the inertia that draws back  
From each attempt: to sinful habit's track.  
How easy to drift back again; or sink!  
How hard to live abreast of what you think!  
It takes great strength to live where you belong,  
When other people think that you are wrong.

Great courage, too. But what does courage mean?  
Save strength to face a pain by you foreseen:  
Courage to undertake the life-long strain;  
Believing God, against your grand-sires brain:  
To face the crowd; to walk alone; to flee  
Out from the easy paths that used to be:—  
To brave the pain of hurting those we love,  
When they down truth; for truth must rise above.

It takes great love to serve the human heart.  
Not love to one, or two, we set apart:  
A love that wounds friend's love, for deeper need:  
A love that can loose love—though heart may bleed:  
A love that can leave love—the dearest friend—  
Yet steadfast live; loving unto the end:  
A love that seeks no price; but that will live  
Moved by one burning, deathless impulse—TO GIVE.  
—M. Stetson. (Adapted.)

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The ministry was varied and helpful. Bren. Beattie, Watson, Ferguson, Bruce, Shivas, Steen, Garratt and Livingstone took part.

**COLLINGWOOD.**—A. Livingstone had some meetings here.

**DESERONTO.**—A good three days' conference was held here in May. All round ministry was given by Bren. McClintock, Pearson and Summers.

**REDWING.**—Bren. Garratt and Bailey expect to pitch a Tent in this new place in June.

**DAWN TOWNSHIP.**—Mr. Victor Fuller hopes to pitch his Tent here in June.

**WINNIPEG, MAN.**—The Conference held here in May was a helpful time. Wholesome ministry was given by Bren. McCartney, Dickson, Willoughby, Hamilton and Gratas.

**ABBOTSFORD, B. C.**—D. R. Scott has returned to Vancouver after having good meetings here.

**WESTERLY, R. I.**—H. G. McEwen was here and at the Assembly in Groton. The Assembly in Westerly have purchased a building and are transforming it into a Gospel Hall, which they were very much in need of. W. Beveridge called on his way to the Pawtucket conference.

**BOSTON, MASS.**—Mr. P. Morgan has had some meetings in Boston.

**WORCESTER, MASS.**—Dr. E. A. Martin was with us for a Lord's day.

**PORT BURWELL, ONT.**—Bro. Jas. Goodfellow writes: "Just a few words to request the prayers of the Lord's people for sinners in this part of the country, four miles out of Port Burwell. I erected a Tent on the third of June, and had my first meeting on Lord's day, 3 P. M."

**NORFOLK, VA.**—Mr. S. McEwen purposes pitching his Tent in Norfolk where the Lord gave encouragement last summer.

**PAWTUCKET, R. I.**—Bren. H. G. McEwen and Dr. Martin purpose pitching a Gospel Tent in East Pawtucket, a new section of the city, for Gospel work.

**PETERSBURG, VA.**—Mr. S. McEwen had six weeks meetings with fruit in conversions. Six were baptized.

**ROUGH CREEK, VA.**—Bren. Smith and Currie are having meetings in a wooden Tent here, with an encouraging attendance.

**WATERBURY, CONN.**—Mr. C. Kellar's meetings were very encouraging several professing faith in Christ Jesus. Mr. C. Patrizio has also had very encouraging meetings among the Italians.

**ANN ARBOR, MICH.**—Dr. H. A. Cameron continues the Friday night meetings in Lane Hall, with varying interest.

**HAMILTON, ONT.**—W. Pinches has had some meetings here. He would like to try Tent work in Welland again this summer.

**GOSPEL TRACTS, ETC.**—A line of good Gospel tracts for Tent work, in all 72 different tracts, enough for six weeks meetings, can be purchased from **GRACE PUBLISHING HOUSE**, 325 West North St., York, Pa. Tracts can also be had from Gospel Supply Depot, 4432 Cleveland Ave., Philadelphia, Pa.

**GRIMSBY, ONT.**—There is a small Assembly here, gathered unto the Name of the Lord Jesus Christ. The brethren from Hamilton come over and help in the meetings. Pray for us here.

**NOTICE**—The Assemblies at **LONACONING, FROSTBURG AND KEYSER**, have purchased a new Gospel Tent and would be glad to welcome any of the accredited servants of the Lord to operate the same. The Tent has been ordered to be shipped to Keyser. Communicate with Mr. Henry Crosser, Box 65, Lonaconing, Md.

## WORDS IN SEASON

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**YOUNGSTOWN, OHIO.**—S. C. Keller has secured a lot in this city of 132,000 people, for his Gospel Tent and purposes working this new field this summer. There is no Assembly and this field has never been tried heretofore by any amongst us.

**AKRON, O.**—The Conference was large and good. Bren. Douglas, Roy, Duncan and McMullen ministered the word.

**VANCOUVER, B. C.**—D. V. the Fairview Gospel Hall, 1666 10th Ave., W., will be opened by an all day's meeting on July 1st. It is expected that a goodly number will be present from surrounding Assemblies.

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### FALLEN ASLEEP

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**HARLAND HARPER, GEO. W. BYGRAVES.**—Harland Harper, of Brantford, Ont., aged 38 years; Geo. W. Bygraves, also of Brantford, aged 42; and Herbert Bygrave, aged 21, met with sudden death when an auto driven by H. Harper crashed through the railing of a bridge over a ravine, and fell to the ground some 34 feet below, Thursday, May 19th. The cause of the accident is not known.

Mr. H. Harper was editor of a Gospel magazine, "Grace and Truth," which has quite a large circulation. He and Mr. Bygrave were a great help in the Assembly. They were also highly respected in their daily business. The funeral was probably the largest in the history of Brantford, about 1000 being present. The Gospel was preached by Bren. T. D. W. Muir and R. McCrory. Pray for the widows and children, so suddenly bereaved, that God may sustain them in their deep sorrow.

**MRS. ALFRED GULSTON**, of Toronto, in her 63rd year, after a long illness. She was saved over 30 years, and was gathered unto the name of the Lord 29 years, first in Lefroy and later in East End Assembly, Toronto. She was a succorer of many and will be greatly missed. R. Telfer spoke at the funeral.

**MRS. WM. BYGRAVES**, of Brandtford, May 29th, from a stroke, before the auto accident, from which she recovered consciousness only by spells until she passed away. She was a cheerful Christian with a heart for God and His word. W. Pinches spoke at the funeral.

**MR. PETER GRANT**, of Cedar Cottage Assembly, Vancourver, B. C., on June 6th. He was a brother beloved, and has been connected with the Assemblies for over 30 years, in Brandon, Plumas and Vancouver. Mr. D. Scott, Jas. Rae and J. Graham spoke at the funeral service which was large.

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### CONFERENCES

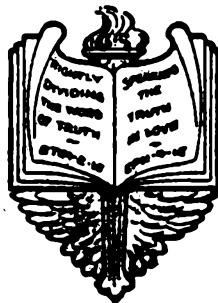
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**PUGWASH JUNCTION, N. S.**—The Annual Conference D. V. will be held July 2nd and 3rd. (Lord's day and Monday), with a prayer meeting Friday evening, July 1st.



# 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, 1921

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### Publication Office

15 North Main St., Lewistown, Pa.

### Editorial Office

31 Tenth St., Providence, R. I.

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Subscription price, 75 cents per year in advance. Five or more copies to one address 65 cents per copy. For countries using British currency, single copies three shillings and six pence; five or more copies to one address, three shillings per copy.

Notify us promptly of any change of address, giving both old and new addresses. Kindly send a post card if not renewing subscription.

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

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

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### WORK AND WORKERS

**INDIANA, PA.**—The little Assembly has been encouraged by our God saving two of the Sunday school: they have been baptized and received into the Assembly. The meetings in the Hall have been small, but the street meetings have been good.

**EAST AURORA, N. Y.**—Dr. H. A. Cameron and Mr. R. Hutchinson are having well attended meetings in the district school house. There is a good interest in a Sunday school also.

**FLINT, MICH.**—Mr. J. Ferguson has just returned home from a trip with his son in the Bible carriage. They reached Cadillac, and Traverse City, calling at all of the farmers' homes on the way, and preaching to good numbers in the open air in the villages as they passed through.

**BALTIMORE, MD.**—Brethren Beveridge, Conway and Foster are working the Gospel Tent in Millersville, a suburb of the city. The attendance was good to begin with, but the extreme heat and other things caused somewhat of a falling off in the attendance.

**RICHMOND HILL, L. I., N. Y.**—"We have had some little encouragement of late, Christians turning out well to all the meetings, and a real good attendance at the Gospel meetings also. We had our Children's outing on the 4th. We went to Northport, about forty miles down the Island. One hundred and forty went in autos and motor vans, and the three hour trip was very pleasant. Lunch was served on the beach; then a quiet hour or so while the little ones paddled in the water. Then an open air meeting on the beach in which four young men that were saved when Bro. Beveridge had meetings here, spoke a nice word in the Gospel, with others; then followed the Lord in baptism, also two young sisters. It was a beautiful sight to witness. Then another short Gospel message, followed by a little refreshment, and then into the autos and home again after a very happy day in which we believe God was honored. Our object from start to finish was to please Him who loved us and gave Himself for us."

(We are sorry to say that all children's "outings" are not of this character. A letter before us tells of another held about the same time in which an out-going missionary dressed in white suit with a red and black cap, figured as a baseball player. The writer speaks of the company as a "giddy crowd." When professed Christians descend to worldly sports at these outings there is something seriously wrong. That the children and the unconverted should so spend their time is not to be wondered at, but how Christians can do such things and keep a good conscience we do not understand. May God stir up His people to more godly exercise as to how the time is spent at the children's outings.)

**YOUNGSTOWN, OHIO.**—The Keller brothers have pitched their Gospel Tent in this city where there is no Assembly. The meetings began small, but are steadily increasing. They visit 200 homes a day with Gospel booklets and tracts.

# Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 13

AUGUST, 1921

No. 8

## FROM VARIOUS AUTHORS

That friend who serves and seeks for gain,  
And follows but for form,  
Will pack when it begins to rain  
And leave you in the storm.

\* \* \*

Give, and you may keep your friend if you lose your money; lend, and the chances are that you lose your friend even if you get back your money. What you give in love to God in this world you take with you after death. We need not be afraid that we shall go too far in serving others. There is no danger that any of us will ever go too far in the work of active love. There is no likelihood that any of us will become too bountiful, too kind, too helpful to others.

\* \* \*

Mere passion never brings happiness: it is of the earth earthly, and bears the elements of corruption in itself. The love that does not come from heaven, that does not look to heaven for its perfection, cannot rise, cannot purify the heart: it is a restless wind that stirs the troubled soul, and will not let it be at peace: it is unquiet and ingenious as self torture. True love trades not for home returns; it amply pays itself in serving others.

\* \* \*

Have you one anxious thought you do not bring to Jesus? Have you one care you deem too light, too small, to lay before Him? It is then too small to give you one moment's concern. Either cast your care (great or small) upon Him that careth for you, or cast it away from you altogether: if it be unfit for His sympathy, it is unworthy of you. (1 Pet. v, 7.) If we examine the troubles of God's children we shall find that too many of them arise from unbelieving fears concerning the future. Let us but remember that Christ, at the right hand of God, counts all my troubles His own; and then away with my fears concerning the morrow! It is only at the mercy-seat we may lawfully think of the morrow. There will be no room for the fretfulness of unbelief, if I only see that He who is the Ruler of heaven and earth is my very kinsman—my Brother. Let us not nourish unbelief by plans and contrivances of fleshly prudence. Unbelief cripples and puts in fear where no fear is; it leads to despair, and despair is but unbelief without a bridle.

THE YOUNG IRISH GIRL

**M**OTHER." said a young girl as she felt death approaching, "is it a terrible thing to die?" "It is indeed" replied the mother, "I wish I could die for you: but you have seen the priest, my dear child and confessed to him so you need not be afraid." "It is true," answered the girl, "I have confessed all the sins I can remember and the priest has given me absolution, but yet before long I shall be in purgatory, and you know, mother, you are very poor." The unhappy mother felt the truth of these words. "Yes, Maria," she replied, "we are very poor, but I shall work day and night to earn money to pay for masses for your soul. Do you suppose your poor mother could rest till you were released from suffering?" "I have been thinking," said the poor girl, "a great deal about my cousin Catherine. She was so happy before she died, though she had not confessed nor received absolution. She did not believe in purgatory, but said she would go straight to heaven." "Catherine was a heretic. Maria," said the mother, "and out of the true church. It is better for you to die unhappy than to die in error, as she died." "I often think," continued Maria, "of her words, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me.' Ps. 23:4. What did she mean? I have no rod nor staff. I have no comfort. I can think of nothing but the flames."

"Come, my child, illness has depressed your spirits; leave all this to the priest; try to rest and think no more about Catherine." "Well, mother, I will try, but I cannot help thinking it would be much better not to go to purgatory at all, but to go straight to heaven when we die." "It is not for people like us to go straight to heaven, Maria, we must follow the way the priest marks out." "But, mother, it is a very hard way, and I am often afraid that those who once fall into the flames never come out again." "If the priest knew what you are saying, child, it would indeed be difficult to pay for the masses he would require. Here is your brother Patrick, he will sit by you, and try to comfort you while I am away." At this moment Patrick entered. He sat down by his sister, much grieved by her altered appearance; the doctor had given no hopes of her recovery, and he had come from a long distance to see her before her death. "Maria," said he when they were alone, "what were you saying about cousin Catherine?" "Oh, Patrick, I was saying I wish I could be as happy as she was! She did not confess to the priest nor receive absolution. She used to say that was not necessary: but she had no fear because—" "Because she believed in the Lord Jesus Christ," interrupted Patrick, "and therefore had no reason to fear. The Lord Himself spoke to her heart, Maria. He comforted her with the assurance of His love, and pardon of her sins; what need could there

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be for a priest to assure her of it?" Maria looked at her brother with astonishment. "Why, Patrick," she exclaimed, "are you also a heretic?" "Do not trouble about that, Maria; I do not deny the truth; on the contrary, I have read the Word of God for myself, and find it so full of love to poor sinners that it has become more precious to me than anything else." "Have you a Bible then?" asked Maria; "where did you get it? Did you ask the priest? Does he know?" "No, I assure you I did not ask him, but I met a Scripture reader, who told me that in England people were allowed to read their Bibles. I said 'I am the Queen's good and loyal subject, why should I not have a Bible also?' The good man gave me one, and I have read it, and found in it how sins can be forgiven. I have found forgiveness and am happy." "Oh, Patrick, why did you not come and tell me this before? Do tell me what it says in the Bible about purgatory." "I have looked from beginning to end, and there is not a word about it; the priest knows that, and therefore he forbids you to read the Scriptures. I assure you, my dear sister, there is but one thing necessary of you to be as happy as Catherine." "What is it, Patrick? I would give all the world to know how my sins can be forgiven." "Here it is," and drawing from his pocket the precious little volume that had been the means of bringing salvation to his own soul, the young Irishman read: "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. 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' Tim. 1:15. 'There is one God, and one Mediator between God and men, the Man Christ Jesus.' 1 Tim. 2:5. '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. 'The blood of Jesus Christ . . . cleanseth us from all sin.' 1 John 1:7; Deut. 33:29." "These words are very beautiful," said Maria: but how am I to know that all this is for me?" "Believe on the Lord Jesus Christ, and thou shalt be saved.' Acts 16:31. You do not think I would deceive you, Maria?" "Oh, no, Patrick; you have always been a good, kind brother to me." "Then will you not have confidence in the Lord, who died for you? Listen to His words addressed to all who, like you, feel the burden of sin, and their need of forgiveness: 'Come unto Me, all ye that labour and are heavy laden, and I will give you rest.' Matt. 11:28. 'Him that cometh to Me I will in no wise cast out.' John 6:37. Do you suppose, Maria, that Christ has suffered half the punishment due to sin, and that the sinner has to endure the rest? This is the teaching of the priests, but not of the word of God. When the woman who was a sinner came to Jesus (Luke vii) He knew her tears and penitence to be the result of faith in Him, and comforted her with the sweet assurance, 'Thy sins are forgiven.' Again, when the Saviour pardoned the dying thief. He

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said to him, 'Today shalt thou be with me in paradise.' No doubt the priest would have thought purgatory good enough for a robber, but the Lord treated him as a friend. The blood of Christ is the sinner's plea; those who rest in Jesus and his precious blood are forever secure, for 'there is therefore now no condemnation to them which are in Christ Jesus. Rom. viii. They become children of God and heirs of everlasting life. St. Paul speaks of the departed as 'absent from the body, and . . . present with the Lord. 2 Cor. v. 8. He desires to depart and be with Christ. To all who believe in Jesus, death loses its terrors. Oh, my dear sister, look to Jesus, the Lamb of God, and when you leave this world you will go to be with Him, and sin and sorrow and pain will never again disturb you. It is written, "The Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes." Rev. 21:4.

The young man ceased speaking. Solemn indeed, but unspeakably blessed, were those moments in that chamber, where a short time before the victim of ignorance and superstition lay in the grasp of the enemy who was ready to claim her and make her his prey for ever. Blessed be God, He who is the resurrection and the life, who has the keys of hell and of death, had by His Spirit moved upon the troubled waters that had threatened to overwhelm the soul of the dying girl. The darkness had given way, and a ray of true light from above enabled her to behold by faith the Lamb of God who died for her salvation. The anxious despairing look had passed away, and one of trust and joy lighted up the wan and deathlike features. Psalm 142: 3-4.

"Oh, Patrick," she exclaimed, "I know it all now! I am happy now; Jesus has forgiven my sins: I am saved." And in this blessed assurance, after lingering a few days, she departed to be for ever with the Lord, leaving another testimony to the power of the Word and to God's sovereign grace. Acts 4: 12.

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## CHRISTIAN BAPTISM

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By S. C. KELLER.

### 1st.—RESPONSIBILITY.

Those who carry on the Lord's work are responsible to see that converts are baptized. After the Lord Jesus was risen from the dead, and before His ascension into heaven, He met with His disciples and gave them the commission which is for all those who engage in His work, to the end of the dispensation. Three distinct things are mentioned in this commission. They were to teach all nations, or, as the R. V. puts it, "MAKE DISCIPLES of all the nations," or in other words they were to make Christians by

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the preaching of the Gospel amongst all nations. Secondly, they were to BAPTIZE these Christians in the name of the Father and of the Son and of the Holy Ghost. Thirdly, then they were to TEACH them to observe all things whatsoever He had commanded them. These three things should be kept together in their proper order, and never be separated. None are fit for baptism until converted: and only converted people are real disciples. And none are ready to be taught, and led on in God's ways until they are baptized. To alter this order, given by the risen Lord, is to hinder the growth of souls and to bring in much confusion.

This places upon the Gospel preacher the responsibility to see that those who have been brought to Christ are baptized. As he earnestly sought to lead them to Christ so he ought to earnestly seek to see them baptized unto the Lord Jesus.

2nd.—The believer is also responsible (see Mark xvi, 16). There is a possibility of the preacher, and others of the Lord's people, failing to carry out the command given by the Lord, as to baptism, and because of this failure unbaptized believers excuse themselves by saying "those who led me to Christ said nothing about baptism." The Lord Jesus said "He that believeth and is baptized shall be saved." This was not to teach that baptism was necessary to the salvation of the soul, but to shew the true believer that he is responsible to get baptized. He is without excuse if he neglects it. Moreover he robs his soul of much joy; and the Spirit of God is hindered from teaching many things, until he takes this first step in obedience.

### THE PRACTICE OF THE EARLY CHRISTIANS

The Lord having ascended to heaven, the disciples were together ten days praying until the day of Pentecost was fully come. The Holy Ghost having descended from heaven their public service began. The record of their doings is given us in the book of Acts for our instruction that we may follow in their footsteps. They began by making disciples, or Christians, through the preaching of the Gospel. (Acts ii, 14-40.) Then they baptized all who received the word. (Acts ii, 41.) Then they TAUGHT THEM all that the Lord had commanded them, so that they could and did continue in the apostles' doctrine. (Acts ii, 42-47.) This order of procedure resulted in much joy and real progress in the work of the Lord. The order throughout the book of Acts was preaching, baptizing, teaching: to the Samaritans, Acts viii, 5. xii, 26, to Cornelius x, 34-48, to Lydia xvi, 14-15, to the Jailor, xvi, 30-34, to the Ephesians, xix, 1-10.

### THOSE WHO WERE BAPTIZED

The Scripture already referred to shew that only believers were baptized. To be baptized before being saved was of no avail. This we see from Acts xix, where twelve who had been baptized by John,

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with the baptism of repentance, were again baptized after they became Christians through believing on the Lord Jesus. Had baptism before conversion been Christian baptism it would have been needless for them to have been baptized again.

### THE ELEMENT USED IN BAPTISM.

The thought may arise in the mind of some, that believers are baptized with the Holy Spirit at conversion, is not this the baptism referred to in the Acts? We are not left to our own thoughts as to this. Acts viii, 36 says, "See here is water," and verses 38 and 39 tell of both Philip and the Eunuch going down into the water, and of coming out again. Acts x, 47, asks "Can any man forbid water," that those already baptized by the Holy Ghost, should not be baptized with water. Here both the baptism of the Spirit and of water are shewn to be necessary.

### THE MODE AND TEACHING. Rom. vi. 4.

There has been much said and written as to the mode of baptism that would have been altogether unnecessary were the teaching as to the significance of baptism better understood. The Lord Jesus died on the cross, was buried in the tomb, and rose again from the dead on the third day. All true believers are reckoned by God to have died in Christ, having accepted His death as for their sins. Now they are to be associated with Him in burial and resurrection. This is what baptism does. When one is buried under the water he is planted in the likeness of His death, for burial is the proof of death. As they come up from under the water they are raised in the likeness of His resurrection. To remain under the water would be to remain in the place of death. Baptism is a visible expression of a person's faith in the death, burial and resurrection of the Lord Jesus; and of his association with Him in that death, burial and resurrection.

### THE HINDRANCES TO BAPTISM.

Some true believers are hindered from being baptized by parents, or guardians, who have a legal control over them. Others are hindered because of lack of opportunity: and still others by teaching not according to the word of God. Others know the proper mode of baptism, perhaps intend to have it done some day, and yet they tarry in the sin of disobedience because the flesh draws back; or the world, and friends frown upon it. Obedience is better than sacrifice. The apostle said, "I have no greater joy than to hear that my children walk in truth," iii John 4. Those who fail to obey the word have a bad conscience, and they grieve the Holy Spirit that dwells within them. These things can be put right only by obedience to this plain command.



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### JOY IN DAVID'S DAY

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By W. RODGERS

**R**EAD i Sam. 18, 6; i Chron. 12, 40: 15, 25: 29, 9, 17. Each of these passages has to do with the days of David; and in each of them the word "JOY" occurs. We have therefore brought together in them four occasions of joy to God's people of those times; and we shall, I think, have no difficulty in discovering, in each case, something parallel in the experience of the children of God today.

The joy of which we read in i Sam. 18, 6, was caused by the slaying of Goliath; and what David did on that occasion is a beautiful picture of the terrible fight and mighty victory of Calvary, where our Lord Jesus, as we are told in Heb. 2, "by death destroyed him that had the power of death, that is the devil." Indeed the very way in which this is expressed indicates that the writer had the slaying of the giant in mind when he penned it. For it was with his own sword that David cut off the head of that strong man armed, who, for many days had kept the Israelite army in bondage through fear. And in like manner it was, so to speak, by his own weapon, death, that our Lord defeated the Devil, and delivered His own.

Three things are brought before us in i Sam. 18, as being the outcome of David's act. One is the joy in Israel, of which we speak. A second is the love for David to which it gave birth, on the part of Jonathan especially, (vs. 1-4), and on that of all Israel in general (v. 16). The third is of a totally different kind—the fear and hatred of David which it produced in Saul. Similarly, the death and victory of Christ brings joy to every soul that learns, by personal experience, its value, how that it means deliverance from the bondage of Satan. It also begets love in that soul, to the one who wrought this glorious salvation. But on the other hand, there are the "enemies of the cross," and "the offence of the cross," for it wounds the pride of foolish men who would fain have the glory themselves, even as Saul's pride was wounded by David getting the honor due to his victory.

Reader, where do you stand in this matter? Have you ever rejoiced in the salvation of the Lord? Can you look back to a time when you first learned the value of the work of Calvary, and gave glory and praise to Him who had fought the fight on your behalf? Is your soul filled with love to Him who first loved you, so that, Jonathan-like, you are prepared to strip yourself of all your treasure to honor Him? Or has your pride and love of self kept you till now an enemy of the cross?

The second occasion of joy was when David was made king over "all Israel." The honor he deserved was given him at last, and

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the time of his rejection was over. In like manner we are looking forward to the time when our Lord Jesus Christ shall get the place that is His by right, and when we shall no more need to sing, as we have many a time done,

Our Lord is now rejected,  
And by the world disowned.

One day the great proclamation will go forth, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever." Then this poor earth will enter into "abundance of peace" such as it has never known since sin entered, and never will till then. These are our politics, and to no other politics should a citizen of heaven ever stoop.

But while our Lord's rejection still goes on, and we do not as yet behold Him the acknowledged king of all the earth, it is our business to see that at least He is crowned king in our own hearts, and in our assemblies. We of course nominally own Him in both respects, but are we doing it with the "perfect heart" of which I Chr. 12 tells us? It is interesting to note that there are three differing references to the heart in that chapter. In v. 33 we have "not of double heart." In v. 38 "with a perfect heart," and "of one heart." These are at times referred to as if they all meant the same thing, but it is not so. A "double heart," or "a heart and a heart" as the margin puts it, is that of the hypocrite, who pretends to have a heart of love for you, while in his real and hidden heart he is plotting against you. This is plain from the only other place in which the expression occurs, Psa. 12, 2, "With flattering lips and with a double heart do they speak." No real Christian is of double heart, where the Lord is concerned; for those who love not our Lord Jesus Christ shall be accursed for ever. But on the other hand many of the Lord's people have not a perfect heart, which means an undivided heart. Solomon for example was no hypocrite, yet when he loved many strange women, and was led astray by them, we are told that "his heart was not perfect with the Lord, as was the heart of David his father." David seems to have dreaded a weakness of this kind in his son, for he both warned him personally to maintain a perfect heart towards God, and prayed to God for to give him this. Is not this what losing one's first love means, not that all affection for Christ has died out, but that other things have come in to share with Him that throne of the heart which He alone should have? The third expression, "of one heart," refers to yet another matter. It means that two or more people have their hearts so turned to the same object that it is as if they had but a single heart among them. In I Chr. 12, it is used of the perfect agreement that was amongst all the Israelites to make David king, and it is an interesting fact that all the thirteen tribes are mentioned in this chapter.

This very unity was no doubt one reason for their joy, as well

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it might be, since for years Israel had been divided. There is a statement made in v. 32, about certain men of Issachar, which means more than perhaps it is usually taken to mean. It states that the men of Issachar who came to David at Hebron, to make him king over all Israel were "men that had understanding of the times, to know what Israel ought to do." I used to think of this as merely pointing out that some who came to David were men of intelligence and in that way useful to him. But the question once occurred to me. What did these men, who had understanding of the times, think that Israel ought to do? And almost as quick as the question, came the answer. They thought that Israel ought to make David king. These wise men considered the needs of the times in which they lived, and the needs of the people of God. They looked at the divisions and discord within; some had followed Saul's son, who was now dead, and some had followed David, and there had been strife and fighting between them. They looked at the pressure of the enemies on all sides without the Philistines in the West, the Syrians in the North, the Ammonites and Moabites in the East, and the Edomites in the South. And as they considered all this, they unitedly came to the decision, that the proper remedy, the only thing for Israel to do in such circumstances, was to make David king over the whole land right away. It was a sovereign cure for the evils within and without. It would unite the people, and it would be the means of obtaining victory over the enemies. The decision was carried into effect, and the result proved that they were right. For the first time in many years all Israel was all of one heart; and for the first time in many years they knew what it meant to have victory whithersoever they went.

