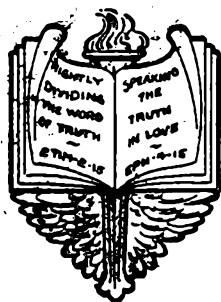


Words in Season

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



January, 1922

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WORDS IN SEASON

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

Entered as Second Class matter at the post-office, Lewistown, Pa.

WORK AND WORKERS

NORFOLK, VA.—Mr. W. G. Smith had some meetings in Newport News, with a fairly good attendance.

BOSTON, MASS.—S. McEwen had a number of weeks' meetings with good interest and several professed faith in Christ.

WESTERLY, R. I.—The Conference was well attended and the word was ministered by Bren. Hunter, McEwen and Martin. Mr. Hunter remained for some meetings which were encouraging. Dr. Martin followed with a week's meetings.

BRIDGEPORT, CONN.—The meetings held by Jas. Marshall finished well, two more professing.

PITTSBURGH, PA.—The Conference was good, Bren. Muir, Ferguson, Pinches, Marshall, McCrory, Keller, Livingstone, McGeachy, Patrizio, Armstrong, Winemiller, Oliver, Bradford, Beveridge and Currie were present. Mr. Marshall remained for Gospel meetings: Ferguson went on to Steubenville, Bradford to Akron, Livingstone to Homestead, Pinches to Harrisburg, McCrory to Cleveland and C. Keller to Youngstown.

COLLINGWOOD, ONT.—Mr. Geo. Garratt's address is Box 821 Collingwood, Ont. He and Bro. McClintock have had good meetings in Central Hall, Toronto, some professing.

NOTICE—Bibles in all languages, books, scriptures, texts, post cards, tracts, Sunday School supplies, hand painted texts to order, any size and verse, hymn books, calendars, etc., write J. J. Siegrist, 4432 Cleveland Ave., Philadelphia, Pa.

SO. CUMBERLAND, MD.—Bren. Armstrong and Winemiller have been having cottage meetings with good attendance. Those who got saved during the Tent season have been received in the Frostberg meeting.

GLEN EWEN, SASK.—Mr. R. Gratius had some meetings in three different places around this district and saw some fruit to encourage.

BRANTFORD, ONT.—Mr. Chas. Summers came here after the Hamilton Conference, for some meetings.

BROOKLYN, N. Y.—An Italian Assembly now meets at 245 Devoe St., Brooklyn, N. Y. Correspondent F. Diorio, 6412 14th Ave., Brooklyn, N. Y. "It is our desire to follow in the footsteps of our Lord Jesus Christ, and be found in this position when He comes. We desire the guidance of the Lord and the fellowship of His people. We are living in the very last days, and it is difficult to walk in a godly manner and especially so for newly converted Italian believers. We need your prayers."

MIAMI, FLA.—The address of the new Gospel Hall is 56 North West 29th St., Miami, Fla.

LAWRENCE, MASS.—The Conference was well attended and whole-some words were ministered by Bren. W. Matthews, E. McEwen, J. Pearson and Dr. Martin.

BYFIELD, MASS.—The Lord has revived us by coming in and saving one recently.

"**SUPPOSE**" is the title of a new Gospel tract that will be sent free to any that may desire them for distribution. Address L. Wm. Gabler, 621 Laurel St., Elgin, Ill. Do not request more than you will distribute, as seed not sown cannot bear fruit.

Words in Season

Edited and Published by Dr. E. A. Martin

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JANUARY, 1922

No. 1

A NEW YEAR WORD

1922

How quickly time passes! How little we seem to accomplish that will stand for eternity! How much we would gladly blot out for ever! How much the Lord Jesus accomplished in a little over three years of His public ministry! What a large volume it would take to record the results of those few years! The apostle John wrote, "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." John xxi, 25. We toil and labor in the Master's vineyard for many years and yet how small a book would record all that is worth recording! How large a book it would take to record all that we might as well have left undone!

When Solomon was building the Temple, he raised a levy of 30,000 men, and he sent them to Lebanon, 10,000 a month by courses; and he had 70,000 that bare burdens; and 80,000 hewers, besides 3,300 overseers; and it took him seven years to build the Temple, a building 90 ft. by 30 ft. How could so many men be occupied for so long a time in building so small a building? What a small piece of work each man must have done in a day. But in the end the building was "exceeding magnifical." Every man's work was so well done that "the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building," i Kings vi, 7.

The Lord Jesus Christ, the greater than Solomon, is now preparing material for a building infinitely greater and more glorious than Solomon's Temple—the Church. His workmen are numbered by thousands of thousands, an innumerable multitude, all owning Him as Lord and Master. Instead of seven years He has been almost nineteen hundred years in preparing the material. Some of these days the last stone will be quarried from nature's quarry; the last piece of timber from nature's mountain; and suddenly, without noise, every redeemed soul will take his proper place, glorified, around our risen glorious Lord. Will it be during the year 1922? It may be. The Lord grant it.

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Rise! for the day is passing,
And you lie dreaming on:
The others have buckled their armor,
And forth to the fight are gone,
A place in the ranks awaits you,
Each man has some part to play;
The Past and the Future are nothing
In the face of the stern **Today**.

Rise from your dreams of the future—
Of gaining some hard-fought field;
Of storming some airy fortress,
Or bidding some giant yield;
Your future has deeds of glory,
Of honor; God grant it may!
But your arm will never be stronger,
Or the need so great as **Today**.

Rise, for the day is passing:
The low sound you scarcely hear
Is the enemy marching to battle—
Arise! for the foe is here!
Stay not to sharpen your weapons,
Or the hour will strike at last
When from dreams of a coming battle,
You may wake to find it **Past**.

HIS LAST NIGHT ON EARTH

IT was evening, and "the chief" had paid an unusually late visit to the ward. He had just quitted it, accompanied by the house surgeon and the "sister," when, pausing a moment at the open door of the sitting-room, he said to her, "It is a pity, sister, about that splendid young fellow at the top of the ward. We have all done our very best for him, but he will be dead before morning."

Startled out of her usual calm the sister answered, "Oh! is that possible, doctor? But you told him he was 'doing fine.' And he is quite expecting to live."

"Well he has put up a grand fight for life and there was no use in depressing him. He will probably be unconscious in a few hours and never know he is dying." With these words the great surgeon moved on down the corridor.

The sister stood for a moment hesitating, then she said to the house surgeon, "Will you not tell him, doctor? His friends are all far away in the north and there has been no time for any one to come down, and he may have something to settle, or some last message to send. It is hard for them that he should not know. Do tell him."

"No, no, I will not tell him. It is easier for him not to

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know," said the house surgeon. Then as he also passed on, he looked back, and said, "You can tell him if you like."

The night nurse was already at her post and the lights had been turned down in the ward when she took her seat by the side of the one who, she now knew, was dying.

"This is kind of you to come and pay me another visit, sister," he said. "You heard what the doctor said. I am 'doing fine.' Does he think it will be long before I can be moved? You will write to my mother, won't you, and make the best of it to her?"

The sister was silent a moment or two, then she said gently, "I am afraid the doctor made you think what is not true, Andrew. You are very gravely hurt. There is more danger than any of us thought at first."

It was Andrew's turn to be silent for a full minute, then, as a look of fear and dismay came into his eyes, he said, "You do not mean I am dying, sister?"

Again there was a pause. He had been a strong, brave man, had faced death over and over again without flinching, but that was on the battle-field, but this was different, it was night in a hospital ward, all was quiet, there was nothing to distract and take off the solemnity of knowing he had God and eternity to face. Presently, with quivering lips he spoke only three words. "How long, sister?"

She dared not hide from him the stern truth.

And then came a low despairing cry, "But I can't die, sister. I can't die. I am not ready to die." And then the momentous question was eagerly asked. "What must I do to be saved?"

She had said to the doctor, "He might have something to settle," but she had thought of earthly things, the things of time. He had indeed something to settle, and it meant for all eternity, and all she could say was, "I don't know, Andrew, I am not saved."

Then a pleading voice, now very low, said, "Won't you pray for me? do pray," and the sad answer came, "I can't. I don't know how to pray."

What a moment for both of those souls! Both lost, and both having just found it out, but in the case of the one the last grains of sand in life's hour-glass fast running out; and still this question was unsettled. "What must I do to be saved?"

The sister was scarcely less agitated than the dying man. At last surely a Spirit-given thought came to her, as she said, "I will tell what I can do, Andrew, if it will be any comfort to you. I will sit up with you tonight and read the Bible to you."

Andrew caught at the suggestion as a drowning man might catch at a rope thrown out to him, and said, "Oh! do, do."

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She took up a Bible that was lying on the window-sill quite near. She hardly knew where to begin, but the Bible fell open at the Gospel of John, and she read in a low clear voice of one who came to the Lord Jesus by night and got his questions answered. She read of the need of man and of God's love and His promise to meet that need. She read slowly, distinctly, and he listened eagerly, intently trying to grasp something to answer the now all-absorbing anxiety of his soul.

Pausing a moment she read on of the woman who got her thirst quenched and her heart satisfied. Still there was no word from the suffering man, and a grey look was stealing over his face, and yet his eyes besought her to go on, and read of the One who went about doing good, of His Person, His works, who He was and who sent Him. Finally she came to John v. 24: "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." She looked up as she finished reading it, and saw a change in his face—the haggard look of agony—the struggling to grasp something that was unattainable—was fast disappearing as he said, "Stop there, sister,—light is coming in. I see—I see." Very weak the voice was as he said, "Leave me alone, sister, but come back soon. Thank you. Oh! thank you."

She left him for half an hour—alone with God. When she returned his face was radiant. "I have heard His word—I believe the Lord Jesus Christ bore my sins when He was lifted up, and He has received me—just as I was—all guilty, all unprepared—it is not death for me, sister, it is everlasting life—He has given it to me—I have passed 'from death unto life.'"

The words came with difficulty, but quite clearly and distinctly. After a minute or two's rest he spoke again: "Sister, promise me you will meet me in Heaven. You can never say again you do not know the way. Promise me."

"I promise, Andrew," she said, "not to rest till I know, but I cannot grasp it as you have. It is not clear to me."

"He knew I had no time left, and so he let the light in quickly," the dying man said, "but He will make it clear to you, I know—good night, now, sister. You must go and rest. Thank God it is settled and you have been the means. Thank you—thank you. Tell—my—mother Christ saved me at the eleventh hour. Peace. Peace."

These were his last conscious words. The grey look deepened on his face, and very soon, as the surgeon had said, he had a slight convulsion, and then sank into profound unconsciousness only to awaken "with Christ"; with the Good Shepherd who had

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sought and found His lost sheep and carried it home on His shoulders.

And what of the sister, do you ask? Four years rolled away with her from the night in which Andrew died and the arrow of conviction had entered her breast. Four, dreary years—a ray of hope coming sometimes to be quickly followed by darkness and despair. She accepted an invitation to hear Lord A. P. Cecil preach. The preaching she thought was good, but it did not meet her case. She waited behind afterwards while prayer was going on, and, struck by her face of weariness and distress, the preacher asked her into a side room, trusting the Lord might give him the right message for this troubled soul. At first nothing seemed to touch her. Finally he turned to John v. 24; "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Suddenly the light broke in, and, like Andrew, she too said, "I see. I see." And peace possessed her soul. The very same words that had met the dying men four years before now calmed every doubt and fear in her heart and she went away a new creature to praise and thank God that for her also all was settled.

CHRISTMAS

CHRISTMAS is supposed to be a holy day, or feast day, in commemoration of the birth of Christ, though just why this particular day has been chosen would be very difficult to discover, as the day of the birth of Jesus is not known. Christmas is probably some heathen feast christianized in name, but kept in the same old heathenish way in surfeiting and drunkenness. The world knows of no other way to enjoy a holiday: and yet how unsatisfying all the world's feasts! How many a ruined life, and aching heart is caused by the world's feasts! And the most unsatisfying of all feasts are the religious feasts. "It is better to go to the house of mourning, than to the house of feasting," was written by Solomon in the day of Israel's glory.

The feast of Tabernacles had come. The brethren of Jesus urged Him to go up to Jerusalem and take the opportunity of shewing Himself to the world; but He refused to go up because His time was not come. After the feast had commenced He went up, but only as it were in secret for He could not sanction what was done at it, for those who were celebrating it were no longer the people of God rejoicing in Him, but "the world," occupying

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itself with the celebration of hollow ceremonies, while God's Son was rejected, and made to go into the outside place of a mere stranger. This was a feast that was to be kept with every demonstration of joy; but Jesus knew that it was now a hollow joy, and so we find Him outside of it coming up to reveal Himself to "any man" there who was thirsting for the living water. He came to His own and His own received Him not, so He takes His place as Son of God outside the nation and its ordinances, and presents Himself as the heavenly One, who was ready to fill any man who thirsted for something more satisfying than religious ceremonies, with true lasting spiritual joy. "If any man thirst let him come unto Me and drink."

He calls to all needy ones to come to Him and drink, for it is, "The last day of the feast," the eighth day, the resurrection day, and He is giving, as it were, a premonition of what was ere long to take place. Outside of all that was of man and his world and worship, He presents Him as the one that was not any longer "The man of sorrows," but as He would be in resurrection, the **Man of Joys** for evermore. This is the form in which the Lord Jesus Christ now presents Himself to us; for He who was once the rejected, self-emptied "Man of sorrows" is exalted to the right hand of God, and crowned with glory and honor, and God is now gathering to this same Jesus a believing company of redeemed sinners, who are living united to Him, in the Holy Ghost, in the glory, and seated in Him in heavenly places; who are waiting for Him to come in His heavenly glory, the blessed bridegroom of their hearts, to be presented faultless before the presence of His glory with exceeding joy in the Father's house of many mansions, and there share His joy in all its divine fulness—the joy that was set before Him when He endured the cross, and which He has now that His work is finished—the joy that He has in His Father's presence, and the joy He will have as the **Christ** to all eternity.

That joy will be ours in all its richness and satisfyingness on that day; but it is that we may know the fellowship of it even now that He calls us to come to Him and drink. The Lord very distinctly speaks of His Joy as **My**, and as **your**, He says, "That **My** joy might remain in you, and that **your** joy might be full." We sometimes sing—

"My joy still ebbs and flows,"

but we mean only our consciousness of it, for Jesus says, "My joy remaineth with you."

Reader, how have you been keeping festival? Has it been the world's empty, unsatisfying, water of death? Or have you been drinking the living water that Christ alone can give? Happy

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are all they who satisfy their thirst at this living fountain. "He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water."

THE WATERS OF THE WILDERNESS.

(Paper iii.)

5. Beer, (Num. xxi, 16.) Then in the next chapter we find that the rock has done its work, the journey is over, the wilderness past; and they are on the border of the promised land. We read no more of a rock, but of brooks and streams, and of a battle scene.

Before they encounter the host of the Amorites, they were surrounded with streams of water. Before there can be any battles for God, we must have the water of life all around us, the full blessed, unlimited, resources of Jesus, and we must use them before we attempt to conquer.

The mistake that persons generally make is that they must gain a victory before they know Christ. It will not do; they may try to give up this or that sin, they will have no power. No, we must drink the waters of life freely; we must have a knowledge of the power and love of Jesus in our soul before we can have any dominion over sin, "Sin shall not have dominion over you. Ye are not under the law, but under grace." Under the law sin has power. If you say I must do this, or I must do that, sin has power. We must be under grace to have power over sin; we must know the full free pardon of our sins; God blotting out all iniquity; we must rest on His grace, on His name of **I am**. Christ has so loved us, and first loved us, and entering into this we get the victory.

"It is said in the book of the wars of the Lord," Num. xxi, 14. Yes, God has His book of wars, the records of His battles, lists of campaigns. We shall find there the slaughter His saints have made on His foes, on sin and Satan. God does not forget one victory, for they are His battles, not ours. "The battle is the Lord's." Every struggle of the soul, every conflict of the heart with Satan is God's battle. We are fighting for another. The conflicts of faith will be praise and honor and glory. The wars of the Lord are all recorded, not a battle but is specified in the chronicles of God. How wonderful it will be to review chronicles, to read of the many battles which have been fought by the believer in secret, and the triumphs won, unknown to any but God. We shall have page after page of victories to look at, victories through the blood of the Lamb, unrolled before us by the

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blessed Chronicler, God's blessed Son. And we shall then see also the secret of our defeats and be ashamed with a holy shame.

6. **The Song.** Then we find Israel singing a song, their second and last wilderness song. Their first was a triumph over Egypt, their last "Spring up, O well! sing ye unto it." The wilderness begins with a song and ends with a song, a song of triumph at the beginning, fulness of joy at the conclusion. The people sang, the nobles digged with their staves, (as pilgrims still,) and the water came forth out of the ground. The closing scene in the wilderness was a scene of song; and it ought to be, and will be so with us, if we are fighting the battles of the Lord.

If we are dependent on our resources in Jesus, leaning on Christ; knowing more and more of the smitten rock, the riven side of Jesus, we shall find the wells of living water springing up more and more in our hearts and rejoicing our souls; we shall depart with a song of life and glory on our lips, if we depart to be with Christ; or if the Lord comes we shall mount up with a shout, we shall greet Him with a song, the well will indeed spring up to the full in everlasting life; we shall taste of its depths of living water in our **fulness** of joy, for we shall be "for ever with the Lord"; our toilsome wilderness journey past.

Remember our one resource is the **Cross of Jesus**. Remember that cross is the one place of life, of refreshment, of peace of joy, of song; the **one** thing before us, the **one** only thing to gaze upon.

Our journey will begin and close with a song if we keep the living water ever before us, and drink of the living streams flowing from Jesus, who stands and cries, "If any man thirst, let him come to **Me** and drink."

"NOT TILL THEY ARE ROOTED"



went into the kitchen the other day with a bit of black velvet in my hand and a whole pall of black in my heart.

All the morning I had been brooding, brooding over my loneliness, shutting out all the light, and looking only at the darkness. A year before, I had lost my precious baby, and though God had blessed me in a thousand ways, had surrounded me with love and comfort, the withdrawal of this special joy had blighted everything.

All the year I had tried with varying success to lift myself to such a state of trust that I could joyfully think of my darling as far more tenderly cared for than he could be with me, far more safe than in this world of temptation. There had been hours, many of them, when I attained at least calmness; but on

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the morning of which I speak, the whole sky was black, with not even a star to call my look upward.

I stood at the ironing-table renewing my velvet, when one of the girls began taking in some sickly-looking plants that she was trying to cultivate in pots.

"I take them in every day," she said, "when the sun gets up."

"An' sure, isn't the sun good for them?" said the other girl.

"Not till they get rooted," was the reply, in a tone of surprise at the ignorance displayed by the question.

"Not till they get rooted," said I, over and over to myself, as I went upstairs. That sentence answers all my questions. God is too good and wise to give us sunshine in too great measure till we get rooted—He knows that we should soon wither and die. So He sets us where the light is shaded to our need; He gives our root the moisture of tears, and when we grow strong through reaching after the divine, little by little He gives us more sun.

"Not till they get rooted."

Well, I knew that before my baby died I had given the world far too much of my heart. I had been swayed hither and thither by those who were not my rightful guides. I had been content with low standards and frivolous pursuits. I had been far from a healthy, genuine growth. Evidently the sun had withered instead of strengthening me. I was not rooted.

To be rooted is the first essential of a healthy growth. Till the root has firm hold of the soil, till it is able to choose and absorb that which it needs from all surrounding elements, the life cannot increase—there can be neither flower nor fruit. The soul cannot safely bear much sunshine till it is rooted in God. Till then it must have shadow, or be wasted and sickly. Let me then lift my thought constantly to the divine realm, the summer land of the soul, for help and guidance. Let me make God my own, and then all that He possesses will be mine also. Let me through obedience enter into love, so shall I find all that I have lost. The mother's heart that gives itself to God finds her child that God has taken. All that we lose, God garners; in going to God we find all.

THE NATIVE WORKER.



China, India and other lands are to be evangelised we must look more and more to the native worker for this direct evangelism anyway. He can live more economically than a foreigner, and he has a knowledge of native idioms and ways of thinking and manners and customs that no foreigner can ever obtain. Moreover, there is no gulf of

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race between him and his countrymen. There is much about the Asiatic and the African that will ever remain inscrutable to the American and the European.

The former, in particular, is apt to be secretive and to make his outward manner a mask behind which there may be thoughts wholly unsuspected by the foreigner. But the native helper is able to get behind that mask, and just because he is a native, and probably one of superior force of character, the people will be more influenced by him than by the missionary.

If you are going to wait for native preachers until you can find in every one an Apostle Paul, you will wait until the sun grows cold before China is evangelised. In hardly any other part of mission work is there so much need of prudence. Hundreds of natives want employment who are quite unfit for it. Nor is every one who is willing to work without pay qualified for efficient service.

But these difficulties can and should be overcome. **The native Church should be led to self support as well as self propagation.** Here also the difficulties are formidable. It is better to teach the converts to make their own arrangements, the missionary guiding by advice and from his larger experience of their probable requirements, and only in the last resort giving pecuniary help.

Experience has shown that a Church that is chiefly developed on foreign money is built on sand, and when the storm comes it does not endure. Sometimes native Christians resent pressure towards self support as an infringement upon their rights, and do not appear to realize their obligation to live the Christian life without being paid for it, by the foreigner.

On this point we must be increasingly firm. To lead an able-bodied man to Christ does not involve responsibility for his temporal support. No native should ever be allowed to get the impression that if he becomes a Christian he will be given a job and a salary, even though the job be so sacred a one as the preaching of the Gospel.

Our duty is to start Christianity in Asia and other lands, not to run it, to give the Gospel, to found its institutions, to aid them so as far as necessary in their infancy, but to insist that as soon as practicable they shall stand upon their own feet.

There is, of course, a legitimate use of foreign money in the earlier stages of the work. Infancy must be helped. Consider the example of Paul. He gave the infant churches under his care rich moral support and splendid spiritual leadership. He wrote them letters of Christian counsel. He revisited them as he had opportunity, but save in some temporary emergency, he left them

financially to care for themselves, and they had to stand on their own feet from the start, or fall. We know those early Christians did not fall, they held their services in one another's houses or in the open air, that each man was a missionary for Christ among his friends and neighbors. And yet the Church grew mightily. The Apostolic method is as good now as it was then. No land will ever be evangelised until it has a self-propagating, self-governing native Church. Let us work, and give and pray for this essential aim of missionary effort.

(Culled by Mr. J. Ward Wilson, from an excellent book on missionary questions, by Arthur J. Brown.—Ed.)

PRACTICAL OBSERVATIONS ON THE EPISTLES TO TIMOTHY.



HE spirit speaketh expressly, that in the later times some shall depart (fall away) from the faith, giving heed to seducing spirits and doctrines of devils: speaking lies in hypocrisy; having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats." (See i Tim. iv, 1-5.)

There are two ways of apostatizing from the faith, either by **adding** doctrines, and traditions, with their accompanying practices, or else by **taking from** that which God has enjoined. The former is characteristic of Popery: the latter of modern Protestantism. The doctrine of the infallibility of the Pope enables him to speak Satan's lies as if they were God's truth: and under this system men's consciences become so seared that they can yield obedience to these lies, even to the shedding of the blood of the martyrs of Jesus. Celibacy—bound by vows to an unmarried life—has led to wickedness unsurpassed in the annals of crime. The abstaining from meats in Lent, and on fast days, has an appearance of an extraordinary sanctity; but it is only sanctification of the flesh, and in no way checks ungodliness. The history of Europe, when given over to these things, is familiarly called the history of the "dark ages." The cloak of religion was thrown over crimes of the darkest dye; and indulgence to sin was auctioned off in the public markets. And what is money paid for the release of souls from purgatory, but payment for liberty to sin?

When God has made no prohibition as to marriage, or food, then man's prohibitions are purely wilful. Christianity has removed even the restrictions of Judaism, so that what was forbidden then by God as unclean, is now "clean" and can be eaten with thanksgiving. We are warned not to be brought into sub-

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jection to those who say, "Thou shalt not handle, thou shalt not taste, thou shalt not touch," according to the injunction and teachings of men, (which have indeed an appearance of wisdom in voluntary worship, and humility, and harsh treatment of the body, not in a certain honor,) "but are not of any value against the indulgence of the flesh," (See Col. ii, 20-23, R. V.).

God graciously granted a revival of the faith, in what is known as Protestantism. Men of God yielded up their life-blood in order to give the people the Scriptures in their own tongues. The Word of God when read liberated not only individuals, but nations from popery. Bunyan in his inimitable allegory says, "I saw in my dream that at the end of this valley, lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly; and while I was musing what should be the reason, I spied a little before me, a cave, where two giants, Pope and Pagan, dwelt in old time; by whose power and tyranny these were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered; but I have learned since, that Pagan has been dead many a day; and as for the other, though he be yet alive, he is by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he now can do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them."

In spite of the Spirit's prophetic forecast of the apostasy of Christendom, and elated by her success, Protestantism had bright visions of soon converting the world, and of ushering in the Millennial reign of peace, through the preaching of the Gospel. In this the leaders, not the Scriptures, have misled them. In ii Tim. iii, 1-8, we have a second stage of the apostasy, so to speak, described. "This know also, that in the last days perilous days shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those who are good. Traitors, heady, highminded, lovers of pleasures more than lovers of God. Having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts. Ever learning and never able to come to a knowledge of the truth. Now as Jannes and Jambres withstood Moses so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." How characteristic of apostate Protestantism! Not that Protestantism has not always had plenty of the rags of Rome: nor that Rome has not an abundance of these sins; but this is what is becoming more and more

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characteristic of modern apostate Protestantism. The beneficent influence of the Gospel has lost its power in the heart, the household, the world, on all but a very few. God is not enthroned. They make their own I the center of their thinking, feeling, willing, and doing. Dollars are coveted as that which enables them to say, "Soul thou hast much goods laid up for many years; take thine ease. eat, drink, and be merry." Lifting themselves up in pride: not afraid to speak against the things of God: disobedient to parents, and to those in authority: grumbling when things do not go their way: unholy. Without that natural affection that longs for offspring; that binds families together, and cares tenderly for the aged: truce-breakers that think nothing of their marriage vows, nor of business engagements: false accusers: unchaste: unsubdued tempers and tongues: despisers of those who are good: traitors: headstrong: self-deluded to think themselves smart: lovers of pleasure more than lovers of God: and with all professing to be Christians, and maintaining a "form of godliness," an empty, powerless religion, from which the godly are told to "turn away."

This apostasy is led by smart men of the Jannes and Jambres kind: men who are skilled in offsetting the truth scientifically—in other words "higher critics." "Higher criticism" has swept away faith in the inspiration of the Scriptures from practically all Protestantism. The doctrines that a generation ago were considered fundamental are now questioned, if not boldly denied. Instead of believing that God "created and made," (Gen. ii, 3), all things in six days, we are asked to believe that by some "fortuitous concourse of atoms" in the time of "fire mist" ten or a hundred million years ago the earth began to assume shape: that some 300,000 years ago ape-like men fought one another for the flesh of a mammoth mired in a pitch bog, and that slowly he evolved through his "cave-man" struggles until eventually he reached the civilization evidenced in the valley of the Nile. Instead of ruin by the fall, we are asked to believe in "the ascent of man": the flood to be but a myth: the Scriptures to be but a comparatively modern compilation from ancient documents of uncertain origin: the virgin birth of the Lord Jesus to be incredible: and that His death was but for His principles: that atonement is but a religion of the shambles: that there is no such place as Hell. Those things are taught from the pulpits and in the public schools: and one scarce ever hears of any person of note in the world raising a protest. "Silly women" are captivated by such leaders. Unconverted women, mere worldlings, living exhibitions of the sins mentioned in this list, lead in all the so-called "church activities," and are clamoring for power in the political world as

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well. Nowhere is the apostasy more manifest than in the modern religious woman of Protestantism.

The horrible world war, with its aftermath of political and religious upheavals has made men see that the Gospel is not converting the world, and so they are now ready to try other means to make the world a decent place to live in, and they think to do it on scientific principles without God. The Jew is coming to the front again, and will play an important part in the third, and last great stage in the apostasy, which will be connected in a special way with the "Holy Land" and Jerusalem: and which will neither be Catholic, nor Protestant, but **Antichristian**. "Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God shewing himself that he is God . . . whom the Lord shall destroy with the brightness of His coming," (presence). ii, Thess. ii. The Antichrist doubtless will be a Jew. The Church, those who are born again, having been caught up to meet the Lord in the air, dead Protestantism will gladly bow to the one whom the Jews will hail as the great deliverer—the Antichrist. Popery, still clamoring for supremacy over the kings of the earth, will be hated by the kings who will give their power to the Antichrist, and he will crush her beneath his iron heel. (Read Rev. xvii, 15-18.) He will forbid all worship except to himself: and those who will not receive his mark shall be slain (see Rev. viii, 15-18.) The Spirit of God will move mightily amongst Israel in that day, and many will suffer martyrdom. But the Antichrist's triumph shall be short. He who hath "on His vesture and on His thigh a name written, **King of Kings, and Lord of Lords**" will overcome him and cast Him into the lake of fire burning with brimstone, (Rev. xix, 20-21). Then shall earth own her rightful Lord: then shall men beat their swords into plowshares, and their spears into pruning hooks," Isa. ii, 4. Man's "super-man" must give place to God's Man, Christ Jesus.

(Continued)

AN INCIDENT IN THE LIFE OF THE LATE MR. GLADSTONE

Someone visited Mr. Gladstone when he was dying. "He took my hand and kissed it and said, 'God bless you, will you give me your prayers?' I said how he always had them—how I prayed continually for him. 'Nobody,' he said, 'needs your prayers more than the poor sinner who lies here before you.' He blessed me again and I came away. You will know all it was—sight, and sound, and words."

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Such a confession—"poor sinner"—helps us to understand the difference which exists in the consciousness of many today from that of those who moved in the religious atmosphere prevalent about the period of Mr. Gladstone's early days and middle life. For the most part, the sense of sin in those who knew God at all, was very strong. Today it is the reverse. And this applies even amongst those who never made any formal profession of Christianity. The same difference may be noted. How is it to be accounted for? Perhaps in various ways. There is far less reverence for the Bible, for one thing; and for another, sin is not preached, nor its eternal consequences forced home upon the conscience, as formerly. It is regarded as an unpleasant topic, and is often shelved. Then again, men resent today more than ever they did, the thought of their accountability. They like to say to themselves, Who is lord over us? It is part of the democratic spirit of the age—"We are our own masters." Education, civilization, and the great scientific achievements of the age—its inventions and discoveries—are all helping to assist men to forget that, after all, when the outward show is gone and the false glare that blinds so many is removed, man is only a "poor sinner." Happy, indeed, is the man who discovers this in time, and admitting his true character and real position, discovers also the Saviour.

MUST BE AVOIDED.

I must shun whatever unfits me for communion with God. The thing in itself may be harmless. It may even have certain recommendations, from an earthly point of view. But if it takes the edge off my spirituality and lessens my desire to meet with God, it is an enemy of my soul; and I must treat it as such. This may cause me to take a narrower path than I have been wont to tread. I must sever the "old associations," and break the link in the chain that holds me in bondage. If I refuse to do this, I deliberately come to terms with the enemy, and say to "my Lord" that He can no longer wield the sceptre on the throne of my heart.

QUESTION CORNER

Is it Sin to Use Tobacco?

God made man to use his natural healthy powers for His glory. He does not wish them stimulated to frenzy, nor stupified in inactivity; hence all stimulants and narcotics when habitually used to pervert the steady action of the body or the mind, are dishonoring to God. In filling their systems with a powerful medicine they are "drugged," and not in a natural, healthy state. As well might men go about the streets with vials of paregoric dangling from their lips, proclaiming to all that they were morphine

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ends. Tobacco would never be used but for the nervous exhilaration it produces. Many do not find this out until they try to leave it off. Then they realize that they are bound in the chains of a nervous appetite: that they have lived in a gentle, but most harmful intoxication for years—an intoxication that leaves them moody, wretched, stupid, and distressed; and makes them feel like slaves who rattle their chains, but know not how to snap their fetters.