Now have we not seen division and discord enough in our own days? And have we not felt the sore pressure of the adversaries? What then have the men among us who have understanding of the times to say about this? What ought the Lord's people to do? Various remedies have been at times suggested that do not go to the root of the disease, in that, individually and collectively, we have not been giving the Lord His right place. As already stated, we do it nominally, and in a little measure, but more seldom than we think do we do it with a perfect heart. We have been putting something or someone else in the place He alone should occupy, or we have been taking that place for ourselves. The real cure then is like that which commended itself to the wise men of Issachar. Let us, both individually, and as companies, give the Lord Jesus that to which He is entitled. Let us crown Him king in our hearts, and king in our assemblies, not only in name, but in reality. When we do that, the divisions and misunderstandings will right themselves, the defeats will change to victories, and there will assuredly be great joy amongst us.

(Continued.)

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### PRACTICAL OBSERVATIONS ON THE EPISTLES TO TIMOTHY

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Paper Iv.



THE second chapter of the first epistle to Timothy opens with an exhortation that supplications, prayers, intercessions, and giving of thanks be made for all men. We frequently find in the Scriptures groups of words that seem to overlap in meaning, and yet which do not mean exactly the same thing.

The words iniquity, transgression, and sin are of this character. INIQUITY regards sin as a moral depravity with which is connected the sense of guilt: TRANSGRESSION regards sin as the breaking of a divine law: SIN implies the missing of a mark, the coming short of a required standard. The three words taken collectively give a solemn view of what God regards sin to be including all that is corrupting, all that transgresses the revealed will of God, and all that comes short of God's glory. These various aspects of sin may well be pondered in days when the tendency is to regard it very lightly or to make it to consist in some open immorality only.

In Ephesians v, 19, we get another group of similar words, "Speaking to yourselves in PSALMS and HYMNS and SPIRITUAL SONGS, singing and making melody in your heart to the Lord." No uninspired man would be able to take our hymn book and to put each piece in its proper class according to these three classifications they so intermingle and overlap. And we do not require to do so. No matter which it is, a psalm, a hymn, or a spiritual song, I have liberty to sing it, making melody in my heart to God.

We have liberty when speaking to God to SUPPLICATE, to PRAY, to INTERCEDE, and to GIVE THANKS, even though we might not be able to distinguish between, or mark out accurately the scope covered by each of these words, as I am sure most of us are not. The soul enjoying happy liberty in the presence of God passes imperceptibly from the one to the other. The inspired title of Ps. xxx, is "A Psalm; a Song at the dedication of the house; a Psalm of David. Psalm xvii, is called, "A Prayer of David." So a psalm may be a song, or a prayer. Hannah's "prayer" is practically a song of triumph, (i Sam. ii, 1-10).

Having, then, divested ourselves of the foolish conceit that we can disentangle that which God has overlapped, we may safely look at some of the distinguishing features of these words, for God does not use these words as mere repetitions of the same idea. SUPPLICATIONS—the word is 12 times rendered prayer, 6 times supplication, and once request—and seems to have the force of entreating with the earnestness of one who feels his need, and withal his unworthiness. PRAYER, a petition to God. INTERCESSION, per-

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sonal and confiding intercourse with God on the part of one able to approach Him, usually on the behalf of others. THANKSGIVING, in the petitionary part of prayer I desire something from God; in thanksgiving we return praise to Him for mercies received. This accumulation of terms exhorts to prayer in its every form and aspect.

Then as to the scope of our prayers; we are to pray for "all men." He who prays for all men cannot harbor malice or ill will against any, but will be found seeking the good of all. What evil surmisings, bitter words, unkind acts would be judged in the presence of God if this exhortation were given heed to! We are to pray for "kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." He who prays for the rulers will not be found plotting against the powers that be. Anarchy and lawlessness cannot live in the atmosphere of prayer. And we are not only to pray for rulers, but for all that are in authority, for often Christians have suffered more from the hands of subordinate office holders than from the rulers. Nor is the one to whom we pray powerless to grant our petitions. He is "the King eternal, immortal, invisible, the only wise God," and the king's heart is in the hand of the Lord, by Him "kings reign, and princes decree justice," Prov. viii, 15. In this way praying Christians can have more to do with the securing of good government than all the wire-pulling politicians. The prayers of Christians for the government bring down from heaven peace and order in a state, and this enables them to lead "quiet and peaceable lives in all godliness." Quiet lives when others do not disturb us, and peaceable when we do not disturb others. But this is to be in all godliness and honesty, not mere self-pleasing, or in pleasing others, but as living unto God. "This is good and acceptable in the sight of God our Saviour. Who will have all men to be saved and to come to the knowledge of the truth."

It is of great importance that Christians have a right attitude toward those that are without as well as toward those who are within. We are living in a day of grace, and God's loving kindness is flowing out freely to all, and this is the true spirit that becomes the child of God. "There is one God, and one mediator between God and men, the man Christ Jesus." We are to make no distinction between Jew or Gentile, but to offer reconciliation freely to all through this one Mediator, and to long for the salvation of all. Paul sought to do this, and speaks of himself as a "preacher and an Apostle." Preaching is in a special way characteristic of the present age. If there is one thing above another that a Christian ought to covet it is to be a herald of the cross. But to be truly this his testimony must be backed up by a consistent godly life. God's people are to preach everywhere to everybody. The commission is "Go ye into all the world." And men are to pray everywhere "lifting up holy hands without wrath and doubting." The Jews had a custom of washing their hands before they prayed. Our hands require to be washed by

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the "water of the word;" they must be "holy hands," otherwise their prayers will return into their own bosom. To pray acceptably requires a clean life: and naturally those whose lives are not clean cease to pray, for their prayer is but the exposure of the uncleanness of their hands in the presence of a holy God. Moreover, prayer ought to be without wrath and doubting, or reasoning. Prayer is the expression of dependence upon God, and of faith in His power and willingness to bless; and an angry man is not in the right condition to come into the presence of God; neither is a doubting man in the condition to expect from God.

(Continued.)

### SOMETHING ABOUT WHEELS



THE *Vermont Chronicle* relates the following incident about a sermon which might probably be repeated with profit: "A brother in the ministry took occasion to preach on the passage in Luke xvi. 10—'He that is unjust in the least is unjust also in much.' The theme was, 'that men who take advantage of others in small things, have the very element of character to wrong the community and individuals in great things, where the prospect of escaping detection or censure is as little to be dreaded.' The preacher exposed the various ways by which people wrong others; such as borrowing; by mistakes in making change; by errors in accounts; by escaping taxes and custom-house duties; by managing to escape postage; by finding articles and never seeking owners; and by injuring articles borrowed, and never making the fact known to the owner when returned.

One lady the next day met the preacher, and said, "I have been up to Mr.——, to rectify an error he made in giving me change a few weeks ago, for I felt bitterly your reproof yesterday." Another individual went to Boston to pay for an article not in her bill, which she noticed was not charged when she paid it.

A man, going home from meeting, said to his companion, "I do not believe there was a man in the meeting-house today, who did not feel condemned."

After applying the sermon to a score or more of his acquaintances, he continued: "Did not the pastor utter something about finding a *pair of wheels*?"

'I believe not,' neighbor A. He spoke of keeping little things, which had been found.

Well, I thought he said something about finding a *pair of wheels*, and supposed he meant me. I found a pair down in my lot a while ago.'

'Do you,' said his companion, 'know who they belong to? Mr. B. lost them a short time ago.' The owner was soon in the possession of his wheels."

*Word*

### ADVICE TO A YOUNG PREACHER

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**I** rejoice to learn you are out in the great world-field, preaching Christ. It is glorious work, "work for everlasting," as the old hymn has it. Go on in your service for God, and with God. Men will disappoint you: He will not. It is said of the first preachers, "We will give ourselves continually to prayer, and to the ministry of the Word" (Acts 6:4). If you neglect prayer, your preaching will lack Holy Ghost grip. If you do not take in from God's Book, His Word to your own soul, you will have nothing fresh to give out. Second-hand messages are stale. What you borrow from others, and merely pass on through your lips from memory, will carry no life with it to sinners, no grace to saints. It is the Word out from its dwelling in the heart, that is of use to others. Read from a book, committed to memory, and repeated in parrot fashion, the clearest truths are flat and insipid, and the hearers know they are like Elisha's axe, "borrowed." It used to be called "Plagiarism" in the Scottish Kirk to preach the sermons of others, as your own. And do not imitate other preachers in their style or manner. It is pitiful to see some trying to be who they are not, to put on the "style" and adopt the "whine" or "snivel" of another. Be natural, just what God made you. Nothing artificial or unnatural is of any use to God. Do not hover about the rich: the Lord was found mostly among the poor. And do not spend your time and strength in evangelising in overpreached places, where the preachers are treading on each other's heels.—Jas. Campbell.

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### PREACH THE WORD

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As an example of the power of God's Word, it is related of Cesar Malan, the well-known evangelist of a century ago, that in a long stage-coach journey a mixed company were thus thrown together in close contact. As Malan was refreshing his spirit by reading the Scriptures, an infidel companion remarked that he wondered at an intelligent fellow-traveller reading this Book, fit only for superstitious people, or old women and children. Malan answered the sally by reading aloud a suited passage of Scripture. The infidel retorted by asking if he had no better answer than reading from that antiquated Book. Malan turned to another Scripture which he again read as his answer. "Did I not tell you," said the vexed infidel, "that I don't believe a word of that—book?" "Whether you believe it or not, this is what it says"; and Malan read another suited passage of which the adversary took no further apparent notice.

## WORDS IN SEASON

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A colonel, a fellow-traveller and friend of Malan, on alighting from the stage-coach said to him privately: "Much as I love and respect you, dear Malan, it seems to me you were not quite fair to your adversary in only reading Scriptures to him in answer to his arguments."

"Colonel," was Malan's ready answer, "what is that you carry at your side?"

"My sword."

"If you faced an enemy in battle would you argue with him that this blade is a weapon?"—"No, I'd plunge it into him."

"Well, Colonel, this is just what I was doing."

Some years after, Mons. Malan was accosted by a stranger who asked, "Pardon me, sir: do you remember me?"—"I do not seem to recall you to mind."

"Do you remember travelling on the way to Lyons in a stage-coach with an infidel who objected to your reading the Holy Bible to him?"—"Yes, *yes*, perfectly."

"Well, I am the man; and I wish to tell you that it led me to read the Holy Bible myself, and to find Jesus as my blessed Saviour!"

A poor, deluded sinner brought to Jesus by reading the Scriptures—what a joy!

PREACH THE WORD!!

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## THE WILDERNESS JOURNEY

We believe that every child of God has a good beginning. Like Israel was, they are strengthened and equipped for the journey. There has been the "obedience and sprinkling of the blood of Jesus: the loins of the mind have been girded: with staff in hand and shoes on his feet the pilgrim commenced his heavenward journey, with a set purpose to leave the world behind. Of their beginning God could say, "I remember thee, the kindness of thy youth, the love of thine espousals when thou wentest after me in the wilderness, in a land that was not sown," Jer. ii, 2. In the warmth of their first love this world was a wilderness, a land not sown. From their hearts they sang:

"O Christ in Thee my soul hath found,  
And found in Thee alone  
The peace, the joy I sought so long:  
The bliss till now unknown.

Now none but Christ can satisfy."

In point of time all the children of Israel made the same progress: but in the soul's experience some made much more progress than others. In reviewing the journeys of the children of Israel, in Numbers xxxiii, God goes back to the time "when they went forth out of the land of Egypt." We gather from this that our life is being recorded from the time we were saved. What kind of reading will that record be when our travelling days are done?



## WORDS IN SEASON

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We will only pass this way once. Joshua said to the children of Israel "Ye have not passed this way hertofore." How important that we pass the time of our sojourning in fear! Our brother John Smith (the last time he was on the Coast) said to a company of young men who stood at the foot of the steps of the Gospel Hall, "Young men, live for God."

Two men, Caleb and Joshua, during those forty years, wholly followed the Lord. And God has recorded it to their praise and honor. The others spoke of appointing a captain, and of returning to Egypt; and threatened to stone these men for their godly zeal and courage. We are so like Israel, and often are unable to enter in to our heavenly portion because of unbelief. We see "giants" and difficulties of all kinds in our way. Let us not be carried away, in Assembly troubles, by the murmuring multitude. The most of God's people are far too quick to believe an evil report; and to turn against those who stand for God and His word.

H. FLETCHER.

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### UNLOAD

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Some very beautiful thoughts are brought out by the French translation of the New Testament, one especially in 1 Pet. v. 7—"Casting all your care on Him, for He careth for you." The words may be translated: "Unload on Him all your cares, for He takes care of you."

The word "cast" brings to our mind the action of taking up something and throwing it over on Jesus; but as we have found many times, dear friend, our cares are too heavy to lift. Have you not felt them crushing you with their weight?

Did you ever see a coal cart unload? The man took out of the front of the heavy cart a little iron pin and the cart was so balanced on the axles that then, with a slight pressure on the back it would tip up and the whole load slide to the ground while the pony would trot away with a light step.

You do not have to take your load up, dear friend, just take out the little pin of your endeavours to help matters and then, with your hands of faith and committal, tip up the big burden and run on, for "He takes care of you."

L. S. P.

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### QUESTION CORNER

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**Should the loaf provided for the Lord's table be unleavened?**

When Judaizing teachers sought to bring the early Church under Jewish ceremonies, and the law, the apostles wrote, "Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law; to

## WORDS IN SEASON

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whom we gave no such commandment . . . 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, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well," Acts xv, 24-29. For any portion of the ceremonial law to be brought over into Christianity would require a command from God, and no such command has been given. Contrarywise God has disannulled the ceremonial law, and taken the Christian out from under the moral law as well.

Christianity is not improved Judaism. The new wine has not been put into the old bottles, but into new. There is a separation between Judaism and Christianity, in clearest contrast. Having failed to see this Christendom has gone back to feasts and fasts, to judaized ceremonies and ordinances, to days and hours and times, in imitation of those of the Old Covenant: to what God calls the "weak and beggarly things," which were imposed only until the time of the reformation of the New Covenant was brought in. In Christ we are circumcised with a circumcision not made with hands. (Col. ii, 11), whereas apostate Christendom substitutes for circumcision the christening of a babe. The believer is a spiritual priest to offer spiritual sacrifices; Christendom, in imitation of the ordaining of the Aaronic priests, ordains a fleshly priesthood, with a special form of hat and collar, and vestments. The Assembly of believers is God's spiritual house, but men build a religious edifice which they call the "house of God," this building they consecrate in imitation of the dedication of the Temple. Christians are cleansed by the washing of water by the word, but men manufacture holy water in imitation of the water of separation of the Old Covenant. Men have troubled God's people with words, subverting their souls, as to the bread and wine of the Lord's supper. How terrible the doctrine of transubstantiation! Then again we have consubstantiation; and following in the wake of this the ordinary "sacrament" with its consecrated bread. And now some would introduce the unleavened loaf as if this were somewhat more acceptable to God than ordinary bread—a Passoverizing of the Lord's supper. The Old Covenant distinctions between clean and unclean animals, between circumcision and uncircumcision, between leavened and unleavened, and such things, have all passed away. "In Him the shadows of the law are all fulfilled, and now withdraw." The Aaronic priesthood, with all its accompanying types and shadows, including the Passover and its accompanying feast of unleavened bread, has had to give place to the new order of things. "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God," Heb. vii, 18-19. To revive that which God has disannulled is no small sin. Concerning meats we read, "I know and am persuaded by the Lord Jesus that there is nothing unclean of itself," Rom. xiv, 14. In the present dispensation the leavened loaf is clean, and being so, truly represents the body of the Lord Jesus that was broken for us. A young man carrying an unleavened loaf for the Lord's table said, "We use holy bread in our Assembly, I believe some Assemblies do not use holy bread." So the judaizing principle works, subverting the souls of the disciples. We sing, "Only bread, and only wine," and that is all that the bread in itself is, whether leavened or unleavened. Judaized Christianity forms apostate Christendom upon which the judgment and wrath of Almighty God is so soon to come down.

The leaven that we are now to guard against is not the leaven of yeast but "the leaven of malice and wickedness," 1 Cor. v, 8. We are to keep the feast with "the unleavened bread of sincerity and truth." The feast occupied the seven days of the Passover week: and we ought to keep ourselves unleavened the whole seven days from Lord's day to Lord's day.

## WORDS IN SEASON

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**FRAMINGHAM, MASS.**—W. H. Hunter has pitched his Gospel Tent near the center of this place, and hopes to see something done for God.

**EDMONTON, ALTA.**—We had a happy time at the Conference with harmony throughout. Six young believers followed the Lord in baptism, four young men and two young women. Some of these were the fruit of Gospel work at Cosey Nook last summer. Brethren Dickson, McCartney, Taylor, R. Gratius, and Willoughby were the ministering brethren present. Sound ministry from the word was given as to our testimony in the Assembly, the home, and the world. Bren. Dickson and McCartney had a couple of meetings before leaving for Vancouver.

**VANCOUVER, B. C.**—We had happy meetings at the Conference in the Fairview Hall, the local Christians turning out well, and there were some visitors from outside points. Bren. Dickson, McCartney, Willoughby and others gave profitable ministry. Bren. Dickson and Willoughby remained for some meetings.

**BOSTON, MASS.**—Mr. H. Thorpe, returned missionary from the Barbadoes, is making his home with his sister, Mrs. A. Thompson, 76 Border St., Dedham, Mass. He is visiting the Assemblies in the New England district.

**PAWTUCKET, R. I.**—Brethren Jos. Pearson and Chas. Summers had a few much appreciated meetings here. Mr. H. G. McEwen and Dr. Martin have pitched the Gospel Tent in East Pawtucket, and are encouraged by the attendance and interest.

**PORTLAND, ME.**—Brethren Pearson and Summers have returned to Maine for Tent work, after visiting Byfield, Boston, New Bedford and other places in the New England States.

**DETROIT, MICH.**—A number have been baptized lately, some from Windsor, and some the fruit of Gospel work in Detroit.

**SAGINAW, MICH.**—The Conference was larger than formerly. Brethren Dobbin, Cameron, Muir, McGeachy, Ferguson and McDonald were there and ministered the word.

**SARNIA, ONT.**—Bren. Telfer and Joyce had good meetings here. The Conference was large and good.

**WATERBURY, CONN.**—The Assembly ordered a new Gospel Tent and hope to have it in operation the latter part of July and during August.

**WINDSOR, ONT.**—Owing to the death of the former editor of the Gospel Magazine, "Grace and Truth," the magazine will now be published at the Bible, Book and Tract Depot, Windsor, Ont., by Mr. C. J. Stowe, 419 Ontario St., Windsor, Ont.

**NORFOLK, VA.**—Bren. S. McEwen and B. Bradford are working the Tent here again this year, with encouraging attendance.

**ASHEVILLE, VA.**—Bren. R. Curry and W. G. Smith had eight weeks' meetings in a country place. The word met opposition and made some enemies, but God gave blessing and there were some conversions. They purpose working the Tent here this season. Mr. W. Armstrong had some good meetings, and the Lord's people were helped.

**PUGWASH JUNCTION, N. S.**—The Conference was the largest yet; the Hall being too small to accommodate all that came to some of the meetings. The Gospel meeting was held in the open air. The laboring brethren present were Dickson, McEwen, Milnes, Brennan, Goodwin and McMullen. Bren. McGill, Fales and Farquhar also took part. Bro. Dickson purposes to remain in the Provinces for Tent work. Bren. Brennan and Goodwin purpose pitching Tent in Bryants Corners where a number were saved some time ago.

**VIRDEN, MAN.**—Mr. R. Gratius was here for meetings. It is hard to get the people out to meetings, but house to house work was encouraging. There is a small company of ten meet in a "large upper room."

**SASKATOON, SASK.**—Mr. R. Gratius visited here and Conquest.

## WORDS IN SEASON

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**BAY CITY, MICH.**—Mr. R. A. Barr has moved here from Port Huron. His address is 1706 S. Erie St., Bay City, Mich. He has started Tent meetings, and the attendance was good to begin with.

**NO. CHELMSFORD, MASS.**—Mr. W. H. Hunter had a few good meetings here.

**MANCHESTER, N. H.**—Brethren Pearson and Summers were unable to get a suitable lot in Portland, Maine, for the Tent, so they shipped it to Manchester, N. H., where they are labouring in the Gospel.

**WORCESTER, MASS.**—The Assembly now meets in Gospel Hall, Boyden and College Sts. Correspondent, J. Dalzell, 42 Lewis St., Worcester, Mass.

**LEWISTOWN, MONT.**—Mr. C. Hoehler has pitched his Tent here, and Mr. Thos. Black is assisting in Gospel work.

**TORONTO, ONT.**—Bren. McClintock and Watson have the Tent pitched in the East End. Attendance fairly good.

Brethren Garratt and Baillie are having good Tent meetings in **REDWING**. Silvester and Bruce are in a Tent in **PARRY SOUND**. J. Gilchrist is having Tent meetings in **PETERBORO**. Lyon and McMullen are in the Tent in **ST. MARYS**. Wilkie and Joyce are in a Tent in **THEDFORD**. Fuller and Rawlings are having good Tent meetings in **DRESDEN**. R. Telfer visited **WATFORD**.

### FALLEN ASLEEP

**MRS. GATIE**, of New Bedford, Mass., June 24th, aged 74. Mrs. Gatie has been connected with the Assembly ever since its beginning, and bore a good testimony throughout the many years of her Christian life. Mr. D. McGill and Mr. H. G. McEwen and Mr. H. Thorpe took part in the funeral services.

**MR. GEO. BRECKLES**, of Toronto, on June 24th, after a few days' illness, aged 42. He was saved 15 years ago: was baptized and gathered out shortly after, in the East End Assembly. Went on and ended well. Leaves a widow and five children. Bren. McClintock and Watson spoke at the funeral.

**MISS F. J. FREEMAN**, of Elgin, Ill., July 13, in her 74th year. She was saved 30 years ago, and was among the early ones to gather unto the name of the Lord in Elgin, and maintained the path of separation until the end. Brethren Gilbert and Crawford spoke at the funeral.

### CONFERENCES

**GALT, ONT.**—The Annual Conference will, D. V. be held in the Soldiers Memorial Hall, Ainslie St. South, September 3, 4, 5. Meetings to begin Saturday 2:30 P. M. Communications may be addressed to W. Jardine, 61 Barrie St., Galt, Ont.

**SPRINGFIELD, MASS.**—The Annual Conference for Christians will, D. V. be held in the Memorial Church House, near the Carew St. car barns, on Sept. 4 and 5, with a prayer meeting Saturday evening, Sept. 3rd.

**LA CROSSE, WIS.**—The Annual Conference will be, D. V. held on Sept. 3, 4, 5, for ministry of the word and godly fellowship. Address communications to Mr. H. A. Redpath, 1428 Kane St., LaCrosse, Wis.

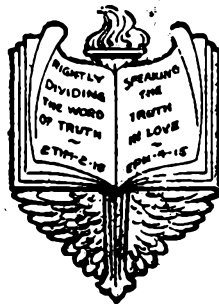
**FLINT, MICH.**—It is purposed to have a Conference here Nov. 11, 12, 13. Communications may be addressed to Mr. J. Ferguson, 1415 Lapeer St., Flint, Mich.

**NEW BEDFORD, MASS.**—The Annual Conference will, D. V. be held Sept. 3, 4, 5 and 6. Circulars will be issued later. Communications may be addressed to Mr. D. McGill, 193 Blackmer St., New Bedford, Mass.

**SYDNEY MINES, C. B.**—The Conference will, D. V. be held Sept. 4, 5 and 6, with prayer meeting on the 3rd. Correspondent, Mr. J. Richmond, Drawer E., Sydney Mines, C. B.

# 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, 1921

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## WORDS IN SEASON

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### Publication Office

15 North Main St., Lewistown, Pa.

### Editorial Office

31 Tenth St., Providence, R. I.

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Subscription price, 75 cents per year in advance. Five or more copies to one address 65 cents per copy. For countries using British currency, single copies three shillings and six pence; five or more copies to one address, three shillings per copy.

Notify us promptly of any change of address, giving both old and new addresses. Kindly send a post card if not renewing subscription.

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

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

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### WORK AND WORKERS

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**ASHEVILLE, N. C.**—Bren. W. G. Smith and R. Curry have had an encouraging attendance in the Gospel Tent in this place.

**WATERBURY, CONN.**—Mr. H. Thorpe and the local brethren are working the Gospel Tent here. The attendance so far has been very encouraging.

**TEXAS.**—A brother from Texas writes: "There is a great spiritual dearth here that is alarming, and after reading Words in Season I was impressed to ask of the saints up there to remember this needy field before a throne of grace that the Lord in His mighty power would stir up the hearts of His people to a redoubling of their efforts for the Lord's cause. I am much encouraged with the assurance of the Lord's speedy coming; and we are commanded to comfort one another because of this. It appears to me that we are not obeying this command as we should. So many have made mistakes by setting dates for the coming that it seems to have frightened others from giving some of the many signs of His near coming."

**GUELPH, ONT.**—Bren. Lyon and McMullen had the Tent for a time in St. Marys, then moved to this city. It is hard to get at the people.

**LOS ANGELES, CAL.**—Bren. Greer and Roy have a Gospel Tent pitched where they were last year, and strangers are coming out fairly well, and there is some fruit. Mr. F. Hunter from New Zealand is also working a Tent in the city.

**PHILADELPHIA, PA.**—Brethren L. Rosania and Cesare Patrizio pitched their Tent in Richmond, Phila., for five weeks. They had much opposition, and four times the opposers sought to destroy the Tent, but God overruled. Two young Italian men professed faith in Christ. Brethren from the Uptown Assembly took the English part of the meetings.

**BROOKLYN, N. Y.**—The Brooklyn Assembly formerly meeting at 423 Tomkins Ave., have moved to 434 Franklin Ave., Brooklyn. Correspondent, J. Boyd, 497 Gates Ave., Brooklyn, N. Y.

**VANCOUVER, B. C.**—After the conference R. J. Dickson had some well attended meetings in the Fairview Hall. C. H. Willoughby visited the Assemblies in Cedar Cottage, North Vancouver, New Westminster and Langley Prairie. Mr. McCartney had a week's meetings in N. Vancouver. He and Bro. Dickson also helped Bro. D. Scott in the Tent before visiting the Assemblies in Washington.

**EDMONTON, ALTA.**—Some of the Lord's people from here spent Sunday afternoon and evening in the town of Westlock, leaving a Gospel paper in each house, and then having a Gospel meeting on the street.

# Words in Season

Edited and Published by Dr. E. A. Martin

Vol 13

SEPTEMBER, 1921

No. 9

## FROM VARIOUS AUTHORS

Thy way, not mine, O Lord,  
However dark it be!  
Lead me by Thine own hand;  
Choose out the path for me.  
\* \* \*

Are we walking in such a way that we are **enjoying** the Lord's presence? Have we that character of obedience in our habits, ways, our dress, our houses, so that if Christ comes in we have only to sit down and enjoy Him?

\* \* \*

A Christian should be dressed in such a manner as to commend his Master, and not follow the fashions of this world. But there is a deeper teaching than this. A Christian should be careful to be clothed with humility, kindness, meekness, long-suffering. Yea, in a word to "put on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." And just as the Israelite had running through the fringe of his outer garment a riband of blue, so that wherever he was met he would be known; so it should be with the believer. The Spirit of Christ should be seen wherever he goes, that the world may know to whom we belong, and that we are a heavenly people.