It is sin to poison the nerves. It is sin to seek for a gross and stupid happiness by drugging and defiling God's beautiful master-piece of creation, the human body. "For ye are not your own, ye are bought with a price; wherefore glorify God in your body." To quit it involves a struggle, but is not dangerous. To some tobacco-soaked doctor, death appears imminent; but who ever heard of a man dying for lack of tobacco?

In 1647 the colony of Conn. expressed disapprobation of the use of tobacco, by an act of Assembly, in which it was ordered, "That no person under the age of 20 years, nor any other that hath already accustomed himself to the use thereof, shall take any tobacco, until he shall have brought a certificate from under the hand of some who are approved for knowledge in skill and physics, that it is useful for him; and also that he hath received a license from the court for the same. All others who had addicted themselves to the use of tobacco, were, by the same court, prohibited taking it in any company, or at their labors, or on their travels, unless they were ten miles at least from any house; or more than once a day, though not in company, on pain of a fine of sixpence for each time; to be proved by one substantial witness. The constable in each town to make presentment of such transgressions to the particular court, and upon conviction, the fine to be paid without gainsaying."

PREACH THE WORD

Preach the Word, dear fellow pilgrim,
Preach it faithfully, and true,
'Tis thy God who thus commands thee:
Whatso'er He bids thee, do.

Many hirelings now are preaching
That the fall is but a sham:
Yet the Word of God proclaims it,
Spoken by the great "I Am."

And today those scoffing preachers
Boldly say, "There is no hell."
That, though men die unrepentant,
Still with them it shall be well.

Latest news from Satan's kingdom,
Promises a chance at last.
Could the Word of God be clearer,
Judgment comes when death is past?

God's dear Son has paid the ransom:
Paid the price to set men free:
Satan's claims by this are vanquished:
Jesus saves eternally.

Preach the Word; be not discouraged:
God is with thee all the way.
His right hand alone doth keep thee:
Strength will give thee "as thy day."
—Geo. Garratt.

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BARRINGTON, R. I.—J. T. Dickson has returned home after a number of weeks meetings in Nova Scotia where he and Bro. H. Thorpe saw the Lord's hand in a wonderful way in the salvation of souls, and reviving and blessing of the saints.

EDMONTON, ALTA.—The Assembly goes on happily, about 35 in fellowship. Mr. C. H. Willoughby visited **SALTCOATS** and **TRAGARVA**. He had the joy of meeting a saved woman, who was bearing a good testimony amongst her neighbors, as he was going around distributing tracts.

PORTAGE LA PRAIRIE—Some have been saved and others have moved in so that there are now about 30 in fellowship. Mr. R. Gratias is here having Gospel meetings with a fair attendance.

WINNIPEG, MAN.—A good work is carried on by the local brethren at St. Andrews where some have professed to be saved. Mr. R. J. Dickson has returned from the West and is seeking to help in the West End, and in Bon Accord Assemblies.

PUERTO CABELLO, S. A.—Our brother Acosta had a nice marriage and a number of the better class were present. After the civil marriage we had a fine chance to speak from the Scriptures regarding marriage, and then to ask the Lord's blessing on the couple. On Saturday the Conference began and we had about half an hour of prayer before each meeting. We had the open platform, no chairman, and it was just wonderful how the Lord came in and guided. I seldom enjoyed a conference better. The ministry was very good and practical, and the Lord's people of San Felipe and Albarico freely entertained all, and the collections were more than enough to cover all expenses. On Saturday night six were baptized, and on Lord's day 45 remembered His death. The ministry on Sunday was exceptionally good, and when Bro. Johnston closed with prayer many were wiping away the tears. I know of two cases where brethren went straight and arranged their debts saying that they did not want the Lord to come, and the unsaved to say, "So and so has gone to be with the Lord as he used to say, but he has left me in the hole, and I will never get it now." We had splendid crowds, from two to two and a half hours each meeting. The keynote of the Conference was "Fight the good fight of faith; lay hold on eternal life." The work in Aroa is very cheering. The work on the new Hall is progressing fine. We are having opposition from some fanatical officials who threw five of our brethren into the dirty jail, and allowed the lower class to pelt the roof with stones until it was like a stamp mill, but five of the ringleaders were imprisoned, and now we have fine order. The President of the State is very liberal and gives us every protection.

Miss Watson has not been too strong of late, as she has been working too hard in the school. The Johnstones are well. We have never seen the fields so bright, nor so many doors open, etc.—W. Williams.

FOREST, ONT.—W. P. Douglas was with us for a few nights. He also had a few meetings at the **LAKE SHORE**, and in **SARNIA**, and **LONDON**.

ARLINGTON, WASH.—We had a few profitable meetings here at Thanksgiving time. A brother writes, "I was just reading a little of the life of dear David Brainerd, and wish all God's children could read it as it might help them to feel the burden of their debt to the perishing all around us."

FOR BIBLES, Books, Tracts, Calendars, Hand Printed Texts, etc., send to Mr. Lois Hoy, Arlington, Wash.

STEUBENVILLE, O.—Mr. J. Ferguson is having well attended meetings here. He purposes visiting Bicknell also.

FLINT, MICH.—Bren. T. Black and W. H. Ferguson had meetings after the Conference and two professed conversion.

WORDS IN SEASON

PUNXSUTAWNEY, PA.—We raised our Hall and put a basement under it, and renewed our Conference. It was the best we ever had. Some were restored to the Lord and one professed to be saved. Bren. Beveridge, Bradford, Hunter, Foster, and Conway ministered the word.

VANCOUVER, B. C.—Mr. D. R. Scott has moved. His address now is 2324 Eighth Ave., West, Vancouver, B. C.

MEDICINE HAT, ALTA.—Bro. H. Clifton has just returned home after two months in country places in Sask. He had three weeks encouraging meetings at Eyebrow, where some were saved. He also visited Moose Jaw, Chaplin, Herbert and Swift Current.

TORONTO, ONT.—R. Telfer has had good meetings in Brock Ave. Hall, several have professed. J. Waugh had meetings in E. Toronto, then went on to Galt.

Bren. Pearson and Watson had well attended meetings in **DESERONTO**. Steen and Shivas in **GRIMSBY**. Bren. Wilkie and Joyce had large meetings, some professing, in **GRAND BEND**. Bren Beattie and Harris had helpful meetings in **OSHAWA**. J. C. Beattie had meetings in **OWEN SOUND**.

CAMDEN, N. J.—H. G. McEwen and S. J. Rea have had several weeks' meetings with some professing.

FALLEN ASLEEP

MRS. JAS. ROBERTSON, of Yale, Mich., on Nov. 8th, in her 93rd year. Born in Argyleshire, Scotland, she was saved when a young girl. She was one of those who was led into the truth when Mr. D. Munro first had meetings in Forest. Possessing strong physical, mental and spiritual vigor she was not ashamed to own her Lord, nor to defend His cause: many heard the Gospel through her lips. She had the joy of seeing most of her family led to Christ, and gathered unto His Name. Urging her loved ones to cleave to the word of God she passed peacefully into the presence of the Lord. Mr. D. McGeachy and T. D. W. Muir spoke the word to a large company at the funeral.

ANNIE MORELAND HAMILTON, of Boston, Mass., departed to be with Christ, Nov. 21, aged 66 years. Born in Co. Down, Ireland: saved in 1874 during meetings held by Bren. J. Campbell and J. Smith in Belfast: soon after was received into the Assembly. Was in Queen St. Assembly in Manchester, England, for 8 years: and was in the Boston Assembly 34 years. She was one who loved the Lord, and His people above many. W. Matthews and S. McEwen spoke at the funeral.

MRS. SANFORD BLONDON, of Forest, Ont., passed into the presence of the Lord, Nov. 17th. The funeral was largely attended as she was well and favorably known. The remembrance of her quiet, consistent, godly life helped in the preaching of the Gospel. W. P. Douglas took the funeral service.

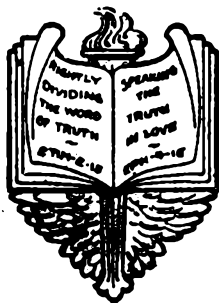
MRS. JAS. ORTON, of Neepawa, Man., Nov. 30, aged 65, after ten months' serious illness. Saved in Warminster some 40 years ago when Marshall and Irving were having tent meetings. Her consistent godly life spoke to all. R. Grattias spoke at the funeral.

MRS. J. SCRAGG, of Zealandia, Nov. 4th, aged 57, of asthma and heart failure. Saved in Hendon, England, over 41 years ago, through John vi, 37. She was one of the first to be gathered unto the Name through Mr. J. Rae, Sr. She bore witness for her Lord, and loved to talk of Him.

MRS. WM. FORGIE, of Niagara Falls, Ont., on Dec. 10th, aged 45, after a year's illness. Saved in Westerly 27 years ago at meetings by W. Hunter. She left a good testimony. W. Pinches 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, 1922

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WORK AND WORKERS

CONFERENCES—The **BOSTON** conference was largely attended, the ministry varied and helpful, and a happy spirit pervaded throughout all the meetings. Ten of the Lord's servants were present to minister the word. W. P. Douglas remained for a few meetings. The **PHILADELPHIA** Conference was also largely attended, about 660 sitting down to remember the Lord at His table. About 20 who give their time to the Lord's work were present to minister the word. This ministry was very practical and the Lord's people were very appreciative. A good Gospel spirit pervaded the meetings. R. Telfer and H. Thrope remained for meetings.

The **TILLSONBURG** Conference was well attended and good words were ministered by Brethren Ferguson, Livingstone, Kerr, Lyon, McMullen, Fletcher, Shivas, Goodfellow, Dobbin, Wilkie and Touzeau. Several were troubled about their souls, and we hope to see some of them led to the Lord.

MINNEAPOLIS, MINN.—We had a Sunday School children's meeting with about 125 present, which was record day for us.

ST. ANDREWS, MAN.—Local brethren have been carrying on an encouraging work here. R. Gratius has just finished a series of meetings, a number professing.

VANCOUVER, B. C.—We had good meetings here, four professing to be saved. Two professed and two were baptized recently at Fairview.

SOMERSET, PA.—W. J. Armstrong was here for a few days; he purposed beginning meetings in the vicinity of Connellsville, Pa.

TAMPA, FLA.—We still have the privilege of speaking Sunday evenings to a large number, mostly tourists, in the Court House Square. The little Assembly remains about the same in number. W. G. Davis, R. 2, 12th St. Tampa, Fla.

HARTFORD, CONN.—Visitors will please note the address of the Gospel Hall is 435 Park St., cor. Squire St. Correspondent, N. J. Reager, 188 Benton St., Hartford, Conn.

NOTICE.—Any desiring hand painted texts might communicate with Miss Ruth Scott, 2324 8th Ave., West, Vancouver, B. C.

NEW GLASGOW, N. S.—Bren. Brennan and McMullen have returned from Newfoundland. They reached a good many villages with tracts; and had meetings in a number of places. There seems to be many openings for the Gospel.

HAMILTON, ONT.—W. P. Douglas was with us for a few meetings; J. Waugh was also with us over a Lord's Day.

Words in Season

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No. 2

FROM VARIOUS AUTHORS

Hast thou found a precious treasure?

Pass it on.

Hast thou found some holy pleasure?

Pass it on.

God Himself is ever giving,

Loving is the truest living,

Letting go is thrice possessing,

Would you double every blessing?

Pass it on.

* * *

Never judge God by His providence, unless your will is wholly subject to His will. To judge Him before the issue of His dealings is to judge rashly and wrongly. The end of the Lord will justify all His ways. When Job rashly judged, he said, "Thou art become cruel to me"; but at last he justified God, saying, "Behold, I am vile." "I abhor myself." Job xxx, 21; xl, : xlii, 6.)

Let us put all our matters into God's hands, and leave them there. Can they be better ordered than by Him? We never think that the sun, moon and stars will go wrong, because man has nothing to do with the ordering of them.

Be familiar with this precious thought, that God decrees the little as well as the great things of His providence; and that all His decrees are those of love to His people.

* * *

Ardent as he was, poor Peter always cared too much about the opinion of others. Now the opinion that prevails in the world is always one that gives a certain glory to man after the flesh. Paul, taught from above and full of the power of the Spirit, who by revealing heavenly glory had made him feel that all which exalted the flesh obscured that glory and falsified the Gospel that declared it, as firm as he was ardent, and clear sighted as he was firm, sees the carnal walk of the apostle of the circumcision. He is not deterred by man; he is occupied with Christ who was his all, and with the truth. He does not spare Peter who has overturned the truth however great his position in the Assembly. It was dissimulation in Peter. What a poor thing is man! And we are weak in proportion to our importance before men. When we are nothing, we can do all things, as far as human opinion is con-

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cerned. We exercise at the same time an unfavorable influence over others in the degree in which they influence us in maintaining our reputation. And when we fail, all the esteem in which we are held justly becomes a means of evil because the weight of his godliness is attached to the evil which he allows.

* * *

"When men turn to God, they generally turn to the Book."

Saul was a scatterer of saints, but as Paul, a new creature in Christ Jesus, he became a gatherer.

"The worldling sings to make himself happy, but the Christian sings because he is happy."

THE DYING SCIENTIST

DR. D——was called to the bedside of a dying scientist. Seldom had he seen a finer looking man, nor felt a kinder grasp than he gave him.

Seated by his bedside, he said, "Sir, you seem very ill." Without a trace of hesitation or apparent concern he replied, "Yes, I am going to die."

"Have you the consolation of religion to comfort you?" the doctor enquired. The sad reply was given: "I do not believe in the Bible, nor the religion it teaches. Nature is the altar at which I have worshipped: she has been my guide and teacher." "You speak of nature as a guide?" the doctor remarked interrogatively. The sick man replied, "Yes; she is infallible."

Looking into his beautiful blue eyes, the doctor said to him, "I, too, profess to have been educated in the same school; is it not strange that receiving our instruction from the same teacher, we should arrive at opposite conclusions? Certainly one of us has misinterpreted, or the teacher has deceived us." He replied, "It is not in the teacher." The doctor answered, "The mistake then is in me or you. Now is it worth while to compare opinions? If I have misinterpreted I know that I have done it honestly, and desire to be corrected."

By this time his gaze was fixed on his interrogator's face with an intensity that bespoke more than ordinary interest, as the doctor asked him, "In all your researches have you ever found a creature whose nature was opposed to its appetite?" After a moment's thought he replied, "No; such a creature cannot exist. With a carnivorous stomach and an herbivorous appetite, it could only live until it starved to death, and propagation would be impossible."

"Are there any exceptions to this law?" asked the doctor. His reply was, "No; none in the animal or vegetable world."

The doctor said, "You think you are going to die?" "Yes."

"And that death will terminate your existence?" "Yes."

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"Now answer me," said the doctor, "have you not an appetite for something you have not got?" "Yes," replied the dying man, "I want to live."

"How long do you want to live?" enquired the doctor. "I can't tell you?" was his vague reply.

The doctor said, "You must look to the utmost limits of desire and tell me where it is." With deep feeling he replied, "I can't."

"May I assist you?" asked the doctor. "Yes."

"Suppose you could now be assured that you shall live until an insect, by carrying away a grain of sand every thousand years, should remove the earth, would you **then** be satisfied with life?" The dying man's honest reply was, "No."

"Do you know anything that would meet the demands of your nature?" the doctor enquired. In great bewilderment, he replied, "No."

"And yet you say that everything in nature teaches there must be. Now I am not going to say that my Bible is true, or its religion true, but would this meet the demand of your appetite?" and the doctor quoted the words of the Lord Jesus: "**I am the living Bread which came down from heaven: if any man eat of this Bread, he shall LIVE FOR EVER.**" (John vi. 51). The dying man's eyes flashed fire as he said; "Yes, it would, I have misinterpreted nature."

He then asked the doctor to read the Bible and pray with him. He stayed with the dying man till late at night and he testified that wonderful was the change. He never saw him alive again.

Does not this conversation lay bare the root of things? In the heart of every man there is the desire for a life that will never end. It has been said that all over the world, whether among the civilized races or among the lowest of the heathen, who have never heard the gospel nor seen a Bible there is the belief in a life beyond the grave.

Who put that belief in the human heart? We answer, God. And why did He put that belief? Surely it was that men might prepare for the great change that death brings.

What is death? Scripture tells us, "The wages of sin is death." (Rom vi. 23). It is terrible, unnatural, dreaded, however much it may be camouflaged by terms or softened by its accompaniments.

And what comes **after** death? "It is appointed unto men once to die, but **after this THE JUDGMENT**" (Heb. ix. 27). How then, if death and judgment and the second death lie before the guilty sinner, can we talk about eternal life? We quoted half a verse just now. For answer let us quote it in full: "**For the wages of sin is death; but THE GIFT OF GOD is eternal life through Jesus Christ our Lord.**" (Rom. vi. 23).

CONQUESTS OF CHRIST



IN the prayer "Father forgive them for they know not what they do" we see how far above the acute suffering He experienced, the rough handling he received, our blessed Lord rises. No murmuring, no threatening, no accusation, no lament, no cry for help, no invoking vengeance, no obtruding his own forgiveness, no side-long glance at his own wrongs and endurements. It is not, "I forgive you," but "Father forgive them. They know not what they do." In this simple and sublime petition, not the slightest most shadowy trace of self-consideration. It is from a heart occupied with thought for others and not with its own woes. It is out of the depths of an infinite love and pity that no waters, not the coldest, and most tumultuous can quench, that there comes forth the purest and highest petition for mercy that ever ascended to the Father of Mercies in the heavens. Their cruel work finished, the soldiers sit down before the cross to watch Jesus there.

Strange that amongst those who rail on Him should be one of the malefactors. Here, instead of sympathy for Jesus, there is a malefactor's scorn, instead of pity, reproach. But the railing is not to be un-rebuked and appropriately the rebuke comes from his brother malefactor. Dost not thou fear God? He knows there is a God to fear, one before whose bar he and his brother sufferer are soon to appear. We indeed are justly condemned, no questioning the proof, no quarrel with the law, no reproaching of the judge. He neither thinks his crime less heinous than the law made it, nor the punishment greater than the crime deserves. In this he shows a spirit penetrated with a sense of guilt, but he is thoroughly convinced of Christ's innocence. This man hath done nothing amiss. Here we touch upon the spiritual marvels of this extraordinary incident. Turning from his brother malefactor to Jesus he says, "Lord, remember me when Thou comest into Thy kingdom." How came he at such a time and in such circumstances to call Jesus Lord and to believe in His coming kingdom? He saw the daughters of Jerusalem weeping by the way. He heard the words of Jesus that told of His power to unveil the future. He had seen the superscription proclaiming Jesus King of the Jews. From the lips of passers-by, chief priests, elders and soldiers, he gathered that this Jesus had saved others from death, had professed a supreme trust in God, had claimed to be Christ the Son of God. The malefactor saw and heard enough to satisfy himself Jesus was truly all he claimed to be.

Such the materials put by providence into this man's hands. Such the broken fragments of the truth loosely scattered in his way. The dying thief takes them up, collects, combines, the enlightening spirit shines on the evidence afforded, shines in upon his quickened soul and there brightly dawns upon his spirit the sublime belief that in that strange sufferer by his side he sees the

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long-promised Messiah, the Saviour of mankind, the Son and equal with the Father, who now, when the mind is opened to a sense of his great iniquity and he stands trembling on the brink of eternity, reveals himself so near at hand, so easy of access. His faith thus quickly formed goes forth into instant exercise, and turning to Jesus he breathes into His convenient ear the simple but ardent prayer, "Lord remember me when Thou comest into Thy kingdom." The hostile multitude are looking for that death that will scatter to the winds the pretensions of Jesus to be the Messiah. The faith of Christ's own immediate followers is ready to give way before that same event. They bury their hopes in his grave and have only to say, "We hoped it had been He that should have redeemed Israel." Yet here, amid triumph of enemies, failure of friends, is one who conquering all difficulties that sense opposes to its recognition, discerns even through the dark envelope that covers it, the hidden glory of the Redeemer, and openly hails Him as his Lord and King. Marvellous indeed the faith in our Lord's divinity which sprung up so suddenly in such an unlikely region, which shone out so brightly in the very mid night of the world's unbelief. Are we wrong in saying that at that particular moment there was not another full believer and confessor of the divinity of Christ on earth except that dying thief? There were many to call Him Lord when he rose triumphant from the tomb. There is but one to call Him Lord as he hangs dying on the cross. What tenderness of conscience is here. What deep reverence for God. What devout submission to the divine will. What entire relinquishment of all personal grounds of confidence before God. What a realization of the world of spirits. What a humble trust in Jesus. What zeal for the Saviour's honour. What indignation at the unworthy treatment he was receiving. "Lord remember me-----Kingdom," was like cordial upon the fainting spirit of our blessed Lord. The only balm earth came forth to lay upon his wounded spirit. The mortal body of Jesus may be stripped of its outward raiment. His human soul; they may strip from it that outer garment of the flesh, but his kingly right to dispense the royal gift of pardon, his power to save, can they strip that from him? He will not come down from the cross, but he will give a higher proof of his divinity. He will exert that power, not on the world of matter, but on the world of spirits, by delivering a soul from death and carrying it with him to paradise. What a transition to that dying man!

Humblest believer, a like marvellous contrast is in store for you. Today weak, burdened, tossing perhaps on a bed of pain, stifled sobs and falling tears in that darkened chamber. The next hour up and away to be forever with the Lord where no

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fevers rage, no death dews gather on the brow, no undertaker screws down coffin lids, and no graves are ever dug, but where God wipes away the tears from all faces forever.

AMMON, MOAB, AND AMALEK

By L. Sheldrake

GOD, by Moses, gave Israel instructions, in Deuteronomy, as to their future relations with these three peoples. They were enemies to Israel "by the way," and their wickedness was not to be forgotten. Deut. xxiii, 3-6 declares the sin of Ammon and Moab to have been, "They met you not with bread and with water, in the way, but hired Baalim to curse thee." An Ammonite or a Moabite was not to come into the congregation of the Lord unto the tenth generation forever. Deut. xxv, 17, tells us the sin of Amalek. "He met thee by the way and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Thou shalt utterly blot out the remembrance of Amalek from under heaven; thou shalt not forget it."

Israel neglected to carry out these instructions: and the time came when both Ammonites and Moabites were found in the congregation of the Lord: and Amalek lived to work destruction in God's inheritance.

These things have their teaching for us. They are written for our admonition, upon whom the ends of the world are come. The old man, which is corrupt according to the deceitful lusts, is represented by Ammon, Moab, and Amalek. The first two had neither bread nor water for the people of God, and would sooner hire the false prophet to curse Israel than to loose what they desired for themselves alone. This is always true of the loathsome and covetous flesh. Amalek knew no mercy: destruction and misery were in his ways, the way of peace he did not know; there was no fear of God before his eyes. Thus it is with the unmerciful flesh; it is the sword of the devil to kill and to destroy all the vessels of mercy wherein is the testimony of God.

The Moabite is seen oppressing the congregation of the Lord in Judges iii, 12-20. "Israel did evil again in the sight of the Lord," evidently in the matter of idolatry; and God strengthened Eglon, the king of Moab, against them because of their evil-doing. Eglon, the king of Moab, was a very fat man, and he sat in a summer-parlor which he had "for himself alone." What a sad plight when this principle—for self alone—oppresses the congregation of the Lord! This is the Moabite flesh that grows very fat on the portion that should have been for God and His glory. How different from the principle that prevailed at the beginning of the Church's history when no one said that ought

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of the things that he possessed were his own! What blessing then, both in the Gospel and amongst the people of God! The love of money is a root of all kinds of evil: and the love of this present world hinders many a servant of Christ.

In Nehem. xiii. no less a person than Eliashib, the High Priest, was allied to Tobiah, the Ammonite, and had prepared him a great chamber in the house of the Lord where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine and the oil which was aforetime commanded to be given to the Levites, and the singers, and the porters, and the offering of the priests. God's servants were robbed of their portion; and were fled every man to his field. The Ammonite was getting it all. How prevalent unfaithfulness in the unrighteous mammon is! It is one thing to sing "Nought that I have mine own I'll call; I'll hold it for the giver," but it is quite another thing to act it out. How often the Ammonite—for self alone—gets the portion that aforetime was laid in the temple of the Lord for the service of the Gospel! Possibly the unholy alliance of Eliashib with Tobiah accounts for the former not helping to build the wall, not even at his own house, (Neh. iii, 20). The other priests repaired every one by his own house (ver. 28). But for the diligence of Baruch and Meremoth each repairing another piece beside their own portion, by the house of Eliashib, that part of the wall might have remained broken down, as far as he was concerned. The wall of separation is not often builded by men who are allied to the Ammonite: and so the shirking of some increases the burden of others.

Amalek is an enemy of another character; and perhaps even more to be dreaded. In the first place, when not able to defeat and destroy the whole congregation, he followed Israel by the way and cut off all that were hindmost, the faint and feeble. Haman, the last of Amalek on record, an Agagite, wrote a decree to destroy, to kill, to cause to perish all Jews. He might walk delicately, but his sword made women childless. Amalek, as a master, left his servants to die, when sick and of no more use to him, (i Sam. xxx, 13). Bitterness, wrath, anger, clamor, evil-speaking &c, are Amalekites, (Eph. iv, 30). They must be put to death or else Israel will be destroyed. God will have war with Amalek from generation to generation. The sick, the feeble, the weak, the uncomely, and the less honorable are necessary to our God. They are the objects of His unceasing care. The strong should bear the infirmities of the weak. The more advanced should make straight paths lest that which is lame should be turned out of the way. The less honorable members should have the more abundant honor bestowed upon them. This is the way of grace, and the way of God. Only hateful Amalek would destroy the feeble, and leave the sickly to perish. God's command to Saul was "utterly destroy the sinners, the

Amalekites." Rule for God, and according to God, is impossible if Amalek is allowed to live. Saul spared the best. Agag the king was evidently one of the best. His name means "princely" or "warlike" suggesting that he was a strong, noble looking man, head and shoulders above the people, like Saul himself; but he was an Amalekite, and should have been slain by Saul. Self defence, self justification, standing on my dignity, how these things are admired in the world! The silence and meekness of Christ was despicable in the eyes of His murderers. When He was reviled He reviled not again: when He was persecuted He threatened not: this was counted abject weakness when He was led as a lamb to the slaughter. Even the bold assertiveness of John the Baptist was lacking in Him, so Herod and his men of war set Him at nought. That which men would call warlike was wholly lacking in Him, though Himself the mighty One. He never once left the place of absolute dependance upon Jehovah. He has left us an example that we should follow in His steps. How easy to call anger and malice, righteous indignation: or excuse our evil speaking, and thus spare Agag. The flesh objects to the humiliation of being counted weak. But God uses weak things, and things that are despised. Amalek must have no place though he be counted princely in bearing, and warlike in character. This is where Saul, and his kingdom, failed. He was the peoples choice, and according to their heart. Saul's principle of rule by might is still highly esteemed amongst men. In David was seen that weakness that leaned upon God, and wrought victories by the might of Jehovah alone. God will not have the flesh and its workings in the congregation of the Lord. Ammon and Moab, if spared, will eat up His inheritance: and Amalek will utterly destroy all testimony for God, if allowed to live amongst us.

PRACTICAL OBSERVATIONS ON THE EPISTLES

TO TIMOTHY

Paper x.

IN our last paper we were looking at the apostasy of Assemblies. How quickly Assemblies apostatize may be gathered from the epistles. Paul's epistle to the Corinthians, written about A. D., 60, shows that a number were questioning his apostleship. In ii Tim. i, 15, we read "All they which are in Asia be turned away from me." And about A. D. 90, the apostle John writes, "I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not." The apostle's word to Timothy, after describing those who were "lovers of pleasures

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more than lovers of God; having a form of godliness, but denying the power thereof," was "from such turn away." Evidently there were Assemblies, even in that early day, from which the "man of God" had to turn away. The church at Ephesus was threatened with having her candlestick removed (A. D. 96) unless it would repent: and the Church of the Loadiceans was threatened with being spued out the Lord's mouth because of her lukewarm condition, (See Rev. ii-iii). What a sad prelude to the after history of Churches that, in claim at least, have been churches of God! Many of those who were most used of God, in the last century, to see Scriptural Assemblies formed in many parts of the world, lived long enough to see those same Assemblies degenerated almost beyond recognition. God's truth remains the same as at the beginning; and God is the same. "I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified," was the apostle's farewell charge to the Ephesian elders, after telling them of the grievous wolves, and apostatizing elders, that would "draw away disciples after themselves," (Acts xx, 17-35).

Timothy, by maintaining the truth, would be "a good minister of Jesus Christ, nourished up in the words of the faith, and of the good doctrine." Old wives fables were to be refused. Bodily exercise profits but little. Godliness is that which counts, both for time and eternity. Men may apostatize with their heads full of truth, but godliness is a sure preventative against apostasy, for godliness is the truth lived out in the daily life. Timothy, though a young man, could thus gain a place that years did not give him. It is no sin for a man to be young in Christ, but it is a sin for him not to be an example of the believers, in word, in manner of life, in love, in spirit, in faith, and in purity. Too often the young think that youth excuses them from being examples to the older Christians, and so they fritter away their years, and are never any use for God. Timothy was to give attendance to reading. How many young men spend their time reading trash! He was to exhort and teach. The young man whose life is not an example will soon find that his exhortations and teachings are not wanted. Timothy was told to be diligent in these things; to give himself wholly to them, that his progress might be manifest to all. Progress cannot be made in the things of God without diligence, any more than in the things of this life. "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men," Prov. xxii, 29.

At the same time he was to take heed to himself, and to the teaching; for in so doing he would both save himself, and those that heard him. Timothy had made a good beginning, and he must not relax, but "continue." How many make a good beginning but soon weary because of the trials that beset the path

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of him who would be in any special way a servant of God! A constant watch has to be kept upon self. He who would draw nigh unto God must walk with unshodden feet. He who would engage in the service of God must wash his feet often at the laver of the word. Only so can he save himself from the many snares and pitfalls that Satan sets for the people of God, and more especially for the leaders. Himself escaping these snares, he becomes a safe guide for the feet of others, and saves them from the same snares. Alas, that so few young men are willing to pay the price demanded of those who are to be a help to the people of God. How few are willing to take up the cross and deny themselves!

While Timothy as a young man was not to let any one despise his youth, he must nevertheless give due deference to the elder men. "Rebuke not an elder, but intreat him as a father," (v, 1). "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God," Lev. xix, 32. This is God's principle for all time. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you," Heb. xiii, 17. One can only expect those to come to grief that go on in a headstrong way to the grief of those who have a care for the flock.

Though Timothy was doubtless far advanced in spirituality beyond most other young men still he must treat them as brethren. Godliness is not consistent with uprightness. The elder women are to be treated as mothers: the younger as sisters with all purity. Where this godliness directs the behaviour of young men toward young women there will be no complaints of young men walking over broken hearts to matrimony. Flirting with a number of women, winning their affections and then turning from them for others, is a very serious matter, and often brings trouble amongst the saints, and reproach upon the name of the Lord. Since the world-war there has been a sad relaxation of morals amongst the young people of the world: and this no doubt is helped on by the immodest dress of women, and if the Lord's people are not careful there will be a corresponding increase of laxity amongst them. If Timothy needed to be admonished by the apostle concerning his deportment in the various departments of social life how much more the young amongst the Lord's people in our day!

(Continued)

SUGGESTIONS FOR BIBLE STUDY

Note—Study with the Bible in front of you, turn up the references, read the context, use a concordance, meditate upon the Word, and you will find your soul nourished and new thoughts will be opened up to you by the Holy Spirit. Try it.

The Lord's Hows.—The How of rebuke (Mark 4:40).

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The How of intreaty (Matt. 23-37). The How of warning (Heb. 2:3). The How of promise—for temporal things (Luke 12:28); for spiritual things (Luke 11:13).

The Word.—As the Engrafted Word it is to be received (James 1:21). As the Faithful Word it is to be held fast (Titus 1:9). As the Word of Life it is to be held forth (Phil. 2:16). As the Word of Truth it is to be rightly divided (2 Tim. 2:15).