\* \* \*

"I asked a student what three things he most wished. He said, 'Give me books, health, and quiet, and I care for nothing more.'

"I asked a miser, and he cried, 'Money, money, money!'

"I asked a pauper, and he faintly said, 'Bread, bread, bread!'

"I asked a drunkard, and he loudly called for strong drink.

"I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, 'Wealth, fame, and pleasure.'

"I asked a poor man, who had long borne the character of an experienced Christian. He replied that all his wishes could be met in Christ. He spoke seriously, and I asked him to explain. He said, 'I greatly desire these three things: first, that I may be found **in** Christ; secondly, that I may be **like** Christ; thirdly, that I may be **with** Christ.' I have thought much of his answer; and the more I think of it, the wiser it seems."

### JOY IN DAVID'S DAY.

(Paper ii.)



THE third time of Joy was at the bringing up of the ark to the place which David had prepared for it. Although it was the special symbol of God's presence with His people, they had managed to get along for about a hundred years without it. From the time the Philistines took it, and had to return it, it had been neglected. At first, as we are told in i Sam. 7, the time seemed long, but apparently the people got used to its absence. At the end of twenty years, there came a measure of revival under Samuel; but they do not seem to have troubled about the ark, either then or later, for David says, "We inquired not at it in the days of Saul." As for David himself, he had been thinking of it, as he tells us in Psa. 132, ever since the time when he was a little lad, minding his father's sheep at Ephratah or Bethlehem. Kirjathjearim, where the ark was lying, was only ten miles distant, and David evidently felt keenly the neglect shown to it; for even then he sware that one day he would find a resting place for it. Years passed away, and he met with many vicissitudes, but he never forgot his oath. When the opportunity came he made a serious mistake at first, in regard to the way in which the ark should be fetched, and some delay occurred, the ark meanwhile being left in the house of Obedom; with the result that it brought such blessing to that household by a three months' sojourn, as it had not brought to the house of Abinadab on the hill in a hundred years. Evidently it must have received very different treatment in the two places. At last David brought it up according to the due order, and there was a scene of great rejoicing, both of himself and of the people.

It is solemn to think that we may perhaps, like Israel, become accustomed to doing without the presence of God. It is our privilege as His redeemed ones to have it, and when one loses the joy of it, the time will at first seem long. But I fear that many of God's people at length get used to this, and remain without it for a very long time, with little or no consciousness of anything being wrong. Is not this behind much of the weakness and failure, and our frequent inability to discern what path the Lord would have us take, as well as our restlessness when we do take it.

God's presence with His people meant power, it meant that the sea fled and Jordan was driven back, that the mountains skipped out of their way like rams. It meant too, that the God of the ark went before them to search them out a resting place, and that He turned the flinty rock into a fountain of waters to quench their thirst. No wonder then that the bringing up of the symbol of His presence should occasion joy. And it will bring



## WORDS IN SEASON

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joy to our souls today, if we have the ark brought back, or in other words have the presence of God restored in our souls. Let us beware, brethren, of the spirit of those described in Micah 3: 11, who, while going on in their sins, say, "Is not the Lord among us, none evil can come upon us?" For the presence of God will not manifest itself with us while we walk in our own ways, unless it be as consuming fire, to deal with what is wrong. The judgment on Uzzah is a case in point, for that was as really a manifestation of the presence of God as was the blessing of the house of Obadedom. Well might the hypocrites in Zion ask, as they do in Isa. 33, "Who among us shall dwell with devouring fire?"

Poor Michal, David's wife, was outside of the whole thing. She knew nothing of the joy of the presence of God. And it may be that there are those like her among my readers, wife, or child, or brother, or sister of some child of God; wondering in your heart at, and despising experiences in which you have no share.

In the fourth passage we see the joy that David and his people had in giving to the Lord. Some people seem to know little of any joy, save that of getting more and more and more; but if you do not know the joy of giving you have missed a good deal. The hymn says,

"Scatter it with willing fingers,  
Laugh for joy to see it go."

and it does not say a word too much, for God loveth a joyous giver, and such a one ever gets more than he gives.

But what is giving—what was it in David's case? We are told that he did it "with all his might." Do you think your giving could be described in that way? When out of your abundance you put a shilling or so into the box, for the Lord's work, was it done with all your might? The poor widow whom Jesus saw giving the two mites, which were all that she had in the world, was giving with all her might; the other big folk who were there that day were merely playing at giving.

But note that behind the expression "all my might," David places another one, and that is "all my affection." He gave with all his might, because it was for an object on which he had placed all his affection. You will have no difficulty about the giving, if your heart is true to Christ, and to His work, and to His people. You will just simply enjoy doing it.

Let me add one scripture more in closing, and like those we have been considering, it is connected with David, and has reference to joy. It is his own word from the sixteenth psalm, "In Thy presence is **fulness of joy**, at Thy right hand there are pleasures for evermore." The one who has known the joy of deliverance from the power of darkness, the joy of exalting

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Christ, the joy of the presence of God in his soul, the joy of giving back to Him that which, as David said, is really His own, such a one can look forward with joyful anticipation to the time when joy will be unhindered and unending in the presence of His glorious Lord.

WM. RODGERS.

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### PRACTICAL OBSERVATIONS ON THE EPISTLES TO TIMOTHY.

Paper v.



IN the first part of i Tim. ii we have men exhorted as to prayer; in the latter part women as to dress, good works, and subjection to the man. Men are to pray everywhere, women are not to pray publicly in the Assembly, behaviour in the Assembly being the special line of thought before the inspired writer.

The woman's creation was very different from man's; and her proper sphere of life is also very different. To man God has given the place of headship, to the woman the place of subjection: man goes forth to his toil, the woman finds her sphere in the home. As the world departs from God's order of things the home life becomes less and less attractive to the woman, and more and more she appears in public, going forth to earn her living in keen competition with men. While there may be nothing wrong in this, it may even be forced upon her, yet unless added grace is given it has a degrading influence upon the woman, and tends to rob her of much that is womanly. In nothing, perhaps, is this more manifest than in her manner of dress. Her natural beauty and attractiveness, that are adorned by modesty in the home, when paraded in the public lose that modesty and feed her vanity, and this expresses itself in all manner of extravagancies of dress and personal adornment. Judging from the modern woman's dress as seen on our streets, one would conclude that the lewd women set the fashion, and the others vie with each other as to which can outdo the other in imitating the immodest, if not indecent dress.

How important, then, the admonition of this chapter for the Christian woman of our degenerate age, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array. But, which becometh women professing godliness, with good works," i Tim. ii, 9-10.

Dress may be either the fig-leaf badge of the sinner's nakedness in the presence of a holy God, or the symbol of that per-

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fect covering provided by the death of our Substitute on Calvary's tree. What a contrast between the dress of the "whore," the false woman of Rev. xvii, and the bride of the Lamb, Rev. xix, 7-8! How careful the Christian woman ought to be as to how she dresses. It takes a world of gewgaws to make a woman beautiful when away from God. The joy of God in the soul, modest apparel on the body, and good works, will make even the homeliest face radiant with heavenly beauty. What a description the prophet Isaiah gives of the backslidden daughters of Zion! "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: Therefore the Lord will smite with the scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about 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 earrings. The rings, and the nose jewels. The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins. The glasses and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of a sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty," Isa. iii, 16-24.

Closely allied to the woman's dress in public is her behaviour in public. She is "to learn in silence with all subjection," i Tim. ii, 11. When women leave house-keeping for more public work, then to keep the place of "silence" and "subjection" becomes more and more irksome. If she is to rub shoulder to shoulder in keen competition with men in business what more natural than that she should claim equal rights with him on the public platform, in the polling booth, and in the holding of public offices? This suits the lawless, insubject, godless spirit of the age, and is heralded forth as a sign of the uplift of the woman from the place of slavery accorded her by heathen nations. But is it an advance? What saith the word of God? "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed and then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." Had Eve consulted Adam, her God appointed head, before listening to the sophistry of Satan, there would have been no fall. When the woman leaves the place of subjection she corrupts everything.

As to the Christian woman's place in the Assembly of God the Scripture is very plain. "Let your women keep silence in

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the Churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law," i Cor. xiv 34. The word of God came from the man Christ, and not from the church which is the "bride" of Christ. Thus a truth of immense importance is pressed upon us in a double way, by the man's taking part, and by the woman's silence.

The man's head is to be uncovered; the woman's head covered. "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 all one as if she were shaven," i Cor. xi, 4-5. Silence or scissors, is God's command for the woman. The reason for this is that the man "is the image and glory of God; but the woman is the glory of the man." The man is the woman's head, and so by covering her head she says in effect, I have no head myself, the man is my head, and I am in subjection, even as the church is to be subject to Christ. "For this cause ought the woman to have power (the sign of authority) on her head because of the angels," i Cor. xi, 10. The man's uncovered head, and the woman's covered head is a spectacle to the angels, and angels ought to see no disorder among Christians. How far reaching all insubjection to God's order, whether in creation or in the Church?

How shall a Christian woman be saved from getting out of her true place, the place given her by God in creation, and also in the Assembly of His saints? "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety," i Tim. ii, 15. The home circle, marriage and childbearing, when accompanied with faith, love, sanctification and discretion, is the God appointed way of the woman's salvation from the snares that Satan has laid to lead unwary women into the decorating themselves in apparel not pleasing to God, and into usurping authority over the man with its accompanying evils.

The family is a divine institution, and here it is the duty, dignity and happiness of the woman to preside. The husband is the "house-band," the provider for its wants, its defender, the head and guardian of the rights of the wife and children. Men and women are fitted each for the sphere assigned them by God by physical organization and by mental instinct and tendencies, and their happiness requires that each fill their separate places. It is not that man is not able to set a table and rock the cradle, or that woman is not able to do business, but it is that the good of all is best subserved by each keeping in the place assigned them by God. Modern business turns woman's thoughts out of the natural channel and in a measure unfits her for the sphere where her greatest happiness is found. Marriages are made with-

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out any desire or capability for the happy performance of married duties. Unhappy homes and divorces multiply. Morals degenerate, and lawlessness increases in proportion as the woman leaves the home sphere. Many may leave it, not from choice, but of necessity; an unhappy necessity forced upon people by modern conditions. Where this is the case, the Christian woman who purposes in her heart to honor God, in her dress and general deportment, will find grace to help in time of need. Let the woman whose lot is cast in the home circle count herself happy, for in fulfilling her duties there in a godly way she is saved from a thousand snares and pitfalls that the devil has for those who move in a more public sphere.

(Continued.)

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### LONG LIFE

By S. C. Keller.



HERE is in every person a love of life, so that in the normal state every effort is put forth to keep away death and prolong the days of our life. In the Christian this desire should be increased, for in a long life lived for God there are many opportunities for doing good, and for bringing the knowledge of God to those who sit in darkness and in the shadow of death. In bringing souls to Christ we increase His inheritance in the saints, and for this we shall be rewarded at the judgment seat of Christ, where each one will receive his own reward according to his own labor.

In the word of God there are clear and definite instructions as to how life can be prolonged. In Eph. vi, 2, we read "Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." How much stress has been laid on the other commandments, and this one laid to one side; and yet the promise of long life is attached to it. In the first verse of this chapter this is applied to saved children, who are to obey their parents in the Lord. The same principle is true in connection with those who are fathers in the faith, they ought to be honored. Some transfer this honor to instructors instead of to fathers who are too often despised. The apostle speaks of this very thing in i Cor. iv, 15.

Another precept and promise of long life is recorded in Deut. xxv, 13-15. "A perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee." The merchant was not to have a heavy weight to buy with so as to re-

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ceive more than he paid for, nor a light one to sell by so that the customer would receive less than he paid for, but one weight to buy and sell with. How solemn the thought that a short weight in business will shorten one's days on earth! In principle this reaches further than to the weighing of merchandise in a store, it applies also to the weighing of actions, our own and others. We bring out our heavy weight on what some one else does and condemn them severely: yet later when we do the same thing we apply our light weight and let ourselves off easily. Then when we see a noble action in another we are slow to praise, may even slight them, while the same action in our own life would lift us up in pride and self praise. Or we may pass over the unjust action of a person on account of his wealth or position, while we condemn it in one of low estate. These things cause God to have no confidence in us, and He shortens our days on earth. A just weight and a just measure would have lengthened our days, and increased our opportunities to do good.

In Ps. xxxiv, 12-13, and in i Pet. iii, 10, long life is dependant on the use we make of our tongues and lips. "He that keepeth his mouth keepeth his life," Prov. xiii, 3. "Whoso keepeth his mouth and his tongue keepeth his soul from troubles," Prov. xxi, 23. Great care is exercised as to what goes into the mouth. Water must be pure, and food must be properly cooked to rid it of germs that would cause disease and death: yet how little care and thought is given to what comes out of the mouth! Worry, sleepless nights, feverish days, and early deaths come from the wrong use of the tongue; whereas a wholesome tongue is a tree of life. We seem to think that our tongues must be used to defend ourselves, but no tongue can harm us like the one that is in our own mouth. It will shorten your life if used to speak evil. Many of the troubles that we blame on others can be traced to the misuse of our own tongues. Use your tongue to warn those who are treading paths of danger; to encourage those who are cast down; to cheer those who labor for souls; and to guide the erring into the ways of peace, and years shall be added to thy life, the blessing of the Lord shall be upon thee, and a rich reward will await thee when thy days on earth are done.

"My son forget not my law, but let thine heart keep my commandments, for length of days and long life and peace shall they add to thee," Prov. iii. 1-2. These words of the wise man shew us that obedience to the word of God is sure to add to the number of our days. Satan prevailed on Eve to disobey the word of God to increase power and knowledge, but disobedience brought in sin and death. Every act of disobedience increases sin and shortens life, as we see in Israel going through the wilder-

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ness, and in many individual cases that might be cited. Some sacrifice the truth on the plea of more grace, and continue in a path of disobedience to enlarge their sphere of usefulness, but such will find that their disobedience will shorten their life, and rob them of the honor that comes from God who says, "Them that honor me I will honor, and they that despise me shall be lightly esteemed."

One more very important matter concerning long life is found in Ps. xci, 14-16. "Because He hath set his love upon me . . . with long life will I satisfy him, and shew him my salvation." Love to God is the first and chief thing in the life of the redeemed. We can truthfully say, we love Him who first loved us. His love has been shed abroad in our hearts by the Holy Ghost which is given unto us. This is contrary to nature, for men are lovers of their own selves, boasters, proud, unthankful, lovers of money, lovers of pleasure, and lovers of this present world, as is seen in the easy going life they seek to lead. Love to God is manifest by a life of devotion, self-denial, and daily cross bearing, for he who loves not the cross loves not God nor the crown of glory that hangs over our heads, yea, the crown of life that the Lord has promised to them that love Him, (Jas. i, 12). Let us live long and well by living for God. "Keep yourselves in the love of God."

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### DANGERS TO WHICH YOUNG MEN ARE EXPOSED



**T**HE popular reading of the age. This may be denominated a reading age. If we have not now many giants of literature, there is yet much intelligence diffused throughout all classes of society. By means of the various academies and seminaries an appetite for knowledge is excited; and it is likely to be supplied. But alas! alas! the press teems with publications that are calculated to do immense mischief. The author is a sceptic; he aims to throw down the barrier of virtue; he exhibits vice in the most pleasing colors; he throws much wit, skill, and address into the character of his hero. And while the young man takes it up to pass away a leisure hour, he imbibes the scepticism it contains; and if he does not actually rise a sceptic, he is, at least, prepared to become one.

**Associations** are another cause—associations with those who have made some advances in vice. A young person who has had a Christian home feels respect for the word of God; he is often deeply and powerfully impressed by the terrors or the glories of the world to come. But let him go abroad into company, and if he be not instantaneously disgusted, as virtue would be, surrounded by the vices, his ruin, if not sudden, is inevitable.

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Relaxation is necessary after the labors of the day; evening parties are formed; some place is chosen where they may spend their time together. And then cards are introduced. Well, sir, and do you forbid cards? And would you abolish places of innocent resort? Yes, sir! I do, sir! As I would not let my child touch a jewel, if it had been on the finger of a man infected with the plague; so I would not suffer that which may end in an association with devils and damned spirits! It is the fruitful source of almost every evil.

**The Theatre** is another cause, though its interests are advocated by some semi-christians, and even from the pulpit of the present day. It is often said of these places, they are schools to mend the genius and exalt the heart; that there the vices are portrayed in all their hideous characters, and the virtues attired in all their beauty, more captivating even than they appear in real life; that there they learn to speak elegantly and correctly, and so forth. Some time ago I called to see a mother; she was in distress; she not merely wept, but wept aloud. "What is the matter?" "Oh, my child!" and she wept again; "Oh, my child is just committed to prison, and I fear he will never return to his father's house!" and then she wept again; and with all my firmness I could not forbear weeping too. I was afraid to ask the cause; I did not need, for she cried, "Oh, that **Theatre!** he was a virtuous, kind youth, till that **Theatre** proved his ruin!" This was her testimony, and it was the testimony of the **young man himself**. Now if all persons who attend these places, loved home and respected the conjugal character, and cultivated domestic order, we might wonder at such a catastrophe. But no, there is no domestic order; there is no morality. It was but the other day that a bird of the air, or something else, whispered in my ear to put this question to such persons: Do you go before, or after prayer? If after, how do you frame your petitions? Oh, you forgot it altogether, that night! Oh, tell me, young man, tell me honestly, if these things have not an influence on your heart! You once prayed, but you do not now. You once read your Bible, but you do not now. You once thought, but you do not now. Pardon me, you do think, but with what pain? O, young Christian, tamper not with such things. That which ruins young men of the world can only do you harm.

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### WEDDING ARRANGEMENTS.



HERE are two Scriptures that come before our mind in connection with the arrangements at weddings; (1) "Be not conformed to this world," and (2) "Be conformed to the image of His Son" (Rom. 12: 2, 8: 29). It will be readily conceded, by any spiritually-minded person, that the world cannot give the cue to what arrangements a Christ-



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ian should make for his marriage. It is an "evil world," whose god is Satan, and whose attitude toward the Father and His beloved Son is one of hatred (Gal. 1: 4, 2 Cor. 4: 4, John 15: 24). Surely our unerring guide in all matters is the Word of God, and the example of our Lord Jesus, in that He always did those things that pleased the Father.

There are marriages "solemnized" among us that are scarcely consistent with the testimony we endeavour to maintain in the Assemblies, of separation unto God from the world. The tendency of our day is to drift with the current of the age. Not a little saddening to the heart is the conviction, gathered from the Scriptures, that the decline will continue. Having once set in, it will increase unto more ungodliness, i. e., un-God-likeness. But at least we can raise a voice against any unscriptural practices, which indeed we are exhorted to do: "Thou shalt speak My words unto them, whether they will hear, or whether they will forbear" (Ezek. 2: 7, 2 Tim. 4: 2). May the ear be attentive and the heart willing to do God's holy and perfect will!

Sobriety should mark the arrangements at Christian weddings, in contradistinction to worldly display. How frequently in the New Testament does the Holy Spirit exhort the saints of God to be sober in their behaviour, i. e., temperate, or moderate. Let us not grieve the Spirit, whereby we are sealed unto the day of redemption (Eph. 4: 30). To go contrary to the world brings reproach, and this is more than the pride of our hearts can sometimes endure. But if borne for Christ's sake, it ensures the Divine approval, which, after all, is the only thing worth having. The natural desires (the Christian is spiritual) must have our curb upon them, if we would not walk as other Gentiles walk (Eph. 4: 17).

To dress neatly and becomingly for a wedding is right, avoiding costly attire or showiness. "Modest apparel" is the scriptural mode (1 Tim. 2: 9). The real adornment is found in Col. 3: 12-14.

As the Lord Jesus and His disciples attended a marriage feast at Cana of Galilee, it is considered by many to be a mark of good fellowship to have "the wedding supper." No exception can be taken to this, for a wedding is usually a time of rejoicing, provided it is all ordered "as becometh saints," not worldlings. Should one and another wish to make a few remarks suitable to so happy an occasion, let them eschew all foolish talk and jesting, which the Word declares is "not convenient," and speak words that will edify and minister grace to the hearers (Eph. 5: 4, 4: 29). Good wishes and counsel, based on the Word, are both appropriate and acceptable. "Toasting" or "drinking the

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health" of bride and bridegroom, etc., is so worldly and pagan a custom for Christians as to need no comment. Weddings are truly "solemnized" when the arrangements are such as coincide with the mind of God, leaving behind them the sense of the Lord's blessing, "which maketh rich." (Prov. 10: 22.)

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### FOUR ASSEMBLY CONDITIONS.

By E. B. Roy.



IN 1st. Cor. 5, an extremely bad condition is revealed as existing in the Assembly at Corinth. It is an extreme case of moral uncleanness, and worse still the leaders in the Assembly, instead of being down on their faces before God about it, were glorying in the midst of their shame. In two short pointed sentences (verse 6) the Apostle strikes at the root of the matter and opens up the dire consequences of delay in dealing with the evil. They were blind to the fact that "holiness becometh thine house, O Lord forever" (Ps. 93: 5). Then comes the warning "Know ye not that a little leaven leaveneth the whole lump?" This was a desperate case, sin had been allowed to work until it had almost reached the limit. The Apostle might have gone to them and exercised his Apostolic authority (2nd. Cor. 1: 23), but he had mercy on them and wrote his first epistle instead, with what effect the 2nd Epistle tells us. (2nd. Cor. 1: 4-8, 7: 9-14). In verse 7, chapter 5 we have the remedy, "Purge out therefore the old leaven that ye may be a new lump," etc.

Somebody said recently that "there will be sin in the Church till Christ comes." This is only a part of the truth. In Rev. 23: 15-21 we read about the feast of weeks or pentecost, on that occasion, among other things, they were to bring a "new meal offering unto the Lord," now according to Lev. 2: 11 there was to be no leaven in the meal offerings or any offering of the Lord made by fire, but this is called a "new meal offering," that is it was to be an exception to the rule in that it consisted of loaves "baken with leaven." Why baken with leaven? Well, this is pentecost, so it points forward to the Church, and the Church has sin in it, and will have till Jesus comes, but this is not all, these loaves were **baken; they had come in contact with fire;** and so the leaven had ceased to work; the action of fire had stopped the action of the leaven. This is the Church as it came forth from the hand of God on the day of Pentecost, and the only way to keep sin from working in an individual child of God, or in an Assembly of God, is to subject it to the action of the fire of judgment. Sin in activity is sure to spread. Oh how very important

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this principle is. It is one of those truths that runs through from end to end of the Word of God. And yet how little it is understood or heeded. The Corinthians heard and heeded the Apostles' warning and were restored.

In Gal. 5:9 we again find the same warning. "A little leaven leaveneth the whole lump." But here it is sin in another form. It is not immorality, but rather the contrary. It is an outwardly moral clean respectable sin; the sin of Corinth was limited to Corinth. The sin of Galatia effected many Assemblies. The sin of Corinth was judged and put away, the Assembly cleared, and the evil-doer restored. The sin of Galatia remains to this day and is fast heading up into complete apostasy, and God will soon deal with it and those who are deceived by it, in judgment.

What is this awful delusive sin? Simply substituting the works of the flesh for the work of the Cross. We learn from all this that sin is sin, no matter what form it takes. We also learn the awful meaning of the divine statement, "A little leaven leaveneth the whole lump."

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### RAGS



NE morning, last October, I was standing on a bridge spanning the railway, contemplating one of the most beautiful views we have in the south of England. The water in Poole harbour was like a sheet of silver before me, and the range of Purbeck Hills beyond looked soft and hazy in the distance.

After a little while I noticed that an old man was standing near me, and I asked him to accept one of the little books I held in my hand, entitled "The Sinner's Friend." He took one, and carefully reading the title, said slowly: "Oh, ma'am, He has been my Friend more than forty years. I don't know what I should have done without Him."

As I looked into the calm, honest, old face, I saw what a pleasure it was to him to speak about his Friend, and drew him on to say more. "O dear, when I came to Him I thought I had such a lot to bring Him, and such a lot to do before I was saved; and then I found out what a sinner I was."

"And you found out that your righteousnesses were only filthy rags," I interrupted.

"Rags!" he exclaimed eagerly; "rags isn't the word for it: I found I had **nothing** to bring, not a rag, I was **nothing** but a sinner. But He has been such a Saviour, and such a Friend to me."

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The dear old man would have kept me there all the morning if I could have stayed to hear of wonderful deliverances and answers to prayer during his long life; but after he had talked some time I was obliged to pass on.

As I did so, I realized afresh what a harvest the tiny seeds we sow by the wayside bring us even here. We seek to serve our Master by helping others, and find in so doing we ourselves are helped. The old man's joyful remembrance of God's delivering hand, and his faithful recognition of answered prayer in many a difficulty, was a lesson to trace God's hand in the minute details of life, and to learn to trust Him implicitly when all was dark except to faith's eye.

"The poor of this world, **rich in faith,**" have many a lesson to teach if we have grace to listen.

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### WHAT CONVERSION IMPLIES.

It means that there is an outside change in the life, the result of an internal change, the new birth, so that the lazy man who was a burden to society goes to work for a living: the drunkard becomes a sober man: the profane swearer begins to pray: the reader of fiction and impure literature becomes a student of the Bible: that the progressive euchre player forsakes his cards, and seeks the edification of saints and the salvation of sinners: that the theatre-goer becomes a prayer meeting goer: that the singer of the world's songs now sings Gospel hymns: it means that the pipe and tobacco are forsaken: it means that the low jest and the vulgar laugh are exchanged for earnest conversation, the respectful tone and the happy smile: it means that he who was a servant of the devil now becomes a servant of the Lord Jesus Christ. Thank God for the transforming power of the Gospel of Christ that can and does produce such a change in human life and character.

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After all the best of freedom does not consist in license to do as one likes, but rather in an untrammelled liberty to do as one ought. There is no fit freedom that does not include a sense of service which should be universal and must be individual, every man in proportion to his ability.

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### THE CRUSE THAT FAILETH NOT

"It is more blessed to give than to receive."

Is thy cruse of comfort wasting? rise and share it with another,  
And through all the years of famine, it shall serve thee and thy brother;  
Love divine will fill thy storehouse, or thy handful still renew;  
Scanty fare for one, will often make a royal feast for two.

For the heart grows rich in giving; all its wealth is living grain;  
Seeds, which mildew in the garner, scattered, fill with gold the plain.  
Is thy burden hard and heavy? Do thy steps drag wearily?  
Help to bear thy brother's burden; God will bear both it and thee.

Numb and weary on the mountains, wouldst thou sleep amidst the snow?  
Chafe that frozen form beside thee, and together both shall glow.  
Art thou stricken in life's battle; many wounded round thee moan;  
Lavish on their wounds thy balsams, and that balm shall heal thine own.

Is the heart a well left empty? None but God its void can fill;  
Nothing but a ceaseless fountain can its ceaseless longing still.  
Is the heart a living power? Self-entwined, its strength sinks low;  
It can only live in loving, and by serving love will grow.

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### SINGULAR PROOF OF DECLENSION

The earliest converts to Christianity in Africa were very earnest and regular in their private devotions. They had no closets, rooms for retirement, but each had a separate spot in the thicket, to which he used to go. The several paths to these little Bethels became distinctly marked; and, when any one began to decline in the ways of God, it was soon manifest to his fellows, and they would remind him of his duty, by saying, "**Broder, de grass grow on your path yonder.**"—Moore's Life Scenes from Mission Fields.