Made.—The world was made by Him (John 1:10). He made Himself of no reputation (Phil. 2:7). He was made under the law (Gal. 4:4). He was made sin for us (2 Cor. 5:21). He was made a curse for us (Gal. 3:13). He is made of God unto us wisdom, righteousness, sanctification and redemption (1 Cor. 1:30).

Salvation.—Read Ephesians 1:7. (1) A gracious provision "redemption." (2) A supernatural condition, "in Whom." (3) A marvellous channel, "through His blood." (4) A blessed experience, "the forgiveness of sins." (5) An infinite measure, "according to the riches of His grace."

THE PIERCED HAND

It is safe to trust the hand that was nailed to the cross for us. That hand will neither destroy our confidence reposed in it, nor suffer us to fall when we lean upon it for strength. Behind that hand is an arm of power, and behind that arm is a heart of infinite love. That hand, and arm, and heart, were once still and powerless in the grasp of death; but neither feebleness nor inefficiency beset them now. The one whose great heart beats for his chosen, whose strong arm is lifted for their defence, and whose tender hand is moved for their deliverance, has all power in heaven and in earth. None shall be able to pluck his own out of his hand. That hand saved Peter from sinking into the turbulent billows; it restored sight to the blind by its simple touch; it held uncomplainingly the reed placed within the clasp of those sacred fingers all in mockery and scorn; it broke the bread, and poured out the blessed wine to his beloved; and when he left the earth and went up on high, His last recorded gesture was the stretching out of those dear hands in blessing on the heads of the little church of his steadfast love. Can such a hand ever faint or falter in its devotion to the holy and benevolent purpose for which it once, for our sakes, was racked with torturing pain, and bled to the coldness and paleness of death? Can this hand whose first and latest act was benediction, ever forsake its own in the enemies' land, or ever fail in its present divine almightiness to lead the elect of God on to victory, and to Paradise? O no! For he hath said, "I will not, I will not leave thee, I will never, never, never forsake thee."

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We must cling to that word, "NEVER." It was spoken by lips that never lied, by one who will not quench the smoking flax, nor break even a bruised reed, so careful is he of his own. God loves us and he has exhausted all the divine methods in the manner in which he has manifested this love in the Man of Calvary, whose is the pierced hand and the wounded side. The enemy may come in like an overwhelming flood; the black skies of earth may lower; the coming days be cold and dark; the cloud seem to have no silver lining for us; but that dear hand lives, lives to guide, and bless, and save; lives to lift at last the just out of the coffin and up to the glory and the throne. Nailed to the cross, pierced with iron for us, we can trust the strong hand of the Lord Jesus.

EXTREMES

An interesting contrast in Saul's history comes out in connection with the sparing of Agag (1 Sam. xv. 9). He there seems to possess a wonderful degree of mercy—at least of a kind. He will not hew the king of the Amalekites into pieces, albeit the Lord had commanded this to be done. Yet this is the same Saul who not long afterwards could slay, in cold blood, fourscore and five of the Lord's priests at one time! (Chap. xxii. 18). Today he is so merciful that he will not draw the sword upon Agag; and tomorrow he is so revengeful that he sheds the blood of the innocent—even the priests of Jehovah. Let us therefore not misunderstand his compassion for Agag. It was a mere fleshly compassion for one whose hand was "against the throne of the Lord." The extent of Saul's mercy is seen in the massacre of the priests.

We may learn here that fleshly compassion will produce extremes that are alike opposed to the mind of God. Such compassion will spare whatever is of a kindred spirit with itself, while it shows no mercy to those who dare to thwart its purposes. Let us beware of violent extremes. These are not from above. They are born of the flesh; and, while to the superficial observer they may seem to be opposed to each other, they really spring from one and the same root, namely, **departure from God!**

ALREADY ENLISTED

An English captain, in the year 1759, who was beating up for recruits in the vicinity of Bethlehem, Pennsylvania, met one day a Moravian Indian, and asked him whether he had a mind to be a soldier.

"No," answered he; "I am already engaged."

"Who is your captain?" asked the officer.

"I have a very brave and excellent captain," replied the In-

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dian. "His name is Jesus Christ. Him will I serve as long as I live. My life is at his disposal."

Reproved by the Indian's answer, the officer left him unmolested. Well would it be for all Christians who are invited to participate in scenes of bloody strife, if they would also remember that they are already enlisted and that their Captain's latest order to his only fighting apostle was, "Put up thy sword." That order has never been withdrawn or countermanded.

"EYE-WITNESSES"

FROM the commencement of our mission work in India until the end we are eye-witnesses, and it is according to the eye we weigh up the situation, need, and supply of this great country. If we land on these shores with a concave eyesight, we will narrow things down and will not see them as bad as they really are. If we have a convex sight we shall broaden, exaggerate, and multiply the difficulties of this great people. Now both are dangerous, for to have a wrong sighted view of things here, we are likely to make shipwreck of the whole of our mission life. Therefore we need to have the eyes of our understanding enlightened and that is secured by having the spirit of David, when he said, "Mine eyes are unto Thee O God."

This morning I gathered the workers together for prayer, and while conscious we are eye-witnesses, we are also to bear witness, and with that responsibility we started off. At the first village we found the principal men sitting under the tree which is supposed to be the abode of the god of protection, and waiting for its blessing before they started off for their day's work. What joy I had as I made much of the blood at this early hour of the morning. At the next village we found the people full of activity, for we had just received good rains, and all were getting ready for field work. We spoke of the emptiness of the world, and how unsatisfying it was, and pointed them to the all-sufficient One. At the next village the people seemed a little timid, but as we sang "Jesus is our only refuge" some stood behind walls, carts, doors and stones, and listened to the story of God's love. They soon had their fears dispelled, and came closer to listen to us. Hearing there was plague in the next village, we made for that place, and had a meeting in the middle part, where the people listened gladly. We then enquired where the plague cases were for we thought we could help them, but we found out the disease was in the next village, but as we had walked many miles and had preached in four villages, we returned home tired out but happy in the thought that we had been privileged to point men and women to Christ.

The day before we had a good time also, but owing to the heavy dew during the night, the long grass was soaking wet,

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which soaked us, but we were soon rewarded, for the first hymn rapidly gathered a crowd. The fakir was there going from house to house begging food for his priest and god, and few seemed to notice him. The heralders of the rejected Christ stood in the midst of the village. The carpenter dropped his tools, and sat in front of us. A woman with a pot of water on her head drew near. The old woman making mats in her hut is attracted by the singing and gathers up her straws, comes and sits at our feet and continues her plaiting. The shepherd stops his flock of sheep to catch a few sentences. The temple sweeper stops her work to listen to the story of the Cross, and all these with the aged, weak, blind, and the leper stand around us as we unfolded to them the great theme of redemption. Don't you envy us? Would not the angels be delighted to stand in such a village. Poor England and America are losing much by not being where we are today.

Outside the village we saw the people had found many bushels of grain buried in the ground, which some one had put there many years before, to use in time of famine, but plague, or cholera carried them off suddenly, and no one knew it was there. For years people had suffered through starvation while at hand there was plenty of food, but there was no one to tell them it was there. How like the gospel. It is near by, and yet thousands die without benefiting by it, because there is no missionary to tell them it is at hand.

On entering the next village we found all the foot-paths leading from the village to the standing crops, strewn with flowers and fruit. These were to please the gods as they passed by the fields. In the village the people were busy ornamenting the front of their huts with white powder and red ochre to keep the evil spirits away. We told them of the One who not only saves but helps. In the next village we stood in front of a temple and preached. The keeper told me the god had not enough power to help, so they brought in another, and that only had a little more strength, so to encourage it to help them, they erected a pandal of flowers and leaves and washed the front of the temple daily, and yet he was afraid of the white ants eating them up. We told them they were like a people of old, who worshipped the "unknown God." These people were in rags and tatters, and yet they will give their last cash to solicit the favour of these idols.

These are the people we are amongst, and we can only be on our feet what you are on your knees, and the more you pray for us, the more blessing we will have.

WYLAM AND EVA KING,

Berachuru

via Whitefield,

S. India.

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TRUE GREATNESS

Learn to grapple with souls. Aim at the conscience. Exalt Christ. Use a sharp knife with yourself. Say little, serve all, pass on. This is true greatness, to serve unnoticed and work unseen. Oh, the joy of having nothing and being nothing, seeing nothing but a living Christ in glory, and being careful for nothing but His interests down here.

J. N. D.

PRAYER ANSWERED.

There is nothing more refreshing to the child of faith than has proved by experience that He is the Hearer of prayer. What world knows nothing about this; for the world does not stand upon praying ground. But he who has to do with God in secret has proved by experience that He is the Hearer of prayer. What victories have been won, and what promises have been obtained, in the closet! The outside world knows nothing of these wrestlings with God in the secret place. Yet daily is faith proving that the Lord is the rewarder of them that diligently seek Him.

EXCUSES AT HAND.

Wherever there is a reluctance to obey the Lord, there will be a search for excuses to justify our disobedience. Such excuses will not be hard to find. A Jonah, fleeing from the presence of the Lord (Jonah i. 3), has no difficulty in finding a ship bound for Tarshish. And he who is not very eager to carry out what God commands, will find any number of "ships" ready to sail for Tarshish. Such "ships," however, are no reason why the revealed will of God should be set aside. They may make disobedience easy; but they do not make, and can never make, disobedience scriptural. It is an evil day for us when we have "comforts" in the path of disobedience.

"FEAR NOT"

O thou of dark forebodings drear,
O thou of such a faithless heart,
Hast thou forgotten what thou art,
That thou hast ventured so to fear?

No weed art thou on ocean cast,
Borne by its never-resting foam
This way and that, without a home,
Till flung on some bleak shore at last:

But thou the lotus, which above,
Swayed here and there by wind and tide,
Yet still below doth fixed abide,
Fast rooted in Eternal Love.

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QUESTION CORNER.

What is the meaning of "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained?"

The apostles were endowed with the Holy Ghost that they might bear the remission of sins to a world that was bowed down under the yoke of sin. We read, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified, **by faith that is in me,**" Acts xxvi, 18. In the first Scripture a general fact is stated: here the same thing is stated, and also how it is done. Forgiveness of sins is through the words given to the apostles by inspiration, that is, through the holy Scriptures. Those who put faith in that word whether spoken by an apostle, or written by him—God's only means of communicating forgiveness—receive remission of sins. The apostles have passed away, but the word given them by inspiration remains, and we proclaim the same message that they proclaimed, and sinners who believe it receive remission just as they received it from the apostles, "by faith that is in Me." "Whether is it easier to say, Thy sins be forgiven thee; or to say Arise and walk?" Matt. ix, 5, is a good test for all modern impostors who claim to grant remission of sins by their own word. Those who believe the inspired word through us, receive the remission of sins just the same today, as those did who believed the inspired word at the mouth of an apostle. There is no other remission of sins found in the Bible.

THE KNEELING CAMEL

By Anna Temple Whitney

The camel at the close of day
Kneels down upon the sandy plain
To have his burden lifted off,
And rest again.

My soul, thou too shouldst to thy knees
When daylight draweth to a close,
And let thy Master lift thy load
And grant repose.

Else how canst thou tomorrow meet,
With all tomorrow's work to do,
If thou thy burden all the night
Dost carry through?

The camel kneels at break of day
To have his guide replace his load,
Then rises up anew to take
The desert road.

So thou shouldst kneel at morning's dawn
That God may give thy dally care,
Assured that He no load too great
Will make thee bear.
—Matthew xi. : 29, 30.

WORDS IN SEASON

TACOMA, WASH.—The joint Conference for Tacoma and Fruitland was the best we ever had, and was also the best attended.

SEATTLE, WASH.—The Conference was a season of real blessing, the power of God being felt in the spoken word. Two young men under conviction for some time professed faith in Christ, a young woman also professor, and others were troubled.

RICKNELL, IND.—Mr. J. Ferguson had some meetings here: the Lord gave blessing among the Christians.

BYFIELD, MASS—The Lord has been moving in our midst and four have professed to be saved.

DESERONTO, ONT.—F. Watson and J. Pearson have had special meetings, with some fruit to encourage. They then went on to **CAMPBELL-FORD**.

TORONTO, ONT.—Bren. McClintock and Garratt had meetings in the Central Hall: and R. Telfer in Brock Ave., a number professing in both places.

KITCHENER—W. Ballie had meetings with fruit.

GRAND BEND.—Bren. Wilkie and Joyce purposed to resume meetings here after the new year holidays.

Bren. Silvester and McMullen had helpful meetings at **WAUBAUSHENE** and at **MIDLAND**. J. McCartney had meetings at **COLLINGWOOD**. T. Dobbin was at **NEWBURRY** for a few meetings.

NOTICE.—R. Telfer's new address is 36 Duart Park Road, Toronto, Ont.

PHILADELPHIA, PA.—R. Telfer had three meetings Up-town and then a week's meetings Down-town.

HARRISBURG, PA.—H. G. McEwen began a series of meetings here. R. Telfer purposed joining him later.

WINNIPEG, MAN.—R. J. Dickson has been seeking to help in St. Andrews and Balmoral.

STRATFORD, ONT.—Mr. S. Binch has returned here after several months in the Canadian Northwest.

RICHMOND, VA.—We expect Bren. Conaway and Foster to begin meetings Jan. 7th.

BOISE, IDAHO.—Mr. Chas. Summers is remaining here for a few weeks as the Assembly here is seldom visited by the Lord's servants, and the nearest Assembly is 500 miles distant. There is some interest and some have professed.

S. MANCHESTER, CONN.—Dr. E. A. Martin was with us for the children's meeting and over the Lord's day.

PHILADELPHIA, PA.—An Italian Assembly now meets at 3325 N. Goodman St. Correspondent, C. Patrizio, 1405 N. Marvine St., Philadelphia, Pa. The first Lord's day 16 remembered the Lord: 36 children were at the Sunday school, and one young girl professed to be saved: also one woman at the Gospel meeting at night.

STEUBENVILLE, O.—The Conference was large and profitable. Those who ministered the word were Bren. Black, Livingstone, Bradford, Ferguson, Beveridge, Duncan, Patrizio, Currie and Conoway.

OWEN SOUND, ONT.—A good and helpful Conference was held here at the New Year. Bren. McGeachy, Beattie, Gillespie, Garratt, Bruce, Bailie and others took part. McGeachy and Bruce remained for meetings.

WORDS IN SEASON

ORILLIA.—J. Silvester visited us here; and also **SEVERN BRIDGE.**

CHICO, CAL.—We had two days' meetings here (Dec 24-25) a time of refreshing to those who gathered in from surrounding parts. Bren. C. G. Davis and A. Umsted gave helpful words.

BRIDGEPORT, CONN.—C. R. Keller is having a series of meetings in the Gospel Hall here.

PAWTUCKET, R. I.—W. H. Hunter had a short series of meetings: W. P. Douglas was also with us for a few nights.

DES MOINES, IOWA.—J. Erskine spent a couple of months in Southern Ill., visiting a few mining camps, seeking to help the few who gather to His Name there. His health has not been very good recently.

EOSTON, MASS.—Five recently converted were baptized, and others restored to Assembly fellowship.

NO. CHELMSFORD, MASS.—W. P. Douglas had three very refreshing meetings here; he was also in **LOWELL** for a few nights.

NOTICE.—Mr. F. P. Diorio, 6412 14th Ave., Brooklyn, N. Y., is now publishing an Italian Gospel magazine, *La Voce nel Deserto*, 50 cents per year. Those who are interested might write him for sample copy.

PITTSBURGH, PA.—Bren. Armstrong and Winemiller are with us for a series of Gospel meetings.

NOTICE.—Mr. L. Sheldrake, 656 Bingham St., Sault Ste Marie, Mich., is beginning a monthly Gospel paper. Write for sample copy.

HAMILTON, ONT.—Mr. H. Fletcher's address is 108 Myrtle Ave., Hamilton, Ont., while in Canada. He had meetings in Huntsville and Orillia to tell of the Lord's doings in Venezuela

SYDNEY MINES, N. S.—Bren. Thorpe and Milnes are having some meetings here. They also visited New Glasgow.

FALLEN AS! EEP

MRS. CHAS. MASON, of Hamilton, Ont., on Nov. 18. She was connected with the Assembly for over 30 years—a godly woman and much esteemed in the Assembly.

MRS. JANE CAMPBELL, of Philadelphia, Pa., on Jan. 10th, aged 84. Saved in 1884 when Bren. Campbell and Matthews first visited the city; she was in the Down Town Assembly for 37 years, and bore a good testimony. R. Telfer and D. Oliver spoke at the funeral.

MRS. H. CRONE, of Toronto., aged 38, result of a collision between two autos. Mr. Crone was also hit, and his condition is serious. Mrs. Crone was connected with the Pape Ave. Assembly.

MR. L. JOHNSTON, of Pittsburgh, Pa., on Dec. 9th, aged 69. He was in the Assembly for 28 years, and left a good testimony. Bren. Marshall and Currie spoke at the funeral.

WM. ADAMSON, of Pittsburgh, on Dec. 15, aged 15. Saved but one year.

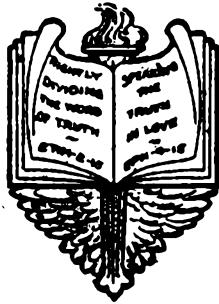
MR. D. BOON, of Pittsburgh, Jan. 3rd, aged 43. Well known and highly respected. S. Keller spoke at the funeral.

CONFERENCE

BRIDGEPORT, CONN.—The Annual Conference will, D. V. be held in St. George's Hall, Stratford Ave., near Main St., on Feb. 24, 25, 26. Correspondent S. Rainey, 995 Connecticut Ave.

Words in Season

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



March, 1922

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

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WORK AND WORKERS

CHICAGO, ILL.—D. H. Oliver is having meetings in the 69th St. Hall, with a nice interest amongst the Lord's people.

BARRINGTON, N. J.—R. McClintock and G. Garret have commenced a series of meetings in the Gospel Hall.

DES MOINES, IOWA.—Mr. Jas. Erskine has been in the hospital, and is recovering nicely from an operation.

NEW YORK, N. Y.—Mr. H. Thorpe had some meetings in 125th St., and also in the "colored" Assembly. He also had some meetings in **RICHMOND HILL**, in **SUMMIT** and other places in this district.

WESTERLY, R. I.—Mr. J. Waugh had three weeks' meetings here, one professing; and then went on to **GROTON, CONN.**

BOISE, IDAHO.—C. S. Summers had five weeks' meetings which were a cheer to the saints, and some professed. He has gone on to **BURLEY** for meetings, and afterwards visited **FOREST GROVE**.

FLINT, MICH.—J. Ferguson has been having meetings seeking to help the young believers. Wm. Ferguson has gone to **GRAND RAPIDS** where there is no Assembly, for some Gospel meetings.

BAY CITY, MICH.—A. Livingstone has been having meetings here and in Saginaw. He also visited Flint.

BARRIE, ONT.—J. Silvester was here for a few days. The Assembly meets in the home of Mr. J. C. Beattie, as they had to leave the Hall they were in, but they are getting another Hall ready.

BOLTON, ONT.—J. C. Beattie has had a month's meetings, God saving some and restoring others.

NORFOLK, VA.—Bren. Smith and Currie go on in Norfolk. The meetings have been rather small on account of the weather conditions.

MIAMI, FLA.—Bren. McEwen and Bradford are having meetings in the new Hall, and purpose pitching their Gospel Tent for a siege.

PETERSBURG, VA.—W. Beveridge is having meetings here.

RICHMOND, VA.—Bren. Conaway and Foster are having some meetings here.

TORONTO, ONT.—W. Pinches had interesting meetings in the Pape Ave. Hall. J. McCartney is helping some of the Assemblies in the city.

Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 14

MARCH, 1922

No. 3

FROM VARIOUS AUTHORS

O risen Christ! Thy gracious love to me
Doth melt my heart, and draws me close to Thee.
And bending low in adoration, pray
For Thee to come and take Thy bride away.
Lord Jesus, Come!

* * *

I had thought that being alone, and away from all controversies and many other evil influences, I should attain to a more spiritual and devoted state; but I have learned that the one drag to a soul's communion with God is a thing tied up to it—this old dead self, which in the absence of Christian fellowship and in my solitude is more inclined to increase in bulk than to diminish.

—Fred Arnot.

* * *

A Curse

"Curse ye Meroz," said the angel of the Lord (Jud. 5:23).

What has Meroz done? Nothing.

Why then is Meroz to be cursed.

Because he did nothing.

What ought Meroz to have done?

Come to the help of the Lord.

Could not the Lord do without Meroz?

The Lord did do without Meroz.

Did the Lord sustain any loss?

No, but Meroz did.

Is then Meroz to be cursed?

Yes, and that bitterly.

Is it right that a man should be cursed for doing nothing?

Yes, when he ought to be doing something.

* * *

Professor Froude in his "History of England," writes: "Remorse may disturb the slumbers of a man who is dabbling with his first experiences of wrong; and when the pleasure has been tasted and is gone and nothing is left of the crime but the ruin which it has wrought, then, too, the juries take their seats upon the midnight pillow. But the meridian of evil is, for the most part, left unvexed; and when a man has chosen his road he is left alone to follow it to the end." It is the judicial blindness and death that follow upon repeated resistance of the Spirit's protest to the soul.

AN AMERICAN GIRL'S EXPERIENCE IN BERMUDA

ALTHOUGH I was brought up in what would commonly be called a Christian home, I never learned by experience what the gospel is until God brought me all the way from Connecticut to Bermuda, 700 miles, and not that only—two of His servants were led by Him to the same island from the far west of the U. S. to be the instruments of my salvation.

I went to Bermuda with a tourist family as nurse to the children and was there about five months before God awakened me to my condition, viz, "without God and without hope in the world." Evangelist L. came to Somerset, Bermuda, for meetings, and in these meetings preached from a large Chart entitled, "The Two Roads and the Two Destinies of the Human Race as Revealed in the Bible." One evening a Christian woman invited me to these meetings, saying that an American preacher was to speak. "American" was what attracted me most and I promised to go. Finding it possible to go that very evening, I went. Once there I was attracted to the spirit of the meeting as by a magnet and went every night I could. Will I ever forget the first meeting? The evangelist was explaining his chart and these words stand out very clearly in my memory: "A man may think he is going to Heaven and be perfectly sincere about it and yet not be going there at all." This was followed by an illustration which clearly proved his statement. Next he said "A man may think that by trying to live a clean, moral life he will get to Heaven, but he never will; his sins are against him." "The soul that sinneth it shall die," and, "without the shedding of blood there is no remission."

From that time on all peace of mind and heart was gone. A great heart searching was started by these words which eventually led me to see my place on what was known on the Chart as "The Clean Foot Path," travelled by morally clean people with a form of religion but who have never been born again. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 16:25.)

Oh, the darkness and agony of that week! At the close of this first meeting Mr. L. said to me, "Saved?" my answer was, "I hope so." I was very sensitive to all that was said to me personally or in public preaching. Another night he referred to an incident in his evangelistic work. It was the case of a saved girl in Canada writing a friend of hers in the U. S. and thus addressing her, "My dear Ruth, how much I wish you knew Christ as your Saviour!" How could I but take this to myself as that is my name, though I was unknown at the time to Mr. L.

I was brought up to think dancing all right and one evening when I could not leave the home I said, "I am missing two things

tonight—the dance and the meeting;” but some one said, “Why Ruth, the two don’t go together at all.” (I had joined the church two years before and was supposed to have been saved.) By some change in plans I was enabled to go out that evening unexpectedly and I chose the gospel meeting, but my religion got a hard knock when Mr. L. said to his audience, “Now what would you think of me if I had arranged with brother Thompson to take this meeting while I went to the concert?”

How many things happened that day to awaken me. That same afternoon Miss L. called on me and asked me if I professed to be saved or if I didn’t profess anything. I put her off with a guess at my condition but that alarmed me all the more and at the close of the meeting that night I made bold to tell Mr. L. that I was on the “Clean Foot Path,” the respectable side of the broad road that leads to destruction. I knew it and could not get away from it.

That evening I went home from the meeting and started reading tracts and my Bible as I had been doing all week. This night it was very different for I got saved, I accepted Christ as my Savior. As I was reading, pondering and praying, the gloom was lifted. What particular gospel text or statement opened my eyes to Christ I am not sure; but assurance was immediately given through 1st John 5:13. “These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life.”

Oh the joy, peace and love that flooded my heart as I sought my night’s rest, conscious only that I belonged to my Savior, body, soul and spirit. He it is who bought me; He it is I long to serve.

My heart overflows with love and gratitude as I look back on these last few weeks and I marvel at the change that has been wrought in me. I have been “born again” (John 3:3). My thoughts, feelings, purposes and views have all been changed. It is, I know, the work of the Lord who liveth in me. My chief desire is to get near to God in the study of His word and become so full of it that I shall indeed be a living witness for Him.

—R. W.

THE DIVINE MODEL

By John Martin.

IN the ministry of the apostle John we have the person of the Lord Jesus presented in several aspects as the model, or standard of Christianity. In the first epistle He is set forth as the Sin-bearer, “He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world,” i John ii, 2. This truth forms the foundation of

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our faith, on which the whole structure of the Church is built. Like the keel of a ship, to which all the other parts are firmly attached. Without the deep sleep which fell upon Adam, he could have had no helpmeet, or companion, to share with him his joys and blessings, or to reciprocate his love, (Gen. ii, 21-22). The death sleep of the Lord Jesus Christ, on Calvary, was necessary in order to have us "near and dear" to Himself. He could have no fellowship with us in our sins: they had to be righteously put away: and "in the end of the world He appeared to put away sin by the sacrifice of Himself," Heb. ix, 26. The apostle John would deepen this truth in the minds of the children of God. "Ye know that He was manifested to take away our sins; and in Him is no sin," i John iii, 5. He desired their full enjoyment of this truth. "I write unto you little children, because your sins are forgiven you for His name's sake," i John ii, 12. He saw how necessary it was to have them well grounded on the atoning sacrifice of Christ. "Herein is love, not that we loved God, but that God loved us, and sent His Son to be the propitiation for our sins," iv, 10.

In the making of subways under channels of water, the foundation work has been called the laying or fixing of the "angle of repose," which supposes no change or alteration. Thank God we have our "angle of repose" as fixed as the love of God, according to the holy, just, and perfect measurement of sin as seen at Calvary where the question of sin was dealt with and settled forever. Well might John exclaim when he saw Jesus coming to him, "Behold the Lamb of God which taketh away the sin of the world," John i, 29. And in Rev. i, 5 he links himself with the whole body of the redeemed in adoring gratitude saying "Unto Him that loved us and washed us from our sins in His own blood." Thus in Jesus Christ our Saviour we surely found our "angle of repose," when as lost and guilty sinners we believed the Gospel. "Being justified by faith we have peace with God," yea, "we also joy in God through our Lord Jesus Christ by whom we have now received the atonement." Well may we sing with rapture:—

By Christ on the cross peace was made,
My debt by His death was all paid:
No other foundation is laid
For peace, the gift of God's love.

The next aspect is relative to the believer's present standing, God's love made perfect with us, giving us boldness in view of the day of judgment "because as He is (in heaven) so are we in the world," i John iv, 17. This perfect love has in it no element of fear, but drives fear away, as when shutters are removed the light dispels the darkness. This truth when simply received in-

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spires us with confidence and love. "We love Him because He first loved us," iv, 19.

We have still another aspect of Christ as the model for our everyday life, (chap. i, 7.), We are to walk in the light, and to exhibit the fruit thereof which is in all goodness, and righteousness, and truth, proving what is acceptable unto the Lord," Eph. v, 8-10. The Lord Jesus always walked in the light, which constitutes fellowship with God. One has remarked, "Walking in the light as He is in the light, is no mere imitation of God, but an identity in the essential element of God's eternal being." Without fellowship with God there can be no true fellowship with one another. Confession of sins, on our part, is a necessary consequence of walking in the light. Short accounts make long friends. Light is very penetrating, and has been reckoned to descend 600 feet into the ocean depths. "All things are naked unto the eyes of Him with whom we have to do." But if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," i John i, 9.

Walk in the light and thine shall be
A path though thorny bright;
For God by grace shall dwell in thee
And God Himself is light.

We have Him also set forth as the divine model as to the resurrected bodies which we shall receive at His second coming. "Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is," I John iii, 2. Paul speaks of the same truth, "Who shall change this body of humiliation and fashion it like unto His body of glory, according to the working whereby He is able to subdue all things to Himself," (N. T.). Then shall be fulfilled the words, "I shall be satisfied when I awake in thy likeness, Ps. xvii, 15.

Lastly, we have Him as the model of a pure and holy life. "Every man that hath this hope in Him purifieth himself, even as He is pure.

PRACTICAL OBSERVATIONS ON THE EPISTLES TO TIMOTHY

THE care of those who are "widows indeed," and of those elders who "rule well" is brought before us in chapter v. Not every widow is to be cared for by the Assembly. The first responsibility rests upon children and grandchildren. These are to "requite" their parents. Very strong language is used to denounce those who neglect the needy of their own house, "he hath denied the faith, and is worse than an unbeliever." This verse is often mis-used by insurance agents

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to encourage Christians to insure their lives so as to leave a pile of money behind them when they die, a thing nowhere encouraged in the word of God. The advice is all the other way, "lay not up for yourselves treasures upon earth----but lay up for yourselves treasures in heaven," Matt. vi, 19-21. "Let him that stole steal no more, but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth," Eph. iv, 28. By looking after the needy the Christian puts his money in the true insurance society, heaven's bank. And will God fail him in his time of need; or fail his widow and orphans? Dean Swift was had in reputation for preaching charity sermons, but some found fault with his sermons as too long, so he decided to preach a short sermon when called upon again, so he took as his text "He that hath pity upon the poor **lendeth unto the Lord**; and that which he hath given will He pay him again," Prov. xix, 17. "Now," he said, "you have heard the terms of the loan, if you are satisfied with the security, down with the dust?" If the Lord's people were more exercised about lending to the Lord, they would put less into bags with holes in them. Who would be foolish enough to expect reward in heaven for money paid for life insurance?

Not every widow is a "widow indeed," and eligible to be enrolled. She must be a woman of faith, continuing in supplications and prayers. She must not be under sixty years old: and well reported of for good works—brought up children, lodged strangers, washed the saints feet, relieved the afflicted, diligently followed every good work—such an one, having lent to the Lord and spent her strength in serving His people, becomes in her old age, the Lord's special care: and fitted by long years of experience to devote her remaining years in caring for the younger Christian women, "teachers of good things, that they may teach the young women to be sober, to love their husbands, to love their children, discreet, chaste, workers at home, obedient to their own husbands, that the word of God be not blasphemed," Tit. ii, 3-5.

The thought of women going from Assembly to Assembly as women preachers is foreign to the Scriptures; and they are expressly forbidden to teach or usurp authority over the man, i Tim. ii, 12. i Cor. xiv, 34. The younger widows are not to be privileged even as those over sixty, because they would turn aside and marry, and withal become idle busybodies, (v, 11-15). It is well for the Lord's people to remember these things, and for the younger Christian women so to live that when youth is past, husband gone, children gone, means of support gone, they will not be objects of undeserved charity, but **honored** widows indeed, a blessing to God's Assembly, true Anna's in the house of God, the church of the Living God, which is the pillar and ground of the truth.

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The elders that rule well are to be counted worthy of **double honor**, especially those who labor in word and doctrine. The word honor has the double thought of honor, and financial support. He is not to be hindered in his work for lack of funds, "Thou shalt not muzzle the ox that treadeth out the corn; and, The laborer is worthy of his reward." The way in which God exercises those who are in touch with Himself, in meeting the need of those who are devoting their time to His work, is nothing short of miraculous. And who that knows anything of the luxury of looking to God alone to meet the daily need, would exchange their dependence upon Him for dependence upon a fund, or for a salary, or any of the humanly devised plans men substitute when walking by sight and not by faith. He who will not go forth preaching the Gospel unless backed by a society, or fund, is man's hireling, and not God's free man. There were no funds or societies in the apostle's day. Their language was "Woe is me if I preach not the Gospel."