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### THE LAST SUPPER

John 14:30, 31

"The Supper which Christ held with his disciples when He gave them farewell must have been full of friendly heart-intercourse; for Christ spoke just as tenderly and cordially to them as a father to his dear little children when he is obliged to part from them. He made the best of their infirmities and had patience with them, although all the while they were slow to understand, and still lisped like babes. Yet that must, indeed, have been choice friendly and delightful converse when Philip said, 'Show us the way,' and Thomas said, 'We know not the way,' and Peter, 'I will go with thee to prison and to death.' It was simple, quiet table-talk; every one opening his heart and showing his thoughts freely and frankly, and without restraint. Never since the world began was there a more delightful meal than that."—Luther.

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### QUESTION CORNER

Does the expression, "kingdom of heaven," in Matt. viii, 11, refer to millennial days?

We believe not. "The Lord admired the faith superior to Israel's, and took that occasion to indicate the casting out of the sons, or natural heirs of the kingdom, and the entrance of many from East and West to sit down with Abraham, and Isaac, and Jacob in the kingdom of the heavens. What can be conceived so perfectly to illustrate the great design of the Gospel of Matthew? Thus, in the scene of the leper, we have Jesus presented as Jehovah that healeth Israel, as man here below, and in Jewish relationships, still maintaining the law. Next, we find Him confessed by the centurion, no longer as the Messiah, when actually with them, confessed according to a faith which saw the deeper glory of His person as supreme, competent to heal, no matter where, or whom, or what, by a word; and this the Lord Himself hails as the foreshadowing of a rich incoming of many multitudes to the praise of His name, when the Jews should be cast out. Evidently it is the change of dispensation that is in question, and at hand, the cutting off of the fleshly seed for their unbelief, and the bringing in of numerous believers in the name of the Lord from among the Gentiles."—W. Kelly.

"We see a Gentile, who by faith enjoys the full effect of that power which his faith ascribed to Jesus, giving the Lord occasion to bring out the solemn truth that many of these poor Gentiles should come and sit down in the kingdom of heaven with the fathers who were honored by the Jewish nation as the first parents of the heirs of promise, while the children of the kingdom should be in outer darkness. In fact the faith of this centurion acknowledged a divine power in Jesus, which, by the glory of Him that possessed it, would (not forsake Israel, but) open the door to the Gentiles, and graft into the olive-tree of promise branches of the wild olive tree in the place of those which should be cut off."—J. N. D.

The expression "kingdom of heaven" is peculiar to the "times of the Gentiles." In the book of Daniel we find "the God of heaven" teaching the Gentile monarchs that "the heavens do rule." In the New Testament we have the rule of the heavens, or the "kingdom of heaven" in its present dispensational form, given us very clearly in Matt. xiii. The King of the Jews who was nailed to the cross is still king of the Jews, and more, He is king over the whole world, which He rules from heaven carrying out His purposes in resurrection power. May we know more of "the exceeding greatness of His (God's) power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fulness of him that filleth all in all," Eph. i, 19-23. This is kingdom truth that we do well not to forget. Unfallen angels, Satan and demons, kings and all who hold dominion on earth, are under Him: He rules all, albeit He rules in a special way His Church. In Matt. xiii, we have an insight given us as to how He is ruling all things, even Satan and the Angels, while gathering out His church from amongst all nations. The field of operation is the world. To make out that the world is a wider sphere than the kingdom of heaven as presented here, may be necessary to establish a false view of the kingdom, but the reader needs but to read the chapter to see that such a distinction will not stand. There is no need to confound the kingdom of heaven, the rule of the heavens, over those who are born again, with the kingdom of heaven, the rule of the heavens, over the whole world. To deny either of these truths requires that many plain passages be corrupted from their evident simplicity.

## WORDS IN SEASON

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**ARLINGTON, WASH.**—Bren. McCartney and Dickson had two weeks' meetings here with some interest and some fruit in the Gospel. They then went on to visit the Assemblies in Seattle and Tacoma.

**WINNIPEG, MAN.**—Mr. R. J. Dickson had to move as the house where he lived was sold. His address is now 10 Kenwood Apts., 689 Maryland St., Winnipeg, Man.

**LONDON, ONT.**—R. Telfer is having some good meetings here. The Assembly has grown considerable the last few years.

**TORONTO, ONT.**—Bren. McClintock and Watson still continue the Tent meetings on Dunforth Ave. They are being encouraged. R. Telfer has been helping in the Assemblies in the city.

**PARRY SOUND.**—Bren. Silvester and Bruce are in a Tent here, and hope to see God's hand put forth.

**STAYNER.**—Bren. Garratt and Eallie have moved their Tent here. Attendance was good to begin.

**THEDFORD.**—Bren. Wilkie and Joyce are being encouraged here. Interest good: a few have professed.

**DRESDEN.**—V. Fuller with the help of various brethren continues the Tent meetings with encouragement.

**MONTREAL, QUE.**—Bren Beattie and Harris are having good Tent meetings in Rosemont.

**ORILLIA, ONT.**—R. Telfer had a few meetings here.

**VIENNA.**—Bren. Touzeau and Dobbin are having good Tent meetings here.

**WELLAND.**—W. Pinches had a Tent here, but could not get the people in.

**GALT.**—J. Ferguson had a few meetings here, also at London and Stratford, which were appreciated.

**PETERBORO.**—J. Gilchrist has his Tent pitched here, and is somewhat encouraged. W. P. Douglas had some meetings here and also in Lang and in Campbellford.

**ARNSTEIN.**—Bren. Steen and Shivas are having meetings here.

**VANCOUVER, B. C.**—Bren. Scott and Graham are having good Tent meetings here.

**MEDICINE HAT, ALTA.**—H. Clifton has spent three months visiting Eyebrow, Rouleau, Chaplin and Valgene. God has blessed His word, and some souls have been saved. Those saved last year are going on well. He purposes visiting these places again after harvest.

**WORCESTER, MASS.**—The Assembly now meets in a Hall, Boyden and College Sts. Correspondent, Mr. J. Dalzel, 42 Lewis St., Worcester, Mass.

**NIAGARA FALLS, ONT.**—A. Livingstone visited the Assembly for a few meetings which were enjoyed.

**PAWTUCKET, R. I.**—Bren. H. G. McEwen and Dr. Martin have had good attendance and interest in the Tent meetings, with some fruit.

**YOUNGSTOWN, OHIO.**—The Kellers are encouraged by seeing some fruit in the Tent work. One man was baptized. They hope to see a testimony established to the Name.

**KEYSER, W. VA.**—Bro. Conway is having meetings here.

**BALTIMORE, MD.**—Bren. Beveridge and Foster have moved their Tent to another part, hoping to get a better hearing.

**LEWISTOWN, MONT.**—Mr. Chas. Hoehler has pitched his Gospel Tent here, and is being helped in the meetings by Mr. Thos. Black.

## WORDS IN SEASON

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**BRYANTS CORNER, N. B.**—Sunday the Tent was filled and as many more outside. Afterwards we went to the river where about 500 people gathered for a baptism, Catholics and Protestants, enemies and friends, rich and poor. Mr. Brennan baptized nine men and eleven women. Bren. Dickson and McMullen have been there for some weeks, and the meetings have been very good.

**SAN DIEGO, CAL.**—The Assembly now meets in a Hall located 719 Eighth St., between F. and G. Sts. Correspondent, Mr. A. Foster, 2835 E. St., San Diego, Cal.

**BOSTON, MASS.**—Mr. R. McCrory had some meetings here, and also in Barrington, R. I. He purposes visiting other New England Assemblies before returning home.

**FRAMINGHAM, MASS.**—W. H. Hunter had a fair attendance in the Gospel Tent in this place.

**WATERBURY, CONN.**—Dr. H. A. Cameron came on to help in the Tent meetings, which have been very encouraging, some professing conversion.

**MANCHESTER, N. H.**—Bren. Pearson and Summers had rather a stiff Tent season, but the good seed was sown and results are with God whose word will not return unto Him void.

**PAWTUCKET, R. I.**—We had a visit from Mr. Wm. Matthews which was much appreciated. He helped in the Tent meetings, which have been large and encouraging.

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### FALLEN ASLEEP

**MR. JAMES BIGGAR**, of Guelph, Ont., Aug. 6, in his 87th year. He has been in the Assembly for many years, went on steadily and well, and was a good testimony in the city being respected by all for his godly life. For many years he looked after the Hall and did it well. The funeral was large. Bren. Lyon and McMullen preached the Gospel.

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### CONFERENCES

**STANDISH, MICH.**—The Conference will, D. V. be held Oct. 7, 8 and 9, with a preliminary prayer meeting in the Gospel Hall. Correspondent, Mr. Geo. Cuttle, Standish, Mich.

**HUNTSVILLE, ONT.**—The 17th Annual Convention of Christians gathered unto the name of the Lord Jesus Christ, in Huntsville will, D. V. be held Sept. 23, 24, 25, with a prayer meeting Thursday, Sept. 22, 7:30 P. M. Correspondent, Mr. B. Widdifield, Box 381, Huntsville, Ont.

**LA CROSSE, WIS.**—The dates for the Conference are Sept. 3, 4 and 5, with prayer meeting Sept. 2, 8:00 P. M. Communications may be addressed to R. H. Dodge, Route 3, West LaCrosse, Wis.

**DETROIT, MICH.**—The Conference will, D. V. be held Sept. 30th, Oct. 1st and 2nd. Circulars will be issued in due time.

**SYDNEY MINES, C. B.**—Annual Conference, Sept. 4, 5, 6, with prayer meeting on the 3rd.

**SUMMIT, N. J.**—Annual Convention, Sept. 4, 5, in the Gospel Hall. Correspondent, J. Hyde, 49 Beauvais Ave.

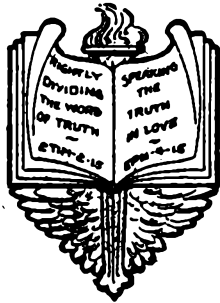
**NEW BEDFORD, MASS.**—Conference dates. Sept. 3, 4, 5, 6.

**ORILLIA, ONT.**—The Annual Conference has been arranged for Sept. 3, 4 and 5, with prayer meeting Sept. 2.



# 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, 1921

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## WORDS IN SEASON

Publication Office

15 North Main St., Lewistown, Pa.

Editorial Office

31 Tenth St., Providence, R. I.

Subscription price, 75 cents per year in advance. Five or more copies to one address 65 cents per copy. For countries using British currency, single copies three shillings and six pence; five or more copies to one address, three shillings per copy.

Notify us promptly of any change of address, giving both old and new addresses. Kindly send a post card if not renewing subscription.

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

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

### WORK AND WORKERS

**NEW BEDFORD, MASS.**—The Conference was large and good. Those who give themselves to the ministry who were present were, Messrs. Wm. Matthews, J. Pearson, C. Summers, H. Thorpe, C. F. Hogg, R. McCrory, W. Hunter and J. T. Dickson.

**SPRINGFIELD, MASS.**—The Annual Conference was well attended from outside. Bren, Black, Cameron and Martin ministered the word.

**RIDGEWOOD, N. J.**—Mr. S. Rae, from Mascher St., Philadelphia, has visited this district with tracts, and preached the Gospel in the Tent, and many strangers have attended and some have professed to receive Christ. Mr. H. G. McEwen is lending a helping hand since the Tent has been taken down in Pawtucket, R. I.

**BLOOMFIELD, N. J.**—Mr. J. Marshall continues in the Tent here, with some encouragement.

**MINNEAPOLIS, MINN.**—Mr. S. Hamilton had six weeks' Tent meetings, R. Gratias helping at the close of the season. Six professed to be saved, and four were baptized in Lake Nokomis. The Assembly now meets in a store building, corner of Broadway and Johnson St.

**SYDNEY MINES, C. B.**—Our Annual Conference was the largest yet. The Lord Jesus Christ was ministered in freshness and power by Bren, J. Martin, A. Goodwin, W. N. Brennan, R. Milnes, J. McMullen, S. Allen and E. Piers. Mr. M. Muir was with us for about two weeks' meetings.

**NEWFOUNDLAND**—Bren, Brennan and J. McMullen have come to this country to scatter the good seed.

**NEW YORK, N. Y.**—Mr. A. P. Barrow has opened a Bible, Book and Tract Depot. All orders and remittances may be addressed to Harlem Bible, Book and Tract Depot, 50 West 134th St., New York.

**SUMMIT, N. J.**—A good number were present at the conference, and profitable ministry was given by Bren, McEwen, Marshall, Waugh, Mauro and others.

**ROCHESTER, N. Y.**—The Assembly gathered unto the Name of the Lord, formerly meeting in 70 Jefferson Ave., have moved to a new Hall, 102 State St.

**CLEVELAND, O.**—We had a good and helpful Conference here. Bren, McGeachy, Telfer, Keller, Muir, Ferguson and others took part. Mr. R. Telfer continued after with Gospel meetings.

# Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 13

OCTOBER, 1921

No. 10

## FROM VARIOUS AUTHORS

With peaceful mind thy race of duty run:  
God nothing does, or suffers to be done,  
But what thou wouldst thyself, if Thou couldst see  
Through all events of things as well as He.

\* \* \*

David refused to take Saul's sword when going to fight with Goliath, but he did not hesitate to take Goliath's sword to slay him and cut off his head therewith (1 Sam. xvii, 39-51). He let all Israel see him bring a giant to the ground with a stone, thereby proving to them that the Lord delivered Goliath into his hand "without a sword or spear": then he felt free to use Goliath's sword to let the Philistines see that their champion was dead. Doubtless, faith led David to use a sword as well as to refuse a sword, and as with David so with us. If we "walk by faith not by sight" we will often have to do at one time what we should not do at another time in fighting the Lord's battles.

\* \* \*

If there is a corner of my heart that Christ has not searched down to the very bottom, I am undone. Would I have a **blind** Christ, one whom I should not like to search out every part of my heart? Ah! I would rather have Christ pointing out everything, than friends praising. I adore God that gave Him to me. Who am I, that my Lord should so condescend to search me? And where there is evil in me, that is just where God lets His streams flow into me. He sees everything that hinders and chokes—would I stay His hand?

\* \* \*

No person is so liable to a fall as one who is continually ministering the truth of God if he be not careful. The continual talking about truth, and being occupied about other people, has a tendency to harden the conscience.

\* \* \*

Mr. Bonar Law said no one should take a risk that prevented him from sleeping soundly. If you are not resting on Christ you will certainly perish in the Lake of Fire. Can you sleep soundly taking such a risk? If you can, arouse yourself to the imminence of the danger that lies before you, and trust in Christ now.

## WORDS IN SEASON

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### THE MIDNIGHT READER

#### A True Story of God's Saving Grace, in Western Canada.

"What are those Bibles worth?" asked a young man late one night at the city drug store. "Want to buy one?" said the clerk as he selected one from the assortment, and passed it over the show case for inspection. "Yes," replied the customer, "I had one, but lost track of it—think it must have been left in a box of discarded things at my old home in the States." "They say that it is the only Book," ventured the clerk, with a smile. "So I believe," was the reply, "I'll take this one."

The customer gone, the blinds were quickly drawn, doors fastened, and the clerk on his way to his home a few blocks distant. Arriving there he was met by a fond waiting wife, and soon, cosily seated, with tea cups in hand, the last incident of the day's happenings became the subject of conversation.

"A strange thing happened just before closing tonight," began G. . . W. . . , junior member of the firm of W. . . . & D. . . . , of Swift Current, Saskatchewan. "Yes," said his wife, "what was it—a near burglary?" "Hardly," was the reply, "in fact, something very opposite to a burglary. A young man came in and bought a Bible." "I cannot see anything strange in a young man buying a Bible," said the wife with a puzzled look, "wasn't the sale legalized by payment?" she added with a smile. "O, yes, that part was all satisfactory," he replied quickly, and then went on more slowly as though weighing every word, "those Bibles were part of our first Christmas order of gift books and stationery ordered five years ago, and this was the first one sold from the assortment. Furthermore this young man was neither a cleric nor a student, yet his respect for the book was most marked; in fact one could not help but notice that in speaking of it and handling it he shewed a reverence for it out of parallel in the conversations and remarks of my friends and acquaintances."

A long silence ensued, after which the husband spoke. "Inez, what is there in the Bible to interest a young man of the world? I used to think it was only for preachers; a kind of textbook on religion or something like that, didn't you?" But his wife, her head bowed low, was deep in thought and gave no answer. Years of pleasure-seeking passed before her memory—years of carelessness for the future and utter indifference toward eternal realities. At last, giving expression to her thoughts, she spoke. "Gerald, husband dear, there is something in that book for you and me. I have always been more or less conscious of a feeling of uncertainty and fear regarding the great beyond, but have never had the courage to even confess it to myself, but, if you will agree, let us from now on read and search the Scriptures for a portion of each day, for I am sure they contain the secret of

## WORDS IN SEASON

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true happiness for the present and confidence for the future." And so we leave them, happily engaged in their first Bible reading together, being fully assured of God's willingness to bless the reading of His Word, the "Holy Scriptures, which are able to make . . . wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3: 15.

Only a few blocks away, in Room 18 of the Imperial Hotel, the young man was earnestly bending over the opening chapters of John's Gospel. The cause of this earnest perusal dated back a number of years—years of sin, followed by God's dealings as He sought to reach the conscience. God singles out individuals and has a way all His own with each one. That His Word was bearing fruit in the case of this young man was evident by the purchase of the Bible.

Having come to take part in an athletic contest, his physical condition required his daily presence at the training quarters, but, to the discomfiture of trainers, promoters and companions, the most of his time was spent behind the locked door of his room at the hotel.

Soon after this the young man met with a severe accident during a contest at Saskatoon. This was followed by another a little later. And still another was added to the growing list, although the chief sufferer this time was his opponent in a wrestling contest, who was soon after called into eternity. Believing that the injuries that he inflicted upon his opponent were somewhat responsible for the sudden death, the young wrestler resolved to give up his profession, so he purchased a farm and became a tiller of the soil.

Having continued the diligent reading of the Word of God he had finished the Gospel of John: had studied and wondered as he read the clear Gospel testimony in the Acts: was greatly depressed while reading the first chapter of Romans. He felt that God fully knew the depravity of man and held him accountable for it. He felt like turning back to the Gospel of John but was conscious of a mysterious power that drew him on to continue reading in Romans, and was soon in the picture-gallery of chapter three. Silent in amazement, dumb with horror, he now for the first time saw himself as God described him, "sold under sin," lost, and guilty. He could but assent, however unwillingly, to God's arraignment. He was in despair: but the Spirit of God still led on to read the word of God.

It was the beautiful and simple record of God's gracious dealings with Abraham as told in the opening verses of the fourth chapter of this blessed epistle that was the instrument in divine hands whereby the long journey of unbelief was brought to an end, and another soul washed white in the blood of the Lamb!

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"Abraham believed God and it was accounted unto him for righteousness. Now to him that worketh is the reward not reckoned of Grace but of debt. But to him that worketh not but believeth on the Justifier of the ungodly, his faith is reckoned for righteousness." Rom. 4: 3-5. By these words God revealed Himself to this thoroughly awakened young man, as a Saviour-God; and taught him that salvation is of grace and not of works, (Eph. 11: 8-9). In a moment he saw the sand foundation of human merit, and all the religious systems that are founded upon it, crumble away; but it left him safe on the Rock.

Reader, you have just read a true record of how God blessed the reading of His own precious word, begetting a simple faith in the heart of this young man who began to read the Scriptures in March, 1911, and passed from death unto life in August of the same year. Are you "receiving the word with all readiness of mind, and searching the Scriptures daily," Acts XVII, 11.

ROY GRATIAS.

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### CONFIDENCE

By H. Thorpe.



OME trust in chariots, and some in horses, but we will remember the name of the Lord our God," Ps. xx, 7.

Confidence is defined as "the state or feeling of trust in, or reliance upon another." The object of our trust may be a person or a thing. The outcome of such confidence may bring joy and security, or sorrow and desolation as there is such a thing as misplaced confidence. The above Scripture would include two classes of people—the "insecure," and the "secure." Lack of confidence is evident on every hand in the strange period of time in which we live. Rulers, governments, employers, employees, and people in general seem to be suspicious of one another's motives; and also how well Satan has succeeded in destroying the confidence that should be manifest amongst the Lord's people. As a result unrest characterizes the world and the Church.

"Some trust in chariots and some in horses," is not modern phraseology, but the heart of man is unchanged and God is displaced to make room for man and man's inventions. The word "chariot" occurs over one hundred times in the Scriptures, and very frequently in opposition to God and to His people—man's puny strength arrayed against the power of God. It occurs only twice in the New Testament, Rev. xviii, 13-14, being its "finale." Horses are often associated with chariots, but "a horse is a vain thing for safety," Ps. xxxiii, 17. We do well to ask ourselves, what may our chariots and horses be? Possibly they are our

## WORDS IN SEASON

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temporal blessings, good health, steady employment, good wages, money saved, a good business investment, and such like things. These may loom up so high before us that we think our safety lies alone in the blessings with which God has so richly blessed us. With these we build fences around ourselves so that no calamity may reach us. Satan is artful, and ready to divert even God's blessings to our hurt by causing us to place our confidence in them instead of in the Giver. We do well to remember that He who gave can also sweep away such defences, if we trust to them as such.

Our "chariots and horses," in the Lord's work, may be numerous. It may be more dependence placed upon **methods**, whether old or new, than in the work of the Holy Spirit. Godly order is most desirable in the service of our Lord and Saviour, but it is not sufficient in the day of trouble. The forces of hell are well organized against us. It may be a **man**, a gifted, eloquent, godly evangelist; but we have seen this to fail also, when our confidence was placed in the servant rather than in the Lord Himself. A comfortable and **commodious building** in a populous district is most desirable for the work of the Lord, but confidence in this will be futile against the enemy's attacks. The Lord's servant in the home lands, who started out in dependence on the Lord may get his **eyes on Assemblies, or individuals** when the "meal barrel" gets low, but this will be a failure also. The missionary far away from all his loved ones may place his confidence in some human sources in the home land. He looks forward to the arrival of a steamer: the steamer arrives; it sails away again and the missionary has cause to remember the words, "My soul wait thou **only upon God**, my expectation is from Him," Ps. lxii, 5. God has a lesson in the disappointment; and later a ship arrives unannounced and all his needs are met. How often these lessons have to be repeated, whatever our circumstances, when we place our confidence in some other source than God.

Many "woes" are pronounced by the prophet Isaiah, but one in particular we will link with Ps. xx, 7. "Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots because they are many, and in horsemen because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord," Isa. xxxi, 1. How slow we are to remember the name of the Lord our God! What a beautiful picture we have in the life of Asa, an army of a million arrayed against him; and no less than three hundred chariots. No doubt Zerah the Ethiopian felt very sure of success as he looked at his vast army, and horses and chariots, and compared them with Asa's. In his distress Asa "remembered the name of the Lord his God." His confidence was not misplaced. His prayer was not a long one,

## WORDS IN SEASON

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"Lord, it is nothing with thee to help, whether with many, or with them that have no power; help us, O Lord our God; for we rest on thee, and in thy Name we go against this multitude. O Lord let not man prevail against thee," ii Chron. xiv, 11. Asa made God his defence: need we wonder at the result? "So the Lord smote the Egyptians before Asa." He proved God and God gave him rest. Poor Asa, later on, put his confidence in the king of Syria instead of in the Lord, and what awful failure followed! Let us not even rely on past experiences of victory, but in Him in whom we confided during the trial, for He remains the same. Ps. cxviii, 8, is the central verse in our authorized version: it is also a very significant one, and surely a rebuke to us when we turn to other sources for help. "It is better to trust in the Lord than to put confidence in man,"—fourteen words, and the middle words are, "the Lord." May we get our eyes upon Him when discouraged, and when a host of troubles are arrayed against us. May we not cast away our confidence which hath great recompense of reward (Heb. x, 35). To put confidence in God honors Him, and it will be rewarded by Him. When we trust in our "chariots and horses" we slight God; and this is more serious and sinful than we may have considered it to be. Let us daily repeat to ourselves these words, "It is better to trust in the Lord than to put confidence in man." Such confidence will give rest amidst unrest, for "the Lord shall be thy confidence, He shall keep thy foot from being taken."

"The hosts of God encamp around,  
The dwellings of the just.  
Deliverance He affords to all  
Who make His Name their trust."

---

## THE BIBLE



THE Bible has been copied during three thousand years, as no other book ever has been. It has shared the captivities of Israel, and the exterminating persecutions of the first Christians; it has gone through the darkness of the middle ages; it has been driven to the cells of the monks, and from all it has come forth like the children from the fiery furnace, with not a hair of its head touched. It fell into the hands of the Romish church, that great corrupter of everything she touches—and that church had a powerful interest to obliterate those strokes with which it sketches her portrait as that of the great apostasy—and yet it has come from her hands unscathed.

All the libraries of the world have been ransacked for various copies and versions; and though all the manuscripts, from the third to the sixteenth century, have been examined a thousand times by innumerable critics, many of whom had the impulse of



## WORDS IN SEASON

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a keen desire to discredit the divine record, they have discovered not a solitary reading, which could cast a doubt on any passage, before considered certain.

Forty years ago, Claudius Buchanan, while in India, found in possession of the Black Jews of Malabar, supposed to be a remnant of the dispersion by Nebuchadnezzar's first invasion, an immense roll 48 feet long and 22 inches wide, upon which a portion of the Scriptures had been copied by different hands. He procured and deposited it in the Cambridge library. This was compared letter for letter with a printed copy of the Hebrew Bible. And it was found, that between the Hebrew text now in use in the West, and that manuscript so long used in the East, there were only forty petty differences, not one of which made the slightest change in the meaning of the text.

This work of making a thorough search of manuscripts, was made necessary by Rationalists; but it has resulted in their unanimous confession, that they can gain no advantage from that quarter. Let none, then, be disturbed in his reliance on the infallible truth of the written record, by the pretense that errors of its transcribers have corrupted it. Its wonderful preservation from error in these circumstances is a mark of its divinity. A Divine hand must have guarded it in all the way of its conveyance to us.

---

### ADVICE TO THE YOUNG ON THE CHOICE OF COMPANIONS.



**I**N forming your connections, and choosing your associates, take those only for your friends who will consent to walk with you in the way to heaven, and who give you reasonable ground to hope, that they will help you forward in your journey to it. It is quite sufficient to have the workings of your own worldly hearts to struggle with on the road. You will always find enough in their temptations to turn you from the path, without calling in to their aid the example and enticements of ungodly companions. And even if this were not the case, even if we could take the thoughtless and sinful as the friends of our youth, without being impeded by them in our course, would it be wise to choose for our most beloved associates upon earth, those whom we should dread to meet in eternity? It is painful to say farewell, even for a short season, to those we love. Is there no pang, then, in bidding an eternal adieu to our bosom friends at the grave? Is there no anguish in shuddering at the very thought of meeting them again? We may see in some of the lovers of pleasure around us much to admire, and something perhaps to commend; their conduct may be decent, their dispositions amiable, and their society pleasing; we may love

## WORDS IN SEASON

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their cheerfulness and mirth; but in a few fleeting years all these things will have passed away, and nothing will be left to us from our intercourse with them, but the mournful consciousness that we have friends in eternity, whom we shall see no more; that we have friends gone into a world where no sound of joy has ever yet been heard, nor one ray of hope ever dawned. It is evident, therefore, that our present happiness, as well as our future safety, is connected with the companions to whom we unite ourselves. Our duty, then, is plain. Let us love our fellow-sinners, and seek to do them good; but if they are determined not to accompany us to heaven, let us not, for the sake of their society and friendship, accompany them as they go to destruction. It may sometimes be difficult to avoid connecting ourselves with them; many reasons may be brought forward to persuade us that it is passable; but let us oppose to all the dictates of cowardice, indifference, and worldly policy, these plain words of Scripture, "The friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world, is the enemy of God."