Those who are at the forefront often become targets for the enemy. God protects them. "Against an elder receive not an accusation, but before two or three witnesses." In the Old Testament when a ruler sinned it required a greater sacrifice than when one of the common people sinned. More is required both by God and man from those who take the place of leaders amongst the people of God: and when a leader falls into sin the reproach is much greater than when an ordinary person falls. "Them that sin rebuke before all that others also may fear." The fear of God, and of godly discipline, is a very wholesome fear. "Lay hands suddenly on no man." It is a wholesome thing for men to have to earn the confidence of their fellow men. How often Assemblies have had to rue pushing new comers to the front, to find themselves unable to put them back again in their true place until great damage has been incurred! "Neither be partakers of other men's sins: keep thyself pure." We are in no wise, not even on the plea of keeping unity, to go in with that which is wrong. The Apostle said, "Herein do I exercise myself, to have always a conscience void of offence toward God and toward man," Acts. xxiv, 16. Only so can we keep ourselves pure, or be a help to preserve the Assembly from degeneration.

"Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities," (v, 23). What clever attempts have been made by faith healers to get rid of this verse, and yet it stands like an impenetrable wall in their way. Scriptures can be misapplied to support all kinds of unscriptural notions, but there are always some stubborn verses that absolutely refuse to yield assent to such notions. Timothy was sickly. He is not told to call in the elders and to get anointed with oil: but is told to use a drug: a very dangerous drug that has ruined

WORDS IN SEASON

millions of people when used to gratify their lusts: "wine, which cheereth God and man," Judg. ix, 13. "Wine that maketh glad the heart of man, and oil to make his face shine, and bread which strengtheneth man's heart," Ps. civ, 15. God causes the grass to grow for the cattle, and these things for the service of man: not for the gratification of sinful lusts. The Spirit of God having prescribed a drug for Timothy's stomach's sake and his often infirmities will not forbid other drugs that are good for other parts of the body; and that drugs often do cure, or bring relief to sufferers, is as true as that food satisfies hunger, or water thirst. We use surgery and drugs to preserve our teeth, and who will say that we displease God by preserving the "temple of the Holy Ghost" from decay? We accept as from the hand of God that which ministers to our health and comfort, and render thanks to Him who alone can bless the means used, as He alone can bless the food which we prepare and eat, to the nourishing of our bodies.

(Continued)

OBEDIENCE



MUCH has been written about training children that if practised would undoubtedly result in good. But, after all, that which is of the first importance, the very essence of all training is to secure **implicit and prompt obedience**.

The mind from early infancy evinces a self-will. That will must be subdued. Let there be ever so much instruction, reasoning, or anything else, unless this is accomplished all is in vain. That child is not "trained in the way in which he should go," who is not taught to **obey**, promptly, cheerfully—without any parleying or excuses.

Parents, beware! Self-will, like a demon, lurks in the bosom of your child, and if not expelled, sooner or later will prove its ruin. The indomitable will, if unrestrained, will continually gather strength, until, like the rushing torrent, it will impetuously carry everything in its way. But let it be early controlled and a great point has been gained toward the happiness of the individual in this life; and a foundation laid for the claims of God concerning the future. "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it," Prov. xxx, 17. Under the law the stubborn and rebellious son was to be stoned to death, (Num. xxi, 18-21). It is the prerogative of the parent to place commands and restrictions before the children without at all times offering a reason for doing so. The Sovereign of the universe, our Father, deals thus with His children. Although at times the Christian walks in darkness, and sees not a reason for the course he is called to pursue, yet he knows that it is his duty

to obey, and that the will of his heavenly Father is the only safe rule of action. "To obey is better than sacrifice and to hearken than the fat of rams," i Sam. xv, 22.

But parents require wisdom to know how to guide their children in right paths. To require obedience from children in that which is wrong, to satisfy some selfish whim of the parent, can only work disaster both for parent and child. The Christian parent who lives in the atmosphere of fellowship with God, seeking to know and do His will, will seek to govern his children in the fear of God, knowing that he must render an account to God for every word and act.

Be firm Christian parent, unyielding when it is a question of wrong, or of plain duty. God, who has promised grace for every time of need, will most certainly grant help where there is the desire to carry out His will in the home. Abraham "commanded his household after him," and merited the approbation of God; while Eli "restrained not his sons," and God dealt with them in fearful judgment.

THE COLLAPSE OF DAVID'S FAITH

By L. Sheldrake



AND David said in his heart, I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines," i Sam. xxvii, 1.

The history of David is made up of two parts: one concerning David the son of Jesse the Bethlehemite, reaching from the time he sung, "The Lord is my Shepherd, I shall not want," in the wilderness keeping his father's few sheep to the burning of Ziklag, the city he had acquired in the land of the Philistines. The other part concerns David the servant of the Lord ruling in the fear of God, from Hebron to Solomon. These two portions of David's life might be considered as giving two aspects of the believer's life and testimony.

The first part was less public, being the testing and disciplining of faith in circumstances in which he was continually cast upon God. David is here seen as a man walking the path of faith: the latter part is his history as a steward in the place of rule where was both the throne and the testimony of the Lord. Very remarkable it surely is that while the latter ends with honor and victory, the former ends in shame and defeat. As a ruler David ended looking, longing, and waiting for His coming and reign who shall be as the light of the morning when the sun riseth. His last words and last prayer are both full of Christ. (See ii Sam. xxiii, 1-4: and Ps. lxxiii). As one who walked by faith the path of rejection, David came to Hebron and the crown,

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saved yet so as by fire. The city he had obtained in the land of the Philistines was utterly destroyed. He ended better as a ruler than he did as a man of faith before he was crowned king.

Is it not possible for one to hold fast the faithful word concerning God's testimony and rule in the place where He has placed His Name: and at the same time fail to continue in that path of faith and communion where there is continual need of God and His delivering hand? The land of the Philistines seemed to offer David a place and a path where such continual interpositions of God would not be needed. David's faith had failed when he said, I shall one day fall by the hand of Saul. He had every possible encouragement to know assuredly that not a hair of his head would perish. Not only had Samuel and Joanthan, but even Saul himself had assured David that he would be king. God had shewed His mind in this matter again and again, yet David's faith failed. He said "There is nothing better for me than that I should speedily depart into the land of the Philistines." The hand of Saul follows the child of God every day of his pilgrimage here unless he gives up the path of faith and fellowship with God. The hand of Saul threatens the workman in the shop that, unless he leaves the path of faith where he must look alone to God, he will face want and starvation if he refuses to join the union, yoking with the unconverted. He will fail unless he counts much upon His word, who said "I will never leave thee nor forsake thee." There is a land of the Philistines for the servant of the Lord, where he can live without the exercise of daily trust in a present living Father in Heaven. David was occupied with the hand of Saul rather than with the God of David. Faith collapsed and David was found in the land of the Philistines where the anxieties of the path of faith were no longer felt: where God was no longer needed as in Judah: and where His loving kindness was no longer known as before time. The loss to David was immeasurable and irretrievable. He seemed to be a gainer for the present for he possessed Ziklag: but all that he gained in the land of the Philistines was burned.

David's sojourn with the Philistines was evidently the time when he got acquainted with Maacah the daughter of Talmai, King of Gesher, the mother of Absalom. Thus the sorrow and shame of David's family in Absalom's rebellion can be traced directly to the land of the Philistines. If two ways are open to the child of God, or the servant of the Lord, let us choose the one where God is absolutely needed, and constantly, for the other will surely prove to be the land of the Philistines; and will end in loss at the judgment seat of Christ.

THE DEMOLISHED WALL

GOD'S grace works great changes in men;—it makes strangers to be brothers, and enemies to be friends; it heals up difficulties, and brings peace to reign where wrath and malice dwelt. Even family quarrels, the worst of all, are subject to its potent sway, and though "A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle," yet God's grace is sufficient even to accomplish their reconciliation.

I heard of two brothers who had long been in difficulty. Their farms joined each other, and one of them claimed a right of way across the other's land. The other denied the claim and fenced up the path. His brother removed the fence, he replaced it, and it continued to be removed and replaced until he settled the question by building a massive stone wall directly across the path, which remained a monument of this unbrotherly quarrel, and confirmation of the old proverb that "brotherhood is poor neighborhood."

At length God was pleased to work among the people, and after severe inward conflicts, the brother who built the wall was led to bow at Jesus' feet, and yield to him. He ceased his rebelling against God and found peace through the blood of the cross. And from the mercy-seat where he found pardon through the Saviour's grace, he went home, started down into the field, steered for that stone wall, began to tear it down, flung one stone this way and another that; rolled the rocks hither and thither, and did not stop until he had leveled the whole and given his brother the right of way which he had claimed.

The peaceful result of such an act may be imagined; and the question arises, if the grace of God will pull down a stone wall between two varying brothers, would not the same grace tear down some of the sectarian walls that men have builded between Christian brethren, and bring God's scattered and disunited children more fully into that peaceful fellowship for which Jesus longed, when he prayed that they might "all be one?"

WALKING THE PLANK

By John Ferguson

IN the days when the pirates roamed the high seas they had a form of punishment called "walking the plank." Having captured a vessel, they projected a plank over her side, and made the unfortunate captives walk up this plank, with hands tied behind their back, and when well over the rail they were precipitated into the sea.

This cruel end reminds us of the fate of sinners. Men are

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but the prisoners of Satan who makes them to walk the plank. Surely the life of an unsaved sinner is one long drawn out disaster, ending in precipitation into hell.

There is another application that can be made of this expression, "Walking the plank." Some Christians who once ran well are found, so far as their testimony is concerned, walking the plank. They have turned from the good way in which they once walked and are found fighting against that which they professed and practised. The way of the cross proved to be too straight for them and they left it. This backsliding began by a gradual declension, hardly discernable at first, but the pace became faster and faster as time went on, until it is now manifest that they have no desire for out-and-out separation for Christ. The narrow Scriptural way has ceased to have the attraction that it once had for them. There is an attempt to belittle the straight way, and a kind of **middle path** is chosen. They desire to be lenient with men and Assemblies that go in for loose and lawless ways.

What is the character of this middle path? Does it tend to more godliness? Does it stand more firmly for the truth as it is taught in the word of God? It has not so proved. When once adopted it is soon manifested to be a down grade movement; and soon there is little difference between those who adopt it and the very loosest. It might be said about them that, so far as their testimony is concerned, they are walking the plank. Such a course leads to disaster. The breaking down of all real distinctive testimony is the aim of the enemy, and this is one of his most plausible methods.

Out and out separation from all that is not of God is what is required; and this can only be where there is a steady adherence to the "thus saith the Lord." Where do we find any middle path in the Scriptures? We read of light and darkness, of good and evil, of sin and holiness. There is to be no compromise with sin: no facing both ways. The word to Laodicea, where evidently this middle path had been adopted, was "Because thou art neither cold nor hot, I will spue thee out of my mouth."

May it be ours to say, "I have chosen the way of truth." When He comes who has said, "Come out from among them and be ye separate, and touch not the unclean thing," there will be a reward for all who have sought to walk the path of real separation to God.

PUNCTUALITY

Some of the Lord's dear people are always late for the meeting; and yet we sing to the unsaved, "The Voice of Wisdom cries, **Be in time.**" "Of course it is a very little matter," it may

be said. Well, it's not a great matter, certainly; yet the Lord took special notice of being faithful in **little**. The habit of being late always causes a distraction in the meeting, which the Lord does not desire—it is a bad example to set before any one—and it betrays a languid interest. If we had arranged to meet a Marquis or a Duke at a certain time, we would not be a moment late. We would say, "It will never do to keep **him** waiting." And yet it is considered a small matter to keep the King of kings and Lord of lords waiting! My dear brothers and sisters, let us be faithful in these little matters. If we have not faith to remove mountains, we can at least be at the meeting in time, and a **few minutes to spare**. If we can't edify the saints with a twenty-minutes address, it is at least in our power not to interrupt their waiting on God or praising His name. Circumstances **beyond our control**, no doubt, may hinder by times; but that is quite different from mere excuses for being late. We don't read that John was a swifter or a younger man than Peter, although it is stated he **outran** Peter in the race to the sepulchre on that resurrection morning. How did that happen? The question is not a hard one. **Love has wings**. The disciple who **leaned on Jesus breast**, we can easily understand, would not be **behind**, if his Lord was concerned in the matter.

WHO WERE THE WISE PHYSICIANS?



ONE day, Dr. Leupolt, of Benares, was preaching on the work of our Lord Jesus Christ, the good Physician, when an old Mohammedan came up, and, stroking his beard, said, "Well, if you know of such a good Physician who has such good remedies, you had better administer them first to the English, and then come and cure us. Is it the action of a wise man to trouble himself about the affairs of others and allow his own to go to ruin? First cure your own people, and when you have cured them, then come and preach to us; for how can we believe that you have the certain remedy if so many among you are sick? Leave us, therefore, to ourselves, and care for your own; and when you do so we will call you a good, wise, and kind man."

Dr. Leupolt replied, "There were four physicians in a certain town, who had large practice there; they went into partnership, two and two. It so happened that a deadly disease broke out, and that the physicians and their families were taken ill too. They had, however, a specific for the disease. The people of the town applied to the physicians, for they were dying. Two of them replied, 'How can we help you? We are ill, our families are ill; when we ourselves and families are cured we will come to you, for charity begins at home.' They therefore stayed at home,

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administered the medicine to their families, partook of the same remedy themselves, and in process of time they were cured. When they had recovered they said, 'Now we will look after our patients.' They came to the house of the first, and asked, 'How is——?' The answer was, 'He is dead!' 'His family?' 'Dead.' 'Sad, sad!' they said. They then went to another house and asked, 'How is ——?' 'Dead!' 'His family?' 'Dead.' They went to a third, fourth, fifth house, and so on, and found that all their patients were dead.

"Now, one of the other two said: 'We are ill; our families are ill. What are we to do? Shall we stay at home and let our patients die?' 'No!' replied the younger; 'there is but one remedy by which the sick can be cured. You must stay at home and take care of our families, and I will go and administer the medicine abroad.' They did so, and as many as accepted the remedy in the town were cured. Now say who were the good, the kind and the wise physicians—those who stayed at home, caring only for themselves and their own, or those who divided the work, and cared for the sick at home and for those in the town?" The answer was, "Those that divided the work."

"Well, then," said the Doctor, "we follow their example. We divide the work; we have those who are specially engaged preaching to the English, and we missionaries come to you, and offer you the remedy, so that we may be cured together. If you reject the remedy you will die in your sins, but we shall be free

GOD BE MERCIFUL TO ME, THE SINNER

Luke xviii, 13.

We little realize how much is involved in a short sentence like this, until we begin to look closely into it. The following are among the things that are implied in it:—

1. That there is a God.
2. That there is a moral law.
3. That the moral law represents the will of a person.
4. That the law and the person have unconditional authority.
5. That I ought to obey that authority.
6. That it is sin not to have done what I ought.
7. That my will is free.
8. That I freely refused to do what I ought.
9. That the ill-desert of this refusal is wholly mine.
10. That I cannot remove this ill-desert from myself.
11. That there is obligation existing on my part to satisfy the violated majesty of the law.

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12. That my own future good works cannot meet this obligation.

13. That God's mercy must meet it for me, if it is to be met at all.

14. That I implore God's mercy so to meet it.

15. That I trust myself implicitly to his mercy.

16. That I do so with entire freedom from the spirit of self-righteousness.

17. That mercy (propitiation) must be on the ground of the innocent suffering for the guilty.

18. That as a sin-sick sinner I desire holiness to be wrought in me by the Father, the Redeemer, and the Sanctifier, one God who was, and is, and is to come.

19. That in all these beliefs I hold propositions which, in my business and my family, in public and in secret, I mean to transmute into action.

Is it any wonder that the publican went down justified rather than the self-righteous Pharisee who saw none of these things.

TEN THOUSAND TALENTS

Ten thousand talents, once I owed,
And nothing had to pay;
But Jesus freed me from the load
And washed my debt away.

Yet, since the Lord forgave my sin
And blotted out my score,
Much more indebted I have been
Than e'er I was before.

My guilt is cancelled quite, I know,
And satisfaction made,
But the vast debt of love I owe
Can never be repaid.

The love I owe for sin forgiven,
For power to believe,
For present peace and promised Heaven,
No angel can conceive.

That love of Thine, Thou Sinners' Friend,
Witness Thy bleeding heart.
My little all can ne'er extend
To pay a thousandth part.

Nay more—the poor returns I make
I first from Thee obtain;
And 'tis of grace that Thou wilt take
Such poor returns again.

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'Tis well—it shall my glory be,
(Let who will boast their store)
In time and to eternity
To love Thee more and more.

QUESTION CORNER

Is there any Scripture, or example, as to the mode of collecting the Assembly offering?

God enjoins upon His people certain things without specifying just how these things are to be carried out, leaving that to their own judgment, which will vary with varying circumstances. For instance, He said to Israel, "Bring thee a red heifer without spot, wherein is no blemish, upon which never came yoke," Num. xix. 2. Three things are specified and must be carried out with scrupulous exactness. But suppose that a discussion as to how they were to bring the animal should arise. One might say that it ought to be driven: another, that it ought to be led. Then a discussion might be raised as to whether a rope, or a chain, or a strap should be used to lead it with. Then they might fall into a dispute as to the length of the rope that should be used. One might say that it should be seven feet long because seven is the number of perfection; another, twelve, to represent the twelve tribes. And so endless disputes might result from trying to legislate concerning things that God had left without specifying. What were "the traditions of the elders," so displeasing to God, only man's rules where God had not spoken, or to offset that which God had spoken!

But God desires that His people all speak the same thing . . . that there be no divisions . . . that we be perfectly joined together in the same mind and in the same judgment, (1 Cor. i, 10). How could they all arrive at this happy condition? By agreeing that since God had not specified how the animal was to be brought that it was a matter of indifference, so unity could be preserved amidst variety.

"Now concerning the collection for the saints . . . Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, etc.," 1 Cor. xvi, 1-2. This does not specify that the collection should be taken at the Lord's supper; it simply says "upon the first day of the week," and would be the privilege of those who were not at the Assembly gathering just as much as those who were. Do those who are hindered from being at the Assembly gathering realize this, and lay by their portion, "as the Lord has prospered them"?

When the Lord's people are assembled to remember Him, is a convenient time to gather up that which has been laid aside: but we know of no Scripture as to the mode of taking up the collection, some use a bag, some a box: some pass the box, some leave it in a convenient place without passing it. Scripture does not specify as to the time the box should be passed: and in this the custom varies also in various Assemblies. When God has not specified the mode or time we believe that it is immaterial, and so have no strife with any as to how or when the collection is taken up.

There is a Scripture that says "God is not the author of confusion . . . let all things be done decently and in order," 1 Cor. xiv 33-40. To be passing the box while some one is speaking, or while a hymn is being sung, we judge, would be confusion. Moreover, giving should not be in a light, trifling way, but with the same solemnity that we maintain in the rest of the meeting: in this way we make our giving an integral part of our worship. "By Him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." Heb. xiii, 15-16.

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D. McGeachy had helpful meetings in the Central Hall, with some fruit in conversions.

CAMPBELLFORD, ONT.—Bren. Pearson and Watson have had several weeks' meetings, with some outsiders interested.

DES MOINES, IOWA.—Mr. M. Muir had some meetings here, and also at **CENTREVILLE**.

EXETER, ENGLAND.—A card from Mr. J. K. McEwen says that he sails for this country Feb. 23rd, having a desire to see "old faces and places" once more.

GRAND BEND.—Bren. Wilkie and Joyce are back here again, and are having large meetings.

WINNIPEG, MAN.—An interesting work is being carried on by Winnipeg local brethren, at Gonar, near St. Andrews. The Lord has given blessing in the Sunday School and Gospel meetings, a number having professed to be saved, all belonging to the Greek Catholics, and these are being tested, one having had her Bible and Hymn Book burned because she would not marry an unsaved man. C. H. Willoughby had meetings in the **BON ACCORD HALL**, speaking on the feasts of the Lord. Attendance good and some blessing.

SAULT STE MARIE, ONT.—Bren. Harris and Sheldrake have had good meetings, several professing conversion, and some being restored.

BRANDON, MAN.—R. Gratius has gone to visit a number of places in the west.

MONTREAL, QUE.—R. Telfer is having encouraging meetings in 119 Laurier Ave. Gospel Hall. The correspondent for the Assembly is Mr. Wm. Reid, 2197 Maunce St., Montreal, Que.

IRVINGTON, N. J.—We find encouragement here amongst the young in the Sunday School work.

BICKNELL, IND.—J. Ferguson's short visit was used of God in bringing together a number that had been estranged for some time.

MERLIN, ONT.—Mr. V. Fuller had two weeks' meetings here, with some interest.

NO. CHELMSFORD, MASS.—J. T. Dickson had a short series of meetings which were much appreciated.

PHILADELPHIA, PA.—Mr. H. Thorpe had a few meetings in Barrington, N. J., Camden, Down Town, W. Philadelphia, Collingdale, Bryn Mawr and Hammonton.

DUNGANNON, IRELAND.—Mr. J. Monypenny writes, "During some years of my boyhood I attended school here, and it has been a privilege now to labor in the Gospel here for several weeks. Some young men and others we hope have been delivered for eternity."

ATLANTIC CITY, N. J.—Mr. W. Matthews has been here for several weeks.

BOSTON, MASS.—Dr. E. A. Martin has been with us at the regular meetings for several weeks.

HARRISBURG, PA.—H. G. McEwen has had a series of meetings here, and several have professed conversion. R. Telfer was also with us for a week.

LATER NOTES—S. C. Keller is seeking to help on the young Assembly at **YOUNGSTOWN, O.** G. Winemiller has gone to **CLEVELAND, O.**, for meetings. Chas. Kellar and C. Patrizio are in **NEWPORT NEWS, Va.** Several have been saved in **SAULT STE MARIE** recently. Mr. Jas. Marshall is having meetings in **DETROIT, MICH.** V. Fuller and local brethren have had encouraging meetings in **MERLIN, ONT.** W. H. Hunter had some

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meetings in **RICHMOND HILL, L. I., N. Y.**, after attending the funeral of Mr. Dugan's child. Some have been baptized recently and added to the Assembly. Mr. P. Mauro had a few meetings in **NEW BEDFORD, MASS.**, recently. There has been quite a work at **EVERETT, WASH.**, recently where D. R. Scott and others have been laboring, over twenty having professed. They are making a wooden tent to continue the work, as others are interested. Five were baptized by the **CEDAR COTTAGE, B. C.**, Assembly recently, giving us joy. R. Grattias has visited **ESK** and **SALCOATS** for meetings, and visited some of the scattered saints in various places. Bren. Touzeau and Dobbin have had three weeks' meetings in **GALT, ONT.**

PUERTO CABELLO, VENEZUELA, S. A.—I have just come here (Aroa). When we pitched the Ten here we only intended being here three weeks, but we had to go on for ten months. I went over to the Port Conference: it was the largest and best yet. The ministry was good and practical, shared by three of us from Canada, and three of our Venezuela brethren. Ten were baptized. We greatly need the prayers of God's people, for we are beset with foes. The governor had put a stop to our holding meetings on the ground that we had no permit. The President is a friend and got the permit which has to be hung up in the Hall in a frame. At the Conference 1350 meals were served. Br. Johnston and wife, and Miss Watson did fine service.—W. Williams.

FALLEN ASLEEP

MISS ELIZABETH GATES, of Keewatin, Ont., on Jan. 25th, after a few days' sickness, aged 14. She was saved two years ago. Bren. F. Tonkin and Mr. Dalziel spoke a word in the Gospel at the funeral.

MRS. PETER CLARK, of Campbellford, Ont., on Jan. 22. She was saved 50 years ago, and one of the first to be gathered unto Him, outside the Camp, in these parts 30 years ago. A good woman and always at the meetings when able.

BRIDGEPORT, CONN.—C. S. Keller was with us for two weeks' Gospel meetings, with some fruit.

MRS. MARY COUGHENOUR, of Connellsville, Pa., Feb. 2nd, aged 53. Saved about two and a half years, she bore a good testimony and will be missed by the small Assembly. W. Armstrong spoke to a large company at the funeral.

MR. R. H. SCHMIDT, of Lawrence, Mass., Feb. 3rd. "Born of the flesh Feb. 23, 1897. Born of the Spirit Oct. 30, 1911. Buried with Christ in baptism Nov. 20, 1911." A whole hearted Christian. Dr. E. A. Martin spoke at the funeral.

CONFERENCES

TORONTO, ONT.—The Conference will, D. V. be held on April 13, 14, 15 and 16. Circulars will be issued in due time.

SO. MANCHESTER, CONN.—The Conference here will D. V. begin with a prayer meeting in the Town Hall at the Centre, on Thursday, April 13th, 7:30 P. M., continuing with three meetings each day, Friday, Saturday and Lord's day, in the Cheney Hall, Hartford Rd., five minutes walk from the end of the car line. Correspondent, Mr. Jas. Serpliss, 65 Walnut St., S. Manchester, Conn.

PETERSBURG, VA.—The Va. Conference will D. V. be held in the Gospel Hall, West High St., April 15, 16, 17, prayer meeting Friday night, April 14th. Correspondent Mr. H. Campbell, 927 W. High St., Petersburg, Va.

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, 1922

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WORK AND WORKERS

ANNOUNCEMENT.—Until further notice all mail addressed to the editor of Words in Season, Dr. E. A. Martin, should be sent to 384 Smithfield Ave., Pawtucket, R. I.

PAWTUCKET, R. I.—Mr. Jas. Waugh has had a series of meetings in the Assembly here, with a good interest, and some fruit.

BARRINGTON, R. I.—Mr. H. G. McEwen called at Groton and Barrington after the Bridgeport Conference.

BRIDGEPORT, CONN.—The Conference here was attended by Christians from Pawtucket, R. I., S. Manchester, Conn., Waterbury, Conn., New York district, Springfield, Mass., and other places. The ministry was along the lines of practical Christianity, and numbers spoke of being refreshed and helped. Those who ministered the word were Messrs. J. T. Dickson, W. H. Hunter, P. Mauro, H. G. McEwen, Dr. E. A. Martin, Mr. Bordman, Waugh and Johnston.

ORILLIA, ONT.—"We have been having quite a work of grace here for the last eight weeks, quite a number have professed faith in Christ and some have been restored. Quite a number of those who professed were the children of those in fellowship. Bren. Gillespie and Nugent were the Lord's servants with us."

TORONTO, ONT.—D. McGeachy is having helpful meetings in West Toronto Hall. Bren. Pinches and Watson had Gospel meetings in Brock Ave. Hall.

BANCROFT.—J. Pearson has had a series of interesting meetings here. Quite a number are asking for the Old Paths where is the good way.

ST. CATHERINES, ONT.—Bren. Touzeau and Dobbin are having good meetings in the Gospel Hall here.

GRAND BEND.—Bren. Wilkie and Joyce are being much encouraged here by seeing the young converts going on, and some others have professed conversion.

JACKSON'S POINT.—B. Widdifield is having meetings in a School House here. He was up in New Ontario and saw the good hand of the Lord with him.

WINDSOR.—Bro. McMullen had a few meetings here and in **SARNIA.**

HAMILTON, ONT.—R. McCrory had Chart Meetings in McNab St. Hall: he is now having Chart Meetings in **SARNIA.**

MONTREAL, QUE.—R. Telfer had large and interesting meetings here: some professed to be saved, and some who are saved were exercised about separation.

MIDLAND.—J. Silvester has been very poorly, but hopes soon to be able for the work again.

Words in Season

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No. 4

FROM VARIOUS AUTHORS

"God does not blow upon weakness, but upon rebellion."

"Troubles are like babies, the longer they are nursed the bigger they grow."

"Everyone who can truly say, 'The Lord is my shepherd,' may also say, 'I shall not want.'"

"Clouds beautify the heavens, and carry precious rain. Sometimes we forget this, when they are very dark and heavy. The sun will shine through, so fear thou not. 'The Lord is thy strength.' God will go before thee. Let your heart rest in His care, while you care for others."

* * *

God cannot endure evil in the Assembly where He dwells; still less than where He does not dwell. The more His presence is realized and manifested, the more He shews Himself intolerant of evil. It cannot be otherwise. He judges in the midst of His saints, where He will have holiness; and that according to the measure of the manifestation of Himself. Ananias and Sapphira disregarding the presence of the Holy Ghost, whose impulse they pretended to follow, fell down dead before the God whom, in their blindness they sought to deceive. God was in the Assembly.

* * *

We consider not that it is God's appointment when we have low thoughts of the means He appoints. What is Jordan that I should wash in it? What is this preaching that I should attend it, where I hear nothing but I knew before? What are these beggarly elements of bread and wine! Are not these the reasonings of a soul that forgets who appoints them? What though it be clay, let Christ use it and it shall open the eyes, though in itself more likely to injure them. Hadst thou thy eye on God, thou wouldst silence thy carnal reason with this, whatsoever He saith unto me I will do it, though He should send me, as Christ them, to draw wine out of pots filled with water. He that bids thee pray, bids thee pray without ceasing: He that bids thee hear, bids thee wait at the posts of wisdom. Thinkest thou that Timothy would presume to honor God by despising the means when the word was "Drink no longer water but use a little wine for thy stomach's sake and thine often infirmities," i Tim. v, 23. God's ordinary way is for us to use means, albeit He can use miracle when He pleases.

OVERCOME EVIL WITH GOOD

A PAINTER in Holland, having omitted to answer a summons to be enrolled in the fire brigade, was sentenced to pay a fine of five shillings or suffer a day's imprisonment. Being poor, he chose the latter for his wife and children's sake, and, proceeding to the jail, gave himself up on the Saturday evening preceding the Sunday appointed by the magistrate for his incarceration.

He was placed in a room with ten or twelve others who were there for the same cause. They were a frivolous, jovial set. Some were laughing and joking, others were playing cards, and all were trying to be as merry as possible, though their merriment was of that kind which is as the "crackling of thorns under a pot."

The painter was uneasy. His pious heart was chilled by the ungodly atmosphere of the place. He shrunk from spending a Sunday in such an evil company. He wished he had paid his five shillings, or could pay it now and go home. But such wishes were vain. He was a prisoner, and a prisoner he must remain until the close of the next day.

While brooding over these and kindred thoughts, the words, "Be not overcome of evil, but overcome evil with good," flashed into his mind. "I am alone, and they are twelve," said he; and then, turning his thoughts into prayer, he added, "Lord, remember that I am alone, but they are many; remember also that they are blind and lost; and perhaps Thou wilt pluck some of them out of the mouth of the lion. Help me, O Lord, to witness for Thee."

Thus fortified by purpose and prayer, he drew his rude bench to the window, took out his pocket Bible, and began reading.

"Hallo! What have you there?" asked one of the men, slapping him on the shoulder.

"You see it is a Book," replied the painter; "if you have no objection, I will read a few pages to you?"

"Are there nice stories in it?" asked the man.

"Plenty of stories, and very nice too," replied the painter.

"Well, let us hear," cried the prisoner. "Hush, you men! Listen! This fellow will read a story."

The painter read the parable of the prodigal son (Luke xv.) To his surprise, he was not disturbed until he finished, when one of the men said:

"I know that story very well. It is from the Bible."

Other remarks followed, and as it was now too dark to read any more, the painter proposed to read more on the morrow.

"Very well," replied some of the men, "it will help to shorten the day"; and then they all retired to an inner room to sleep.

The next morning, before breakfast, the painter said:

"Permit me, friends, to say a word. We have all slept soundly. God has graciously protected us through the night. Meat and drink are prepared for us. It is His gift. Ought we not to thank Him for these mercies? If you have no objection, let us thank God and seek His blessing."

Hearing no objection, he proceeded to offer a simple, cordial thanksgiving to God, and an earnest prayer for His blessing.

After breakfast, one of the prisoners smiled and said: "You might be our minister today. You pray just like a parson."

"Yes, be our minister!" cried several voices. "Let us have a bit of church this morning."