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### "IF" AND "PERHAPS."

The confession of our faults one to another must never proceed on the principle of **preserving our dignity**. A great deal that goes by the name of confession is really no confession whatever. "Perhaps I was wrong," says a brother; "but he roused me to it, and in fact he is the one who should confess." Then another form of confession runs thus—"If I have wounded any one's feelings, I am willing to **withdraw** what I have said." These **ifs** and **perhappes** clearly mark out the man who will not see where he is wrong, and who perceives that it will be good policy to go through as much of the **form** of confession as will keep his testimony from suffering in the eyes of his fellow-believers. If, however, confession is truly wrought in the **heart** it will not search about for every "extenuating circumstance" it can lay its hand upon. It will go right down into the dust and say, "I have sinned."

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### FULL OF NEW WINE.

When the Lord is working mightily, it is generally the case that His people are misunderstood by the world. At Pentecost we hear the multitude saying: "These men are full of new wine" (Acts ii. 13). If it is Pentecostal times in the history of a Church of Christ, similar remarks are made. The world, in such circumstances, is often heard crying out: "These people are beside themselves." We wish there was more cause for that reproach. It is not a bad symptom when the world tells us that we are too narrow, and that we make far too great an ado about the things of

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God. We remember the time when the world had much more to say in this line. It declared that the Lord's people had lost their senses, and had got so carried away with religion that it was their whole theme of conversation. But it would seem to be different now. The world has not so much to say about the strictness of professed believers; and it is only on the rarest occasions that any of us are singled out as men who carry religion too far. This is significant. Nor is the reason far to seek. The bright gold has become dim. The fire of heavenly love is burning low. We are living in the days of worldly-conformity and ease in Zion; and the world, instead of looking on us as religious enthusiasts, has come to the conclusion that, as a whole, we are very sensible people! What would they say if we were on fire for God?

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### EVEN A FEW.

You may have remarked that even a few truly surrendered men in a body of believers will give a tone to the whole company. Their godly example is a rebuke to lawlessness, and serves to maintain a certain standard of holiness. Thus, whether they are ministering brethren or not, their lives bear an unbroken testimony against that which is not of God. We have heard it said that the Church is the salt of the earth. But, if the whole truth were known, we would perhaps find that there is such a thing as the salt of the Church, viz., that godly remnant who are found hungering and thirsting for God, even in the midst of abounding declension. The Lord has set His mark upon those longing souls—He has marked them for blessing. In a bygone day we hear Him saying: "Go . . . through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof" (Ezek. ix. 4). We have no reason to believe that in **this** day the Lord has forgotten to hear the sighing of those who seek Him with the whole heart.

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### SPIKENARD.



WHILE the King sitteth at His table my spikenard sendeth forth the smell thereof," Song i, 12.

Notice, it was while the King sitteth at His table. It is when He is finding meat to eat that the sweet perfume ascends. How blessed to see that His blessing and ours is so intimately connected. Spikenard is thus called because of its spikes that spring up around the root: from these spikes the "nard" or ointment is obtained. This leads one to remember the spear (mark of man's enmity) that pierced His side, and we

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know that He can bring out from the hearts of His enemies praise for that very blood that the spear produced. Spikenard is not (I think) mentioned elsewhere than in this Song and in the Gospels. It was not used in the manufacture of the holy oil or incense. It was a foreign produce imported from a country of the Gentiles, not in any way Scriptural, India; it was found on the hills near the Ganges. Thus also the praise that ascends to the Lord from the ransomed soul fed by Him, is a perfume that heaven could not furnish; it is the perfume that ascends from the heart of a redeemed one, redeemed from the far country, a poor Gentile; the spikes that grew in the native soil have been broken off and, the enmity disarmed, praise ascends.

On the other hand, what the Beloved is to her—myrrh—is very frequently mentioned in the Scripture, and was an Arabian product. It was sent by Jacob to Joseph, and it was largely used in the holy anointing oil. She says, "A bundle of myrrh is my well-beloved unto me." Heaven's own fragrance is He, not needing redemption, but her Redeemer. Myrrh was obtained by piercing the tree, when the fluid oozed out.

She is to Him the redeemed, one brought from a far country. He is to her the Redeemer from heaven. We the piercer; He the pierced. What place shall we give Him? Shall it not be the most intimate of all? Surely the nearer we take Him to us, the more our hearts are surrendered to Him, the more the fragrance of heaven that He brings will be perceived and enjoyed by us. Surely we would give Him our bosom, make Him, as people say, a bosom-friend. Do we say, "a bundle of myrrh is my well beloved unto me?" The one forgiven much loveth much.

"My beloved is unto me as a cluster of camphire in the vineyards of Engedi." It is a remarkable fact that from Solomon's day until the present time, camphire is found nowhere else in Palestine but around Engedi on the shores of the Dead Sea. The flower yields a powerful fragrance. So there is something more of the Lord here. On the shores of Death has sprung up a sweet fragrance. Death being conquered there is a sweet fragrance from the tomb where He lay. Engedi was the place also where David ("beloved") was hunted. Well, He who was hunted, who was slain, is unto us as a cluster of camphire. Mary found an attraction round His tomb, there she found Him whom her soul loved. Was He not to her a precious fragrance? The time will come when the Dead Sea shall be filled with living water, and fishers shall spread their nets along its coasts. Likewise in virtue of His having been in death, death shall be abolished, and life only shall be in the new heaven and new earth. Some few can say, "my Beloved is unto me." Alas, He is nothing to many. How many poor hearts have not found the Rest!

### PRACTICAL OBSERVATIONS ON THE EPISTLES TO TIMOTHY.

Paper vi.



**T**AKE heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee," i Tim. iv, 10.

If the woman is saved through the childbearing, (with faith, love, holiness and sobriety) which of course necessitates her withdrawal from the public sphere to the retiring home circle where the desire for personal adornment is lost in self-sacrificing care of loved ones; and the temptation to usurp authority over the man is displaced by the felt need of the "house-band" to provide for its wants, its defender and guardian: if this be so then how is the man to save himself? The verse at the head of this paper gives the answer. The man of God, fitted by God, is commended for desiring oversight in the Assembly of God. "The word is faithful: if any one aspires to oversight, he desires a good work," i Tim, iii, 1, (New Version). The man who aspires to teach, to be an example, and to oversee the flock, saves himself and others. We need scarce say that the soul's salvation is not the thought here.

Oversight is **not office, but "work"**: and it is work that requires certain qualifications. They must be blameless, that is give no just handle for blame. "The husband of one wife," shews the fallacy of Rome's celibacy on the one hand, and of polygamy on the other. "Temperate, sober minded, orderly." One has said, "The new man bears somewhat of a sacred character, incompatible with all confusion, disorder, excess, violence, laxity, assumption, harshness, and meanness." He is to be apt to teach, not to talk, that is, he is to be able by the word to lead the people of God, as well as by his life. He is not to be given to wine, and not to be a striker, either with hand or tongue, in other words he must not be quarrelsome, but patient. And he must not be a lover of money. In addition to personal behavior and qualifications he must be able to rule well his own house. "If a man know not how to rule his own house how shall he take care of the church of God?" He must not be one newly brought to the faith, 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.

To aspire to oversight, then, consists in aspiring to bring myself, first of all, into conformity to the word of God. Those who have passed through the novice period, if seeking to walk with God will have found in the workings of the flesh much to

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humble them and to cripple their native pride, and will have learned by experience in self-discipline, and by observation of others how to have a godly care for the people of God. It is well for young Christians to abstain from interfering with assembly matters. Many a novice has stepped into the place of an overseer to the dishonor of God, to the harm of the Assembly, and to his own shame. The young convert when put into a place of prominence is apt to become "lifted up with pride"—Greek, lit. "wrapt in smoke," so that, inflated with self-conceit and exaggerated ideas of his own importance, he cannot see himself or others in the true light.

The fact that such requirements are mentioned, indicates that there are those who are unfit to be overseers. Not unfrequently men aspire to oversight, not for the good of the flock, but for self-aggrandisement in some form or other. Diotrephes was one of this kind. He loved to have the pre-eminence among them: to exercise lordship over them rather than to serve them. Such men work havoc in an Assembly, opposing those who seek to please God, generating envy, strife, discord and division. Milton spoke of such men as "blind mouths." Blind because they are not spiritual overseers with eyes to see the need of God's people; and mouths because they feed themselves instead of manifesting godliness, and encouraging it in others, these hinder godliness and so mar the temple of God, and in due time God mars them. "If any man defile (mar) the temple of God, him shall God mar," i Cor. iii, 17. Having shipwrecked others, after a little they run their own bark upon the rocks. Those who aspire to oversight aspire to a good work: but those who aspire to lord it over God's people will have a sad reckoning with God.

The deacon stands in a similar relation to an overseer as the levite did to the priest. He stands ready to help those who have a godly care for the flock, more especially in connection with the temporal affairs of the Assembly, (see Acts vi, 1-5). The word deacon means a ministrant, one who ministers, for the Assembly, to the poor and helps in a general way to look after the affairs of the Assembly. He must be an example in those domestic and moral qualities that inspire confidence. The more prominent the place one has in an Assembly the more blameless ought his life to be because of the many eyes that are upon him. The deacon's wife also must be an exemplary woman, "grave, not slanderers (literally, not devils, a strong word to women guilty of lying and slander), sober, faithful in all things, (iii, 11). When all is well in the homes of the leaders God's Assembly becomes a center of blessing; if not it becomes a slaughter house where souls are destroyed, (i Sam. iii, 13).

When we examine the qualifications required for overseers and deacons we find them to be such as ought to characterize all

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God's people. The leaders are to be "ensamples" to the flock, and this means that the flock is to follow in the same footsteps, so that none may excuse themselves for not having these qualifications by saying, I am not an overseer. Nor are these qualifications difficult of attainment, a decent unconverted man may exhibit most of them. What a shame when those who profess to be Christians fall below a standard of behaviour often attained by the unconverted. Such might well question whether the life of God be in them.

Those who serve the Lord's people well "purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." No servant of God or of His people shall go unrewarded. In proportion as we serve God faithfully, shall we be rewarded both here and hereafter. Moreover a godly life, devoted to the service of the saints, gives that holy boldness that is characteristic of the men of God of all ages.

The apostle hoped to come to see Timothy soon, but he might be hindered, so he wrote these things in order that Timothy might know how to behave himself in "the house of God, which is the church of the living God, the pillar and ground of the truth, (iii, 15). The living God who dwelt in the Temple in the past dispensation dwells as really in an Assembly gathered unto the Name. Knowing this, what manner of persons ought we to be in all holy conversation and godliness?

(Continued.)

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### "MAKE YOURSELF AT HOME."

"Make yourself at home," is the heartiest welcome, and, "It does seem like home, here," the best token that the welcome is acceptable and accepted. And when you have given this welcome, oh, Christian housewife, do not spoil it by too great carefulness about many things, or by being cumbered with too much service. Do you seat your idle guests away in the parlor while you toil and labor alone for their comfort? **This** is not like home. Do you weary yourself to prepare all delicacies of food, for their taste, and put on all adornments of raiment for them to behold? **This** is not like **home**. Do you make great ado about splendid rooms and costly furniture? **This** is not **home**. All these things can be bought with money in the hotel, where a full purse makes you welcome at sight, and an empty one turns you out of doors without delay.

Home is something better than these. You can show it in looks, words, tones, and behavior. You can feel it in your glowing heart and indicate it in your welcoming hand; and in kindly sympathy and social converse the weary stranger finds something

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home-like, which is neither purchased nor purchasable, which makes a long journey thither seem a pleasure, and a dinner of herbs taste sweet; and which is better than the luxuries of bed and board, or the splendors of palace and mansion; something which has its root in honor, courtesy, and Christian love; and its fruit in kindly sympathies, tender acts, homelike quietude, and pleasant and fragrant recollections.

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### RULES FOR KILLING AN ASSEMBLY

1. Don't come (Ps. 42, 4).
2. If you come, come late (Ps. 84, 10).
3. If too wet or too dry, too hot or too cold, don't think of coming (Ps. 122, 1).
4. Don't take a front seat; people might think you conceited.
5. Come bound to find fault (Ps. 100, 4).
6. Don't pray, or sing (i Cor. 14, 15).
7. Don't attend the prayer meeting (Acts 3, 1).
8. Don't offer to shake hands, or speak to strangers; people might think you bold (Heb. 13, 2).
9. Never invite any one to come with you to the meetings (John 1, 41).
10. Don't give your hard earned money (i Cor. 16, 2).
11. Try to run the Assembly, and be sure to accuse others, who seek to help, of being bosses (Eccl. 9, 10).
12. Never speak to people about Christ, you might offend them (Jas. 5, 20).
13. Take no interest in Sunday school work (Matt. 18, 4).
14. Don't help to clean or take care of the Hall, but keep your own homes looking nice (i Kings 6, 21-22).
15. When everything is working harmoniously try to stir up something to engender strife (Jas. 3, 14-16).
16. Don't try to live godly at home or in the workshop, some one might accuse you of being a Pharisee.

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He spoke of lilies, vines and corn,  
The sparrow and the raven,  
And words so natural and so wise  
Were on men's hearts engraven.  
And yeast, and bread, and flax, and cloth,  
And eggs, and fish, and candles,  
See how the whole familiar world  
He most divinely handles.



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### QUESTION CORNER

**Should a child of God act as a juror, in view of the fact that he should abstain from politics and war?**

"And one of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me. And He said unto him, Man, who made me a judge or a divider over you? And He said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth," Luk. xii, 13-15. The Lord would not be a judge or a divider of inheritances. The following answer to the question, Should a Christian vote? we believe, covers the ground.

"Any one who looks carefully, and with a subject heart, into the Word cannot fail to be struck with the entire absence of anything to guide either as to exercising rule or appointing rulers in the world. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man if God may be perfect, thoroughly furnished unto all good works," if Tim. 3:16-17. The Word of God gives light upon every proper relationship of life for the Christian, whether in the Assembly, the home, business, etc., but when we enter the region of politics we no longer "walk in the light," but grope in darkness. I am left there to my own natural intelligence, and the natural wisdom of the Christian is no better than that of the unconverted man, which in God's estimation is foolishness, i Cor. 3:19; and thus in voting according to my convictions, I might be found opposing the purposes of God. Christians would be found voting on either side, and as both cannot be the leading of God some, at least, must be opposing the purposes of God. Consequently, as the Word affords no light on this matter we are not justified in intermeddling with political affairs.

We are to pray for kings and for all that are in authority that we may lead a peaceable and quiet life, but it is God's prerogative to ordain the powers that be. "He removeth kings and setteth up kings," Dan. 2:21. "The most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth over it the basest of men." These are not the kind of men Christians in their worldly wisdom would vote for, so that in voting for "good" men it is quite possible to be opposing the wise purposes of God. Shall we take upon ourselves such a responsibility?

But some one may ask, "If it were possible to put in a party that would abolish strong drink would it not be the duty of every Christian to vote?" How few of us know what is really good for ourselves, far less for all men. God may be pleased to use a bad government, and consequent temporal distress, to the true good of the nation, as He often uses similar means for the blessing of His people. If Christians instead of mixing up with the world's politics and other associations, in order to better the world by legislation, would in accordance with ii Cor. 6:14-18, come out to Christ to be identified with Him in His rejection, as they soon shall be in His kingdom and glory, and take their proper stand in testifying for Him to an ungodly world the Gospel would do more to hinder the drink than all their legislation. They would get blessing to their own souls and be made a blessing to others. The Gospel is the power of God unto salvation, and does not require the aid of legislation, or of temperance, or any other humanly-devised means, in the blessing and salvation of men. God is able to save multitudes of sinners and to give His own people rest and comfort even under a bad and despotic government. In Acts 9:11, we find the cause of Christ flourishing in anything but what would seem to us a favorable government. As I cannot know His will in the ordering of the government I cannot, in faith, either ask Him to favor any particular party or cause. I am quite content to let His will be done in the matter. If He gives us a

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good government, and prosperity we should thank Him for the blessings of peace and comfort. If He allows a bad government and "bad times" we can trust His love and power to protect and to provide for His own, and to overrule for His own glory and for our good.

A proper apprehension of our heavenly calling and destiny would be enough, surely to prevent us from mixing up in the affairs of a world that is lying in the wicked one—a world whose god and prince is the devil."

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### THE HAPPY MAN

The happy man was born in the city of Regeneration, in the Parish of Repentance unto life. He now lives in the State of Perseverance, having a large estate in the county of Christian Contentment. He was educated at the school of Obedience. He works at the trade of diligence and many times does jobs of self-denial. He wears the plain garments of humility and has a better suit to put on when he goes to Court called the "Robe of Christ's Righteousness." He often walks in the Valley of Self-abasement and sometimes climbs the mountain of heavenly-mindedness. He breakfasts every morning on spiritual prayer and sups every night on the same. He has meat to eat that the world knows not of, and his drink is the sincere milk of the Word of God.

Thus happy he lives and happy he dies. Happy is the man who has Gospel submission in his will, due order in his affections, sound peace in his conscience, but sanctifying grace in his soul, real divinity in his breast, the Redeemer's yoke on his neck, a vain world under his feet and a crown of glory on his head. Happy is the life of such a man. To attain such, believe on the Lord Jesus Christ, and thou shalt be saved. Acts 16:31. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved, for with the heart, man believeth unto righteousness, but with the mouth confession is made unto salvation. Rom. 10:9, 10.

Happy is that people whose God is the Lord. (Ps. 144:15.)

Whoso trusteth in the Lord, happy is he. (Ps. 16:20.)

Happy is the man that findeth wisdom, and the man that getteth understanding. (Prov. 3:13.)

Behold we count them happy which endure. (James 5:11.)

If ye be reproved for the name of Christ, happy are ye. (I Pet. 4:14.)

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### "WE SEE JESUS"

I see a Man at God's right hand,  
Upon the throne of God;  
And there in seven-fold light I see  
The seven-fold sprinkled blood.  
I look upon that glorious Man,  
On that blood-sprinkled throne;  
I know that He is there for me,  
His glory is my own.

The heart of God flows forth in love,  
A deep eternal stream;  
Through that beloved Son it flows,  
To me as unto Him.  
And looking on His face I know,  
Weak, worthless, though I be,  
How deep, how measureless, how sweet,  
That love of God to ME.

—Old Writer.

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**TORONTO, ONT.**—Bren. McClintock and Watson were encouraged in the Tent meetings here, some professing.

**PARRY SOUND.**—Bren. Silvester and Bruce have taken down their Tent after a stiff season's work.

**MONTREAL, QUE.**—Bren. Beattie and Harris were encouraged in the Tent work here by some conversions.

**THEDFORD.**—Bren. Wilkie and Joyce saw some more fruit ere closing the Tent season.

**DRESDEN.**—Bren. Fuller and Goodfellow had a good close to the Tent meetings, both as to attendance and interest

**WELLAND.**—W. Pinches closed the Tent meetings here. He found it up hill work this season.

**LONDON.**—R. Telfer had a week's meetings here, and at Stratford.

**WEST ROAD.**—Bren. Steen and Shivas had good meetings here.

**DESERONTO.**—T. Black had meetings here, also in Campbellford, and New Carlo.

**VANCOUVER, B. C.**—The Tent meetings held by Bren. Scott and Graham have been encouraging.

**GLEN RAE.**—A Conference was held here in the end of August for two days. Wholesome ministry was given by Bren. Douglas, McGeachy, Ferguson and Telfer.

**SO. CUMBERLAND, MD.**—Bren. Armstrong and Winemiller have had their Tent in this city this season. Where they pitched first the attendance was small. They moved and the attendance has been real good since. God has given fruit in conversions, and some desire to be baptized. Their purpose continuing after the Tent is taken down if a suitable place can be found.

**BOSTON, MASS.**—Mr. C. F. Hogg gave us a short visit. He also called at Framingham, Pawtucket and other places

**PHILADELPHIA, PA.**—Mr. Cesare Patrizio and others have had a good Tent season, God saving some.

**YOUNGSTOWN, O.**—As a result of the Tent meetings by the Kellar brothers a small Assembly has been started composed of some previously saved and some saved recently.

**FOREST GROVE, WASH.**—Bren. Arnold and Davis have been going through the country with an auto selling books, Bibles, etc., giving away tracts and speaking to people about Christ Jesus.

**N. CHELMSFORD, MASS.**—R. McCrory was with us for a few meetings which were much appreciated.

**EDMONTON, ALTA.**—C. H. Willoughby and R. Maskell had good meetings near Waseca, two young men professing. A few meetings for the Lord's people are being held in Edmonton. Several of the Lord's people from here visited Carbon for a week-end; Lord's day evening we had an open air meeting.

**WATERBURY, CONN.**—The Tent season was a happy and fruitful season. Mr. H. Thorpe and Dr. H. A. Cameron preached the Gospel. Several were baptized.

**SEATTLE, WASH.**—Bren. R. Dickson and J. McCartney were with us for two weeks with all day meetings Lord's day. Bro. Dickson baptized a woman 68 years of age who had been recently saved. They went on to Tacoma.

**MANCHESTER, N. H.**—Bren. Pearson and Summers had a rather stiff summer in the Tent, but a good number heard the word in the Tent and on the streets.

## WORDS IN SEASON

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**METHUEN, MASS.**—Mr. McCrory had a week's meetings with us which were good.

**A WARNING**—Bro. Williams, of Venezuela, warns the Lord's people against sending currency to South America, as it is often extracted by dishonest Post Office employees, who are bold because there is a fine for receiving currency in mails. Registered mail is not safe because of the unsettled condition. Express orders are as safe a way as any for sending money to these parts. These should be stamped "Payable at par in United States" or exchange not to be paid, even though check reads "to be remitted in Canada only," otherwise the exchange is collected in Venezuela.

**SAULT STE MARIE.**—Bren. Sheldrake and Govan had some meetings in a Hall here: one was saved and two were baptized. We had a good conference over Labor Day.

**ASHVILLE, N. C.**—Bren. Smith and Currie had good Tent meetings here, several professing.

**WASHINGTON, D. C.**—Mr. Rennix had encouraging Tent meetings here.

**KEINLIWORTH, VA.**—Bren. Bradford and McEwen have had encouraging and fruitful meetings in the Tent here.

**CLEVELAND, O.**—Mr. W. P. Douglas has moved to 2016 Brunswick Ave. East, Cleveland, O.

**HAMILTON, ONT.**—The new Hall is to be opened, D. V. Oct. 8th, by Bren. McCrory and Muir having some meetings.

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### CONFERENCES

**STANDISH, MICH.**—The Annual Conference will, D. V., be held here, Oct. 7, 8 and 9, with prayer meeting Oct. 6. Correspondent, Mr. Geo. Cuttle.

**HOUSTON, TEX.**—The 20th Annual Conference will be held, D. V., in the Gospel Hall, 2402 Louisiana St., on Oct. 28, 29, 30, with prayer meeting Oct. 27, 7:45 P. M. Communications may be addressed to Mr. F. C. Doehring, 615 Main St., Houston, Tex.

**PITTSBURGH, PA. and District.**—The Annual Conference will, D. V., be held at Thanksgiving time, Nov. 24, 25, 26 and 27. Circulars later.

**RICHMOND HILL, L. I., N. Y.**—D. V., the Conference meetings will commence Saturday evening, 7:30, and continue Lord's Day, Monday and Tuesday, Nov. 5, 6, 7 and 8. Communications may be addressed to Mr. D. Morrison, 181 Lefferts Ave., Kew Gardens, L. I., N. Y.

**FOREST, ONT.**—We purpose, D. V., having our Conference Nov. 5, 6, 7, Canadian Thanksgiving.

**FLINT, MICH.**—We will, D. V., have a Conference, Nov. 11, 12, 13, in the Gospel Hall, corner Saginaw and Second Sts. Communications may be sent to Mr. J. Ferguson, 1415 Lapeer St.

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### FALLEN ASLEEP

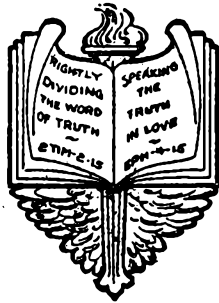
**MISS MARY HAWKES**, of the Pawtucket, R. I., Assembly, on Aug. 23rd, aged 39. She was saved at Gospel meetings held by Dr. E. A. Martin 20 years ago. Bren. McGill, McEwen and Dr. Martin took part in the funeral services.

**ALICE HARTLEY**, of Niagara Falls, Ont., beloved wife of Mr. R. J. Hartley, departed to be with Christ, Sept. 5th.

**MRS. FINCH**, of the Springfield Assembly, aged 79 years. Formerly was in the Assembly in Bessbrook, Ireland. A good woman who will be missed by all.

# 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, 1921

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### Publication Office

15 North Main St., Lewistown, Pa.

### Editorial Office

31 Tenth St., Providence, R. I.

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

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

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## WORK AND WORKERS

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**MONCTON, N. B.**—Mr. J. T. Dickson has returned to these parts for meetings. He preached to a large crowd in Elgin at the fair; a number expressing their appreciation of the old fashioned Gospel, and desiring him to come and have meetings in their neighborhoods. He purposed having meetings in unused church building about five miles out of Elgin.

**HARBOR GRACE, NEWFOUNDLAND.**—Bren. Brennan and McMullen are having meetings in an Orange Hall, with a good attendance. They met one who told them that she got saved shortly after the last year's visit.

**PORT BICKERTON, N. S.**—A. Goodwin had interesting meetings here. Mr. S. Allen purposed joining him to help in the meetings.

**ARLINGTON, WASH.**—The Conference was well attended, the Lord's people from Vancouver, Seattle and Tacoma being present. A hearty and harmonious time was spent together. Bren. Scott, Graham, McCartney and Dickson ministered the word.

**CEDAR COTTAGE, B. C.**—Bren. Dickson and McCartney had two weeks' well attended meetings; they then went on to **EDMONTON, ALTA.**, for a week, and then on to **CONQUEST**, and later to **WINNIPEG, MAN.**

**SEATTLE, WASH.**—We are being quite encouraged among the children in our new neighborhood: goodly numbers are coming and our hearts are rejoiced. We would value the prayers of the Lord's people.

**LERoy, N. Y.**—Mr. W. Pinches is having some cottage meetings in this district. He purposes visiting some of the small Assemblies in Western Pa. before returning to his home.

**WELLAND, ONT.**—Mr. Pinches has labored in these parts in the Tent, and now there are a few who gather "in the Name," and keep the feast.

**NOTICE.**—Newberry Bibles, and other editions of the Bible, and Bibles in different languages, New Testaments, Scripture calendars, Almanacs, Gospel tracts, etc., can be had from Mr. Louis Hoy, Arlington, Wash. Mr. Hoy is spending his time going through the country selling Bibles, giving out tracts and speaking to people about their souls, and finds much joy in the work.

**YOUNGSTOWN, O.**—S. C. Keller is here seeking to confirm the disciples. Some have professed since the Tent meetings and others are troubled, and still others are desirous of being received into the Assembly.

# Words in Season

Edited and Published by Dr. E. A. Martin

Vol 13

NOVEMBER, 1921

No. 11

## FROM VARIOUS AUTHORS

Upon Thy word I rest,  
So strong, so sure:  
So full of comfort blest,  
So sweet, so pure—

The word that changeth not, that faileth never!  
My King, I rest upon Thy word forever.