To this several assented. Five laughed, and, going across the room, began playing cards. The painter read a passage of Scripture, and then offered a solemn prayer, in which he did not fail to remember the cardplayers in the corner.

After prayer he proposed singing, and at once began a favorite Dutch Psalm, which he sang to a well-known tune. The effect was powerful. One by one they joined in, until even the card-players dropped their cards, doffed their caps, stood up, and sang with the rest. The jailer, hearing the unwonted sound, came to the door, and seeing them so devout and orderly, paused to listen, and then helped to swell the sacred chorus.

After the singing the jailer stepped inside, relocked the door, and, sitting beside the painter, remained while that faithful follower of the Lord proceeded to offer remarks on the Scripture he had previously read, and to exhort them to come to Christ.

The painter's words made a deep impression. No more cards appeared that day. After dinner he held another service, which was interrupted by the jailer coming in to inform the painter that he had spoken to the magistrate about him, and had received orders to release him.

With a good conscience and a joyful spirit the painter hastened home. The entire results of the day's labor the painter will not know until the day of reward; but he did learn shortly after that one of his fellow prisoners at least had been led to receive Christ by his faithful and timely-spoken words.

THE SECRET OF A GODLY TESTIMONY

The late Damon W. Fales, of Boston, when asked the secret of how he maintained a godly testimony all these years, said, "There are four things to be cherished:

- "1st. A tender conscience.
- "2nd. A single eye.
- "3rd. A love for God's word.
- "4th. Time spent in prayer."

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In his own life he sought to observe these four things: and though his was a busy life, and not by any means free from trial, yet it was a life savory with the sweet savor of Christ. There are many who bear the name "Christian," who have very little of the likeness of Christ, and when they pass away one has the feeling that it is best not to say much about their testimony, but he who seeks to observe these things cannot but win the respect of all. It is said concerning Stephen, "Devout men carried Stephen to his burial, and made great lamentation over him," Acts viii, 2.

"A tender conscience." How many have made shipwreck by putting away a good conscience! The business world abounds in temptations; the social world caters to the pride of life; the religious world offers its seductions, and if a man is to escape shipwreck he must pay strict heed to that sensitive monitor, the conscience. If it be disregarded in little things, it will soon be disregarded in great things: and at last become as if seared by a hot iron. Let us keep a tender conscience.

"A single eye." Where the eye is single the whole body will be full of light. When the eye is fixed on the Master and the heart resolved to follow Him wherever He may lead, then we walk safely, otherwise we stumble in the darkness. No man can serve two masters. Ye cannot serve God and mammon. O for a single eye!

"A love for God's word." This is the only chart for life's voyage. Every sunken rock is listed: the safe channel is marked. Dangers are on every hand. We need constant guidance. The word is more necessary than our daily food. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. O for a deeper love for the word of God.

"Time spent in prayer." Ask and yet shall receive. Seek and ye shall find, knock and it shall be opened unto you. Lord teach us how to pray!

E. A. M.

THE HOLY GHOST

(Adapted)

THE Holy Ghost is RESIDING here on earth. If this fact were known and held in faith it would have an amazing effect upon us. He has come to reside here in the very scene where Christ was rejected. Christ has been rejected, refused, and cast out, and God has exalted Him to the very highest place in heaven. As a man He is in exaltation in heaven, at the right hand of God. If our hearts were better acquainted with Him in that exaltation we would at once apprehend that there must be One here COMMENSURATE WITH HIMSELF to maintain for Him here where He is cast out. Is He to be refused a place here and that passed over? Impossible.

The Holy Ghost was always acting here, but He was not always resident here. It is as if the Master of a house were turned out by the inmates of His house, and a power commensurate with the power of the Master, an invisible power has come from the Master to maintain His own in the very house from which He was cast out. This invisible power makes Himself known to faith, but He is invisible to those who reject the Master. Look at theology, look at Romanism! What has it done? Set up a man in the place and offices of the Holy Ghost, and calls him the vicar of Christ on earth! Romanism never gave up the unity of the Church; what she gave up was the fact of the Holy Ghost on earth, as the alone power to maintain for the Head in heaven, and she has appropriated man's power instead. She maintains a visible order, but it is the empty imitation of a grand reality. She says, One Church, one head, one language: so the most ignorant repeat the prayers in Latin.

We often hear of people praying for the outpouring of the Holy Ghost: but the Holy Ghost is here, "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." Acts ii, 33. The presence of the Holy Ghost for us is consequent on Christ at the right hand of the Father, (see John vii, 39). The Holy Ghost is here in a two-fold way, "WITH you," and "IN you." "Know ye not that your body is the temple of the Holy Ghost," i Cor. vi, 17. Here it is the individual temple. "Ye are the temple of the living God; as God hath said I will dwell in them, and walk in them; and I will be their God, and they shall be my people," ii Cor. vi, 16. This is the collective temple. Think what an amazing fact this is for you—the Holy Ghost sent by the Father to dwell in your body as His temple. The Father has an interest in His child, and He says as it were, I will shew you the depth of my interest, and He sends the Holy Ghost to dwell in you. It is not only that the Son has prepared a place for you in the Father's house, and you have a bright prospect of that place, but the wonder of all wonders is that the power of the new place is sent down to you here in the old place. Faith knows it and enjoys it. He brings to my heart the absent loved one. He comes to me in the name of my Saviour, to teach all things, and to bring to remembrance whatsoever He has said. Could anything be more exquisite, more perfect? It is divine. And this is for the individual. With such a guest, the heart desolated by the absence of the Lord is comforted. What other power could testify of a glorified Christ? Has the church sunk so low that she has no sense of the greatness of the Head in heaven, and thinks that she can utilize any earthly power to maintain for Him? The power He has sent maintains His testimony, and would not be allied to any worldly power. I feel it deeply before God, that any Christian should use a worldly thing in

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Christ's service, as if the Spirit of God were not enough. Does the Spirit of God need an organ, or choir, or vestments, or any of the many things that make a fair show in the flesh, to attract the flesh? The saints He uses, they are His vessels for testimony. Look at the world. God gave the sword of government to Nebuchadnezzar, and when this power lapsed to the Romans they used it to put to death the Son of God. He gave the law to Israel and they said "We have a law and by our law He ought to die." Jew and Gentile united to put Christ to death. Is God dependent upon these powers to carry on the testimony of Christ? Surely not. We do not need the influence of the great men of the world: the Holy Ghost who came down at the day of Pentecost is here as fresh and as powerful as in the days of the apostles even though He does not demonstrate Himself in the same grand way as then. He is the same that ever He was.

(Continued)

OUR LORD JESUS CHRIST

- Matt. 1, 23 They shall call **His Name, Emmanuel**, which being interpreted, is, **God with us**.
- Matt. 1, 21 Thou shalt call **His Name, Jesus**, for He shall save His people from their sins.
- Matt. 12, 21 And in **His Name** shall the Gentiles trust.
- Phil. 2, 9 God has given Him, a **Name above every Name**.
- Phil. 2, 10 That at the **Name of Jesus**, every knee shall bow.
- Phil. 2, 11 And every tongue confess that **Jesus Christ is Lord** to the glory of God the Father.
- Acts 4, 12 **The only Name** under heaven whereby we must be saved.
- Acts 10, 43 **Through His Name**, whosoever believeth in Him shall receive remission of sins.
- 1 John 2, 12 Your sins are forgiven you, for **His Name's sake**.
- 1 Cor. 6, 11 Ye are justified, in the **Name of the Lord Jesus**.
- John 10, 31 Believers have life, **through His Name**.

Instructions For Believers.

- Coll. 3, 17 Whatsoever ye do in word or deed, do all in the **Name of the Lord Jesus**.

The Only Name To Meet In.

- Matt. 18, 20 { His presence and } promised, where two or three meet
1 Cor. 5, 4 { His power } **in His Name**.
- 1 Cor. 1, 10 I beseech you by the **Name**, all speak the same that there be no divisions.
- 1 Cor. 1, 11-15 **All other names** forbidden.
- 1 Cor. 3, 4 A carnal mind that takes **another name**.
- 1 Cor. 1, 12-13 **Result** of taking **other names**, division.
- 1 Cor. 1, 13 **The test, Only the Name** of the One who was crucified for you, and in whose **Name** ye have been (or should be) baptized.
- Matt. 28, 19 **The Central Name**, for baptism.
- John 14, 13-14 **The Name**, to ask or pray in.
- John 15, 18-21 Expect, ill treatment for, **His Name's sake**.

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- Acts 5, 41 Peter and others rejoiced to suffer shame for **His Name's Sake**.
Acts 15, 26-27 Judas and Silas hazarded their lives for the **Name of our Lord Jesus Christ**.
1 Peter 4, 14 If reproached for, the **Name of Christ**, happy are ye.
2 Tim. 2, 19 Let everyone that nameth, the **Name of Christ**, depart from iniquity.
2 Thess. 3, 6 We command you, **in the Name of our Lord Jesus Christ**, withdraw yourselves from every brother that walketh disorderly.
3 John 7 For **His Name's sake** they went forth taking nothing of the Gentiles.
Eph. 5, 20 Giving thanks always for all things, unto God and the **Father, in the name** of our Lord Jesus Christ.
2 Thess, 1, 12 That **the Name of our Lord Jesus Christ** may be glorified in you.

A Commendation To Be Desired.

- Rev. 3, 8 Thou, hast kept My Word and not denied My Name.
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A NOBLE TESTIMONY

By J. Ferguson.



IN Numbers xxvii, the daughters of Zelophehad stood before Moses and spoke to him and to the priests and princes of the congregation, concerning their father. He had died in the wilderness and there was nothing of note said about him. He was like many of the children of God who never do anything great: they serve their day and generation by the will of God and are soon forgotten.

The daughters of Zelophehad, however, had something good to say about their father—"Our father died in the wilderness, and he was **not** in the company of them that gathered themselves against the Lord in the company of Korah: but died in his own sin, and had no sons." He had refused to join in the great rebellion when many flocked to the banner of Korah. Two hundred princes of renown had joined his colors, and no doubt much pressure would be brought to bear on this man Zelophehad to cast in his lot with this great company: but he had refused. He recognized Moses as the leader appointed by Jehovah, and would have nothing to do with this new thing. That loyal stand was rewarded when his daughters stood before the congregation, by Moses establishing a law in Israel, the law of inheritance, a law still embodied in the laws of civilized lands.

There is a great rebellion on today, the old rebellion in a modern guise, against the deity of the Christ of God, and against the word of God as to its plenary inspiration, and as to its teachings regarding eternal punishment, and many other things once commonly believed. Another form of rebellion is the refusal of His authority in the Assemblies of God. There are those who are no longer content with the "Old Paths," but who want to

be like the poor world, and copy its ways. Lawlessness is on the increase, and men are encouraged whose policy is to weaken rather than to strengthen the testimony. Some who once walked uprightly are slipping toward this ecclesiastical downgrade. It is evident from the company that they keep that they have joined in the rebellion, and are helping on dissension amongst the people of God. Let us beware! We ought to be known as men who refuse to join the rebellious company. It may not be the company of those who would deny the deity of Christ, nor the inspiration of the word, but the rebellion of those who in practise are denying the lordship of Christ in the Assemblies gathered unto His name. No middle path will do. There is a real opportunity for all who are desirous of being found, when He comes, true to all the teachings of His word. There is sure to be a reward for all who thus stand fast. Let it be ours then to find our chief joy, in walking in fellowship with Himself, in strict obedience to His word.

PRACTICAL OBSERVATIONS ON THE EPISTLES TO TIMOTHY

SERVANTS and Masters, or labor and capital, a subject of immense importance, is dealt with in our next chapter, i Tim. vi. In the time of our Lord's sojourn on earth slavery was quite common; but He did not interfere with the politics of the world, nor take part in any of its philanthropic schemes, such as the abolition of slavery. We may rest assured that He had something better than man's best—heavenly guidance for both slaves and masters. While thankful that slavery does not now obtain in our land, still we might well question if the laboring class is not required to do more work in a day than the slaves of olden time. And are they any more satisfied? Stern necessity drives the servant to his work; and most of earth's toilers live but a few weeks from starvation. "Cursed is the ground for thy sake; in sorrow (toil) shall thou eat of it all the days of thy life: thorns also and thistles shall it bring forth unto thee_____in the sweat of thy face shalt thou eat bread, till thou return unto the ground," Gen. iii, 17-19. Toil men must. How to toil happily; and so that there will be an eternal reward for the toiler is the secret that the truth of God unfolds to the godly.

In the first place, the Christian servant is to count his master "worthy of all honor, that the name of God and the doctrine be not blasphemed." And this irrespective as to whether the master be a Christian or not: "Servants be subject to your masters with all fear: not only to the good and gentle, but also to the froward," i Pet. ii, 18. If he suffers wrongfully from the froward, this is "acceptable with God," if he takes it patiently. This is just what Christ did when suffering wrongfully, whose example

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we are to follow. "When He was reviled, He reviled not again; when he suffered He threatened not; but committed himself to Him that judgeth righteously."

If the master be a Christian, the servant is not to despise him. As brethren they are on an equality, but socially the master is his superior and should be treated with all due respect. Christianity does not do away with the distinction of social rank. The revolutionary equality of anarchy is altogether unscriptural. It ought to stimulate a servant to the more faithful service when he knows that the "benefit" accruing from faithful service goes to one who is "faithful and beloved." The true Christian conduct of the servant toward his master thus becomes a living letter of commendation of the God of the Bible: and the servant becomes God's servant, and looks to Him for the final recompense. "Servants obey in all things your masters according to the flesh; not with eye-service as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord and not to men; knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." Col. iii, 22-25. With such exalted views of service what need a man care even though he be a bond slave of the worst of masters? "Art thou called being a servant (slave) care not for it: but if thou mayest be free, use it rather. For he that is called in the Lord, being a servant (slave) is the Lord's freeman: likewise also he that is called, being free, is Christ's servant. Ye are bought with a price: be not ye the servants of men." i Cor. vii, 21-23. The apostle delighted to call himself the "bond-servant of Jesus Christ." And the Christian workman, occupied with the veriest drudgery, working for the most unappreciative concern, is to have his eye upon the same blessed Master, and to serve worthy of Him. Every moment of a life so lived will be filled with the joy of God, in spite of untoward circumstances, and who knows but that the highest places in the coming kingdom will be filled by those who were but servants down here? We have dwelt upon this because we fear that many of the children of God who toil for their daily bread, have lost the consciousness of these things, and are found discontented, rebellious, clamorous, and grovelling like the earth-dwellers. There can be no higher service than serving God: there can be no more joyful service: angels have no higher service than doing the will of God. "These things teach and exhort."

"If any man teach otherwise_____he is proud, knowing nothing, but doting about questions and strifes of word, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that godliness is a way of gain." Take another look over these black

words, darker than blackness, and see how these teachers are inspired by Satan, to stir up servants against their masters; and to prostitute Christianity to the idolatry of covetousness. How descriptive of the modern labor union agitators, stirring up men against God and man, all for gain! "Through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not," i Pet. ii, 3. "Who subvert whole houses, teaching things which they ought not, for filthy lucre's sake," Tit. i, 11. Is it any wonder that Christendom is money-mad when the great mass of its religious teachers are hirelings? The idolatry of heathen lands sinks into insignificance when compared with the idolatry of covetousness (Col. iii, 5) as seen in civilized lands. Nothing exerts so subtle a fascination, or subjects so many human souls to abject slavery as money. In no age has the pursuit of money been made the aim of life by so many men as in our age. O Christian, make not wealth your treasure, for where your treasure is there will your heart be also. Take heed and beware of covetousness. We have found a truer gain, "godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content." Timothy was told to withdraw himself from such as teach otherwise. Who that hears the voice of God in these scriptures could join a labor union?

(Continued)

"HE'S NA FAILED ME NOO."

UPON a lone hillside in the Highlands of Scotland, far removed from any other dwelling, there lived about the middle of the past century a poor lone widow, who for many a long year had learned to rest upon Him who has said: "Let thy widows trust in Me." It was the depth of winter, and the poor woman's stock, never very abundant, was reduced to its lowest by the difficulty of finding any employment at that season of the year.

Unlike the widow in the Hebrew story, she actually found her barrel of meal to fail, and when she had finished the last handful she went to bed, with the hope, no doubt, that she might be more fortunate in earning a few pence on the morrow.

But when the morrow came, a terrible snowstorm swept over the land, and the lane leading to her little cot was almost blocked with snow. It was quite beyond her slender powers to battle with the raging storm, and make her way to some neighbour's house, where at least she would be made welcome to a dish of porridge. There was one Friend only to whom she could apply, and in Him she had the most perfect confidence.

Accordingly she filled her pan with water, and put it on the

fire, and put the salt in the water. "Noo," she said to herself, "I'll just gang ben and ask the Lord for the meal." So she retired into her inner chamber, and there "with praise and thanksgiving she made her need known unto the Lord." She hadn't been long on her knees when there came a loud knock at the door. "Na, na, Lord!" she exclaimed, "Thou canst na hae sent the answer sae soon!"

But the knocking continued, and on her opening the door, a buxom farmer's lass, who lived some distance off, flung a sack of meal on the floor, exclaiming: "Father sent ye that; and I think ye may be very grateful to me for bringing it here through all this terrible storm. Whatever possessed my father I don't know, but all the morning he has been dinning into me about that sack of meal, and snow or no snow, I must be sure and fetch it up to you; but it's been a pretty, hard job ætting through the storm, I can tell you."

So she was rattling on, when a glance at the old woman fairly overawed and silenced her. There she stood with uplifted hands and eyes bedimmed with tears of praise, as she exclaimed: "He's aye the same, Jeanie! He's aye the same! Mony a lang year hae I trusted Him, and I ne'er found Him fail; and He's na failed me noo. Look at yon pot on the fire, Jeanie. I put on the water and I put in the salt, and ne'er a grain o' meal had I in the hoose. Sae I was just asking the Lord to send me the meal, when I heard ye knock at the door, and noo here comes the meal just when I was asking for it."

DO YE "KNOW THE GRACE"?

By J. H. McKnight.

FOR ye know the grace of our Lord Jesus Christ, that though He was rich yet for your sakes He became poor that YE through HIS poverty might be rich," ii Cor. viii, 9.

It is worthy of note that this was uttered by the Holy Ghost in connection with the **grace of giving**. May God help us to keep this example before us. But, brethren, what about this text? Do we know the grace of our Lord Jesus Christ? It is true we are rich—rich in the salvation of God, blest with all spiritual blessings in the heavenlies; not to speak of untold temporal blessings—we are rich, but do we remember that it is through **His** poverty?

Belfast made great preparations for a triumphal march for king George; but when Jesus **THE KING** came He was meek and sitting upon an ass. Oh the grace of our Lord Jesus Christ, how deep His poverty for our sakes! One day He needed a penny, for an illustration. Had He one? No. He must needs say,

"Shew me a penny." And to pay the tribute, a matter of a few pence, he had to work a miracle. Do we know the grace of our Lord Jesus Christ? Foxes had holes and the birds of the air their cozy nests, but the Son of man, our Lord Jesus Christ, had not where to lay His head. How deep His poverty for our sakes! Every man went to his own home, but Jesus went to the mount of Olives.

His poverty deepened in the hour of His deep, deep need, "all forsook Him and fled." He looked, in His agony, for some to take pity, but there was none. How deep His poverty for our sakes! Yet in love He went deeper still, until, God forsaken in the deep darkness of Calvary, He cried out in anguish from the depths of His poverty, "My God, My God, Why hast thou forsaken me?"

We speak glibly, but do we know the grace of our Lord Jesus Christ? His poverty for our sakes? If we did would we carry our heads so high? Would we swing along on the lines of the pride of life with jaunty step? May God bless His word, and give us such a sight of the Lord Jesus in His lowly grace that with humility becoming to such "debtors to mercy alone" we may go softly all the days of our life.

HOW GOD "WEANS" THE SOUL

THE time of weaning is one of great suffering to the soul, but a very necessary time; no one learns true independence of infant helps, until it is weaned. It is surprising how many nurses we have, and it is just in proportion as we attain strength to get on without any of them, that our age or advance in Christian life is determined. I believe most of us are going through a process of "weaning," and, what is it for? Simply, that in our given strength, we might be able to depend on God, without the support of that which betokened our personal feebleness.

The suffering of weaning arises from the deprivation of something with which we connected the blessings of life, and this evidently may occur in many ways. Satan, no doubt, thought Job could not be weaned, for he said to God, "Touch all that he hath, and he will curse thee to thy face" (Job i. 11); but Job was weaned. The soul is weaned when it worships God and prays for others. I cannot worship unless my soul is engaged with God; I cannot pray for others if I am occupied with myself, and the loss of any of my channels of comfort. God must wean us!

Oh! what days and nights of bitter soul-tears are shed while the soul is being weaned from some long enjoyed mercy. Is it that our God would not indulge us? Is it that He who gave His Son would deny us anything? No; but He must wean us, or we

shall never know what it is to depend on Him apart from any human or natural intervention!

Paul, no doubt, often speaks of having no confidence in the flesh; but it was in the prison at Rome that he felt he was entirely weaned—that is, until he was resting in God, and independent of his loss. Who can tell the momentary lulls and the rapidly succeeding agonies which marked the desperate dark tunnel, until he reaches the light and joy of God's presence. Oh! how He pities us in all this anguish. He cannot give in, or relax His hand, but He furnishes us with many lamps to modify the chill and darkness of our subterranean travel.

Let me just notice, that if we have learned the love of God evangelically, and not historically (i. e., experimentally) we shall be more distressed the greater our knowledge of His love, than if we knew less of it—for we are disappointed with God. God's love can only display itself fully in its own sphere. If I have learned the righteousness on which it is based, I shall better understand how much it must correct and subdue in me, before it can enjoy itself with me. If I judge myself in the light of His love, I must see how much I need to be weaned.

GRACE

THOU Son of the Blessed! what grace was manifested in thy condescension! Grace brought Thee down from heaven. Grace stripped Thee of thy glory. Grace made Thee poor and despicable. Grace made Thee bear such burdens of sin; such burdens of sorrow; such burdens of God's curse as are unspeakable. O! Son of God, grace was in all Thy tears; grace came bubbling out of Thy side with Thy blood; grace came forth with every word of Thy sweet mouth; grace came out when the whip smote Thee: when the thorns pricked Thee; when the nails and spear pierced Thee. O! blessed Son of God! here is grace indeed! unsearchable riches of grace; unthought riches of grace; grace to make angels wonder; grace to make sinners happy; grace to astonish devils! And what will become of those who trample under foot the Son of God?

—John Bunyan.

"God's help is always sure,
His method seldom guessed;
Delay will make the pleasure pure,
Surprise will give it zest.
His wisdom is sublime,
His heart profoundly kind;
And never is behind."
God never is before His time,

ENVOIOUS AMBITION



THE forest of Lebanon once held a consultation to choose a king, upon the death of the king, the Yew-tree. They agreed to offer the crown to the Cedar; and if the Cedar should refuse, to invite the Vine and the Olive to office. They all refused the honors for the following reasons. The Cedar refused, "because," said he, "I am sufficiently high as I am."—"I would rather," said the Vine, "yield wine to cheer others, than receive for myself." And, in the same manner, the Olive preferred giving its oil to honor others rather than receive any honors to itself.

All these having refused the honors offered them, they next agreed to call the Thorn to the government; and if he should decline, to choose the Bramble. The White Thorn, in its beautiful dress, received the honor, speaking thus to itself:—"I have nothing to lose but the white coat, and some red berries; and I have prickles enough to hurt the whole forest." But the Bramble instigated a rebellion against the White Thorn, and kindled the fire of pride in the forest, so that all the trees were set on flame.

Two or three vain and proud men in a peaceful congregation, have, by contending for the preference, disturbed the peace, and obstructed the prosperity of many a church, while there was no more virtue in them than there is of value in the white thorn or prickly bramble.

THE PREPARATIONS OF THE HEART.

Most of us have noticed what is said about Ezra when he was about to go up from Babylon to Jerusalem. "For Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra vii. 10). This is God's order, and it is the only right order. If we begin to act before we have sought the law of the Lord; if we try to teach others what we are not putting in practice ourselves; in either case there can be nothing but failure as the result. But more than this, our seeking the law of the Lord will lead to no profit, unless there has been first of all a real preparation of heart. We were talking recently with a brother who was desirous of being guided rightly in a path of service he believed the Lord to have opened to him. "Ah!" he said, "I find I do not so much need to pray to God to give me light, as to ask Him to make me willing to walk according to the light He gives." Again and again we have experienced the same thing, and we are very sure, accordingly, that this heart preparation needs to go before the **seeking** of the law even, if our seeking is to end in **doing** the will of God, and **teaching** the same to others. The revised version of Prov. xvi. 1 reads—"The preparations of the heart belong to man; but the answer of the tongue is from the Lord"—and this translation is confirm-

ed by all scholars. How beautifully this agrees with Prov. xxii 17, 18—"Bow down thine ear, and hear the words of the wise, and apply thine heart unto My knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips." This is where real ministry in the power of the Holy Spirit comes from, whether it be in preaching to multitudes, or in the humblest word by the way to a passing stranger. There is much preparation of sermons and addresses, but far too little of this preparation of heart. How pleasant and how profitable it is when words that have been kept within our hearts are fitted to our lips at the right moment. They are indeed "a word in season to him that is weary," such as ever came from the lips of the Lord's perfect servant, who began each morning with an open ear (see Isa. I. 4).

THE LATTER RAIN

By John Martin



ZACH. X, 1, has been somewhat before my mind. Shall I say, a miracle is performed for those who incubate the word of God. The Holy Spirit, in the prophet, would here incite the people of God to pray: as also to recognize the time and the hour of prayer—"in the time of the latter rain"—the time preceding the harvesting and ingathering.

The seeding rain or early rain is also very important as it gives the crops a good start. It is a delight to see the tender blade coming up, broad, green, and healthy. Then later on to see the long, well filled ears of grain; the well developed turnips and potatoes; the luscious and highly colored apples, and other fruit, all this the result of God's blessing in giving the former and latter rain.

Do we see sufficiently the need of the presence of the Holy Ghost in, and with the word in all the various departments of the Lord's work? The above verse would shew the possibilities where there is prayer in the Holy Ghost. "Ask ye of the Lord rain in the time of latter rain." For the church of God, the redeemed of the Lord, the habitation of the Spirit, the sphere of His presence and operation, the present—now—is the time to pray. The verse finishes with, "So the Lord shall make bright clouds (lightnings, marg.) and give them showers of rain, to every one grass in the field."

In the Spirit's power and wisdom, none are overlooked or missed. There are words in season for all. How good is the God we adore! Surely in these days we need the showers of blessing, the maturing rain of heaven, to fill and plump the grain; to expand the root crops; to make the vines flourish; and to beautify the orchards with delicious fruits. Under this benign rain the people of God will be fat and flourishing. Ps. iv, 7, would present some of the blessed effects of the latter rain in a natural sense, and illustrate the larger and greater spiritual blessings, that of our inner man being cheered and comforted by the

WORDS IN SEASON

ministry of the word in the Spirit. "Thou hast put gladness in my heart more than in the time when their corn and wine increased. How often in Conferences of by-gone days we have seen the effects of the Spirit's presence in the ministry of the word, gladness being imparted to the heart through the word, the rain from heaven. "I will abundantly bless her provision; I will satisfy her poor with bread; I will clothe her priests with salvation; and her saints shall shout aloud for joy," Ps. cxxxii, 15-18.

QUESTION CORNER

Should a Christian who has failed in business, and is unable to pay his lawful debts continue to minister in the Assembly, or to preach the Gospel?

A Christian might fail in business through no fault of his: and his testimony be uninjured, so that all would listen to his ministry with the same respect as if he had not failed, in that case we see no reason why he should not minister. But where his failure has brought reproach upon the Name: where he uses money freely to carry out his own personal desires and for his own comfort, and makes no attempt to pay those whom he owes, his honesty is very questionable, and his ministry is not very likely to be any blessing to those who have no respect for him. An overseer "must have a good report of them which are without; lest he fall into reproach and the snare of the devil," 1 Tim. iii, 7. This surely will also apply to those who take the place of ministering God's word.

We are told to provide things honest in the sight of all men, (Rom. xii, 17. There is a great amount of dishonesty in business, of which Christians are not altogether free. When one purchases things that he has no money to pay for and no prospect of earning it, it is dishonesty. If he makes fair promises which he has no reasonable prospect of fulfilling, he is defrauding the seller. To dress in the best, to furnish a house in elegance, and to live on the fat of the land, and remain hopelessly in debt, is simply roguery. Debt is not to be justified unless where sickness, or mishap, or lack of work, etc., necessitate it, and even then it should be felt as a burden to be gotten rid of as soon as possible. "Owe no man anything, but to love one another," Rom. xiii, 8.

I MUST GO ON FOR GOD.

I must go on; whatever comes,
I must go on for God:
To serve my Lord at any cost,
He bought me with His blood.

I must go on; no backward step
Can aught but sorrow bring:
I must go on, count loss but gain
For Christ my Lord and King.

All things may seem against me here;
Dark evils may oppose:
But 'tis for me to trust in God
To meet my many foes.

I must go on, the goal is grand;
The glory far outweighs
The light afflictions, though they press
In these brief pilgrim days.

A little while: one little hour—
The final victory won:
The greeting of His 'welcome home,'
The thrilling words, "Well done."

J. E. Hughson.

WORDS IN SEASON

ST. ANDREWS, MAN.—R. J. Dickson had interesting meetings here on the "Two Roads" Chart.

BRANDON, MAN.—C. H. Willoughby had helpful meetings, using a Chart.

MONCTON, N. B.—W. N. Brennan and I. McMullen had good meetings here.

NEW GLASGOW, N. S.—Bren. Goodwin and Brennan are being encouraged by the attendance at meetings here.

RED WING, ONT.—R. N. Bruce had meetings here with some fruit. He also visited Stayner and Creemore.

MATOACA, VA.—W. Beveridge has had meetings here with some fruit in conversions. He hoped to go on to Richmond.

YOUNGSTOWN, O.—S. C. Keller was here seeking to do some shepherd work, but had to return home on account of a slight attack of influenza.

EVERETT, WASH.—The work here has continued, over 30 professing and a number have been baptized.

SEATTLE, WASH.—Chas. Summers purposed visiting these parts in the near future.

CAMDEN, N. J.—Bren. McClintock and Garratt had a week's meetings here.

KANSAS CITY, MO.—J. Ferguson had large meetings here.

GRAND RAPIDS, MICH.—Bren. Barr and Ferguson (Wm.) are having some encouragement in the Gospel in this new field.

FLINT, MICH.—W. Ferguson purposes going out again this summer in the Gospel Van, to preach the word, and distribute Gospel literature—a splendid way to reach the outlying districts.

PETERSBURG, VA.—Mr. J. K. McEwen has arrived in America, and is visiting in Va., but purposes soon going up to Canada.

NEW BEDFORD, MASS.—H. Thorpe had some much appreciated meetings here.

HOPE TOWN, ABACO, BAHAMAS.—Mr. McCullough has arrived from Toronto, Ont., to help in the work that has been carried on for the past ten years by Mr. W. Kendrick.

PHILADELPHIA, PA.—An Assembly of colored brethren, in fellowship with the other Assemblies, was formed April 2nd, and meets in the home of Mr. W. Nottage, 2407 Montgomery Ave. Our brother is much encouraged in seeing souls saved in this city.

WATERBURY, CONN.—Bren. H. G. McEwen and J. T. Dickson are having meetings here.

CONFERENCES

VANCOUVER, B. C.—Special three days' meetings for prayer and ministry of the word will, D. V. be held in the Fairview Gospel Hall, 1666 10th Ave., W. Vancouver, B. C., at Easter time. Friday, Saturday, Lord's day (April 14, 15, 16), with prayer meeting Thursday evening. Strangers will be freely entertained. Address communications to Mr. Jas. Rae, 139 Hastings St., W. Vancouver, B. C.