\* \* \*

The great guardian principle of all conduct in the Church of God is personal responsibility to "the Lord."

\* \* \*

Often those who take part in nothing else for Christ are too prominent in cases of discipline. Now, no matter how devoted one is, he cannot be engaged in cases of this kind but his soul will be damaged, unless he takes care to free himself of the defilement before the Lord. Then if he has afterward to revert to the subject, he will do so from duty and in the fear of the Lord, dreading it as much as the touch of a hot iron.

\* \* \*

We are blessed in God, but do we realize how blessed God is in us? We scarcely understand the surface meaning of such words, to say nothing of their hidden depths. A blessed people with a blessed God! Not one of us is going to be disappointed. A thousandth part has not been told. We shall be satisfied; and shall Christ be dissatisfied concerning us? "He shall see of the travail of His soul, and shall be satisfied." These are wonderful things to read and speak of. Let us open our hearts to let in the love that all these blessings imply. More wonderful is it to think of the hand that gives them to poor, condemned sinners.

\* \* \*

"It is a miserable thing to be a backslider. Of all unhappy things that can befall a man, I suppose it is the worst. A stranded ship, a broken-winged eagle, a garden overrun with weeds, a harp without strings, a house in ruins—all these are sad sights, but a backslider is a sadder sight still."

"The backslider in heart shall be filled with his own ways."  
(Prov. XIV. 14).

"Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto Thee, for Thou art the Lord our God." (Jer. III. 22).

### THE OLD GENERAL

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**U**PON one occasion I observed a fine looking military man, although he had no uniform, but his carriage and bearing told his calling very plainly. He marched out of church as cool, probably as he used to do on the battlefield.

"Who was that fine-looking man?" I inquired afterwards.

"He is General B. from India," my friend replied with a smile.

"Why do you smile?" I asked.

He answered, "why you admire him more than he does you. He asked me who in the world you were, and said that he came to the church to hear about Christ, but you seemed to know and talk more about the Devil. He says he has heard enough from you, and will wait till you are gone before he comes again. I expect you hit him hard."

I said, "I hope so, for 'he that winneth souls is wise.' I was led to expose a few of the devices of the devil that some of my hearers may be made aware of him."

To my relief I saw the same gentleman march into the church in the evening, and to my surprise he remained to the after meeting.

I asked him the usual questions, "are you saved? can I help you?"

He answered, "why, sir, I have been a champion for the truth for years, but you make out that I am only standing outside the door, and looking through—and what is more than that, you say the devil is sure to have me."

Inwardly thanking God, I asked him, "what makes you think that you are outside the door?"

He replied, "Sir, I never in my life thought or heard of such a thing as crossing the threshold. You say there is a wall, and that all those inside are saved. How are we to know who is inside?"

I replied, "when you are outside you knock and pray for admission.—When you are inside you thankfully accept your position as safe."

"Then you mean to say that I am knocking for admission. I am still in the enemy's power, and entangled in his net?"

I hesitated for a moment, for I wanted to say that God had opened his eyes so clearly that he was not far from the kingdom.

Observing my hesitation he said, "I see you do not mean the same out of the pulpit that you so bravely preach when you are in it. Some of you preachers, when they are in 'coward's castle' say things they are afraid to say to our faces. Do you mean



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me to understand that you are saved and have crossed the threshold yourself?"

I replied, "yes, I do indeed mean to say that, and I do mean out of the pulpit every word I say in it. More than that, I know by experience about those nets of the devil, and I also know how the Lord can and does deliver from them."

"Then," he said, "You are my man. Let me talk freely with you."

I told him 'I had promised to speak to two or three persons now waiting. Will you let me go to them first? In the mean time think over some definite questions or points for consideration.'

When I returned to him he said, "I am obliged to go away now. Besides, I have more questions to ask than I care to detain you with now. Will you call on me in the morning?"

I agreed to do so, and said, "I cannot help telling you, that there is only one step between you and salvation, and no one can take that step but you—you must take it for yourself. Do it like a man to-night, and we will go into your difficulties, please God, tomorrow morning if needful. Now just a short prayer before we part."

We knelt down and he was greatly moved while I prayed, and rising from our knees he thanked me with deep emotion, saying, "God bless you."

I said, 'yes, thank you, and may He bless me to your soul's good.'

The gallant man turned away his face as he pressed my hand. Having given me his card, he went away.

The next morning I called, punctually at ten o'clock.

"Come in," said the General, "I like punctuality." He looked so much brighter than the previous evening that I was not surprised when he said, "I have taken the one step which you told me no one else could take for me. Now, instead of asking I am thanking; I am inside the wall. I thank God and you too."

What a marvelous change twenty-four hours had made on that man.

He said, 'I used to be a careless, wordly man in India, but when the cholera broke out with great virulence and I saw strong men seized in the morning and dead at night, I was moved with fear. It was awful, I can tell you, and dreadful to see the way they died. It made me think and pray as well. I then determined to lead a better life, and I have ever since persevered in doing that to the best of my ability. I commenced at once reading religious books, and was amazed at my ignorance, and how much there was to be said on these subjects.'

'I soon became a marked man, and my fellow officers meant me when they pointed fun at religious people, 'the psalm singing lot.' These men were not so bold during the cholera time, I as-

sure you. I told them this, and told them I was not ashamed of being a Christian. I was enabled not only to stand their fun, but was compelled to be aggressive. The more I read the Bible, the better I understood the way of salvation, or at least I thought so. I use to talk freely of what I saw in God's Word, and what I knew to be true. I suppose this is what you call looking through the door that was made to go through.

"When you described doing your best as a denial of the finished work of Christ who has done all, that was a severe blow to me; and when you added, 'that is one of the devil's nets by which people are kept outside the door of Salvation,' I was astonished beyond measure; although to tell the truth, I had not been satisfied with my work. I felt all along there was something wanting, although I was accounted such a saint. I wished to know and feel more than I did, and to realize what I stood for."

"I pacified my mind," said the General "by hoping it would come all right somehow or some time."

"This hoping to be saved is another of the devil's nets. People do not hope for a thing they have."

He answered, "yes, I understand it now; but I must say I was immensely disgusted with you when you said that this kind of hope was the devil's hope."

I said, "Satan just uses such devices as these for keeping souls whom the Holy Spirit has made anxious, and has brought them to the door of salvation."

"I cannot tell," said the General, "how I reached home after that morning discourse of yours, it upset me so thoroughly. I found some relief in abusing you and saying I would never hear you again."

"I am obliged to you, General, for this insight into the other side. I see and feel my side of the story, and often wonder at the utter stupidity of people who remain untouched by God's Word. I am encouraged by what you tell me to hope that more good is done by the preaching of the truth than we are aware of. I observed you marching out of church, and confess that the thought crossed my mind, that fine man has not felt very much, whereas it appears you were riddled through and through with the shots of Divine Truth.

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THE CHRISTIAN TRAVELLER—A black cloud makes the traveller mend his pace, and remember his home; but a fair day and a pleasant road waste his time, and steal away his thoughts with the prospect of the country. Therefore, whatever others may think of it, I will take it as a mercy, that now and then some clouds do hide my sun, and some troubles hide my comforts; for I perceive, if I should find too much friendship in my inn, on my pilgrimage, I should soon forget my father's house and my heritage.

THE WATERS OF THE WILDERNESS

(Exodus xv, 23-27, xvii. 1-7; Numbers xx 1-13, xxi. 12-18)



THESE passages in the history of Israel are all respecting the water they had by the way in their wilderness journey.

1. **Marah.** Their first experience after they left Egypt with its broad flowing river Nile, and had passed through the Red Sea, and sung their song of triumph, was that they came to Marah, and "they could not drink of the waters of Marah, for they were bitter." Naomi said to her friends, "Call me not Naomi, that is 'pleasant,' call me Marah, that is 'bitter.'"

The waters were bitter, "And the people murmured against Moses, saying, What shall we drink?" To ask a question is to murmur. The people did not use very bad language, or utter great complaints, they only said, What shall we drink?

If you and I ask questions of God, we are murmuring; for if we ask questions as if God had not foreseen our necessity, it is as much as doubting the wisdom and love of God, and his power to lead us on our way. "What shall I do?" is murmuring—it is the expression of a soul not at rest with God, a word that comes from a heart that does not trust God.

The prophet says, "If there is no light what is a man to do?" Stay upon his God, and not kindle sparks of his own.

God did not blame the Israelites for murmuring; but when Moses cried to Him He showed him a tree, which, cast into the waters, made them sweet.

We may say that God is very limited in His resources. He has only one resource for all the heart's misery, and sin and difficulties, and that is a tree—the cross. God has shut Himself up to one resource, whether it be the salvation of the soul, or the preservation of the soul, or the refreshment of the soul, or turning bitter into sweet, He has no other resource, no other power, but the death of His Son. We must remember this.

There is a beautiful verse in Romans, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things." The "all things" must come "with Him." When God gives it must be "with Him."

This first experience of Israel was altogether bitter; they came to the waters and found them bitter. What could be more disappointing and disagreeable than seeing something which looks and ought to be very refreshing, when you are weary and thirsty, and finding it nauseous, and useless, and only increasing your thirst?

God's resource was a tree. He showed Moses one tree. The

only resource for the bitter waters of the soul is the tree of curse, and that made the waters sweet.

Then God says, "I am the Lord that healeth thee." They got the name of "God my healer," "Jehovah Rophi." They were healed by a tree; and it was not the circumstances, not things that were bitter, it was **themselves**, "I am the Lord that healeth thee."

Look at Paul and Silas at Philippi. What bitter circumstances! Not at all. What! not bitter, when heir backs were scored with terrible stripes, their feet fast in the stocks, and they shut up in a dungeon? No, they were circumstances of joy. They were able to praise God with a loud voice, so that all the prisoners heard them. If there had been bitterness at all, it must have been in Paul and Silas's hearts; and thus God says, "I am Jehovah that healeth thee."

(Continued)

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### THINGS THAT CANNOT BE SHAKEN

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**T**HERE never was a time in history when so much dynamic was used to shake the world as the last seven years. Cannon of great calibre shook cathedrals from their foundations; factories into ruins; cities until stone was not left on stone; shook fields and vineyards into desolation; shook rivers until they overflowed their banks, and then dyed their waters with blood, and sent millions of men into premature graves. The world has been shaken producing pestilence, famine, misery and death. Billions of money, and millions of the cream and flower of youth were sacrificed in order to inaugurate an era of peace and good will among men. When the infernal war in Europe was finished and the cables carried the glad news of peace to the ends of the earth men naturally expected permanent peace. The great politicians met and formed the celebrated Treaty of Versailles; but God was ignored; His Name was not mentioned; His blessing not invoked. Infidelity elaborated the document. It would be necessary to change every page of history if God did not judge for this deliberate ignoring of His authority, power and blessing. The treaty has already crumbled; the mirage lures on, while the political machinery is shaking from centre to circumference; and old heads are asking if the old planet will be able to stay in its orbit much longer. Everything has been shaken; even the faith of many is about to collapse. We desire to infuse confidence in three things that are unshaken, immutable, and eternal, fully secured by divine revelation.

#### The Throne of God

It matters not what may happen in the material world; what

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may be its final destiny; the pivot of the universe—the throne of God—remains unshaken. We have seen other thrones tremble and fall; sceptres of monarchs used as walking sticks by anarchists; but though the thrones of earth shake and fall the throne of God remains forever, "Thy throne, Oh God, is for ever and ever."

Kings, presidents, and statesmen are attempting to solve political and sociological problems, by forming economical programmes; by developing material resources; by new inventions, but all these shall fail in the critical moment because they ignore God. The need of humanity is spiritual, not material, "Seek ye first the kingdom of heaven and its righteousness, and all these things shall be added unto you." Let men have faith in God and then they will have faith in their fellow-men; let them know love to God and they will know love to their fellow-men; let them recognize God on His throne and they will recognize law and order on earth.

The modern slogan is "Neither God nor law." Marx, the author of modern socialism, said that it was necessary to get rid of four things in order to secure the progress of the human family. Firstly, you had to get rid of your abominable idea of God; then you must suppress the superstition of religion; after that cut out the idea of conscience; and finally get rid of the insanity of immortality. Behold the fountain from whence flows rivers of socialism that overflow Russia! Cut out God, His church, conscience and immortality. This is the foundation upon which Bolshevism and Socialism raise their blasphemous structure which they flaunt as "The Social Organization and New Government and Progress of the World." A large percentage of strikers belong to this class both in Europe and in America.

But the throne of God remains firm, immovable, everlasting; and we shall yet see dashed to pieces against this throne the infidel pretensions of these pseudo-reformers. When the Jews let go their faith in the living God they were sent into exile. Germany, in culture, education, music and art headed the world. We went there for everything; but inflated with her prosperity she forgot God; and then came her inevitable ruin. God is the same yesterday, today, and forever, and no nation can free itself from His throne, or avert the consequences of disregarding His laws. Submission to His sovereign will, then, will proportion us hope and comfort amidst the universal instability of everything of man.

### The Word of God

"Heaven and earth shall pass away, but my word shall not pass away." The Bible is the perfect revelation of God, the Creator, to man, His creature; and there is a vital connection be-

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tween the Word incarnate and the Word written. To revere Christ is to revere His word. It would be just as easy to do away with Christ as to do away with His word, and yet the wisdom of the world has been concentrated to discredit and blot out the old Book. Romanism hates to the death the Holy Bible, especially in the vulgar tongue. The Bible has been the target of the French atheists; of the propagators of the "New Theology," and "Evolution" theories of England; of the "Higher Critics" of Germany, and of the "Age of Reason" of America.

Faith in the Bible characterized the founders of the United States; and the Bible is the richest inheritance received from "The Pilgrim Fathers"; and the principal factor in the development of this great Republic. Sad to say, faith in the Bible is on the wane in America. Romanism, Russelism, and a hundred other isms conspire to reach one common goal—the dethronement of the Bible. But the celebrated French infidels have passed away; the bubble of the German critics has burst; Darwin has gone to the other world, and his enthusiasts have looked the world over for the "missing link" in vain, and his writings are discredited, but the Bible remains living and powerful, and multiplies marvelously. The British and Foreign Bible Society during 1920 sold 8,655,781 Bibles or complete portions, not to mention the circulation by the other great societies of Europe and America. Notwithstanding that the Bible is the book most attacked and most criticised it is still unshaken, unscathed, in all its primitive freshness to satiate thirsty souls that sincerely seek the truth. It still shines in all its pristine effulgency, and its light still directs thousands of souls to the heavenly harbour. It has not grown old nor stale and it is the most read book in the world today.

So far then, the Lord has fulfilled His word: "The heaven and the earth shall pass away, but my word shall not pass away." Foolish and guilty we would be if we refused its divine light for the opaque light, that is no light, but darkness, of those who would tell us that it is not verbally inspired, and of those who deny that it is the only infallible guide possessed by bankrupt humanity.

### The Church

"On this Rock I will build my church; and the gates of hell shall not prevail against it."

Here we have another thing that cannot be shaken, the Church of Jesus Christ. By the term "church" we do not wish to say the material structure of wood and stone, but we use the word in its biblical conception, the spiritual edifice raised upon the eternal Rock, that is the revelation of Christ Himself and His deity to the individual soul and which constitutes the central fact of Christianity. This church then in its universal aspect is com-

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posed of "living stones" and includes all true believers in our Lord Jesus Christ or to use the figure of Paul—the body of Christ composed of many members, and that has its Head, that is Christ Himself, in Heaven. Against this Church the gates of hell shall not prevail. Christ built His church on the fact that God in the person of Christ came to this world and died on Calvary's cross to redeem men. Behold then, the foundation, and He has said that His church shall not be moved one hair's breadth from this bed rock.

We live in dark days, all around is change and decay, but thank God, His throne remains, His word stands, and His church is unshaken. According to His word, in the darkest hour of the history of this world, Jesus will come again. When He shall come, the world shall have a King that will be over every King, and who shall rule with the sceptre of peace and justice. In vain men may try to bring in an era of peace and good will among men, by means of treaties and leagues of nations, because there shall be no peace, but war and rumors of war, until He, who is the Prince of Peace, shall be enthroned in Jerusalem, "King of kings and Lord of lords."

Let us remember then, the throne of God, let us seek anew the shadow of the cross of Calvary, and with the immortal Book in our hand let us preach the glorious Gospel of the Son of God and let us believe in its final triumph.

William Williams,

Puerto Cabello, Venezuela, S. A.

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### MOTHER

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WORDS may be termed the expression of ideas, and a single word will often convey a meaning that strikes the mind with greater effect than a long sentence.

The word Mother may be derived from the Hebrew word *Em*, signifying love, from which comes the Latin *amo*, and the English word *amiable*. That the word mother should thus mean love, is most appropriate, as no affection is so strong, so durable, so self-denying, as that of a mother.

*Moth*, the first syllable, signifies, in its original, death; perhaps because of the danger of the mother in giving birth to her child; as also the unwearied attention, care, and anxiety, that fill up to the brim a mother's heart while watching the voyage of her inexperienced offspring upon the ocean of life.

If a mother's love is thus strong, her influence upon the child is in many cases equally so. No one can read the characters of the kings of God's ancient people, but must have observed how particular the sacred historian is in giving the name of the monarch's mother, when he ascended the throne of his fathers,

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plainly intimating that the reign of the king would be prosperous or adverse, according as his training had been influenced by maternal example and precept.

Many of our most self-denying missionaries and devoted ministers have become such by the training and prayers of a mother, although that mother might perhaps be but little known or noticed in the world, as the poet says:—

“Scarce heard of half a mile from home.”

The writer well remembers his mother's Bible, in which so many pins were stuck at the promises and sentiments of instruction, to know where they might more readily be found; and even when a new Bible was introduced into its place, the old one was not removed, but was retained as a memento from which many a source of comfort had been derived in past seasons of affliction and sorrow.

A mother's prayers are often the last thing and the most difficult for a child to forget, even when arrived at manhood. The room where for so many years they had been so unceasingly and fervently offered up—those tears that have so copiously flowed, and those mild but decisive reproofs upon the wayward course of the youth, cleave like iron into the very soul of the child, and follow it even to the grave.

Let me ask mothers who read this: Do you weep for and pray with your children, and live before them so as to make impressions calculated to lead them to Christ?

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A certain atheist was one day sleeping under an oak tree, when at his feet, not far distant, there grew a pumpkin vine, with its large swelling fruit. As he was looking upward into the oak, and saw its tiny fruit, the acorn, he observed to himself: “Had I been the Creator I would have hung the pumpkin upon the tall large oak, being a tree much more suitable to bear fruit of so large a size.” No sooner had he given vent to these thoughts, than an acorn fell from one of the loftiest boughs of the tree and hit him upon the face, as he was gazing upwards; and he could not help thinking, had it been a pumpkin it would not only have been unwise but also unmerciful in the Creator, to have caused such a lofty tree to produce such fruit.

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### GODLY SAYINGS

“Christ was the man of faith, the man of the Scriptures, the man of eternity.”—H Dyer.

“Unbelief put circumstances between the soul and God. Faith puts God between the soul and circumstances.”

“The leaven of the Pharisees is self righteousness—Ritualism. The leaven of the Sadducees is Scepticism, the denial of the Supernatural. The leaven of Herod, a pandering to the spirit of the times.”—T. Newbury.



PRACTICAL OBSERVATIONS ON THE EPISTLES  
TO TIMOTHY

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Paper vii.

**T**HESE things write I unto thee, hoping to come unto thee shortly. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth," i Tim. iii, 14-15.

"How men ought to behave themselves in the house of God is surely a subject of the utmost importance. An Assembly, gathered unto the Name, is a house of God, (see i Cor. iii. Eph. ii, 22. I Pet. ii, 5.): though not everything that professes to be gathered unto the Name is. In the Old Testament God chose a place where He put His Name, and there only was His house even though many of His people did not gather to that centre. Jereboam, the son of Nebat, made Israel to sin in that he appointed Dan and Bethel as gathering centres, and made houses of high places, and made priests which were not of the sons of Levi, and appointed feasts like the feasts of Jehovah, things which he had devised in his own heart, (see i Kings xii, 25-33).

In God's house everything was arranged by God Himself, (see Ex. xl); nothing was left for man to devise in his own heart. Though ten tribes gathered unto Jereboam's false centres God did not altogether disown them, nor cease to send them His good word by the prophets, nor to give them deliverances from the hands of the enemy. He did disown their houses of worship, and punished them sorely for their departure from, and neglect of His house, and finally sent them into captivity for their sins.

The temple in Jerusalem was God's house; and there were divinely given instructions as to how men ought to behave in that house; there was no divinely given instructions as to how men ought to behave in Jereboam's imitation houses, nor in the "high places" that were scattered throughout the land. Though men did not always carry out the word of God in His house, there was always room for the whole word of God, and power from God to enable those who desired to do so, to carry out His will as long as His presence was in that house. When His people refused to carry out His will in that house and brought their own inventions into it, then He removed His presence from it, and delivered it into the hands of the enemy.

An Assembly of Christians gathered unto the name of the Lord Jesus Christ, (Matt. xviii, 20), is God's house in this dispensation. It is a spiritual house composed of living stones built together after the pattern given us in Acts ii, 41-42. When the tabernacle was built in the wilderness, as the Lord commanded Moses, "the cloud covered the tent of the congregation, and the

glory of the Lord filled the tabernacle," Ex. xl, 34. So it was on the day of Pentecost when the first Assembly was formed, "they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." Here the house of God was reared; and the living God took possession of it in a manifest way. Seven things shew the perfection of the working of this house as it came fresh from God's hands. 1st. They were empowered to preach the Gospel so that a number gladly received the word. 2nd. These were all baptized, figuring dead, buried, and risen with Christ to walk in newness of life. 3rd. They were then "added" to the new formed Church. 4th. They continued steadfastly in obeying the word of God, "the apostles doctrine." 5th. They were bound together in a spiritual partnership, or "fellowship." 6th. They had "the breaking of the bread." 7th. And prayers. Here we have an inspired description of a "house of God," which is the Church of the living God, the pillar and ground of the truth." **We need never be afraid to own as an Assembly any gathering answering to this description; nor to turn away from any company in which it is impossible to carry out these seven things.**

On every hand we have that which answers to the sin of Jereboam,—so called Churches that are but the inventions of men's hearts, imitations of the house of God, corruptions of the truth. A congregation composed largely of the unconverted, who have been christened as babes, and added to a sect, to continue steadfastly in its creed, and in its communion, taking the sacrament at a time devised in their own hearts, and saying prayers; who that knows the mind of God will call this "the house of God, which is the church of the living God, the pillar and ground of the truth?" The fact that some of God's people are there in ignorance, or disobedience; that they have the same Bible that we have; or that God has not ceased to use His word there, is no more excuse for us mixing up with the sects than the same things were excuses for Judah fraternizing with those who followed Jereboam the son of Nebat who caused Israel to sin. Faithfulness to God demands complete separation from all these abominations, even though we have to stand alone.

"They were all with one accord in one place" at the time these seven things were spoken of them. That was true unity. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. cxxxiii, 1. Brethren are often found dwelling together, but not in unity. What can be more displeasing to God, or more distressing to His people than internal division? Abraham recognized that it was better for Lot and he to separate than to dwell together in strife. How much better for Lot had

## WORDS IN SEASON

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he put an end to the strife, the guilt of which lay at his door, and continued to dwell with Abraham. It was costly separation for him; but it left the pilgrim of faith to pursue his way in undisturbed fellowship with God. Unity! how the heart craves for it! But how is it to be attained? Men have sought to attain unity by using the stake and faggot, but this was not God's unity and the men of God yielded up their lives rather than to enjoy this unity at the expense of the truth of God. Men have sought to attain unity amongst brethren by "gathering on the ground of the one body." This wrought only division. They have sought to force Assemblies into unity by demanding that each bow to the discipline of the other, whether it be right or wrong; and this carried division to the ends of the earth. They have sought to put authority into the hands of an "oversight" as a final court of appeal to settle all matters of controversy, but this has wrought further division. They have sought unity by agreeing to differ on anything except "fundamentals," but this "middle path" has only increased the confusion, for the conscience must bow to truth whether men label that truth "fundamental" or not. Toleration of evil is not God's principle of unity. To have unity we must "all speak the same thing"; and that must be what was spoken at the beginning. We must all do the same thing; and that must be what was done at the beginning. The first Assembly was the "house of God, the church of the living God the pillar and ground of the truth," and God will not remodel His Church.

After the tabernacle in the wilderness was reared God gave instructions as to how His people were to behave themselves in connection with His house; and in like manner after He formed the first church on the day of Pentecost He gave the New Testament Scriptures for our guidance; but the churches were as really churches of the living God before the completion of the Scriptures as after. Those were as really churches when Saul was persecuting them as they were later on when he was edifying them by fresh revelations of the will of God. The beginning was at the day of Pentecost; and if we are to have that which bears the stamp of "the pillar and ground of the truth" we must have these seven things that characterized the first "church of the living God, the pillar and ground of the truth."

We must have the Gospel in uncorruptness. The apostle speaks of "false brethren" who were corrupting the Gospel, "To whom we gave place by subjection, no, not for an hour; that the truth of the Gospel might continue with you," Gal. ii, 5. If division had occurred in Galatia because the apostle would not compromise the truth, then the guilt of division would lie upon those who were propagating error and not upon those who upheld the truth. Had they tolerated this error then they had, thus far, ceased to be the "pillar and ground of the truth." The same is true as to baptism. When there rose up certain saying that it

## WORDS IN SEASON

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was needful to circumcise Gentile Christians, and to command them to keep the law of Moses, (Acts xv, 5), Paul withstood them to the face. It was "leaven" which if not purged out would leaven the whole lump, (Gal. v, 9). "Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace," Gal. v, 4. The claim that christening takes the place of circumcision is boldly made; and that thereby babes are made "children of God and heirs of the kingdom." If at the beginning unity was maintained by withstanding to the face those who would bring in circumcision; would God now have us seek unity by tolerating the christening abomination? Shall that which is not truth be tolerated by that which is "the pillar and ground of the truth?"

The saved and baptized were added to the churches at the beginning to enjoy the privileges and responsibilities as part of "the pillar and ground of the truth," but, on the other hand, some had to be put out of the Assemblies because they were not walking in the truth; had to be treated "as an heathen man and a publican," Matt. xviii, 17. "Put away from among yourselves that wicked person," i Cor. v, 13. That which has not scriptural order and discipline cannot be "the pillar and ground of truth."

Those who did not continue in the apostles' doctrine, but put away faith and a good conscience, making shipwreck of the faith, had to be delivered over to Satan, (see I Tim. i, 19-20). The word to the "elect lady" was, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker of his evil deeds," ii John, 10-11. We must still continue in the apostles' doctrine.

Fellowship, and the Lord's table must be guarded. "I would not that ye should have fellowship with devils (demons). Ye cannot drink the cup of the Lord, and the cup of demons; ye cannot be partakers of the Lord's table, and of the table of devils," I Cor. x, 20-21.

Thus all along the line "the house of God, the church of the living God, the pillar and ground of the truth," is guarded against contamination. We are not at liberty to chisel away the pillar, much less destroy the foundation; and only as each Assembly conforms to God's pattern of Acts ii, can there be fellowship in the truth. **They who depart from this order are those upon whose shoulders lies the guilt of schism.** If I am in an Assembly that is honestly endeavoring to maintain these things, and I oppose, and withdraw because they will not yield, I am a causer of division; one who mars the church of God, (i Cor. iii, 17), and I will be marred by God. We are warned against such, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them," Acts xx, 30. To leave an Assembly in self-will and to form another in self-will can but bring the judgment of

## WORDS IN SEASON

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God. The things which we have been looking at are "fundamentals," and we are justified in withdrawing from any company that wickedly departs from them. To maintain a good conscience, enlightened by the word of God, we must separate from any company where unsaved and saved are mixed in one communion; where unbaptized and baptized are joined together; where there is no within and without for the maintenance of godly order and discipline; where there is any other creed than the whole word of God; where there is not spiritual fellowship, breaking of bread, and prayers. What right has any company that throws any of these things away, or that substitutes anything in their place to be considered "the house of God, the church of the living God, the pillar and ground of the truth."