TORONTO, ONT.—The 36th Annual Convention here, will, D. V. be held April 13, 14, 15 and 16, in the Massey Hall, corner Victoria and Shuter Sts. (Except Friday morning and Saturday afternoon meetings which will be held in 'The Pentecostal Assembly Hall, McGill St., near Yonge St.). On Wednesday, April 12th, prayer meeting in Central Gospel Hall, corner Brunswick and Sussex Avenues, at 7:30 P. M. Communications addressed to R. Telfer, 36 Duart Park Road, Toronto, Ont., will be attended to.

SOUTH MANCHESTER, CONN.—Prayer meeting Thursday, 7:30 P. M., April 13th. The meetings will continue over Friday, Saturday and Lord's day in the Cheeny Hall, Hartford Rd. Correspondent, Mr. J. Serpliss, 65 Walnut St., S. Manchester, Conn.

WORDS IN SEASON

PETERSBURG, VA.—The Conference will, D. V. be held in the Gospel Hall, West High St., April 15, 16, 17, with prayer meeting Friday night, April 14th. Correspondent, H. Campbell, 927 W. High St., Petersburg, Va.

FALLEN ASLEEP

MRS. T. E. WILLETT, of Detroit, Mich., on Feb. 16th, aged 44. One much used of God in her early years. T. D. Muir spoke at the funeral.

MRS. A. G. LARSON (formerly Jessie Firth), of Muskegon, Mich., on Feb. 4th. Mr. J. Ferguson spoke at the funeral in Sterling. Her end was peace.

MR. ALFRED GULSTON, of Broadview Assembly, Toronto, Ont., after a few days' illness, aged 59. Saved 44 years ago in Enniskillen, Ireland: was connected with the Assemblies gathered unto the Name, in Belfast, Hamilton, Lefroy, and for some years in Toronto. A good man and a lover of hospitality. Bren. McGeachy and Beattie spoke at the funeral to a large company.

MR. DAMON W. FALES, of New Bedford, formerly of Boston, Mass., March 7th, aged 71. Saved when 26 years old, and led out of Sectarianism through the ministry of Mr. D. Munro on his first visit to Boston, he was one highly respected by all who knew him, and a real shepherd in the Assembly. A funeral service was conducted at New Bedford, by W. H. Hunter and D. McGill: the remains were then taken to Boston and another service was held in which Messrs. Waugh, Martin, Matthews, McGill and Mauro took part. He will be greatly missed, not only by his own family, but also by the Lord's people.

MRS. ASA RODGERS, of Byfield, Mass., March 2nd. She was some of the first fruits of Mr. D. Ross, in Byfield some 43 years ago. W. Farquhar spoke at the funeral.

MR. WM. PICKERING, of Pittsburgh, Pa., departed to be with Christ on Feb. 24th. Saved some 27 years ago, and in fellowship about 24 years. S. C. Keller, J. Elliott and J. Conaway took part in the funeral services.

MRS. S. HUGHES, of Camden, N. J., on Feb. 26th. Saved in Jeritspaso, Co. Armagh, Ireland, in 1881: was baptized and received into the Assembly in Astoria, and in 1910 moved to Camden, continuing a faithful testimony until her home call. Bren. R. McClintock, G. Garratt and W. McWhirter (her brother) spoke at the funeral.

MRS. LELIA V. ATKINSON, of Asheville, N. C. (recently from Newport News) on Feb. 28th, aged 52. She was 23 years in Christ: a sister greatly beloved. W. G. Foster spoke at the funeral.

MR. CORNELIUS MOORE, of Sterling, Mich., on Feb. 7th, aged 70. Saved in Ontario, many years ago, and had a real heart for God and His people. J. Pinches spoke at the funeral.

TAMPA, FLA.—Bren, Bradford and McEwen have pitched a new Gospel Tent here. Mr. W. G. Davis has moved, his address is now R. 3, Box 245.

GALT, ONT.—Bren. Touzeau and Dobbin had three weeks' meetings here, but found it hard to get strangers in.

BOSTON, MASS.—Mr. Wm. Matthews has returned home again, somewhat benefitted by his visit to Atlantic City.

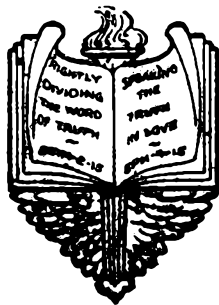
DETROIT, MICH.—Jas. Marshall has had well attended meetings in the Central Gospel Hall.

GRINDSTONE CITY, MICH.—J. Govan had some meetings in this district and also at **UBLY**.

JEROME, IOWA.—Bren. John and David Horn have had good meetings here.

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, 1922

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WORDS IN SEASON

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WORK AND WORKERS

PAWTUCKET, R. I.—We had some much appreciated meetings by D. H. Oliver.

HANOVER, VA.—W. Beveridge had meetings in this place with some fruit in conversions.

NORFOLK, VA.—Bren. Smith and Currie had some meetings here. Mr. Smith is not very well after having an attack of Grippe.

WASHINGTON, D. C.—J. K. McEwen called here, and also visited several of the Va. assemblies.

CLEVELAND, O.—Bren. Douglas and Winemiller had some good meetings in the South Side, with some conversions.

CONNELSVILLE, PA.—W. Armstrong had some cottage meetings in these parts.

LE ROY, N. Y.—R. Curry was with us for a short time. W. Pinches also visited us.

SYRACUSE, N. Y.—Dr. E. A. Martin visited the small Assembly here. The Assembly meets in the home of Mr. Jas. Barr, 106 Eastman Ave. They would be pleased to have the Lord's servants call when passing through. Syracuse is a large city and it is a pity to see so little accomplished in the Gospel there.

SPRINGFIELD, MASS.—Dr. E. A. Martin visited Springfield, Westfield, Le Roy, and other places on his way to the Toronto Conference.

SEATTLE, WASH.—After two weeks' good meetings Mr. Chas. Summers goes on to TACOMA. We were cheered through this his first visit to Seattle.

LONDON, ONT.—The Assembly now meets in a Hall in the Duffield Block, Dundas and Clarence Sts.

For Bibles, Hymn Books, books and tracts, write Mr. S. Sykes, 83 Clinton St., Toronto, Ont. (Take note of the new address).

Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 14

MAY, 1922

No. 5

FROM VARIOUS AUTHORS

Kept safe for His coming glory,
Kept safe for His strength divine,
Kept safe while the darkness deepens,
Kept in this world to shine.
Kept safe for the Master's business,
Kept safe in the narrow way,
Kept safe midst life's sore temptations,
Kept that I shall not stray.

We depend for salvation upon the work of Christ for us on the cross: and hope putteth not to shame, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. The new birth is not a work done on the cross, but in the sinner by the Holy Ghost.

* * *

Goodness and mercy have followed us all our days, sure enough. Since that day when the Lord saved us, and set us on the road to heaven, He has gone before, and these, like good sheep dogs, have followed up behind. So we have been well provided for and well protected too. Nothing has failed—only ourselves.

* * *

The cure for covetousness is found in an eager and satisfying delight in God as the present treasure of our souls, leading to a hopeful anticipation of His rewards in a remoter and eternal future. The cure for anxiety is found in a childlike confidence upon God as the author and maintainer of our life, leading to a more restful expectation that He will provide for us in the near and earthly tomorrow. The Christian has not been sent into this world as uncared for foundlings. Earth is full of competing life: the animals which crowd and swarm and prey upon each other is but a struggle for existence: yet God so adjusts that what they need they do for the most part find: and live out their appointed time, careless of tomorrow, yet secure of food for tomorrow's hunger. "Are ye not much better than they?"

THE BEAUTIFUL SNOW

"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18.

IN the early part of the war, one dark Saturday morning in the dead of winter, there died at the Commercial Hospital, Cincinnati, a young woman over whose head only two-and-twenty summers had passed. She had once been possessed of an enviable share of beauty; had been, as she herself said, "flattered and sought for the charms of her face;" but alas! upon her fair brow had long been written that terrible word—fallen! Once the pride of respectable parentage, her first wrong step was the small beginning of the "same old story over again," which has been the only life-history of thousands. Highly educated and accomplished in manners, she might have shone in the best of society. But the evil hour that proved her ruin was but the door from childhood; and having spent a young life in disgrace and shame, the poor friendless one died the melancholy death of a broken-hearted outcast.

Among her personal effects was found, in manuscript, the "Beautiful Snow," which was immediately carried to a gentleman of culture and literary tastes, who was at that time editor of the "National Union." In the columns of that paper, on the morning following the girl's death, the poem appeared in print for the first time. When the paper containing the poem came out on Sunday morning, the body of the victim had not yet received burial. The attention of one of the first American poets was soon directed to the newly published lines, who was so taken with their stirring pathos, that he immediately followed the corpse to its final resting place.

Such are the plain facts concerning her whose "Beautiful Snow" will long be regarded as one of the brightest gems in American literature.

Oh! the snow, the beautiful snow,
Filling the sky and earth below,
Over the housetops, over the street,
Over the heads of the people you meet;
Dancing—Flirting—Skimming along.
Beautiful snow! it can do no wrong;
Flying to kiss a fair lady's cheek,
Clinging to lips in frolicsome freak;
Beautiful snow from heaven above,
Pure as an angel, gentle as love!

WORDS IN SEASON

Oh! the snow, the beautiful snow,
How the flakes gather and laugh as they go,
Whirling about in maddening fun;
It plays in its glee with every one:
Chasing—Laughing—Hurrying by,
It lights on the face, and it sparkles the eye;
And e'en the dogs with a bark and a bound
Snap at the crystals as they eddy around;
The town is all alive, and its heart is aglow,
To welcome the coming of beautiful snow!

How wild the crowd goes swaying along,
Hailing each other with humor and song;
How the gay sleighs like meteors flash by,
Ringing—Swinging—Dashing they go,
Over the crust of the beautiful snow;
Snow so pure when it falls from the sky,
To be trampled in mud by the crowd passing by;
To be trampled and tracked by thousands of feet,
Till it blends with the filth in the horrible street,

Once I was as pure as the snow, but I fell,
Fell like the snow flakes from heaven to hell;
Fell to be trampled as filth on the street,
Fell to be scoffed, to be spit on and beat;
Pleading—Cursing—Dreading to die,
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread,
Hating the living and fearing the dead.
Merciful God, have I fallen so low?
And yet I was once like the beautiful snow.

Once I was fair as the beautiful snow,
With an eye like a crystal, a heart like its glow;
Once I was loved for innocent grace—
Flattered and sought for the charms of my face!
Father—Mother—Sisters—all,
God and myself I have lost by my fall;
The veriest wretch that goes shivering by,
Will make a wide sweep lest I wander too nigh;
For all that is on or above me I know,
There is nothing so pure as the beautiful snow.

How strange it should be that this beautiful snow,
Should fall on a sinner with nowhere to go!
How strange it should be when the night comes again.
Fainting—Freezing—Dying alone.
Too wicked for prayer, too weak for a moan,
To be heard in the streets of the crazy town,
Gone mad in the joy of the snow coming down;
To be and to die in my terrible woe,
With a bed and a shroud of the beautiful snow.

Helpless and foul as the trampled snow,
Sinner, despair not! Christ stoopeth low
To rescue the soul that is lost in sin,
And raise it to life and enjoyment again.

WORDS IN SEASON

Groaning—Bleeding—Dying for thee.
The crucified hung on the cursed tree!
His accents of mercy fell soft on thine ear,
"Is there mercy for me? Will He heed my weak prayer?"
O God! in the stream that for sinners did flow,
Wash me, and I shall be whiter than snow.

A ROYAL CEMETERY

AS you have walked through some ancient burial ground, and have looked on the various memorials of those whose bodies lie mouldering to dust in it, you have doubtless seen much that was of interest, and, it may be, have been not a little profited as well. Now I want you to walk with me through a cemetery more ancient than any you have thus far visited, in the hope that you will find it both interesting and profitable.

It is the burying place at Jerusalem of the royal house of Judah; and if you inquire, how are we to get to it, I answer, it is quite easy, we have but to open our Bibles at the 2nd book of Chronicles. There we find a series of particulars, which are not elsewhere recorded, as to the place and manner of the burial of the kings, of whose times it is the history; and unlike the records usually inscribed on tombstones, which tell only what is good of the person lying beneath, we shall find that these appraise each man at his actual worth, as estimated by those left behind him.

When a king of Judah died, his subjects appear to have had it in their power to decide where and how his burial should be; and however much they may have flattered him in his lifetime, having now nothing, either to fear, or to hope from him, they seem to have made their real opinion very manifest, in each case. They proved themselves shrewd judges too, and even where they had allowed their king to lead them into wickedness while alive, they showed that they still knew the difference between good and evil, when it came to be a question of his funeral.

Thus it may be also with ourselves. We may have been flattered and fawned upon, until we have been brought to hold much too high an opinion, both of our spirituality, and of our ability; but behind all this flattery, we have been scrutinized carefully, and it would perhaps surprise some of us very much, were we to see ourselves as others see us, and to learn how well our measure has been taken.

But let us go along to the cemetery, and see what is to be found there. Like every other place of the kind, there are in it some positions more honorable than others; and here in the very best of them, we find a well known name. It is the tomb of Hezekiah, concerning which the record is, "They buried him in THE CHIEFEST of the sepulchres of the sons of David, and all _ _ _ did him honour at his death," 2 Chr. 32. 33. Well they might do so, for since the days of David himself, there had been

WORDS IN SEASON

no king like him, 2 Kin. 18.5. There had been good men of course, but none of whom it could be said, as it was of him, "In every work that he began, in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered," 2 Chr. 31.21. There had been those who sought to put down idolatry; yet the brasen serpent, which had been turned into an idol, was let alone until he destroyed it; and the high places where unauthorized worship of the Lord was carried on, (as distinct from those devoted to false gods), were not interfered with, until he put an end to them, 2 Chr. 32.12.

Moving onward we notice another sepulchre, which is evidently that of someone held in high esteem. To our surprise we find when we draw near, that although in the royal cemetery, it is not the tomb of a king at all, but of the high priest Jehoiada. This man, while not himself a king, might, like a certain famous earl in English history, have been called a "kingmaker;" for to him king Joash owed his crown, and through his instrumentality God was pleased to preserve the line of the house of David, in a time of peril. Of him we read, "They buried him in the city of David, AMONG THE KINGS, because he had done good in Israel, both toward God, and toward His house," 2 Chr., 24.16.

Passing by other honoured tombs, such as that of Josiah, who, as we may see, lost his life prematurely, by meddling with strife that did not concern him, 2 Chr. 35.21-25; and that of Asa, who seems to have outlived his usefulness, 2 Chr. 16.13,14 with 1 Kin. 15.23; we arrive at the boundary of the royal cemetery proper, though beyond it there lies an extension of the field in which it is situated. Away by itself in this portion, we see the sepulchre of Uzziah, the leper king, as lonely in his burial as he was during the last seven years of his life. His story is that of a good man, who allowed his testimony to be ruined beyond recovery, in a moment of pride. Concerning him it is said, "He was marvellously helped till he was strong; but when he was strong, his heart was lifted up, to his destruction." And when he died we read, "They buried him IN THE FIELD of the burial of the kings, for they said, He is a leper." 2 Chr. 26.15,16,23.

Still further away from the restingplaces of Judah's great ones, we come upon quite a group of tombs, those of the men concerning whom it is written, "They buried him in the city of David, but not in the sepulchres of the kings." Among them we find Joash, who got on well, so long as he allowed himself to be led by the good priest Jehoiada; but who showed himself in his true colors, as soon as the prop was removed, and evil associates got his ear, 2 Chr. 24.25. Here too lies Ahaz, the man who sought to improve on the order of God's worship, 2 Chr. 28.27

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with 2 Kin. 16. 10-17. And here is the neglected tomb of Jehoram, of whom it is written, "The people made no burning for him, like the burning of his fathers, ---- and he departed WITHOUT BEING DESIRED," 2 Chr. 21.19,20. When he first ascended the throne, it might perhaps have been said of him, as it was of Saul, "On whom is all the DESIRE of Israel, is it not on thee," 1 Sam. 9.20; but if so, he speedily manifested himself as a troubler of the nation, until at his end, his people were glad to be rid of him.

Before bringing our walk to a close, I would like to take you to the grave of yet another king, but you will have some distance to travel to get there, for not only must we leave the royal cemetery, and its environs, but we must go outside the walls of Jerusalem itself. Moreover, you will have difficulty in discovering the exact spot, for there is no memorial stone, and the nearest indication I can give you, is that it lies in the place where the citizens bury their dead asses. It is the grave of Jehoiakim, and the record is to be found this time, not in 2nd Chronicles, but in Jer. 22.18,19, where we read, "They shall not lament for him, saying, 'Ah my brother; ---- he shall be buried with THE BURIAL OF AN ASS, drawn and cast forth, beyond the gates of Jerusalem.'" This was the end of a man, who trampled upon everyone's rights (vs. 13-17), in order to gratify his own selfish whims. Small wonder that there was no one to say, "Ah, my brother," when he died.

Now, brethren, these things have been "written for our admonition," and it rests with ourselves to learn the lessons which they teach. If the Lord were to remove us, would it be in our case, as in that of Stephen, over whom "devout men made great lamentation," Acts 8. 2; or as in that of Dorcas, in which "all the widows stood by, weeping, and showing ----," Acts. 9.39. Or would it, on the other hand, be with us as with Jehoram, that our departure would be "without being desired." We know that our record is being, day by day, set down, and that not by our fellowmen merely, but by God Himself. And ahead of us there lies, not alone the rough and ready justice, which those who knew us may mete out to us on the day of our funeral, but the judgment seat of Christ, where we shall all be made manifest as we really were, and where the Lord will honour us, according as we honoured Him here.

W. Rodgers.

THE HOLY GHOST

Paper II



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 as of fire, and it sat upon each of them," Acts ii, 2-3. This is the fulfilment of the day of Pentecost.

Every Christian believes that the Passover is fulfilled; but every believer does not believe that the Feast of Weeks (Pentecost) is fulfilled. The feast of Tabernacles has not come yet, it will not be fulfilled until the millennium, but we have a greater thing now. Acts ii, shews us that one sphere of the Holy Ghost's action is in the house of God. We cannot be too sensible of the magnitude of the fact that the Holy Ghost dwells in the Assembly. How little reverence we have for the presence of the Holy Ghost! I feel deeply the lack of reverence so often manifested amongst us for the Holy Ghost's dwelling place. We are rebuked by the respect men have for the mere walls of buildings.

The more we dwell upon the work of the Holy Ghost to each Christian individually, the more wonderful it becomes. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death;" and "because we are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Here you have LIFE and RELATIONSHIP. When the Lord was risen from the dead, after having said, "Peace be unto you," He breathed into them, and said "Receive ye the Holy Spirit." The judgment of God on man was borne by a man: He brought the first man to a judicial termination in His own death. In the devil's stronghold He, the mighty victor, has bruised the serpent's head, and now life and incorruptibility are brought to light. By the Spirit of God we enter into eternal life. We are linked to the resurrected glorified Man at God's right hand. We live in the Spirit. Every converted man is sealed by the Holy Ghost. "If any man have not the Spirit of Christ he is none of His." "As many as are led by the Spirit of God, they are the sons of God." I give you another text, "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts crying, Abba, Father," Gal. iv, 6. Think of it! God hath sent forth the Spirit of His Son into your hearts. Ah, you say, That is too great. Too great for unbelief, but we must not come down to unbelief. The word of God says that I am a son, and I believe it, because I have been born of God; and the instinctive cry of the new born soul is Abba, Father. Life and relationship are mine through the Holy Ghost.

We pass on to a second service of the Holy Ghost for the in-

dividual. Turn to Gal. v, 17. "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." It is a wonderful day when we learn that we have a power in us greater than the flesh. "Greater is He that is in you than he that is in the world." This is power inward: presently I shall speak of power outward. But if you do not know the power inward I am sure you cannot know the power outward. Do you believe you have a power in you greater than the flesh? Do you know it by experience? It is a blessed fact. But do we go about day by day and hour by hour in the sense of it? People say, I must shew grace. Shew grace! You ought to be ashamed not to shew grace. If you do not shew grace you are not answering to the Spirit of Christ in you. We are left here to shew forth the power and grace of Christ in the very circumstances in which formerly we exhibited our contrariety to God. Christ was in every detail of daily life the perfection of grace; and now it is Christ dwelleth in me. "He that saith he abideth in Him ought himself also so to walk even as He walked." You ought to walk in the Spirit; you have no right to walk in the flesh. You say then, Why do I walk in the flesh? Because you do not walk in the Spirit; you do not use your power. You have been sowing to the flesh—talking politics perhaps, or some foolishness, exhibiting pride, or temper, or covetousness—and by allowing the flesh to act you have grieved the Spirit, and He will not help you. You possess this great power, but what is the good of possessing if you do not enjoy it? It is like a man starving with a lot of gold under his pillow. Appropriate what you have, use what you possess, and you will know the good of it. "If we live in the Spirit let us also walk in the Spirit." That is liberty—freedom from everything to live Christ.

You say, Then I must be very circumspect. Yes; you must be very circumspect. You ought to be able in a moment to say, That is not right, that is not of the Spirit, and to judge yourself. I trust that you may study these services of the Spirit more carefully for yourselves, and profit by applying the power that is in us—by letting the power of Christ rest upon us and use us for His glory.

Continued.

THE NAME AND THE PLACE

THERE is something about God's choice of a place for worship which has its own distinctiveness. It is often a place without a name. Only the Spirit-taught know where it is. It is like the "path which the vultures eye hath not seen," Job. xxviii, 7.

The word worship is mentioned for the first time in Gen.

xxii,5. Abraham lifted up his eyes and saw the place afar off; and Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship." God had said it shall be "upon one of the mountains which I will tell thee of."

In Deuteronomy God speaks very definitely. "The place which the Lord your God shall choose out of all your tribes to put His name there, even unto His habitation shall ye seek, and thither shalt thou come," Deut. xii,5. There was a responsibility put upon them to know which place that was, and to distinguish it from all other places. "Take heed that thou offer not thy burnt offerings in every place that thou seest," ver. 13. To the two disciples who asked, "Where abidest thou?" the Lord said, "Come and see," John i,39. To spiritual enquirers who now desire to know where the Lord abides, no distinctive demoninational name is given, but it is still "Come and see." "Ye shall neither in this mountain, nor yet in Jerusalem worship the Father, but the hour cometh and now is when the true worshippers shall worship the Father in Spirit and in Truth, for the Father seeketh such to worship Him." It is neither Samaritan nor Jerusalem worship that now pleases God. "For where two or three are gathered together in my name, there am I in the midst of them," Matt. xviii,20. That Name is all sufficient. Away with every other name whether Moses, Elias, or Plymouth Brethren. Christians gathered unto the Name of the Lord Jesus, is the only scriptural name that we can use. Worldly men and some Christians cannot understand this name, but God understands it; and so do the Spirit-taught. The religion of the world is all arranged by men and needs no spiritual intuitiveness to be discerned: and yet there are professed leaders today who see no distinction between the two, but class all alike. May we be able in Spirit and in Truth to worship the Father.

PRACTICAL OBSERVATIONS ON THE EPISTLES TO TIMOTHY

THE rich, the capitalists, form a very small part of society, though, from the world's standpoint, a very important class as they govern to a large extent the wheels of commerce. From a spiritual standpoint they are a class that stands in a dangerous place, for the possession of riches is always a thing of peril. "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,24. The deceitfulness of riches is one of the thorns that choke the word of God. (Matt. xiii,22). And yet riches may be a gift from God. "Every man also to whom God

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hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labor; this is the gift of God," Ecc. v, 19. "The Lord maketh poor, and maketh rich," i Sam. ii, 7. How much money any man should possess is not a thing to be decided by his fellow man; nor are the poor encouraged by God to rail against the rich. Communism is not of God.

"They that will be rich," that is those who desire to be rich, an innumerable company, stand on the same perilous ground that the rich occupy. These "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. The love of money will procure all these calamities, even though a man may not be rich. One has said, "He who would keep his soul from this poison, and yet conduct with diligence and success the business of life, has need both to watch narrowly the state of his own heart, and to study the workings of the evil in the men around him. To desire to gain money, especially to gain it fast, is perilous for he is on a road strewn thick with lies and roguery, with tricks, conspiracies, and speculations. To feel that in the process of gaining money, there is opened a path of delightful activity practically endless: this is for many young men the first seductive and perilous discovery of their lives. The stimulant of money-making, with its exciting hazards and the zest which competition lends to it, may become first delicious, then intoxicating, and at length indispensable, just like any other stimulant. Those cases in which the love of money for its own sake has come to eat up all other loves which at the first were mingled with it, such as the love of speculation, love of display, love of the deference men pay to the rich, or love of the luxuries money can procure; till the poor hoarder hardens and shrivels into the meanest of human creatures, whose wretchedness and despicableness are both stamped upon the very name of 'miser' which we give him."

They that will be rich think to travel an upward path, but God calls it a "fall." They fall into temptation and a snare. As a bird, tempted by a delicious morsel, puts its foot into the snare, so are these captivated. Many foolish and hurtful lusts, as the deepening waters of a flood, swish and swirl around them and drown them in destruction and perdition. Death, that crowned and sceptered thief, will dig through the clay walls of their mortal house and bring it to destruction, robbing them of their all, and hurrying their hapless souls into perdition. "The love of money is the root of all evil." The covetous man's path is not the up-

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ward path of truth that shineth more and more unto the perfect day, but the downward path, the path where there springs from that root thorns that pierce the covetous travellers through with many sorrows. Christian reader, do you believe what God has said about the love of money? Do you shun the covetous man's downward path as you would shun a den of venomous reptiles? Have you learned that godliness with contentment is great gain? Having food and raiment are you therewith content? Plain questions, let us not shun them.

"But thou, O man of God, **flee** these things; and **follow** after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life." The man of God must make all haste to escape from the snares laid by the love of money. Instead of business trickery to increase gain he must follow after righteous dealing; instead of cultivating worldliness he must follow after godliness; instead of walking by sight he must walk by faith; instead of the bickerings and jealousies of the would be rich he must follow after love; instead of the impatience of those who are in a hurry to get rich he must follow after patience; instead of that self assertiveness so characteristic of those who are amassing money he must follow after meekness. Instead of bending all his energies to money making he must fight the good fight of faith. The enemies are no weaklings, so he must buckle on his armour, and strain every nerve to lay hold on that which is really life, the life eternal. Our blessed Lord fought this fight of faith and conquered. "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich," ii Co. viii,9. And His is now the highest place in heaven. He has chosen the poor, rich in faith and heirs of the kingdom. Why should His followers covet money? "Be ye free from the love of money; and be content with such things as ye have; for **himself** hath said, I will never leave thee, nor forsake thee. So that **we may boldly** say, I will not fear," Heb. xiii,5-6. What He has said we may boldly say, even in the face of penury and want.

Most capitalists travel the covetousness man's thorny road to perdition, but not all the rich. There are some who are "faithful and beloved." Joseph of Arimathea was rich, and he laid the body of the Lord Jesus in his own new tomb which he had hewn out of a rock. Philemon was a slave owner, and withal a dearly beloved fellow-laborer of the apostle. Christianity reaches down to the slave giving him to enjoy the days of heaven on earth even though abused, toiling, sorrowing; and Christianity reaches the rich teaching them how to extract the poison from riches, by trusting, not in their riches, but in the living God who giveth us richly all things to enjoy. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain

riches----- That they do good, that they be rich in good works, ready to distribute, willing to communicate. Laying up in store a good foundation against the time to come, that they may lay hold on eternal life—the life which is life indeed." Thus it is possible to make friends of the "mammon of unrighteousness that when ye shall (it shall) fail they may receive you into everlasting habitations—the eternal tabernacles. The rich have the privilege of exchanging earthly mansions for eternal tabernacles. The riches in reality belongs to God, and the one to whom He entrusts money is but a steward. A steward is required to be faithful. "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own?" Luk. xvi, 9-11. Solemn questions for those who are stewards of God's money!

It becomes God's people, whether rich or poor, to live for God and eternity. Otherwise all is vanity and vexation of spirit, and eternal loss. One has said:—"Nothing seems to stamp vanity more conspicuously on the lot of man, than to see how the earthly history of the multitude may be summed up in this: They lived that they might be able to live; they labored that they might eat. Yet this road, worn by so many weary feet, is at least the safe one to pass through life by. The carriage way along which the rich are rolled in pride offers graver perils than this lowly footpath. It is on the whole fortunate for the many, that their humble circumstances shield them from those all but irresistible attractions which draw the heart of the ambitious and wealthy to earth and fetter it to its treasures." Enoch walked with God, and there is no other safe or happy path for the heaven bound pilgrim. May we have grace to walk this path.

Continued.

SUNDAY SCHOOL WORK

WE have had the importance of Sunday School work impressed upon us by being privileged to be present at the Children's treat, held in Chelsea, Mass., in connection with the Boston Assembly. Over two hundred children, with a number of their parents, and a few of the Christians, in all over three hundred, assembled about 5 p. m. Saturday evening. It was a pleasing sight to see the tables filled with children, all about one size, enjoying the good things provided for them by those who have a care for their souls. It reminded one of the times when the Lord Jesus fed the multitudes in order that He might speak to them the words of life. No doubt this

means can be used as a lever to pry open the hearts of both children and parents, and more especially in the large cities where there are so many poor not accustomed to receiving much consideration.

After refreshments, all gathered in a large Hall above, and the service began. A few hymns were sung—and what singing! The children's voices fairly made the place to ring as they sang "Ye must be born again." Then a brother spoke briefly on the word **snow**, using the letters as pegs to hang little Gospel sermons on for the young minds. Another followed with some Gospel mottoes, concerning Jesus, and His finished work. A third followed speaking about a happy king the children reading the first verses of Ps. xxxii: the merry rich man of Luke xii, and the poor sorrowful Man of Calvary. About 90 Gospel books were given as rewards for attendance: a few words of encouragement to the children to attend regularly: and kindly invitation to the parents to attend the Gospel meetings; and to see to it that their children attend the school as regularly as possible: and then the meeting was closed with prayer.

All seemed to feel that it was an ideal Children's treat—no organ, no recitations; no theatrical performance of any kind; no fair show in the flesh, but just an interesting, happy Gospel meeting for children. Reader, what are you doing for the children? Do you complain of lack of interest in the Sunday school? Is the trouble not lack of interest, and self-denial on your own part? Get busy in a simple, Scriptural, godly way, and see if the hearts of the little ones will not respond. See if God will not fill your heart to overflowing, that the children may get the overflow.

BE YE KIND ONE TO ANOTHER.

Eph. iv, 32.



HERE are some who are in the highest degree kind and obliging to those with whom they come into contact only occasionally: and yet habitually selfish, morose and overbearing at home. There is another class of domestic tormentors who on all great occasions, both public and private, are just, magnanimous, and benevolent. A great calamity; a heavy personal injury or loss; sorrow, sickness, or death in the family circle; these bring out beautiful Christian traits of character that we cannot but admire and love. But in regard to the small, shapless events which go to make up an ordinary day at home, and which receive importance only by accumulation, he exercises no consideration for others, no self-control, but is peevish, jealous, exacting, and speaks and acts as if such trivial matters had nothing to do with life and happiness. This is a great mistake. Is it not of just these little despicable units that the sum

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of life is chiefly made up? And if a friend or a family is made to feel a prevailing discomfort during the greater part of life, is this overbalanced by the most heroic exhibitions of sympathy and self-sacrifice at a few isolated point by the way?

The case is bad enough if the offender is a man, but worse if a woman. If a woman's habits of feeling and conduct are not such as to make the days, hours and minutes of common life bring each its little tribute of sweet and happy influence to her family and friends, she fails in fulfilling the most important part of woman's mission. It is in this way chiefly that she moulds character. A mother habitually irritable and capricious, possesses no power for good over her family; and in proportion as she is so, her power is diminished. It is in childhood, when little things are their all, when the mother is the prime dispenser of happiness or misery, that the characters of the future man and woman are formed. If they pass the period of very early youth without having established habits of self-control, patience, forbearance, generosity in little things; those who are brought into intimate personal relations with them, will find them hard to please, hard to bear, and very hard to love. But evils far worse than these may reasonably be forboded. What more likely to wean a boy from home, to lead him to seek for pleasure among such associates as chance may throw in his way, than perpetual irritation? It is spirits of naturally the noblest cast, combining energy and self-reliance with great sensitiveness to injustice and unkindness, which are most likely to be repelled from home. Many, I doubt not, turn early into the dark ways of sin and misery, whom a bright Christian fireside would have saved to virtue and happiness.