(Continued)

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### MEANING OF BIBLICAL TERMS

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An exchange gives the following table of biblical terms translated into present day meaning. It is convenient to paste in a Bible for reference. It may also be used at times to arrest the attention of boys whose alert minds will be glad, for instance, to figure out just how tall Goliath was, and to approximate what measurement in the classroom the giant would reach were he present. This is the table:

A day's journey was about twenty-three and one-fifth miles.

A Sabbath's day journey was about an English mile.

A cubit was nearly twenty-two inches.

A span was nine inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver is about 50 cents.

A shekel of gold was \$8.

(The ratio of a shekel of silver to a shekel of gold was apparently sixteen to one.)

A talent of silver was \$538.30.

A talent of gold was \$13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A gerah was one cent.

An ephah, or bath, contained seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was about eight and seven-eighths gallons.

An omer was six pints.

A cab was three pints.

## WORDS IN SEASON

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### QUESTION CORNER

#### Did Judas partake of the Lord's Supper?

From the narrative in Matthew, Mark, and John we should certainly say "No"; but had we the gospel of Luke only, we should answer "Yes." In all the gospels the Lord points out the traitor, and this may help us to reconcile the apparent contradiction. See Matt. xxvi, 21-25; Mark xiv, 18-21; Luke xxii, 21-23; John xiii, 21-35. Matthew and Mark distinctly state that it took place before the partaking of the Lord's Supper by the disciples; and John says, that when Judas had been pointed out as the betrayer, in answer to his own question, "Lord, is it I?" and by the giving of the sop to him by our Lord, "he went immediately out: and it was night. "This of itself would be conclusive that he never could have remained to partake with the others of the Lord's feast of dying love; for Mark's words, "It is one of the twelve that dippeth with me in the dish," show us that the sop was given him in connection with the Paschal Supper. Should any object to the inference drawn from John xiii., that in verse 2 we read "Supper being ended," we would observe that the Greek there is . . . . . and should be rendered "supper being come"; that is, it being supper-time. In Luke's account the Paschal lamb and the Paschal cup are spoke of in their relation to "the kingdom of God." Immediately following, but distinct from it, is the mention of the Lord's Supper. From this we infer that Luke gives the account of the setting apart of the bread and wine by our Lord but not of its being partaken of by the disciples; and this is confirmed by the solemn words, "But, behold, the hand of him that betrayeth me is with me on the table" (v. 21), words that abruptly follow the solemn thanksgiving, and seem to indicate a hindrance that must be removed ere the bread and wine could be partaken of. The hinderer goes out, and then our Lord could breathe out those precious words, "Now is the Son of man glorified, and God is glorified in Him," &c. (John xiii, 31-35.) It is therefore immediately after this that we would place the participation of the Lord's Supper as narrated in Matthew and Mark, and thus make it distinct from the setting apart of the elements indicated by Luke. The apparent difference becomes thus an unfolding of what the Lord's Supper is designed to be—an occasion of self-judgment. Thus the Holy Ghost in the assembly of saints would still guard the holiness of the Lord's Supper, and would send out into the night those who are of the darkness. He would always gather in the weak and loving, but exclude the traitorous and the false.

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### HAVE FAITH IN GOD

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Prune thou thy thoughts, thy words control  
That o'er thee swell and throng;  
They shall condense within thy soul,  
And change to purpose strong.  
But he who lets his feelings run  
In soft luxuriant flow,  
Shrinks when hard service must be done,  
And faints at every woe.  
Faith's meanest deed more favor bears  
Where hearts and wills are weighed  
Than brightest transports, choicest prayers  
That bloom their hour, than fade.

## WORDS IN SEASON

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**DETROIT, MICH.**—The Conference was very good, and large. Those who ministered the word were Messrs. Keller, Telfer, Douglas, McGeachy, Hogg, Muir, McCrory, Ferguson and Oliver.

**N. CHELMSFORD, MASS.**—We had a visit from Mr. W. Matthews and Dr. Martin which was much appreciated. They also visited **CLIFTONDALE, LOWELL** and **LAWRENCE**.

**BOSTON, MASS.**—Mr. Chas. Summers has been in these parts since Tent season, helping in the regular meetings. Mr. P. Mauro had a series of meetings also. Dr. E. A. Martin was with us for a Lord's day.

**WORCESTER, MASS.**—Mr. H. Thorpe spent a Lord's day with the Assembly here. He gave them a night on the Lord's work in the Barbados, which was very interesting. Later he went on to Nova Scotia, purposing to visit some of the Assemblies there, taking in the Port Howe Conference. He purposed to visit **MONCTON, N. B.**, also.

**TORONTO, ONT.**—Mr. A. Livingstone had some meetings for Christians in Pape Ave. Hall.

**MONTREAL, QUE.**—Bren. Beattie and Harris continued meetings in the Hall after the Tent was taken down. W. H. Hunter purposed having some meetings later.

**ORILLIA, ONT.**—The Conference at Labor day was one of the largest yet, and the ministry was all-round. Bren. Watson, Livingstone, Garratt, Shivas, Walker and Baillie took part in the ministry.

**STRATFORD.**—Bren. Pinches was with us for some meetings; Mr. J. Ferguson also.

**GALT.**—The Conference was well attended, and profitable ministry was given by Bren. Pinches, Lyon, McMullen and others.

**TEBO CORNERS, SASK.**—C. H. Willoughby purposed having meetings in this new place.

**GRAND BEND.**—Bren. Wilkie and Joyce are having well attended meetings in this new place out from Park Hill.

**CHAPMAN VALLEY.**—A very helpful Conference was held here at the beginning of October. Bren. McClintock, Watson, Shivas, Garratt and Steen taking part.

**TORONTO, ONT.**—Mr. R. Telfer has moved to another part of the city. His address will now be 36 Duart Park, Toronto, Ont.

**LOS ANGELES, CAL.**—Bren. F. Hunter and J. Blair have had well attended meetings this summer, the Lord graciously owning the word and saving some souls.

**BLOOMFIELD, N. J.**—Mr. Jas. Marshall closed the Tent meetings after a very profitable season, several being led to Christ. He had the joy of baptizing eleven and of seeing them with four others gathered out to His Name.

**OSHAWA, ONT.**—Christians gathering unto the Name will meet in their new Hall, 7½ Simcoe St. South after the middle of October. Several professed to be saved in the Tent this summer. Correspondent for the Assembly, Chas. Shepherd, 39 Park Rd. S. Oshawa.

**MONTREAL, QUE.**—J. Pearson spent a Lord's day with the Assembly here.

**CLIFTONDALE, MASS.**—Mr. H. Thorpe was with us for a Lord's day.

**SO. CUMBERLAND, MD.**—Bren. Armstrong and Winemiller had their Tent up for thirteen weeks, and God gave a splendid Tent season several professing to receive Christ, and six were baptized in the river, and they seemed so thankful and happy to be saved and buried with Him in baptism. Some of the Lord's people from Lonaconing and Frostberg were with us at the baptism, and hundreds stood around and heard the Gospel. They purpose continuing if they can find a suitable place for the meetings.

## WORDS IN SEASON

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**KENNILWORK, VA.**—Bren. McEwen and Bradford continued the Tent work on into October, the Lord working in the salvation of souls.

**TACOMA, WASH.**—We purpose having three days special meetings, D. V. Dec. 31, Jan. 1 and 2. Mr. E. Davies correspondent, 4011 No. 24th St. Tacoma, Wash.

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### CONFERENCES

**SEATTLE, WASH.**—Our Annual Conference, D. V. will be at the Christmas season. Particulars in the Dec. number.

**WESTERLY, R. I.**—The Conference will begin the day following Thanksgiving, Friday evening with a prayer meeting, continuing all day Saturday and Sunday, D. V. The new Hall will be ready by that time. It is proposed to follow the Conference with a series of Gospel meetings.

**FLINT, MICH.**—The Conference here will, D. V. be held Nov. 14, 15, 16. Information from J. Ferguson, 1415 Lapeer St

**RICHMOND HILL, L. I.**—Annual Convention beginning with Prayer meeting Nov. 5th, 7:30, continuing Lord's day, Monday and Tuesday, Nov. 6, 7, 8, in the Gospel Hall. Circulars from Mr. D. Morrison, 181 Lefferts Ave.

**PITTSBURGH, PA.**—The Annual Conference will, D. V. be held at Thanksgiving time, Nov. 24, 25, 26, 27, in the Gospel Hall, 4917 Friendship Ave. Information from Mr. J. Wilson, 4917 Friendship Ave., Pittsburgh, Pa.

**FOREST, ONT.**—The Conference will be held, D. V. Nov. 5, 6, 7.

**PUNXSUTAWNEY, PA.**—We will, D. V. have a Conference Nov. 11, 12, 13, in the Gospel Hall, Elk Run Ave. Correspondent W. F. Wineberg, Punxsutawney, Pa.

**CEDAR COTTAGE, B. C.**—The Annual Conference will, D. V. be held Canadian Thanksgiving, Nov. 5, 6, 7.

**HAMILTON, ONT.**—The Annual Conference is to be held at Armistice time, Nov. 11, 12, 13, in the new Hall on McNab St.

**PHILADELPHIA, PA.**—The 35th Annual Conference will, D. V. be held on Dec. 31 (1921), Sunday and Monday (Jan. 1, 2, 1922), in the Bethany Brotherhood Hall, 2115-23 South St. Prayer meeting Dec. 30, in the Gospel Hall, 20th and Dickinson Sts., at 8 P. M. Circulars from Mr. D. P. Harry, 1035 Robbins Ave., Lawndale, Phila.

**METHUEN, MASS.**—The Conference will be held at Thanksgiving time, All day Thursday, Friday evening, Saturday afternoon and Lord's day.

**PETERBORO, ONT.**—The Conference will, D. V. begin with a prayer meeting Saturday evening, Nov. 5th, and continue over Lord's day and Monday. Circulars from Mr. Jas. Fairley, 480 Bolivar St.

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### FALLEN ASLEEP

**MR. JOHN ROBINSON**, of the Boston Assembly, on Sept. 26th, aged 81. Mr. Chas. Summers spoke a good word at the funeral.

**MRS. WM. BURNS**, of Providence, R. I., on Oct. 15, aged 46. Saved in early life. She leaves a husband and two daughters. Dr. E. A. Martin spoke to the many friends and neighbors at the funeral.

**MISS SUSIE LAVERTY**, of Bay City, Mich, on Oct. 11, aged 18. She was saved over a year ago, and had been baptized and received into the Assembly, leaving a bright testimony.

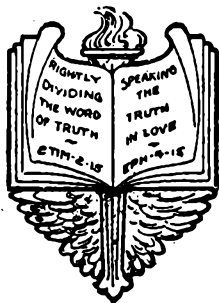
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Early renewals for Words in Season for 1922 will be appreciated; and don't forget to subscribe for a friend in whose spiritual welfare you are interested.



# 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, 1921

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## WORDS IN SEASON

Publication Office

Editorial Office

15 North Main St., Lewistown, Pa. 31 Tenth St., Providence, R. I.

Subscription price, 75 cents per year in advance. Five or more copies to one address 65 cents per copy. For countries using British currency, single copies three shillings and six pence; five or more copies to one address, three shillings per copy.

Notify us promptly of any change of address, giving both old and new addresses. Kindly send a post card if not renewing subscription.

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

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

### WORK AND WORKERS

**RICHMOND HILL, N. Y.**—The conference was well attended; the ministry varied, and calculated to stir the conscience unto godliness, and many spoke of being edified. Those who ministered the word were Bren. Keller, Beveridge, Marshall, Hogg and Martin.

**HARRISBURG, PA.**—Jas. Waugh had meetings here.—Mr. Conway is having meetings and God is blessing the word unto the conversion of souls.

**YOUNGSTOWN, O.**—Mr. S. C. Keller was with us helping to establish the young Assembly. Returning home for a needed rest he was followed by Chas. Keller who continued the meetings.

**WATERBURY, CONN.**—Dr. E. A. Martin was with us for three nights on his way to Richmond Hill Conference. He also visited **S. MANCHESTER** and **BRIDGEPORT**.

**BRIDGEPORT, CONN.**—Mr. Jas. Marshall had a series of meetings, God using the word to the salvation of souls.

**LE ROY, N. Y.**—C. S. Summers, whose health is not good, is spending a while on the farm and seeking to help in the regular meetings.

**NEGAUNEE, MICH.**—Mr. L. Sheldrake writes, "I am afraid I did not make it plain about sending Money Orders to South America. It is Canadian Orders that need to be stamped 'payable at par in the United States.' The Canadian offices stamp all orders 'To be remitted in Canada only', except those for foreign lands. So all money orders issued in Canada without the words 'Remitted in Canada only' are payable at par in the United States. But the banks in Venezuela will not recognize this and collect the exchange unless they are stamped 'Payable at par in the United States' and sometimes not even then. The only safe way for our Canadian brethren is to buy an order as if it were for Toronto, or else send the money to some brother in the United States who could purchase an order on an American office. There is no discount on American orders. Registered mail should not be sent to Venezuela as it is unlawful for currency to be sent."—Mr. Sheldrake has been having Cottage meetings in Negaunee, and expected to call at **MARQUETTE** and **CARLSBAD** before returning home.

**S. MANCHESTER, CONN.**—Thos. Black was with us for a few nights.

**ARLINGTON, WASH.**—Books, Bibles, Tracts, Almanacs, etc., can be had from Mr. Louis Hoy, Arlington, Wash.

**LONACONING, MD.**—Wm. Pinches has been having some meetings in these parts.

**BOSTON, MASS.**—S. McEwen is having a series of meetings here, with good attendance.

**HANMONTON, PA.**—H. G. McEwen is having a series of meetings here.

**FLINT, MICH.**—J. Ferguson has returned from a trip to Texas. He had a series of meetings in **KANSAS CITY**. Readers will kindly take note of his new address, 807 East Kearsley St., Flint, Mich.

**STANDISH, MICH.**—The Conference was good. Bren. Ferguson, Sheldrake, Dobbin, Touzeau, Barr, Livingstone, McGeachy, McDonald, Goven and W. Ferguson being present. Bren. Touzeau and Dobbin remained for three weeks' meetings, some professing faith in Christ.

# Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 13

DECEMBER, 1921

No. 12

## FROM VARIOUS AUTHORS

"Could we with ink the ocean fill,  
Were the whole sky of parchment made,  
Were every stalk on earth a quill,  
And every man a scribe by trade;  
To tell the love of God to man  
Would drain the ocean dry;  
Nor could the roll contain the whole,  
Though stretched from sky to sky."

\* \* \*

What is at the bottom of restlessness with us, is wanting to be somewhere or somewhat the Lord does not want us to be.

\* \* \*

There is always strength in looking to God, but if the mind rests upon the weakness, otherwise than to cast it upon God, it becomes unbelief. Difficulties may arise, God may allow many things to come in to prove our weakness, but the simple path of faith is to go on, not looking beforehand at what we have to do, but reckoning upon the help that we shall need and find when the time arrives. It was no matter to David whether it was the lion, the bear, or the giant of the Philistines; it was all one to him, for in himself he was as weak in the presence of one as in the other, but he went on quietly doing his duty, taking it for granted that God would be with him. THIS IS FAITH.

\* \* \*

The observation that "every one has his price, at which he may be bought," seems almost too strong; but the words are actually applicable to every unregenerate man, however long a time may elapse until they are fulfilled. O do not let us deceive ourselves! even the most magnanimous characters, as long as they are not sanctified by Christ, are capable, according to circumstances, of acting not only meanly, but even basely and vulgarly. The natural man, in his most intellectual form, does not lose his centaur-like nature; the consequence of which is, that after having been engaged in possibly the most elevated pursuits, he is found the next moment creeping, like the serpent in Eden, upon his belly, and eating of the dust of the earth.

\* \* \*

Christians are apt to live far too much in the newspapers and far too little in the Bible.

If you would win the world, melt it; don't hammer it.

### I HAD A KIND MOTHER WHO LOVED HER BOY



lady living in one of our large cities was passing a saloon some time ago, just as the keeper of it turned a man into the street. He was quite young and his face showed he had been drinking and was on the way to ruin, and he was swearing dreadfully and shaking his clenched fist at the man who had thrust him out of the saloon. He was so blinded with passion that he did not see the lady who stood near him till she laid her hand on him, and asked in a gentle, loving voice, "What is the matter?"

The young man started as if a heavy blow had struck him. He turned quickly around, paler than before, and trembling from head to foot. He looked at the lady for a moment, and then said, "Oh, I thought it was my mother's voice; it sounded so strangely like it. But her voice has long been hushed in death."

"You had a mother then that loved you?" said the lady.

He burst into tears as he said: "Oh, yes, I had a kind mother, who loved her boy. But since she died everything has gone against me. I am lost—lost to everything that is good—lost forever."

"No, not lost forever; for God is merciful and gracious, and His pitying love can reach the chief of sinners," said the lady in a kind, sweet voice; and her words seemed to have a powerful effect upon the young man.

As the lady passed on her way the young man followed her. He noticed the number of the house she entered, and wrote it down and the name on the door plate in his pocket book. Then he went on his way with new thoughts and feelings stirring his whole soul.

Years rolled their course along and the kind lady had almost forgotten this among many kind incidents in her life, when one day a stranger called at her house and sent in his card, asking permission to see her.

Wondering who it could be, she went down to the parlor and saw a noble looking well-dressed gentleman. He rose respectfully to meet her, and holding out his hand, said:

"Pardon me, madam, for this liberty. I have come many miles for the extreme pleasure to very heartily thank you for the great service you rendered me a few years ago," he said.

The lady answered, "I am puzzled to know what you mean, sir, for I do not remember to have ever seen you before."

"I have changed so much that I do not wonder you have forgotten me," replied the gentleman. "But though I only saw you once, I would have known you anywhere. And your voice, too, is so much like my mother's."

The moment these last words were spoken the lady remem-

## WORDS IN SEASON

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bered the poor young man to whom she had spoken kindly in front of the saloon, long ago.

He wept and she wept with him. He soon wiped away his tears, and then told the lady that the kind words she spoke to him that day had been the means of saving him from ruin, and making him a different man.

"Those words, 'not lost forever,' followed me, wherever I went; and it always seemed my mother's voice speaking to me from the grave. I have repented of my sins and am trusting in Jesus, and am thankful to say by the grace of God I have been able to resist temptation, and to do some good in the world."

"I never dreamed there was so much power in a few words," said the lady.

But we know there is. There is great power in kindness, and this is the reason why we should learn and practice it.

"Ye have the poor always with you, and whenever ye will ye may do them good," blessed words of the Master.

They speak to me of music rare,  
Of anthems soft and low,  
Of harps and viols, and angel choirs,  
All these I could forego,

BUT

The music of the Shepherd's voice,  
Which won my wayward heart,  
Is the only strain I ever heard,  
With which I cannot part.

---

### ABSALOM AND ADONIJAH

By H. Fletcher



HE principles of God's word are applicable to every dispensation, and at all times. "All Scripture is given by inspiration and is profitable."

In Absalom we have what would answer to a man being brought back into an Assembly, whose conscience has never been reached, who has made no true confession, who has shewn no contrition or humiliation. Like many today who are under discipline, he had sympathizers: and Joab connives to get him back again to Jerusalem. The two years in which he did not see the king's face wrought no repentance, and no sense of his guilt in killing his brother Ammon. He says, "If there is any iniquity in me let him kill me," ii Sam. xiv, 32. This is the language of one whose will has never been broken; and while still in this condition he was kissed by king David. His sin had never been judged by himself, nor by others. Like a wound that is falsely healed his pride and self-will soon broke out again.

"And it came to pass after this that Absalom prepared him chariots and horses and fifty men to run before him," ii Sam. xv, 1. He would now seek the kingdom, so by flattery he stole

## WORDS IN SEASON

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the hearts of the men of Israel. He plans insurrection: and with him went "two hundred men out of Jerusalem, that were called; and they went in their simplicity, and they knew not anything," ii Sam. xv, 11. How often this has been repeated in the history of Assemblies! Absalom sweeps all before him, and King David flees for his life. Absalom acts diplomatically and sends for Ahitophel, David's counsellor. Does it not appear strange that this man whose counsel "was as if a man had enquired at the oracle (word) of God" should be so easily influenced to follow a usurper? This is surely a warning for the present day to "cease from man whose breath is in his nostrils, for wherewith is he to be accounted for."

In contrast to this man we see Hushai acting in loyalty to David; and God using his counsel to defeat the counsel of Ahitophel. O to have the true ring of faithfulness and devotion to our blessed Lord in every circumstance! What a need there is for Hushais in the Assemblies of God today!

In Adonijah the principles before us are further developed. Like Absalom, his brother, he exalted himself, and "prepared himself chariots and horses, and fifty men to run before him," i Kings i, 5. Self always wants fore-runners to prepare the way. It was God that exalted David: but his sons must exalt themselves. Adonijah confers with Joab, and Abiathar the priest, and they following after Adonijah helped him. Absalom won Ahitophel over to his side; Adonijah wins Abiathar the priest. He slays sheep and oxen: but he calls not Nathan the prophet, nor Zadok the priest, nor Beniah. Here are three men who are staunch for David. He knew that it would be no use calling them to his feast. Those who want self-exaltation will take good care that none are called only those who will favor their schemes, and help on their faction.

There is an important lesson to be learned from this. The priest would speak of those who are called to minister God's word, "He is the messenger of the Lord of Hosts," Mal. ii, 7. Are there not the Abiathars and Zadoks today, those who have turned aside from that path of faithfulness and devotion to the Lord for an easier path, for popularity, or from lack of stability? And there are those who are still faithful to the true David, and devoted to His interests. In Ezek. xlv, there are two classes mentioned, "The Levites that are gone away from Me when Israel went astray, which went astray from Me after their idols." "But the priests, the Levites, the men of Zadok that kept the charge of my sanctuary when the children of Israel went away from Me: they shall come to Me to minister unto Me; and they shall stand before Me."

Is there not a parallel to this in these days? May we be strong then to defend whatever is for the Lord's honor.

### THE WATERS OF THE WILDERNESS

(Paper ii.)

2. Elim. Then they came to Elim, where they found palms and wells. The next step after knowing the cross and the healing power of Jesus, is **refreshment** and **rest**. First, we must know the power of the cross, not only to save, but to make bitter sweet, to make every bitter circumstance sweet, to turn darkness into light, sin into whiteness.

There is not a more wonderful expression than that in the first of Isaiah, "Though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool"; the scarlet turned into white; the dark, black, evil thing turned into beautiful whiteness; the darkness of sin making the brightness, and cleansing of the precious blood of Jesus appear, so that the deeper the dye the brighter the white. What a wonderful power of God to reverse everything, so that where there was bitterness we have sweetness, through the great transforming power of the marvelous tree, the cross of Christ.

After we believers have learnt a little of this cleansing power of the cross, and turning the bitter into sweet, we have the rest and refreshment, the palm-tree's shade of Elim, and the wells of living water.

3. Rephidim. Not very far from thence the Israelites came to Rephidim. There they did not find bitterness, but there was no water at all, nothing to refresh them, but absolute thirst; "they chode with Moses, and said, Give us water that we may drink. And Moses said to them, Why chide ye with me? wherefore do ye tempt the Lord?" They were doubting the Lord again. There must be water, and they ought to have been assured of it.

The Lord Jesus sent to Martha and Mary when their brother was dying, "This sickness is not unto death, but for the glory of God." That ought to have satisfied them that there was no death in the house at all, even though their brother had been buried four days; they ought to have denied their senses and said, The Lord said, this sickness is not unto death, and we believe it.

So with Israel, they should have said, There must be water here, for God has led us to this place, instead of this they went on chiding and murmuring, and distrusting God. Moses always knew his resource, he had no question where to turn, he cried unto the Lord, "What shall I do unto this people?" The Lord said, "Go on before the people, and take with thee of the elders of Israel, and thy rod," etc.

Again, what was God's resource? Nothing save the cross in another aspect. For the thirsty perishing one the death of Jesus is the remedy, whether it be the saint in difficulty, or the sinner in his sins.

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The rock was smitten with the rod. God smote Christ: "Awake, O sword! against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd." "It pleased Jehovah to bruise Him." Why? that we might have water out of the rock to drink; that in our soul's deep thirst and misery we might drink of this water and live for ever; and have a well of water springing up within us through drinking the water of life from the riven side of a smitten Jesus, the precious blood of Him who was smitten on the tree.

The water gushed out of the rock from great depths, as the Psalmist says, "He gave them drink as out of the great depths." It came out cool, fresh and blessed; it was no puddled water, but fresh from the great depths. From the great depths of the sorrows of Jesus, life has sprung up for the ruined and the lost. The deepest thing in God's depths were the sorrows of Jesus on the cross. The water out of great depths came out fresh, free, full, and living from the rock.

That is God's one resource; there is no light but through Jesus, no salvation but through Jesus, no refreshment and strength for the soul but through Jesus; all our various wants are met in Jesus crucified, the power of God, and the wisdom of God.

4. Kadesh. Forty years after came another halt in the journey (Num. xx), when they were close upon the borders of the land. They had wandered forty years in the wilderness, and had now nearly reached the Jordan; in a few days they would be in the land, but the water stayed.

God was testing them again at the close of the forty years to see whether they were the same hard-hearted murmuring generation, the same provoking people, and for a little while the water stayed.

The people were just the same; there was no God in their thoughts, no God before their eyes, they were as ignorant and thoughtless about God as they had been forty years before.

Ah! we shall find the same unbelief like weeds springing up again and again to the very close of the journey. We may cut **them** down, they will spring again; we can never root out a sin, we may cut it off, but we shall have to be watchful against the old roots, the stumps that are left, lest through some power of the devil, some secret watering of Satan, they shoot up again, and the old sins of our early days, the doubting and mistrusting God again, overpower us.

We must not think that because we have subdued what seemed our besetting sins, we may let them alone, but we must watch, and be continually warring against them, lest they spring up with renewed vigor, Israel began to murmur in almost the same words as they had done so long before.

But God told Moses and Aaron to take the rod from be-



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fore the Lord—Aaron's priestly rod—and **speak** to the rock **before their eyes**. Yes, the rock was there, the rock Christ never leaves the believer. We may not see Jesus, but He ever remains with us. God said **speak** to the rock, and it shall give forth his water; the water was in it, full, free, and fresh as ever, and the rock had but to be spoken to. We have every blessing, every resource in Jesus, and we have but to speak to call them forth, only to recognize His presence, and stoop and drink.

Moses was roused at the sound of the people's murmuring; their words brought up the old scene to his remembrance, and the rod in his hand made him recollect what had happened on that former occasion; he forgot what God had said, and smote the rock instead of speaking to it.

Moses may fail, the people may murmur, but the water is true, the Rock is true. You and I, dear friends, may fail; all of us may fail, but Christ will not deny Himself. The water gushed out again in all its fulness, and the people and their beasts drank to the full.

This closing scene of the rock pouring forth its water is a picture to us of the unabated, unceasing, untiring mercy of God. God never rebuked the people for murmuring for water, He did not smite them for it; on the contrary, out flowed the clear refreshing water at once; God's wonderful grace never wavers, though the sinner puts forth all his unbelief, still God's love never swerves, never changes, but the living water flows out as much as ever.

(Continued.)

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### PRACTICAL OBSERVATIONS ON THE EPISTLES TO TIMOTHY.

Paper viii.



**I**N our last paper we were considering the Assembly as the "pillar and ground of the truth," giving an epitome of the truth which we are responsible to present and maintain, if we are to be an Assembly as God would have it. We are responsible to do our utmost to conform our Assemblies to the pattern Assembly as formed on the day of Pentecost, concerning which God's will was still further unfolded in the Acts and in the Epistles.

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," i Tim. iii, 16.

Godliness consists in living in obedience to God's truth, through love to Him; or the exercise of veneration and love in obedience to the will of God, and in devotion to His service.

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This—a mystery to the worldling, who is void of affection and a rebel against God—was found in all its perfection in the Lord Jesus Christ. **“God was manifest in the flesh.”** He came forth from the Father with whom He personally pre-existed, i John i, 1-3. That eternal life which was with the Father was manifested unto us. Every sound that they heard from Him was a manifestation of eternal life. We speak too loud sometimes, sometimes too low, His voice was always at the right pitch. We sometimes make unnecessary noises, He never; every sound was a manifestation of eternal life. Men looked upon Him with their eyes and they saw not one motion but what was the carrying out of the will of God. Others’ actions will not stand too close scrutiny, but they contemplated Him and all was divinely perfect. They handled Him and found Him to be the **“Word of life.”** Godliness, loving obedience to the will of God, and devotion to His service, was manifest throughout His sojourn amongst men.

**“Justified in the Spirit.”** Men often condemned His words and actions, and said that He was not the person that He claimed to be: but the Spirit put the stamp of His approval upon all that emanated from Him, and raised Him at last from the dead, making known the high nature and dignity of His origin. Justified, fully justified, every claim that He ever made, and His claims were not few. He said I am the light of the world; I am the bread of life; I am the way, the truth and the life: He claimed that He was the Son of God, that He was the creator of all things: that He would rise again from the dead: that He was the Saviour of sinners, and He has been justified in every claim, by the Spirit. Every claim was according to godliness, great is the mystery of Godliness as found in Him.

**“Seen of angels.”** Angels had seen Adam in the Garden of Eden; had seen innumerable men fallen in a way that the brute beast could not fall; had seen men tried under the law, for the law **“was ordained by angels in the hand of a mediator,”** Gal. iii, 19. What a panorama of un-godliness had passed before their eyes! But now they saw God veiled in humanity, and in His godliness. What a glorious message they carried to the shepherds that memorable night when the angel said, **“Behold I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David a Saviour, which is Christ the Lord.”** A multitude of the heavenly host appeared, **“praising God and saying ‘Glory to God in the highest, and on earth peace, good will toward men’.”** (See Luke, ii.) The angels saw Him in His temptation in the wilderness, and, when it was ended, ministered unto Him. An angel came and strengthened Him when agonizing in the Garden of Gethsemane. More than twelve legions of angels stood ready to rescue Him from the lawless mob that came out to arrest Him. The angel of the

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Lord descended from heaven and rolled back the great stone from the door of the sepulchre. Yes He was seen of angels: from His birth until His resurrection and ascension they saw godliness, and only godliness in Him—love in obedience to the truth of God.

**“Preached unto the Gentiles.”** Through this man is preached unto you the forgiveness of sins. One has said, “Preachers, who carry into the pulpit an empty babble, which leads not to godliness, are not Gospel teachers.” To preach Christ to the ungodly Gentiles is to preach godliness for He is the mystery of godliness.

**“Believed on in the world.”** In spite of the fact that many reject Him, His mission has not been in vain, many have found in Him all that their utmost need has required. The praises of millions of believers ascends to Him daily.

**“Received up into glory.”** This completes the circle. He who came from the glory returns to the glory, having fully accomplished the will of God. What holy conformity to every truth of God’s word was found in Him! This conformity to the word of God is godliness, and nothing else is.

Godliness is an intensely practical thing. No attentive reader can fail to notice how godliness is pressed upon us in these epistles. Our teaching is to be unto “godly edifying,” (i, 4). The truly godly man will not be found spinning out his own notions, stirring up questionings that cause strife, introducing far fetched fads, but will minister that which is unto godly edifying. How often men who have posed as great teachers have sown discord in the Assemblies of God! We are to pray that we may be able to lead “peaceable and quiet lives in all godliness,” (ii, 2). Women are to dress as “women professing godliness,” (ii, 10). We have the “mystery of godliness,” of which we have just been speaking, (iii, 16). We are to refuse “profane and old wives fables, and exercise ourselves unto godliness,” (iv, 7). Then we have godliness contrasted with bodily exercise which profits a little, but “godliness is profitable unto all things, having promise of the life that now is and of that which is to come,” (iv, 8). Godliness is the only way to make the best of both worlds. Men are to “learn first to shew piety (godliness) at home,” (v, 4). Then we have a warning about those who consent not to wholesome words. . . . according to godliness,” (vi, 3). And a warning against those who suppose that godliness is a way of gain, (vi, 5), from such we are to withdraw ourselves. Then we have the profitableness of godliness, “godliness with contentment is great gain,” (vi, 6). The last occurrence in this epistle is an exhortation to the man of God to “follow after righteousness, godliness, faith, love patience, meekness,” (vi, 11). In the second epistle we have a list of the ungodly

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doings of men in the last perilous days, men who have a "form of godliness," but who deny the power thereof, (ii Tim. iii, 5), from such we are to turn away. The last occurrence is "all that will live godly in Christ Jesus shall suffer persecution," (iii, 12).

We can do no better than to close this paper by an extract from an old writer, Benjamin Keach (1663). "In the true knowledge and belief of the principles of the Christian faith does true godliness consist, as to its essential part. Secondly, godliness, as to its inward and more hidden parts and power, is a holy conformity to these sacred and divine principles, which natural men understand not. True godliness consists in the light of supernatural truths and life of grace in the soul by the Holy Ghost; or in a gracious conformity, disposition, and affection of the heart to God, cleaving to all truths made known to us, finding the powerful influences of the Gospel and spirit of Christ upon us, whereby our souls are brought into the image and likeness of His death and resurrection. It is not a bare living up to the natural principles of morality, nor a simple knowledge of the word, nor an historical, notional knowledge. It consists in forsaking sin, and loathing it as the greatest evil, and to cleave to God in sincerity of heart, valuing Him above all, and from a principle of divine love willingly subjecting ourselves to all His appointments."

An Assembly that is according to the mind of God is an Assembly that is a pillar and ground of the truth: and the behaviour that becomes those in such an Assembly is behaviour according to the mystery of godliness. O that we knew more of loyalty to the truth of God, and of that loving obedience, in which godliness consists, for our good and for the glory of His name. We are here to represent Him, and soon we also will be received up into glory. Blessed prospect!

(Continued.)

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### TO A YOUNG CHRISTIAN, CONCERNING BUSINESS ENTANGLEMENTS

My Dear Brother—

Just a line or two, to send on the slip of paper I spoke about regarding our brother———'s business. Pray for him that he may be able to go on and finish his course with joy. So many have run well and then got tripped up by the devil, that we ALL need the word, "Let him that thinketh he standeth take heed lest he fall."

We are living in difficult times, indeed. Far more difficult than we realize. We are contented to live so far below the standard our God sets up that we don't feel the difficulty until God

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in some way arouses us to the solemn realities of eternity, the shortness of time, and the near coming of our Lord.

I am beginning to feel a little rested; and rather enjoyed the day here yesterday. A few strangers were out at our afternoon and evening meetings. But, oh, there seems so little power to kill and to make alive again.

Trust yours are well. My prayer for you is that God will keep you from being "entangled with the affairs of this life." May you have grace to keep the business under. "Seek ye first the kingdom of God." "In all thy ways acknowledge Him and He will direct thy paths." "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."

Yours through the unfeigned mercy of God,

John Smith,

Stratford, Ont., Sept. 19, 1892.

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### CHRIST'S SUFFERINGS AND GLORIES

"The sufferings of Christ, and the glories (plural) that should follow" (I Pet. i, 11).

By J. K. McEWEN

His sufferings were of a threefold nature. His glories the same. First, He **suffered** for righteousness' sake (I Pet. iv. 1—omit "for us"; I Pet. ii. 21, 23; Heb. ii. 18). Second, He **suffered** through sympathy (see Mat. viii, 17; cp Isa. lxiii, and ix, also John xi, 35). So that the poet is right who wrote: "In every pang that rends the heart; The Man of sorrows had a part." Third, He **suffered for sins** (Luke xxiv, 26-46; Acts iii, 18; xvii, 3; Heb. ii, 9; ix, 26; xiii, 12; I Pet. v, 1). I believe we ought ever to remember that His sufferings in life, apart from His death, could never put away a single sin. An old friend of mine, now with Christ, used to say, "If you **add** to the pains of the cross, you **take from them**" (cp. Heb. ix, 22, last clause; also John xii, 24). Adam in Gen. ii, had to pass through the deep sleep before he could get his wife. In verses 21-25 we get death, resurrection and reunion.

His **glories** are threefold. First, **Personal** (see John xvii, 5). Second, His **moral glories**, i. e., His beautiful life and ways. "We beheld His glory," John said, "the glory as of the only begotten of the Father" (John i, 14). Third, His acquired or official glories (see Phil. ii, 9; Heb. ii, 9; cp. also Ps. xxi, 3-6). These acquired glories, He shall enjoy to the full during the Millennium reign. Isa. liiii, 11, will be fulfilled to the letter then.

It might be well to say that our sufferings are also threefold. We suffer for **righteousness' sake** (see I Tim. iv. 10; 2 Tim. iii, 12; Heb. xi, 25; I Pet. ii, 20; iii, 14-17; iv, 16; Phil. iii, 8).

It is well for young Christians to be forearmed, and the

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Apostle Peter in I Pet. iv, 1, virtually says, Make up your minds for you will have to suffer. He also reminds us in I Pet. v, 10, that it will only be for "a little while," and holds up the reward for sufferings before us (see iv. 12, 13).

Second, we suffer as witnesses for Christ (see Acts v, 41; ix, 16; I Cor. iv, 12; 2 Cor. i, 6, 7; Gal. v, 11; vi. 12). Compromise is the price we have to pay in order to escape it.

This is what the Apostle combated, and what the Galatians shrank from.

Third, we suffer through sympathy (cp. I Cor. xii, 26; Heb. xiii, 3).

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### "I WILL NEVER LEAVE THEE"

Visiting some years ago an Asylum for the Insane, the following little incident occurred: In one of the public parlors used for the less dangerous class of patients, we found assembled some twenty or more of the inmates of the institution. As I entered with a friend and Dr. S—, the resident physician, we found these unfortunates variously employed in reading, conversing, sewing, etc.; but apart from all the others, standing pensively near the door, was an aged lady, of apparently more than three score years. Her countenance was calm, almost serene, and her manner subdued, but there were marks of sorrow and suffering in every line of the pale, quiet face. On our entrance she looked wistfully into my eyes, then murmured softly, "My dear daughter," but immediately relapsed into silence, evidently unwilling to elicit farther attention. Dr. S— whispered me to speak to her, and try to lead her into conversation; and added that she was very fond of music, and both played and sung with taste. There was an open piano in the room, and running my fingers over the keys, I asked her if she would sing with me. She shook her head mournfully, and said, with marked emphasis, "I never sing except in church." "Then play a piece of sacred music for me," I urged; but for some time she continued to refuse. Suddenly, however, as if struck by some hidden emotion, she peered wistfully into my face, as she had done when we first entered the room, and again murmuring, "My poor child," she seated herself at the instrument, and after playing an exquisite symphony, she broke forth in a clear, sweet voice,

"How firm a foundation ye saints of the Lord,  
Is laid for your faith in his excellent word,"

and went on singing joyously through the first three verses of this good old hymn. But when she reached the fourth stanza,

"When through the deep waters I call thee to go,  
The rivers of woe shall not thee overflow,"

the aged voice trembled, till it gradually became choked with deep emotion, tears coursed their way down the pale cheek, and

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her frame was convulsed with agony. But suddenly the head was uplifted, the pale face turned heavenward, glowing with holy confidence and love, and in a voice almost angelic, came forth the remaining lines of the stanza;

"For I will be with thee, thy troubles to bless,  
And sanctify to thee thy deepest distress."

There was no trace of sadness now, but strong faith and burning love, in every line of the pale, sorrow-stricken face. In the same rapturous strain she sung through the other three verses of the dear old hymn; and then rising passed out of the room, to which no persuasions could induce her to return; nor was she apparently able to converse rationally on any of the topics introduced, save some half-uttered sentences, about "deep waters," or "fiery trials," and "an unchangeable friend."

I afterward learned that the deep emotion she evinced toward myself, arose from a striking resemblance to her only daughter, for whose conversion she had often appeared in yearning agony when able to concentrate her thoughts on any one subject.

Was it strange that amid the wreck of mind, the affections should thus retain their hold; and that when earth had no balm to offer, God's promises should be able to lift the feeble sufferer above the contemplation of her own "fiery trials," and lead her, on her dreary pilgrimage, to rely in firm, unshaken faith, upon the promised aid of Him who alone is able to comfort and sustain? Was it not rather a faithful vindication of His own pledge, "I will never leave thee nor forsake"?

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## MARRIAGE MAXIMS

"Wives submit yourselves unto your own husbands as unto the Lord. . . . Husbands love your wives even as Christ also loved the Church, and gave Himself for it," Eph. v, 22-25.

The following "marriage maxims" are worthy of more than a hasty reading. Gentlemen need not pass them by, for they are designed for wives; and ladies should not despise them, for they are addressed to husbands: The very nearest approach to domestic felicity on earth is in the mutual cultivation of an absolute unselfishness; Never talk at one another either alone or in company; never both manifest anger at once; never speak loud to one another, unless the house is on fire; never reflect on a past action, which was done with a good motive and the best judgment at the time; let each one strive to yield oftenest to the wishes of the other; let self-abnegation be the daily aim and effort of each; never find fault, unless it is perfectly certain that a fault has been committed, and always speak lovingly; never taunt with a past mistake; neglect the whole world besides rather than one another;

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never allow a request to be repeated; never make a remark at the expense of the other, it a meanness; never part for a day without loving words to think of during absence; never meet without a loving welcome; never let the sun go down upon any anger or grievance; never consider any fault you have committed settled until you have frankly confessed it and asked forgiveness; never forget the happy hours of early love; never sigh over what might have been, but try to make the best of what is; never forget that marriage is ordained of God, and that His blessing alone can make it what it should ever be; never be contented till you know you are both walking in the narrow way; never let your hopes rest this side of the eternal home.

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### WHAT TO READ

When impatient read Job.

When stiff-necked study Moses.

When weak-kneed take a look at Elijah.

When there is no song in your heart borrow David's harp.

When you are getting avaricious read Isaiah.

When you feel chilly let John talk to you.

When your faith is below par read Paul.

When you are getting indolent read James.

When you are losing sight of the future take the telescope of Revelation.

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**Money.**—"Oh, I wish I could get a good lot of money," said a little boy, as he was passing beneath my window. I know that little boy, and I have reason to fear that a "good lot of money," in his possession, would do a very little good. Much of it would go for foolish, if not for dangerous means of amusement—it would not make him happy.

God himself has said, by the mouth of the wise man, "A good name is rather to be chosen than great riches." And an Apostle writes in the New Testament, "The love of money is the root of all evil." So it has proved. Cultivate, then, my dear readers, the love of virtue, rather than the love of money. Desire to be good, rather than to be rich. If you are the children of God, He will give you as much of this world as will be for your best good; and ought you to wish—can you wish for more?

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**How to Have Good Company.**—The Spaniards say, "A good companion makes good company." Remember that, young friends. If you want good company, see that you provide a good companion. If you are always such, none but good company will wish to be with you. If you become known as a Christian the profane and wicked will either not wish to associate with you, or they will restrain their wickedness while with you.



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### QUESTION CORNER.

#### Why was Judas chosen to Apostleship?

Whatever mystery may surround the position of Judas as one of the twelve, there is at least one thing we can learn. The fact of his being in that little company, is of itself a witness that our Lord was all that He professed to be. The Master's sojourn on earth was thus ever under the searching gaze of an unfriendly eye. Had the twelve been all loyal hearts, then the sceptic might have said: "We did not see His private life: for anything we know, it corresponded ill with his spoken testimony." But the sceptic has been left with no such argument. There was a Judas in that little company; and had there been spot or flaw in the Holy One of God, would it not have been manifest to the traitor? Would he not have communicated it to the Scribes and Pharisees? Or, failing that, how could he have confessed in his latest moments, "I have betrayed the innocent blood"? Love might be slow to see imperfections, and refuse to tell of spots in the character of the loved one. But no such considerations could have weight with Judas. No gleam even of transient love—no burst of sudden enthusiasm—lights up for a moment the dark path of the man who betrayed the Guiltless. With keen and critical eye he watches all that transpires in the little circle of the disciples. He knows nothing of the love that thinketh no evil. If the Prophet of Galilee be a mere pretender to the throne of David and to the attributes of Divinity, then it must fare ill with Him at the hands of Iscariot. But, as the prince of this world came and found nothing in Jesus, so was it with Judas. No spot in the Spotless One, although constantly under the searching eye of the traitor! The world's heroes are surrounded only by the faithful and the true—men who are beyond suspicion, and who would cover with the mantle of love the faults of him whose rule they own. But it was not so with the Son of God. He knew, if no one else knew, that in Judas would that Scripture be fulfilled, "He that eateth bread with Me hath lifted up his heel against Me" (Jno. xiii, 18). Yet, knowing all this, He shows Himself to be the Holy, the Harmless, and the Undeiled; and boldly asked the question, "Which of you convinceth Me of sin?" (Jno. viii. 46). Beloved child of heaven, think not your lot hard because, it may be, your "manner of life" is constantly under the searching gaze of some unfriendly eye. Perhaps you are coming into frequent contact with those who are the enemies of the Cross. You live in the same house with the unconverted. They know that you profess to be a follower of Christ; and you may be tempted to wish that your lines had fallen in more pleasant places, and that you could be relieved of this constant watch upon your actions. But think not such a trial strange; for trial of your faith it truly is. The Master has trod the way before you. It would be "so nice" to be mingling with none but kindred spirits. But it might not be so good for our spiritual prosperity. If there were no critical eye upon us, we might become careless, and forget our heavenly citizenship. The world, we admit, is apt to demand more from a child of God than it has a right to expect. Yet, at the same time, it has often proved a message of heaven when the worldling has turned round to the believer, and said, "I never thought a converted person would have said that!"

Conversion is the more likely to be real, if it endures the searching gaze of the worldling. Often a false professor has discovered his true character, through the world's testimony that he was just like one of themselves. And often, too, the true child of the Kingdom has found his faith strengthened by the fierce tempest of persecution and reproach. Just as the storms of winter cause yonder oak to strike its roots deeper into the mountain-side, so does the believer find himself driven into a closer walk with God, even

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by the sneer of the enemies of the Cross. Let us rest assured that there is some "needs-be" for that trial, and that, in the purposes of heaven, it is working for us a far more exceeding and eternal weight of glory.

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### A PROMISE TRUE

"As thy days so shall thy strength be,"  
He hath said it and 'tis true:  
Be they weary days, or dreary,  
He will bear thee safely through.

"As thy days so shall thy strength be."  
O how blessed!—'tis enough  
To make calm Life's stormiest sea;  
To make smooth the road that's rough.

"As thy days so shall thy strength be,"  
May this word fresh courage bring,  
When beneath life's heavy burden  
Thou would'st sooner sigh than sing.

"As thy days so shall thy strength be,"  
Words of cheer to ransomed given,  
To weary souls oft-times bringing  
Rest, foretaste of rest in heaven.

"As thy days so shall thy strength be,"  
Precious truth to all His own:  
May it grow more precious to us  
Till we know as we are known.

—G. R. Morrison.

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There is nothing the body suffers that the soul may not profit by.

Hem the day with prayer, and it will be less likely to ravel out before night.

Prayer is not a device for getting our will done through heaven, but a desire that God's will may be done on earth.

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### A WORD TO OUR READERS.

With this number we complete Volume xiii, of Words in Season. When we undertook the editing and publishing of the paper it was with fear and trembling. We have been encouraged far beyond our expectations, many writing us of help received through its pages. The subscription list has steadily increased from the first. The fault-finders have been very few.

We have held back nothing for fear of offending any; and yet the Lord's people have suffered the word of exhortation kindly; and borne with our imperfections graciously. So assuredly gathering that the Lord would have us continue this humble service we shall enter another year, if the Lord will, looking to Him for the needed messages for His saints.

To the Lord's people who judge us to be faithful, in some little measure, and to whom this periodical commends itself, we would say, "Brethren pray for us."

THE EDITOR.

## WORDS IN SEASON

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**GUANA BAY.**—About 150 gathered for a five days' Conference. The Holy Spirit's power was felt from the first, and some were saved and others restored. Seven were baptized in the sea. (W. Kendrick).

**ARLINGTON, WASH.**—Bren. Scott and Graham had some meetings here after the Conference: also in a School-house in **HARTFORD**, and in other places near.

**PHILADELPHIA, PA.**—C. Patrizio and others have opened a Hall for work amongst the Italians, near where the Tent was. An Assembly has been begun in it, and ten were baptized. Mr. Rennix has had a series of meetings in the Up Town Hall with a good interest.

**NEW BEDFORD, MASS.**—S. McEwen had a night here, and also in **PAWTUCKET, R. I.**

**RIDGLEY, W. VA.**—Bren. Armstrong and Winemiller are having meetings in this place, with some interest.

**OTTAWA, ONT.**—J. C. Beattie called for two nights; he also visited Deseronto, and Oshawa where the Lord has been blessing His word.

**MIAMI, FLA.**—The Assembly has bought a lot in a residential section, and has begun to build a Hall, as it seemed impossible to get a suitable hall for the Lord's work. They expect it to be so that they can use it about Dec. 1st. Bro. Bradford expects to visit them in the near future.

**BAY CITY, MICH.**—Bren. Dobbin and Touzeau had some meetings here after the Standish Conference.

**NOTICE**—Mr. Chas. Keller's address is now 2637 North 13th St., Philadelphia, Pa.

**KEYSER, W. VA.**—The Lord has been gracious to us. J. P. Conaway pitched the Tent here, and several were saved and baptized and added to the Assembly. The brethren from Lenaconing have given good help in the meetings. Chas. Keller was with us; and we are expecting W. Pinches to come along soon.

**TORONTO, ONT.**—Bren. McClintock and Garrett began meetings in the Central Hall after the Hamilton Conference.

**PARK HILL, Ont.**—Mr. Jas. Goodfellow has moved to this place, and the Assembly will now meet in his home. Address, Box 372 Park Hill, Ont.

**PETERBORO, ONT.**—W. H. Hunter had a series of meetings here: he also visited other Assemblies in these parts.

**COLLINGWOOD, ONT.**—Bren. Garrett and Watson had a few meetings here which were much appreciated.

**PUGWASH, N. S.**—J. T. Dickson had a week with the Assembly at **BRVANTS CORNERS**; then a week at **COATESVILLE**, and then to **PORT HOWE** conference which was a time of refreshing. Bren. Thorpe, Milnes, Goodwin and Dickson ministering the word. Bren. Thorpe and Dickson remained for meetings and God has been working, and several have professed to be saved, and some others restored to the Lord.

**BICKERTON, N. S.**—A Goodwin had some good meetings here in a new part that is opening up to the Gospel. Several have been saved and baptized.

**NEWFOUNDLAND.**—Bren. Brennan and McMullen are having encouraging times in this country, many listening to the word.

Mr. Chas. Summers visited **ST. CATHERINES** and **BRANTFORD, R.** Telfer had two weeks meetings in Rhodes Ave. Orange Hall, **TORONTO**, with encouragement: J. Waugh had a series of meetings in East Toronto: D. H. Oliver in West Toronto. Bren. Wilkie and Joyce had meetings in **GRAND BEND**, God working. Bren. Steen and Shivas are having meetings in **GRIMSBY**. Beattie and Harris had good meetings in **OSHAWA**.

## WORDS IN SEASON

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**HAMILTON, ONT.**—The Conference was a very profitable time, and the ministry edifying. The ministering brethren present were Telfer, Bradford, Oliver, Mauro, Summers and Shivas. Mr. Mauro continued in the Kensington Ave. Hall.

**FOREST** Conference was well attended and helpful ministry was given by Bren. Ferguson, Muir, Waugh, Black and others.

**PETERBORO** Conference was also well attended and seasonable ministry was given by Bren. Hunter, Pearson, Beattie and others.

**WINNIPEG, MAN.**—J. McCartney had encouraging meetings in Bon Accord, and West End Halls.

**VANCOUVER, B. C.**—Jas. Rae had a series of meetings in the Fairview Hall.

**BROOKLYN, N. Y.**—An Italian Assembly gathers at 245 Devoe St., Brooklyn, N. Y. Correspondent F. Diorio, 6412 14th Ave., Brooklyn, N. Y. They desire the fellowship and prayers of the Lord's people.

**FLINT, MICH.**—The Conference was a season of blessing, with a large attendance, Bren. Black, McGeachy, McDonald, Livingstone, Ferguson and Muir ministered the word.

**CEDAR COTTAGE, B. C.**—The Conference meetings were well attended, and the Lord gave help in the ministry of the word.

**LAWRENCE, MASS.**—One was baptized recently and added to the Assembly.

**BIBLE, BOOK** and Tract Depot, 50 West 134th St., New York City. Calendars, texts, mottos, tracts, etc. A. P. Barrow.

**NOTICE.**—Renewals, correspondence, etc., will receive more prompt attention if addressed to the 31 Tenth St., Providence, R. I., address.

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## CONFERENCES

**BOSTON, MASS.**—D. V. the Conference will be held as usual at the Christmas season, in the Willard Hall, Cliff St., Roxbury. Prayer meeting Saturday, December 24th, 7:30. Meetings continue over Lord's day and Monday, Dec. 25 and 26, and a Sunday school meeting Tuesday evening, Dec. 27th. For accommodation write Mr. Jas. Black, 9 Ellis St., Roxbury, Mass.

**OWEN SOUND, ONT.**—The Annual Conference will, D. V. be held Dec. 31, and Jan. 1 and 2, with Prayer meeting Dec. 30. Address communications to Mr. Wesley Abra, R. R. No. 4, Owen Sound, Ont.

**PHILADELPHIA, PA.**—Annual Conference will, D. V. be held Dec. 31st, 1921, Sunday and Monday, Jan. 1st and 2nd, 1922, in the Bethany Brotherhood Hall, 2115-23 South St. Prayer meeting Dec. 30, in the Gospel Hall 20th and Dickinson St., 8 P. M. Circulars from D. P. Harry, 1035 Robbins Ave., Lawndale, Philadelphia, Pa.

**TILLSONBURG, ONT.**—The Annual Conference dates are Prayer meeting Dec. 30 at 8 P. M. Meetings to continue Dec. 31, and Jan. 1 and 2, (1922) in the Gospel Hall. Communications may be sent to Thos. E. Touzeau, Box 221, Tillsonburg, Ont.

**TACOMA and FRUITLAND, WASH.,** purpose having three days special meetings Dec. 31, Jan. 1 and 2. E. Davies, correspondent, 4011 No. 42nd St., Tacoma, Wash.

**SEATTLE, WASH.**—The Conference will, D. V. begin with a prayer meeting Saturday, Dec. 24, and continue over Lord's day and Monday. Correspondent, G. A. Morrison, 4418 Woodlawn Ave., Seattle, Wash.