But leaving the influence upon youthful character out of the question: is it worth while to trample on the loveliest flowers of life; to toil from day to day to add thorns and brambles to those already in our path? Methinks the cup which is given us to drink is not in itself too sweet, that we need to contribute to it any herbs of bitterness. The pangs of disease, the sundering of the dearest ties by death, the hard battle of life with the unprincipled and selfish, these seem enough to bear; yet these would be comparatively light but for the irritations, the caprices, the unthinking indulgence of bad little feelings, which spoil the Christian home, and separate "very friends."

Does any one call these small points unworthy the attention of a Christian? I do not see, however, that those who affect to despise the little delicacies and kindnesses of social and domestic intercourse, are any less sensitive than others to the like offenses against themselves. They are as quick to take as to give offense. What they perhaps excuse in their own case under the name of frankness, of a blunt, honest way of speaking their minds, they resent in another as an intentional unkindness. The truly delicate

spirit is quick to feel real unkindness, if indicated but by a look or tone; but no angry expression is allowed, and the smothered feeling soon dies. If really injured, it will seek in an open and friendly way for an explanation. But the petty feeling which is gratified by giving "tit for tat," by returning an ill-natured fling with something still more provoking, which prides itself on always having the last word, is unknown to the godly. "Be ye kind one to another, tender-hearted, forgiving one another."

"WE WANT A BIBLE"



R. H. G. Wells has recently written a book called "The Outline of History," that would make a good text book for the education of the coming Antichrist, who will forbid worship to any God but himself. Mr. Wells writes a history that professes to go back 100,000,000 years—that traces man's rude beginnings 500,000 years ago, from an "ape-like," "Dawn Man," who little by little "clawed and clubbed his way up to mastery over the beasts"; tells how the idea of a God slowly evolved: how Christ was a wonderful man to be classed with Buddha and Confucius: praises the Bible as a book that has helped civilize man, but is now out of date: and he says, "We want a bible," an up-to-date one, that will do for the future what the old one has done for the past. One wonders why a man that can tell what happened 100,000,000 years ago cannot foretell what will happen 100,000,000 years hence.

The assurance of this infidel that has gotten so far in advance of the infallible word of the Living God, and is now looking for a greater light is very well illustrated by the story of the Hibernian sailor, who was left one night in charge of the helm, with directions from the captain to keep his eye on a certain star, and steer the vessel directly towards it;—which he promised faithfully to do.

The captain went below, and fell asleep—after a while he awoke, went on deck and found the vessel sailing in a course exactly opposite to that in which he had directed the helmsman to steer.

"What does all this mean, Patrick?"

"Faith, captain, ye must pick me out another star, for I've sailed clear by that one!"

Just so, many have turned their back on God, and heaven, and light, and peace, and think they have sailed by all the revelations of God, and want some one to pick them out another star. And Satan is ready to do it; and when their eyes are turned away from Him who is the light of the world, he flaunts before them, to lure them to their ruin, the phantom glare of some wandering star, "to whom is reserved the blackness of darkness forever and ever."

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QUESTION CORNER

Does Acts ii, Give Us Church Order?

We might answer this by asking another question, Did God start the Church in disorder? Surely not. In this chapter we have conversion, baptism, adding, continuing steadfastly in the apostles' doctrine, and in fellowship, and in breaking of bread, and in prayers. What more has the best ordered Assembly?

But some one will say, The apostle Paul was not yet converted, and it was through him that church truth was given. This is partly true, but does not affect the truth as to church order being given before he came on the scene. There were scriptural Churches before Paul's conversion. "The Lord added to the Church daily," Acts ii, 47. "Great fear came upon all the Churches," Acts v, 11. "As for Saul, he made havoc of the Church," Acts viii, 3. The Churches were not drifting without a pilot or compass until Paul came on the scene. The Holy Ghost, not Paul, is the Pilot, and the "apostles' doctrine" the compass; and with the Holy Ghost, and the apostles present, there was everything necessary to perfect order in the early Assemblies. Godly discipline was carried out in the case of Ananias and Sapphira, Acts v, 1-11. Deacons were appointed to look after the distribution of money, or provisions, Acts vi, 1-6. The Ethiopian eunuch was baptized by Philip, Acts viii, 27-40. "The multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed were his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all," Acts iv, 32-33. Has there ever been such a high standard of order in the Churches since that day?

But it was God's will that the work should extend beyond the favored Jewish nation, and while Peter was the chosen vessel to open the door to the Gentiles, Paul was the apostle of the Gentiles. "I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office," Rom. xi, 13. He speaks of himself as "The prisoner of Jesus Christ for you Gentiles," and to him was given special knowledge, by revelation, of that "which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit: that the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the Gospel, whereof I was made a minister according to the gift of the grace of God." (See Eph. iii.)

The apostle Paul did not add any ordinances, nor change anything of the order given us in Acts ii. Through him was given a further revelation of the heavenly calling, especially with respect to the Gentiles, and of the heavenly character of the believer's walk as a consequence of the heavenly calling. Not a little in his epistles is corrective of disorders that were creeping into the once perfect Assemblies. When God finished His creation of the world and placed Adam at its head, all was perfect; but it lapsed: when the Tabernacle was pitched according to all that the Lord commanded Moses, (Ex. xi), it was perfect, but it lapsed: when the Temple was dedicated, God's presence filled it, but the glory faded, and in process of time the lights were out, the doors closed, and much rubbish had collected: when the Church was formed on the day of Pentecost it was perfect, and the Holy Spirit came to indwell it, but it was continually lapsing into sin and departure from God. The epistles of Paul are full of warnings against such departure, and of corrective ministry where there was already failure, but he never hints at such a thing as that he was sent to correct or improve on the order established on the day of Pentecost.

We do well to beware of those who are always seeking to discredit the order of Acts ii. Either they want to get rid of the ordinances, calling them "Jewish," or to discredit baptism, or reception (adding), or to make room for lawlessness in some form or another. An Assembly that does not conform to the order given in Acts ii, 41-42, has something wrong with it.

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WINNIPEG, MAN.—Mr. W. J. Chawner, a well known open air preacher of Belfast, Ireland, now resides in Winnipeg, Man. (850 McDermott Ave.) and purposes devoting his whole time to preaching the Gospel.

PITTSBURG, PA.—Mr. M. Muir had some meetings here.

BROOKLYN, N. Y.—Mr. J. W. Johnston, of 59 Kilians Grove, Clason Point, N. Y., had three weeks' meetings in the Assembly at 434 Franklin Ave. and several professed conversion, and the believers were encouraged. Christians visiting Brooklyn will please take note of the address of the Hall. Breaking of bread 10:30; Gospel meeting 8 p. m.

FLINT, MICH.—Bren. Douglas and Telfer had a few meetings here, which were much appreciated. The correspondent is Mr. A. Smith, 2009 Bonbright St., Flint, Mich.

BRANDON, MAN.—R. Gratius had three weeks' meetings here on the "Two Roads and Two Destinies" chart, with some fruit in conversions: one was baptized and received who was saved since last August.

WINNIPEG, MAN.—R. J. Dickson has had a number of weeks' meetings in the West End Hall on the "Two Roads" Chart.

TORONTO, ONT.—The Conference was a time of heart searching, edifying ministry. There were present 41 who give their time to the ministry of the word. Amongst those who took part were Bren. Douglas, Telfer, J. K., and S. McEwen, S. C., and Chas. Keller, Dr. Martin, Thorpe, Silvester, Livingstone, Fletcher, Pearson, McGeachy, McCrory, Marshall, Black. Some idea of the size to which this conference has grown may be gathered from the following items. About 1260 broke bread; 8875 meals were served; \$1805 remained to be distributed for Gospel work, after expenses were paid. Harmony prevailed from the kitchen to the platform, and many expressed their conviction that it was one of the best Conferences had here for many years. Four professed conversion.

DULUTH, MINN.—Bren. Sheldrake and Harris had three weeks' meetings here, and went on to Minneapolis. God is working in Minneapolis, and the saints are cheered.

SOMERTON, ARIZ.—Bro. Davis was with us for a week which we enjoyed very much.

NEW GLASGOW, N. S.—Bren. Goodwin and Brennan have had meetings here with some encouragement.

MONCTON, N. B.—Bro. McMullen is encouraged at Cherryfield near here.

PUGWASH, N. S.—Mr. R. Milnes is obliged to remain at home on account of his wife's health; she has had a nervous breakdown.

ST. CATHERINES, ONT.—Bren. Touzeau and Dobbin had a series of meetings, God working in the salvation of several.

ANNOUNCEMENT.—Until further notice all mail sent to the editor, Dr. E. A. Martin, should be addressed to 384 Smithfield Ave., Pawtucket, R. I.

FALLEN ASLEEP

MR. JAS. BLACK, of Boston, Mass., on April 5th, aged 55. He was saved over 33 years. Was a real help and blessing in the Assembly, and loved by all. Bren. Matthews, McGill, and Thorpe took part in the funeral services. (See next issue.)

WORDS IN SEASON

MRS. MARY A. C. PATON, on Feb. 22nd, in Willimantic, Conn. She was saved in Milingavie, Scotland, many years ago. W. H. Hunter spoke at the funeral.

MRS. FRED DUNN, (formerly Miss Maud Purser), of Calgary, Alta., on April 11th, from pneumonia, after a brief illness. She leaves a husband and three children, the youngest 13 months. Mrs. Dunn was well known in Boston and Pawtucket, before going West, and highly respected by all.

MR. THOS. ANDERSON, of Hamilton, Ont., on Sunday April 5th, aged 74. He was saved 44 years, and has been amongst the oldest of the over-seeing brethren, and highly respected. Bren. Douglas, McGeachy, and Rush-ton took part in the funeral services.

MR. GEO. BRISTOW, of Pittsburg, Pa., on March 30. Saved about 45 years ago he has been many years in the Assembly here, and was a good man. Mr. G. Winemiller and J. Elliott took the funeral services.

CONFERENCES

EDMONTON, ALTA.—The Conference will, D. V., be held in the Gospel Hall, 9315-103 A. Ave. (Boyle St.) on June 23, 24, 25. Correspondence may be addressed to R. W. Carson, 12008-101 St. Edmonton, Alta.

DES MOINES, IOWA.—May 27, 28, 29 and 30. Circulars later.

WINNIPEG, MAN.—The dates for our Conference are, D. V. June 9, 10, 11, Friday, Saturday and Lord's day, in the Scott Memorial Hall, Princess St., overlooking Rupert. The Conference week there will be the usual week of prayer in the West End Hall, 8 p. m. Correspondent J. Boyd, 402 Home St.

DESERONTO, ONT.—The Conference will, D. V. be held May 19, 20, and 21, with Prayer meeting Thursday evening, May 18th. Communications to Conference Box 5, will receive attention.

PAWTUCKET, R. I.—The Annual Conference will, D. V. be held May 27th and 28th, with a preliminary prayer meeting Friday 7:30 p. m. Circulars can be obtained from Mr. Jas. Crawford, 61 Hendrick St., Central Falls, R. I.

BAY CITY, MICH.—The biennial Conference will, D. V. be held May 26, 27, 28, in the Masonic Temple, cor. Broadway and 31st. Circulars from Mr. R. A. Barr, 1706 S. Erie St., Bay City, Mich.

SARNIA, ONT.—The Conference will, D. V. begin with a prayer meeting Thursday, June 8th, 7:45, and continue over the 9th, 10th, and 11th. Meetings will be in the Gospel Hall (College Ave. and Davis St.) on Friday; and in the City Hall on Saturday and Lord's day. Correspondent, J. P. Taylor, 142 Emma St., Sarnia, Ont.

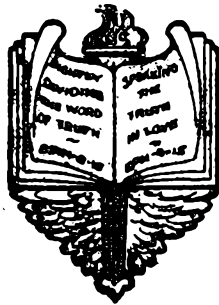
ROSEISLE, MAN.—The Conference is arranged for June 16, 17, and 18. Correspondent, Mr. Geo. Laing, Roseisle, Man.

BRANDON, MAN.—We purpose having a Conference here this year, probably, June 30th, and July 1, and 2.

HAMILTON, ONT.—We purpose, D. V. to have a Sunday School teachers conference, May 24th, in the Gospel Hall, 140 McNab St. In the afternoon, 2 p. m. to 4.30, prayer, praise and ministry of the word, on work amongst children; 6 to 8 p. m. reports from superintendants as to methods of conducting Sunday Schools, etc. Circulars later. Communications may be addressed to Mr. S. Crompton, 210 Grosvenor Ave., Hamilton, Ont.

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, 1922

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WORDS IN SEASON

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

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WORK AND WORKERS

ST. LOUIS, MO.—Mr. J. Ferguson had ten days much appreciated meetings in this city in the Maplewood Gospel Hall.

ST. CATHERINES, ONT.—After the Toronto Conference Bren. Touzeau and Dobbin baptized six here. We have also had visits from Bren. Black, J. K. and S. McEwen, Silvester, Thorpe and McMullen. The Lord has been good to us in saving several when our brethren Touzeau and Dobbin were here.

BOSTON, MASS.—D. H. Oliver had a week's good meetings here after the Lowell Conference. Brethren Dickson and McEwen began a series of meetings in the Chelsea Gospel Hall, April 30th. Mr. Wm. Matthews keeps able to be at most of the regular meetings, but is not strong.

SO. MANCHESTER, CONN.—Our Conference was the largest yet: the word ministered was good and appreciated by all. Those who took part in the ministry were Messrs. Oliver, Dickson, McEwen, Mauro and Hanle.

LOWELL, MASS.—The Conference meetings were large and good. Bren. Dickson, Oliver, Matthews and Mauro ministered the word.

SAN ANTONIO, TEX.—T. C. Bush purposed having meetings here.

EAST PITTSBURGH, PA.—W. J. Armstrong had well attended meetings, some professing and others exercised.

HARTFORD, CONN.—W. H. Hunter had some meetings here with a nice interest amongst strangers. He also visited S. Manchester and Groton.

NO. CHELMSFORD, MASS.—Mr. F. B. Hanle had some good meetings here. W. H. Hunter also gave us a visit.

HAMILTON, ONT.—Mr. J. K. McEwen and S. McEwen had a few meetings here. They also visited Galt, Brantford and a number of other Assemblies. Henry Fletcher (108 Myrtle St., Hamilton, who labored in Venezuela, but had to return because of ill health) gave an interesting account of the work, in the East-End Hall.

WEI HAI WEI, N. CHINA.—Mr. J. Ward Wilson, purposed to leave New Zealand for China, expecting to arrive in Wei Hai Wei about the middle of June. He has been far from well most of the year as the climate has been too damp for him, and hopes that the dry climate of China may be better for him.

GRAND RAPIDS, MICH.—A testimony to the name of the Lord Jesus Christ was started here Mar. 19th, about 15 in all, and since then the Lord has added such as were being saved, and now 20 assemble in the Hall, corner 12th and Garfield Sts., to seek to carry out the word of the God, and to remember the Lord in His own appointed way. Correspondent W. Pell, 817 North Ave., N. E. Grand Rapids, Mich.

HOPETOWN, ALBACO, BAHAMAS.—"Since coming here we have had the privilege of visiting quite a number of settlements on these Islands,

Words in Season

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No. 6

FROM VARIOUS AUTHORS

"Together, to their glorious Lord,
They gather in 'the air,'
And not the feeblest of the Flock
Will be awaiting there."

"Proportion your giving to God's blessing, lest God proportion His blessing to your giving."

"To bear fruit to God, we must curb the flesh within and conquer the world without."

"The things that are seen are temporal—Church and Churches of God. The things that are not seen are eternal—the Church which is His body."

* * *

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

* * *

Remember, Christian, when thou hast thy best suit on, who made it, and who paid for it. Thy grace, thy comfort is neither the work of thy own hands, nor the price of thy own desert; be not, for shame, proud of another's cost. That assistance will not long stay which becomes a nurse to thy pride; thou art not lord of that assistance thou hast. Thy Father is wise, who when He alloweth thee most for thy spiritual maintenance, even then keeps the law in His own hands, and can soon curb thee, if thou growest wanton with His grace. Walk humbly therefore before thy God, and husband well that strength thou hast, remembering that it is borrowed strength. Who will waste what he begs? or who will give that beggar that spends idly his alms? When thou hast most, thou canst not be long from thy Father's door. And how can thou look Him in the face for more, who hast embezzled what thou hast received? The spring of thy strength lies in God not in thyself: this should for ever keep thee humble, even when most prosperous in thy Christian behaviour.

THE DESERTION



HE midday hour has come. Suddenly there falls a darkness that swallows up the light, and hangs a funeral pall around the cross. Not an eclipse: not darkness that any natural cause can account for: did it come slowly on, deepening to thickest gloom? or was it instantaneous in its coming and going? Was it total or partial? Did it wrap the cross so thickly that not even the man who stood nearest could see aught of the sufferer? or was it hazy twilight obscuring but not concealing the upraised form of the Redeemer? Was it confined to Jerusalem, or did it spread over all the world?

We say, and say truly, it was inanimate nature supplying in her mute elements that sympathy with her suffering Lord that was denied by man. Men gazed rudely on the sight: would leave the Crucified exposed in shame to die; but an unseen hand drew the drapery of that concealing darkness around the sufferer on that cross.

The truest, and deepest meaning of this darkness is reached, is it not, when we say it was emblematic of the horror of that darkness which at this period enveloped the spirit of the Redeemer. The outer incidents of those three hours of darkness remain untold. Doubtless its descent wrought like a spell upon actors and spectators. It would stop each wagging head; silence each jibing tongue: there they stood, or there they lay, wondering what this darkness meant. But who can declare what He was thinking: how He the Saviour of men felt in that dread and awful interval? Perhaps no eye pierced the darkness that shrouded His suffering body; still less may any human mind penetrate that deeper darkness that shrouded His suffering soul. Here we are left without a single external index, not a look, or word, or act to tell us what was going on within the Redeemer's spirit, till the ninth hour came, the moment that preceded the rolling away of the darkness, and the return of the clear shining of the day: and then there is that single utterance "My God! My God! Why hast Thou forsaken me?" an utterance wrung from those suffering lips when the agony of His soul had reached its culminating point: an utterance which, revealing something of the burden of that heart from which it sprung, leaves still more unrevealed. An utterance which when we listen to it, ponder it, turn it over and over again in our minds, seems to grow darker instead of brighter; and of which at last we become convinced was the simple, spontaneous, irrepressible outcry of a spirit tried to the utmost: the expression of what must ever remain to us an indescribable, unfathomable, unimaginable woe.

"O blessed Lord, what hast Thou done!
How vast the ransom paid!"

WORDS IN SEASON

The comfort of the Father's divine presence and favor were for the time withdrawn: the felt inflowings of the divine love were for the time checked. On us—so little do we know or feel what it is to be forsaken of God—the thought of it, or sense of it, may make but a slight impression, produce but little heart felt misery, but to Him it was the consummation and concentration of all woe, beyond which there could be no deeper anguish for His soul.

Very conscious any of us may be how little anything we can say is fitted to throw light upon that most mysterious of all the mysterious sayings of our blessed Lord. The plaintive, lonely, loud and bitter cry which emanated from the cross: which piercing the overhanging darkness was heard with wonder in the highest heavens. That cry came out of the depths of an anguish that we have no plummet to sound; and we become only the more conscious how unfathomable that depth is by trying to let down into it the line of our short-reaching intellect. Instead of expecting to find the bottom, let us pause on the brink, adoring, wondering, praising that great love of our most gracious Saviour which has a height, depth, length and breadth which surpasses knowledge.

STEPHEN (Acts vii)

STEPHEN recites to the Jews a history that they could not deny, a history they boasted in, yet it condemned them utterly. They were doing as their fathers had done. They had always rejected those whom God had sent and in whom the Holy Ghost had acted, and the testimony of the same Holy Ghost in the prophets who had spoken of the Christ whom they had now betrayed and slain. They had now filled up the measure of their iniquity and were to be carried away beyond Babylon, which had already been their punishment.

Their conscience convicted, and their heart hardened, their will unchanged, the members of the council were filled with rage, and gnashed upon him with their teeth. Stephen was a living expression of what a believer is to be in virtue of the presence of the Holy Ghost here below dwelling in him. In their history we have man always resisting the Holy Ghost; in Stephen a man full of the Holy Ghost, who now indwells the believer.

"I see," said Stephen, "the heavens opened." This is the true believer's proper attitude in this present murderous world that rejected Christ. The believer by the power of the Holy Ghost looks into heaven and sees the Son of man at the right hand of God. The veil having been rent, the Holy Ghost opens heaven to our view, and enables us to contemplate that which is

found there: and transforms us on earth into the likeness of Him whom we see there. All is open to the believer; the glory and He who has entered into it for His people. Stephen in consequence of seeing Jesus in heaven becomes wondrously like Jesus on earth. On the cross Jesus said "Father into thy hands I commend my spirit;" Stephen says, "Lord Jesus, receive my spirit." Jesus said, "Father forgive them, for they know not what they do:" Stephen says, "Lord, lay not this sin to their charge."

Heaven was opened to Jesus, the Holy Ghost descended upon Him, and He was acknowledged the Son of God. Here, too, heaven opens, and the disciple, the Christian, full of the Holy Ghost sees into it, and there beholds Jesus at the right hand of God. Jesus was the object of heaven before, now He is the object of the believer who is filled with the Holy Ghost. Rejected like Jesus, partaking in His sufferings, and filled with His Spirit of grace, Stephen's eyes are fixed on high, on the heavens which the Holy Ghost opens to Him; and he sees the Son of man there ready to receive His spirit. It is not only Jesus whom the heavens must receive until the times of restitution, but also the souls of His believing people until the moment of resurrection. Thus the whole church detached from the world that rejected Him, and from Judaism that opposed the testimony of the Holy Ghost through Stephen, so far as it is consistent, follows her Master there in spirit, while waiting for His return. Judaism and Jerusalem thus give place to heaven, and the Assembly. In Stephen we have the first example and full testimony of the believer's soul after death, with Christ glorified.

—Adapted.

CHRISTIAN GIVING



FROM the Word of God we have often great principles illustrated by a single example. We have this, as to giving, in 1. Cor. xvi. 2. It is to be (1) universal, (2) systematic, (3) frequent, and (4) conscientious.

1. **Universal**—"Every one of you." What a glorious truth this unfolds! God will not deprive one of His children—even the poorest—of the luxury of imitating Him. He accepts David's millions and the Widow's gift, however small: I was to have written—Widow's mite; but however common that is in our phraseology, it does not represent the fact. The Holy Spirit tells us she had two mites, and she gave the Widow's farthing and not merely the mite: the divided state of her purse gave occasion to show the undivided state of her heart. If it was a question of mere duty and work to be done for God, this universality—this appeal to "every one of you"—would not have so much force. We would, then, appeal only to the rich and not

ask from the poor. The rich treasurer of some Christian enterprise, possessing some thousands per annum, would feel very unwilling to accept six postage stamps enclosed from a widow for such enterprise, did he not rise up to the high, holy and heavenly thought that he, imitating God, must in nowise—even by the largeness of his proportion of giving—deprive the poorer member of the body of the sanctifying effect of presenting her sixpence as a thank-offering at the altar of burnt-offering?

In the highest and absolute sense, God does not require our gifts. But in the purposes of His grace and the activities of His love he has so planned it, that "giving" is one great, if not the greatest, instrument He uses for our sanctification. Many methods have been tried by good men to stimulate Christians to rise up to higher heights in the Divine life. All Scriptural methods are to be used; but we believe that none are more successful than that of Christian giving. It goes entirely against all the principles of the natural heart so utterly selfish, and brings in the very principles of heaven's unselfishness to mortal men witnessing for God on earth. If grace sent its taxations the poor might complain; but when grace sends its instruments of sanctification, the poorest member would feel neglected by being left out! Hence this Divine injunction—"Every one of you." Make to yourselves friends of the mammon of unrighteousness, so that when ye fail they may receive you into eternal habitations. Pack up all the available givings and send them into eternity before you, by doing the work of God in time.

2. **Systematic**—"Lay by him in store." Giving is to be a solemn act of worship between the Saviour Lord and the imperfect servant. System is necessary, but system is not all: hence we believe the title "Christian giving" to be preferable to "systematic giving." We know some who are very systematic in their giving, but very unchristian. They were educated as children to go by the system of giving a halfpenny or penny on the Lord's Day. They still maintain that system, although they have changed their position and salary very much for the better. We appeal to such who are Christians, and ask them, in all love, to see to it that they have some system commensurate with the privileges which they enjoy.

3. **Frequent**—"On the first day of the week." Habit is a powerful teacher, and God uses it to train us to be givers. Human nature is rather puffed-up with the giving of large sums at long intervals; but such a method does not train so effectually as constant and regular sacrifice. The blacksmith's arm does not acquire strength from quarterly use of the hammer, but by constant daily use. The poor have always been identified with the gospel—both as to receiving it and spreading it; and the weekly giving runs alongside the weekly wage received by those who are

the great backbone of Christianity. Not even the new birth will make a man liberal. It implants the germ of genuine liberality, but it is by gradual education that Godlike liberality is attained. While it is weekly, and as such frequent, and suited to the returning pay-day of the working man, it is on the "first day" given as an act of worship by those who remember that their Lord is risen, and desire to be in the Spirit on that holy day. The greatness of the sum, or the result produced by the amount, is not the great thought, but the training, culture, and spiritual education of the children of the Father.

4. **Conscientious**—"As God hath prospered him." It is unfortunate that the 16th chap. of 1st Corinthians was broken-off from the 15th. The wonderful truths of grace and glory, in the light of resurrection, have been laid as the groundwork for giving to the Eternal God by men in time. We hear much about tithes, or a tenth-part of a man's income. There is something of instruction and something also of danger in this doctrine of the tenth. The history of the tenth is very old and has been well elaborated by many writers on giving. But, in several respects, it is misleading. The law demanded much more than a tenth from the Jew: more nearly one-fourth of his income! And many whose duty and privilege it is to give very much more than a tenth of their incomes, satisfy themselves that they are liberal when they have given to the Master's cause one hundred pounds out of their thousand per annum of income.

The whole genius of Christian giving is, that it is excited by, and is commensurate with a principle of grace, and not of demand. Each Christian giver is responsible to his Master for the measure in which he recognises that God hath prospered him. God's portion should be the first item in expenditure; for if we do not place God first, in what other place can we put Him? Honour the Lord with the first fruits of your substance. The working man who earns \$30 per week, says: Well, I shall give \$3 of this to the Lord, and then regulate my income as if I had \$27 weekly. Of course it will be self-evident that the possessors of higher incomes are privileged to rise to higher levels of liberality. The question is not—How little can I give? but—How much can I invest, for the honour of God, for eternity? How much of good seed am I privileged to sow for the Great Harvest-day? God Who sends our income and knows our income to the last penny, is the only One to Whom we are to give, and the only One Who knows our proportion of giving. But may we all realise that certainly with Him we have to do, and with Him exclusively! Impulsive giving is better than no giving. Imitative, or even competitive giving is better than no giving: but habitual, conscientious, worshipful, and secret giving, is the highest of all methods of giving.

WORDS IN SEASON

God's operations in nature are seen constantly going in circles. The activities of nature are thus kept in motion. The river runs to the sea and the cloud formed over the sea gives its showers to the mountain top for the river's support—and so it is with Divine giving. It begins in heaven, flows through quickened hearts as rivers of living water, and back to heaven again to descend in showers of blessing. The dead sea always gets but never gives. Rivers flow into it but none from it. Ezekiel's vision shows it to be productive as soon as the waters flow through it. Is there no voice of most solemn warning to us in the words of the prophet—Mal. i. 7, "Ye offer polluted bread upon Mine altar, and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: Should I accept this of your hand, saith the Lord? Will a man rob God? But ye have robbed Me! But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me even this whole nation. Bring ye all the tithes into the store-house, and prove Me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it; and I will rebuke the devourer for your sakes."

FREELY YE HAVE RECEIVED, FREELY GIVE!

SUNDAY SCHOOL CONVENTION



A goodly number of those interested in Sunday school work, assembled in the Gospel Hall, Boston, Mass., to exchange thoughts as to how best to carry on Sunday School work. The meeting was opened by a hymn and prayer; then a brother gave a short address seeking to impress upon all the importance of the work: and giving a short account of how he became interested in the formation of a Sunday School in his early Christian life, and of how that interest has continued until the present. Others followed, speaking of the importance of getting the word of God impressed upon the children's minds. The Sunday School does not supplant the preaching of the Gospel, but lays a good foundation, in imparting a knowledge of the word, so that when the Gospel is preached there is something to work upon. The fact that many in our Assemblies were once in the Sunday School was referred to: and that many of those who are now teaching the children were once in the children's class themselves. The difficulty of getting adults under the sound of the Gospel was also mentioned; while it is comparatively easy to get the children.

We were reminded that the Sunday School is simply a Gospel meeting for the young; and that it is a matter of supreme importance to get the word of God stored in their young minds, and

WORDS IN SEASON

impressed upon their hearts. Aim at their salvation, but do not be discouraged if you do not see them led to Christ by your own personal efforts. The rule seems to be that God sends along an evangelist to reap what you have sown. You prepare the kindling, lay the wood in order, and the evangelist sets the match to it. "Herein is that saying true, one soweth and another reapeth," John iv, 37. Let not the reaper despise the sower; nor the sower envy the reaper.

Teachers ought to remember that they have made an appointment to meet their classes at the appointed time; and they should no more fail to meet the appointment than a preacher would fail to be there to take a Gospel meeting which he had announced, unless a substitute were provided. And substitutes at best cannot fill the teacher's place; and the interest is sure to wane if teacher is absent very often. Try to get hold of the children's hearts, in every legitimate way. Take an interest in them personally; shew them kindness; visit them when they are sick; if absent go to their homes and find out why they were not present. We are to be **burning** as well as **shining** lights—to be warm ourselves if we are to warm others, even as it was said of John the Baptist, He was a burning and a shining light.

How to get scholars to the school was spoken about. Try to have the Sunday School at an hour convenient for the children. Carry with you cards with pictures and Gospel texts on them, and give them to every child you meet, and see how quickly the children will get to know you, and run to you for the cards. Better still, if these cards have an invitation to the Sunday School, and Gospel meetings. Let the Assembly get attractive Gospel papers with invitations to the various meetings; and let the young people in the Assembly be responsible to distribute these monthly, in districts for which they are specially responsible. Ask the children to bring their chums, and offer them a reward for every one that they bring for four consecutive Sundays. Have a "roll call" as children like to hear their names called out, and it shews that you are interested in them. To encourage prompt attendance have three cards plainly lettered: the first, **You are early**, this the superintendent hangs up fifteen minutes before the school opens: the second, **You are in time**, put this over the other five minutes before the opening hour: the third, **You are late**, this is put up when the school opens. If the children are absent and you are not able to call on them, send them a post card kindly enquiring about them.

Do not use the "International Lesson Leaves." They are simply an abomination, made to suit anybody and everybody—excepting God. A scheme of lessons for the year, with memory text, but without questions, and answers, or comments, may not be objectionable: but even then the teachers ought not to be con-

fined to any appointed lesson, but free to take any portion that God may open up to them, or exercise them about.

These are some of the suggestions that were offered as helpful in connection with Sunday School work; and having done all to place our confidence only in the living God. Our little day of service will soon be over, "Behold I come quickly, and my reward is with me to give to every man according as his work shall be."

PRACTICAL MEDITATIONS ON THE EPISTLES TO TIMOTHY



IN His times He shall shew who is the blessed and only Potentate, the King of kings, and Lord of lords." In the beginning of Matthew's Gospel we have the magi asking, Where is He that is born King of the Jews? Matt. ii, 2. The Jews rejected their King: nailed Him to a tree; over His head was written the inscription, This is Jesus the king of the Jews. How fitting that this same Gospel should close with Him in resurrection, saying, All power (authority) is given unto me in heaven and in earth. Go ye therefore and teach all nations (make disciples of all the nations) baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world (age). Amen.

Here there are two distinct spheres over which the risen Lord Jesus Christ exercises dominion,—**heaven and earth**. Then again on earth there are also two distinct spheres—**all nations, and His disciples**. If we are to avoid confusion we must remember that the kingdom of God is looked at from these two standpoints; firstly, His rule over all created things as King of Kings and Lord of lords; and secondly, His special rule over His disciples, that is over those who are born again, a kingdom into which none enter except by the new birth.

In His times He shall shew who is the blessed and only Potentate, the King of kings and Lord of lords, that is in the millennium. He will rule the whole world **manifestly** then, and all shall own His authority, albeit all will not be born again. Though He now rules the world His rule for the most part is not recognized because He is not yet manifesting Himself to the world. Peter preached to the Jews, "Let all the house of Israel know assuredly, that God hath made that same Jesus, Whom ye have crucified, both Lord and Christ (Messiah)." He is Jesus the Lord and Messiah though they know it not. And to the Gentiles he preached, "He is Lord of all." Acts x, 36. When He was raised from the dead God set Him at His own right hand, "far

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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." Eph. i, 21-22. As head, He rules all things now, and He rules them to the best interest of the Church which is His body, of which He is also the Head, or Lord, to govern.

We are apt to forget that the Lordship of Christ extends beyond the Church, that He is Lord of lords as well; and of course of all who are under all other lords. "God hath highly exalted Him and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth; and every tongue confess that Jesus Christ is Lord, to the glory of God the Father," Eph. ii, 9-11. (See also Col. i, 16-19). We are still in the "Times of the Gentiles," and must not forget the lesson God took such pains to teach Nebuchadnezzar at the beginning, that "the heavens do rule," Dan. iv, 26. The rejected Son of Man, now seated in the heavens, is the only Potentate, the King of kings and Lord of lords, and the sphere of His kingdom, called the kingdom of heaven because that is where the King now is seated, is "the field," the world. What a strange sight that kingdom presents! There we see a man sowing "good seed," and the enemy sowing tares: The kingdom of heaven like a mustard seed" becomes a great tree that lodges the birds of the air that devour the good seed. "The kingdom of heaven is like unto leaven," and as we look at it we see corruption and rottenness working. But why does the King of kings allow His kingdom to be so corrupt and rebellious? However we may answer this question, we may be sure that He will see to it that all things work together for His glory. He has a hidden "treasure," the Jews, His "peculiar treasure," (Ex. xix, 5), in His field: these He is chastening for their sins, and preparing for future restoration to blessing when He comes in manifest power and glory to the very scene of His rejection. He is gathering out the Church, His precious "pearl" for which He suffered the loss of all things, His bride to share His glory and to reign with Him: He is going to cast the "net into the sea," in the future, after the Church has been caught up to meet Him in the air, and gather "the good—the tribulation saints—into vessels, but cast the bad away, severing the wicked from among the righteous and casting them into the furnace of fire. The blessed and only Potentate, the King of kings, the Lord of lords, is ruling all things from the throne in heaven to accomplish these things. All authority is in His hands, and the sphere of His rule is "all nations." He is God, and this is the rule of God, or in other words, the kingdom of God. The seat of the throne is in heaven, therefore this is the kingdom of heaven.

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Throughout the present age, we believe, these expressions refer to the same thing, the present rule of God over the earth.

This world wide rule of God, in no sense interferes with the fact that God has another kingdom here in the world, a spiritual kingdom composed only of those who are born again, "Except a man be born again he cannot see the kingdom of God," John iii, 3. The context will help us in each occurrence to know which sphere of God's rule is meant where we read about the kingdom. When we read "Then shall the kingdom of heaven be likened unto ten virgins," Matt. xxv, 1., we know that we have five empty professors, (as well as five born again people), under the rule of the God of heaven, and that He will pronounce judgment upon them—I know you not. So also with the "wicked and slothful servant" in the kingdom, whose sentence from the King will be "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth," Matt. xxv, 30. The view widens out still further and we see all nations separated as "sheep" and the "goats" when He comes to bring to a close the present "times of the Gentiles," and to usher in His millennial kingdom. In Matt. xxii, the kingdom of heaven is like unto a certain king which made a marriage for his son. The good news goes out to the Jews first, but they slight the King's message, and He sends forth His armies and destroys those murderers and burns up their city. He sends out His message far and wide and gathers in both bad and good; and finally finds a man without a wedding garment. The King sentences him to "outer darkness... weeping and gnashing of teeth."

This world wide rule of the King of kings has a very practical application to the child of God, in connection with the kings and lords who are under the King of kings. "Let every soul be subject unto the higher powers. For there is **no power but of God**. Whosoever therefore resisteth the power, resisteth the **ordinance of God**: and they that resist shall receive to themselves damnation (judgment). For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the **minister of God** to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for **they are God's ministers** attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor," Rom. xiii, 1-7.

Christ Jesus witnessed a good confession before Pontius Pilate; and Timothy was charged to keep the commandment

without spot, unrebukable, until the appearing of our Lord Jesus Christ. In His times He will shew that all authority was indeed given unto Him: and that He did indeed rule over all. Blessed are those who know Him;—the true children of the kingdom to whom He has given commandments, that they may observe all things whatsoever He has commanded them. Those whose captured affections constrain to service: pardoned rebels transformed into law-abiding citizens of the King of kings: amidst the King's foes in this revolting province: on the side of lawful authority and divine order, against anarchy, self-will, and disaffection: preaching the kingdom of God to the world, and as those who have entered the spiritual kingdom of God by the new birth, yielding implicit obedience to the one whom God has enthroned as Lord there. When He is manifested we shall be manifest with Him.

Continued.

FALLING ASLEEP OF JAMES F. BLACK

Dear Bro. Martin:

Complying with the request for some particulars relating to James and his testimony, and having not the slightest doubt that it will be acceptable to very many in New England and elsewhere in the States and Canada, also in the land of his birth, I append a brief sketch of "all things from the very first" (Luke 1.3) without any much attempt at order of things or diction except as such flows spontaneously from the heart, and at the moment of writing.

I can never forget the glorious and happy state of soul it put me in when one night in the year 1888 dear James and John, my brothers, came into the room to tell out the fact of having passed from death unto life through believing on the Lord Jesus Christ. An awakening address on the words "What must I do to be saved" led these two brothers the same night to receive the most wonderful gift that God has for fallen man, and as we spoke and exhorted one another we surely formed a singularly happy trio in one family—Thomas, James and John, 23, 21 and 19 years old respectively.

The following day (Monday) was to me a day of anxiety and suspended feelings, wondering and hoping, by turn, whether the work of God was real with them, and whether it would stand the fiery test of scoffing companions, etc.; but on reaching home, all fears were dispelled at once, and happiness again reigned supreme within as James had gone around telling all his friends and companions what a Saviour he had found, and with him the separation from the world and its schemes of pleasure and plans of enrichment, properly following conversion to God, were both immediate and final.

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He elected at once to come to the Gospel Hall in Tremont Street, Boston, and but a little later was received into the Fellowship of the Saints gathered there. From that time his growth was very rapid, and the Word he studied, figuratively, night and day becoming in a short period an acceptable teacher and preacher locally, and around New England, in his spare time. Associated with the late Mr. John Gill and our lamented and dear Bro. Fales, they formed a threefold cord, witnessing and preaching Christ for thirty years or more on the Boston Common—in fact for very many years he was Mr. Gill's right hand man in matters pertaining to clerical work, Sunday School activities, and the Gospel Meetings, etc.

From the very first he gathered God's mind, as it were, intuitively as relating to giving of his substance and practising hospitality towards all; and no doubt scores of evangelists and others in the home and foreign fields will witness to the truth of this statement both here, and hereafter at the Judgment Seat of Christ. So that for upwards of thirty years he labored and witnessed, and was ever to be found in his place at the weekly prayer meetings and on the morning of the Lord's Day around the Table. Occasionally a trip into Canada or the Old Land would find him telling out the glad tidings, or delivering some well thought out address. Possessing a wonderfully fine memory and constantly feeding on the Word itself James was always ready to give acceptable words to Saint and Sinner. His was a gentle yielding spirit, and, as has often been said of him, "he could not be rough if he tried" and in this way the young folk of the assembly and the Sunday School simply loved him—it can be said that he was loved by all.

A large company gathered at the home and our Bro. Wm. Matthews (looked upon by James and his wife as a life long friend) and Bro. David McGill of New Bedford, with our Bro. Thorpe, (all cherished friends) spoke fitting and helpful messages of comfort and of warning to the unsaved. It seems to me that I shall never forget the strange and mysterious wellings that rose up in my heart and throat and threatened to completely unman and overpower as we sang that hymn in the Believer's Book:

Beyond the Storms I'm going,
Beyond this vale of tears,
Beyond the floods o'er flowing,
Beyond the changing years.
I'm going to that better land
By faith long since possessed.

And I could only weep afresh as I thought of these long thirty-four years that had passed since he, a sweet-faced lad, came into my bedroom to tell me that he had trusted Jesus and found Him. We laid the precious remains (beautiful even in death)

away in the Woodlawn Cemetery to await the gladsome "shout" and the "clarion call" of the Trumpet of Resurrection, our Bro. Matthews speaking with great acceptance to the Saints and to the unsaved gathered around.

T. B.

THE HOLY GHOST

Paper iii.



LIKEWISE the Spirit also helpeth out infirmities: for we know not what we should pray for as we ought: but the Spirit Himself maketh intercession for us with groanings which cannot be uttered," Rom. viii, 26. How much do you value this word? It is most wonderful, beautiful, encouraging! To think that the Spirit of God is in me, and so interested in me that He actually presents to God the very things He desires for me. The groaning shews the depth of His interest. "We know not what we should pray for as we ought, but the Spirit Himself maketh intercession for us." It is most touching the depth of His interest, and most consolatory. What could encourage me more than to know that the Spirit of God makes intercession for me! The Spirit of God is acting for you, and God "Who searches the heart, knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to God." Here God searches the heart, not looking for the bad but for the good—for what the Spirit desires for me. Thus He HELPS my infirmities, helps me in the very circumstances in which I am. What could be more consolatory? The Spirit of God so identifies Himself with me that I have a helper in all my concerns. "Now the God of hope fill you with all joy and peace in believing, that you may abound in hope through the power of the Holy Ghost," Rom. xv, 13. Here we see the Spirit of God lifting the pilgrim's heart above the wilderness groaning to the glory about to be revealed in us. Filled with joy and peace while groaning in pain and sorrow, with a groaning creation: the unsaved can know nothing of this.

We have another service of the Holy Ghost in John vii, 38. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." Out of the inward parts signifies that it is your own first, and then it flows out fertilizing and refreshing all around. God could not do more for us than He has done: He has given us the greatest gift He could give—His Spirit. If we were more conscious that the Holy Ghost dwells in us there would be a far greater expression of divine satisfaction about us, in all our ways and habits. A heart of thankfulness would characterize us as to everything. We should move on with cheerful step through all the vicissitudes of life.

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We turn now to consider the fruit of the Spirit, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." The Spirit of God fructuates me with His own fruit. The first three are inward, to yourself, love, joy, peace: then the outward, what you are to others. Did you ever hear of a tree that bore such a variety of fruit? Earth has no such tree: a tree bears but one kind. But here they are all found together, one source producing these varied virtues: there is no "and" between them, they are all one cluster.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," Eph. iii, 20. This is the power that enables me to contend with Satan. Is your soul filled with the grandeur, the dignity of your position? "Be strong in the Lord and in the power of His might." Now I can face the enemy: in the armor of God I am invulnerable. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in heavenly places." I face the enemy, not in my own power, but in the power of God. In setting forth the services of the Holy Ghost I could not leave this out, for indeed it is a most amazing part of His service to us.

The Spirit of God is also the "earnest of our inheritance, until the redemption of the purchased possession." He is the **Revealer** of the things of God. (i Cor. ii, 10). What eye hath not seen, nor ear heard, neither have entered into the heart of man, God hath revealed to us by His Spirit. **Things**, not merely words. Many an one has the light of words who has never known the Spirit revealing the things of God. Beloved friends, there would be a great moral effect upon us: we would move about with a chastened spirit: there would be a subduedness about us, if our souls waited on God for the revelation of things that eye has not seen, nor ear heard, that enter not into the hearts of men, things that the Spirit of God only can reveal. God hath revealed them unto us by His Spirit. What a wonderful portion is ours!

There is another service of the Spirit of God that we must not leave out, "The communion of the Holy Ghost," ii Co. xiii, 14. We all know something of the grace of our Lord Jesus Christ; and we know a little of the love of God, but what about the communion of the Holy Ghost? Going on in company with Him—in concert with the Spirit of God! The Holy Ghost is the alone power who stands for Christ on earth; no one can be for Christ who is not in fellowship with the Holy Ghost. How dependent we are upon Him! How important that we pay heed to the exhortations, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," Eph. iv, 30. "Quench not the Spirit," i Thess. v, 19.

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QUESTION CORNER

Is it right for those taking oversight to put any person out of an Assembly irrespective of the wishes of the rest of the Assembly?

It is the Assembly that receives, and the Assembly that puts away; and not the Oversight. When one applies for fellowship it is usual for those taking oversight to interview that person, and if satisfied, to announce the name to the Assembly; and if none in the Assembly have any objections the person is received.

We have a sample of reception in Acts ix, 26-28. "When Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were afraid of him, and believed not that he was a disciple." This was their objection. But Barnabas was able to clear the matter up, and so he was received. Any applicant in a right state of soul will rejoice that care is used lest the testimony be marred by the building in of bad material.

Similarly, when discipline is to be exercised, those taking a godly care should make investigation: then communicate their findings to their brethren who are interested in the matter, and if necessary produce the Scriptures that require discipline: and then having the Assembly behind them declare the person out of fellowship. "In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ; to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus," 1 Cor. v. 4-5. The Assembly acts in the Name of the Lord Jesus Christ, whose word they have for putting the person away.

Discipline, in the word, seems to fall readily into three classes. First—For doctrine subversive to the person or work of Christ Jesus. 1 Tim. i, 20. ii John 10.

Second—For immorality and wickedness such as is dealt with in 1 Cor. v. No attempt is made to restore this person without discipline. He must be put out first; restoration may follow afterwards.

Third—For trespasses against one another, it might be of very small moment, and that could be easily righted without Assembly discipline, if there was not refusal to make the trespass right, when interviewed by the injured one alone, then in company with others, and finally by the Assembly, as in Matt. xviii, 15-20. "Little foxes," if not killed, may as effectually spoil the vines as great ones. May God grant wisdom to all, that godly discipline may not be hindered; nor, unscriptural discipline helped forward.

Many a storm-cloud hov'ring o'er us
Never pours on us its rain;
Many a grief we see before us
Never comes to cause us pain.

Ofttimes, on the dread tomorrow
Sunshine comes, the cloud has flown!
Why then ask in foolish sorrow:
"Who shall roll away the stone?"

Tribulation cannot separate you from the love of God which is in Christ Jesus our Lord; but the love of God will in the end separate you from tribulation, bring you out of it, and give you fullness of joy.

WORDS IN SEASON

preaching the Gospel, God confirming the word. There seems to be a good ear for the word everywhere we go. We are not very long in a settlement until the natives are enquiring if we are going to have a meeting, it is so seldom that they get a visit from any of the Lord's servants. At present in Hope Town we are having some good times, sinners getting saved and being baptized, and the hands of the Lord's people being strengthened."—Wm. A. McCullough.

IMPERIAL, NEB.—There used to be an Assembly gathered unto the Name here a number of years ago, but many of the Christians moved away and the meeting discontinued. On March 19th, we again set up the Lord's table and there are fifteen of us in fellowship.—J. O. Brown, Imperial, Neb.

CHICAGO, ILL.—Mr. Alex. Livingstone writes: "We have moved our home to the following address, care of Mr. A. M. Shearer, 7121 Normal Boulevard, Chicago, Ill."

CLEVELAND, O.—Mr. Geo. Duncan has moved. His address now is 3842 Parkdale Ave., Cleveland Heights, Ohio.

PUGWASH JUNCTION, N. S.—Mrs. R. B. Milnes has improved somewhat and is able to be up a part of each day.

SARNIA, ONT.—Mr. R. McCrory had meetings here and also in Corruna, about seven miles out, and several professed faith in Christ Jesus. Several have applied for baptism.

FLINT, MICH.—Mr. D. McGeachy is having a series of meetings here.

PETERSBURG, VA.—The Conference was large, and the ministry calculated to deepen the desire in the heart to live for God. Those who ministered the word were Bren. Bradford, Hunter, Smith, Beveridge, Patrizio, Conaway and Steven.

MATOACA, VA.—W. Beveridge saw some blessing in the restoration of saints and the salvation of sinners. Afterwards he had two weeks in Hanover.

HARRISBURG, PA.—Mr. Foster has had some meetings here.

TORONTO, ONT.—Bren. S. and C. Keller had good meetings in the Broadview Hall, for four weeks, several professing faith in Christ Jesus. R. McClintock and G. Garratt are having good meetings in West Toronto Hall, some have professed to be saved. J. K. and S. McEwen had a week in Brock Ave. Hall, then went on for the week-end to Bolton. H. Thorpe had a few meetings in the Central Gospel Hall.

GRIMSBY.—Bren. Watson and Silvester paid us a visit recently.

STAYNER.—Bren. Baillie and Rea are having Gospel meetings here.

PETERBORO.—J. Pearson and R. Telfer had three weeks good meetings in the Assembly Hall.

CAMPBELLFORD.—W. P. Douglas had a week of helpful meetings here.

EAST TORONTO.—Bren. T. Black and J. Pearson had a week's meetings here.

RICHMOND HILL, L. I., N. Y.—We had a visit from Mr. Jas. Marshall for a week. The meetings were good and well attended.

BELFAST, IRELAND.—"Difficulties increase here, especially in this city, but the Lord gave us perfect liberty during the Easter meetings, but the next day part of the city was like a battlefield. I have never seen anything like it: still not one of the Lord's people gathered unto His Name has suffered. One young man, a born again Methodist, was shot dead, returning from the funeral of a friend. We pray and long for peace, if it be His will. Meanwhile we thank God for preservation and an open door for the Gospel." Remember Ireland in your prayers.

FOREST, ONT.—We had a visit from Mr. J. K. McEwen, and also from Bro. Thorpe.

WORDS IN SEASON

SYDNEY, C. B.—Bren. Brennan and Goodwin had several weeks in this place. Crowds go to the dance halls, theatres, pictures, boxing bouts, etc., but God brings in a few to hear His Gospel, some are exercised and a young girl has professed. Jesus said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes: even so Father, for so it seemed good in thy sight."

MANILA, P. I.—Mr. G. A. Wightman writes: "We have had a varied experience since we came to the islands. Difficulties have not been few; in fact had we known beforehand half of what we were to encounter, I doubt if we would have had grace to come. But we have been learning in the school of experience, and 'doing business in great waters,' we have seen His wonders in the deep, for which we praise Him. The past few months have been a time of intense sowing. Last August we moved the Hall to a better location, and having a nice corner room extra, we opened a Bible and Tract Depot. One of our brightest young Christians took charge of the same in dependence on the Lord, which has been a great joy to us, and we gladly commend our Brother Alvarez to the fellowship and prayers of the saints. Being only one block from the High School, we have had good times among the students, many of whom have bought Bibles or Testaments, while many portions and tracts have been given away. A month ago the annual carnival was held when thousands were present from all parts of the islands. A Bible booth was erected on the grounds, and for nine days I had the joy of giving out the word. Hundreds of Bibles and Testaments were sold (at cost or under) while thousands of portions and tracts were given away, and a personal word passed on to many. Eternity alone will reveal the results, and we shall value prayer for the precious seed sown."—G. A. Wightman, P. O. Box 223, Manila, P. I.

TILLSONBURG, ONT.—Dr. E. A. Martin had a few nights here. J. Ferguson followed with a series of meetings with a good attendance.

ST. THOMAS.—Dr. E. A. Martin had several meetings here with an encouraging attendance. He then went on to Yale, Mich.

FALLEN ASLEEP

MRS. DAVIS, of the Boston Assembly, passed into the presence of the Lord Jesus, April 19th, after a brief illness, aged 60. She was saved a number of years ago, baptized and received into the Assembly and has gone on well for over 30 years.

MRS. LINTZ, of Myersdale, Pa. She was saved for quite a number of years, and loved the Lord. W. Armstrong spoke to a large company at the funeral. She leaves a husband, three sons and one daughter.

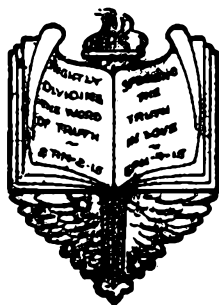
MRS. TINA DOUGLAS, of Detroit, Mich., on April 28th, aged 58 (widow of the late Jos. Douglas, who labored in the Gospel). She was saved 37 years ago in Glen Williams, Ont., and was in fellowship in Hamilton first, and afterwards in Detroit. She was a helpless invalid for the past 18 years, but patient, cheerful and happy, she proved the truth of that word, "My grace is sufficient for thee: for my strength is made perfect in weakness," 11 Cor. xii, 9. A service was conducted in Detroit by T. D. W. Muir, and in the McNab St. Hall, Hamilton, Ont., by Bren. Douglas and Telfer. Her body was laid beside her husband's in the Hamilton cemetery, until the resurrection morning.

CONFERENCES

PUGWASH JUNCTION, N. S.—Prayer meeting June 31st, and continuing Saturday, Lord's day and Monday, July 1, 2 and 3.

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, 1922

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

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WORK AND WORKERS

PAWTUCKET, R. I.—"The Conference was very good, and I believe the Lord's people were helped. There was variety in the ministry given by Bren. Marshall, Rankin, Beveridge, M. Muir, Conoway, Matthews, Hunter, Dickson, H. McEwen, Waugh, Fletcher, Patrizio, Rosanio, and Glasgow. About 300 partook of the Lord's supper. Bren. Marshall and Rankin had some meetings after the Conference.

BARRINGTON, R. I.—Bren. Beveridge and Conoway had some nice meetings here after the Pawtucket Conference. Brethren Dickson and Thorpe purpose going up to Nova Scotia for the Conference, and for some meetings.

BOSTON, MASS.—Bren. Marshall and Rankin were with us for a few meetings; Mr. M. Muir followed, and later Jos. Pearson. Bren. Dickson and H. G. McEwen closed their meetings at Chelsea, having seen a little fruit.

BAY CITY, MICH.—The Conference here was well attended, Bren. Barr, Govan, Sheldrake, J. Ferguson, W. Ferguson, McGeachy and Martin ministering the word. The Bay City Conference was followed by a conference at **MIDLAND**, (20 miles from Bay City), where a goodly number gathered under the shade trees on a lawn. The word was ministered by W. Ferguson, R. A. Barr, and Dr. E. A. Martin. In the evening the Gospel Hall was full to overflowing and the Gospel was preached by Bren. McDonald, Martin and Barr. Three expressed a desire to be baptized, and were baptized a few days later.

BYFIELD, MASS.—Every one seemed to enjoy the Conference very much and the meetings were good. Bren. Mauro, Pearson, Marshall, McEwen, Rankin and others were present to minister the word.

ST. CATHERINES, ONT.—The correspondent for the Assembly now is Mr. Ed. Chase, 141 Geneva St., St. Catherines, Ont. Bren. Beattie and Gillespie were with us for some meetings.

ARLINGTON, WASH.—"My oldest son passed from death unto life, from the power of Satan unto God. He is the last saved of about forty in the last few months. Most of them have been baptized and received into fellowship. The meetings have been the means also of restoring order and fellowship to a good degree in the Assembly.

CHICAGO, ILL.—Bren. S. C. and Chas. Keller have been having a series of meetings here. The interest has not been great, but was increasing, and one had professed faith in Christ.

GRAND BEND, ONT.—Bren. Wilkie and Joyce have been laboring here for some months, and God has wrought a good work. R. Telfer had a series of meetings for the young Christians and others. It is expected that an Assembly will be formed here, D. V. before long.

REDLANDS, CAL.—Bren. Scott and Roy had some meetings with the result that four were gathered to His worthy Name, and two professed to be saved. We had our first convention and about 70 sat down to remember the Lord.

Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 14

JULY, 1922

No. 7

FROM VARIOUS AUTHORS

"What are our light afflictions here
But blessings in disguise,
'Twill only make for us a home
Of rest beyond the skies.

"What if we oft are wearied now
With burdens hard to bear,
'Twill only make our crown more bright
When we that crown shall wear."

Some years ago it was proposed to the late Duke of Wellington to purchase a farm in the neighborhood of Strathfieldsaye, which lay contiguous to his estate, and was therefore a valuable acquisition—to which he assented. When the purchase was completed, his steward congratulated him upon having had such a bargain, as the seller was in difficulties, and forced to part with it. "What do you mean by a bargain?" said the Duke; the other replied, "It was valued at 1,100 pounds, and we have got it for 800 pounds." "In that case," said the Duke, "you will please to carry the extra 300 pounds to the late owner, and never talk to me of getting bargains."

* * *

Sometimes there appears a scuffle between a carnal heart and Satan, but it is a mere cheat, like the fighting of two fighters on a stage. You would think at first they were in earnest, but observing how wary they are when they hit one another, you may soon know that they do not mean to kill; and that which puts all out of doubt, when the prize is done you shall see them making merry together with what they got of their spectators, which was all they fought for. When a carnal heart makes the greatest bustle against sin by complaining of it, or praying against it, follow him off the stage of duty, where he hath gained the reputation of a saint—the prize he fights for—and you will see them sit in a corner as friendly as ever. Satan's victories are over poor ignorant graceless souls, who have neither arms, nor hands, nor hearts to oppose. But when he assaults a saint then he sits down before a city with gates and bars, and ever riseth with shame, unable to take the weakest hold, to pluck the weakest saint out of Christ's hands.

THE RUSSIAN BARON'S STORY



RUSSIA is before all eyes today in a most drastic fashion. In former years some 19,000 convicts were yearly driven from home and friends to work in the Government mines in the terrible land of Siberia. The climate is very severe, one of the towns, Verkhlyansk, having the unenviable reputation of being "the coldest inhabited place in the world." Things got so bad that a world cry led to the abolition of this exile in 1896. They look worse now! Yet then as now, God has not been without a witness.

It is interesting, then, to read the story of the conversion of one of the Royal nobles as we give it in his own words. My parents were Lutherans. My family belonged to one of the first in the country. Born on my father's estate in 1860, I grew up without seeing any living Christianity. I was worldly-minded. Riding and, later on, dancing were my chief pleasures. When I was confirmed I was considerably affected, but resolutions and emotion soon having flown, and having entered a regiment of Guards in St. Petersburg at the conclusion of my school life, I did not concern myself about religion, and led a sinful life. I served for two years, and then took my discharge as an officer, bought an estate not far from my parental one, and soon married.

Upon my estate there were some believers, Moravians, who held meetings. As they were people who neither stole nor drank, I allowed them to hold meetings, in the hope that through the influence of these people there would be less drunk and less stolen. When the first service took place in the hall, which I had allotted to them for this purpose, I attended it, making it a point of being there, as I thought it right to support the thing by my presence. I do not remember what was said, but I know that I spoke to the brethren at the close of the service, and told them that although I myself did not share their beliefs, which were not adapted for well-bred people, I wished them all success in their work.

However, they prayed for me, and many an anonymous leaflet, inviting me to come to Jesus, came into my hands. I laughed at these little tracts, but did not get angry, for I felt love in them. It happened that I was with my pastor, and I told him how I wished to be better but could not, and asked whether he could not give me some advice. He said, "Pray, Baron." "How can I pray? I don't believe at all in a God." "Well, I have not got any other advice to give you." "Then it is useless my having spoken to you about it if you can't tell me anything better." Not satisfied with his answer, we separated.

When I came home late in the evening, I found a parcel of books on my table, which the bookseller had sent me from town for selection. Amongst the books I found a work of Count Tolstoi's, which treated in a philosophic but non-Christian manner

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the question why we live, saying that it was in order to love, and proving that this was also the opinion of the noblest men of all ages, such as Socrates or Jesus—Whom he held to be only a man, though one of the very noblest—and others. This pleased me and suited my ideas. I read the book all night. There were many stories of the noble Jesus, Who was so full of love, and thought and spoke so gloriously, and suffered wrong so calmly.

Now, I wanted to know more about this Jesus, and it occurred to me that I could find the particulars of the Lord's life in my old Bible. I began to read the Gospels, and as I read of the words, deeds, and behaviour of the Lord, He grew in my estimation. Suddenly the thought came to me, quite as a new one, after all, "Is He really God, as the pastor says He is?" And then I did not know what to believe, or how to get any light. So I asked myself, "Should I not pray?" Then something within me replied, "But I don't believe in a God. How can I pray?" But I said, "At any rate, I can try! Nobody is here to laugh at me." And I prayed, "O God, if You do exist, show me the truth." That was my first prayer. Then I read further in the Gospel of John, and God heard my prayer and enlightened me with beams of His light, through the reading of His Word. His Spirit showed me Jesus, and glorified Him. I was continually compelled to say, "No man could think and feel, speak and act thus." In His light I saw light, and the confession was wrung from my heart, "Thou art the Son of God; Thou art the King of Israel; Thou art the Lamb of God, Who bore my sins on the Cross!" Then it became spring in my heart. Now I could read the Scriptures with quite a different understanding. I was unspeakably happy. Since He was God, He had paid the ransom for my sins with His precious blood. The debt of my sins had been paid on Golgotha. I thanked, loved, and praised God, and was happy in His love, delivered from the fear of death and hell.

I have had to pass through many trials since then, but I do not regret it. I am only sorry that I was so late in finding the only thing on earth worth caring for, and that I have not served Him more faithfully since I knew Him. Now I am a soldier of Jesus Christ, will wear His armour and use His weapons until the fight is ended, the victory won, and the goal reached by His side in Heaven.

N. B.

Keep thy heart, and then it will be easy for thee to keep thy tongue.

* * *

Laziness grows on people. It begins in cobwebs, and ends in iron chains.

* * *

Entertain no thoughts that will blush in words.

THREE QUESTIONS FOR THE LORD'S SERVANTS

By Wm. Williams, Venezuela, S. A.

"Wherefore liest thou thus upon thy face?"



It is well to prostrate ourselves in confession of sin, or to bow down in adoration; but it displeased the Lord to see Joshua lying on his face on this occasion for his attitude was neither that of confession nor of adoration. but of fear and unbelief. What made the valiant Joshua fall on his face, and accuse the Lord of unfaithfulness? Sin covered up: sin unconfessed in the Lord's host. Had Joshua had the discernment of Moses, instead of impeaching the Lord he would have looked for the cause of Israel's defeat, either in himself or in the host which he led. How natural of us, when things do not go well to fall on our faces and blame the Lord. God's command had been secretly set at naught; and He will not be mocked. He that covereth up his sin shall not prosper. Achan had had time to repent and confess, but instead of God's forbearance softening him, it had led him to believe that he could fool God, and escape the edge of His sword. The hope of the hypocrite shall perish. No doubt he wondered what all the fuss was about when Joshua began casting lots. He saw his tribe, Judah, taken, and yet no softening. He saw the Zarahites singled out and yet it dawned not upon him that it was the grinding of God's mills. He saw Zabdi picked out, his old grandfather; and then Carmi, his own father; and then, Oh horror! he was all alone, and the eyes of all were turned upon him. That which he had done in the closet was proclaimed upon the housetop. He now makes confession, but too late. Confession when there is no hope of concealment is null in God's eyes: it is so with most death-bed confessions. Great white throne confessions shall have no merit. How he must have cursed his sin and folly as he and his were led outside the camp. How hard the blows of the stones in comparison to those upon Stephen, who, with eyes up to heaven, seemed not to feel them. Slowly he was done to death, and his history is left for our instruction. God is slow to anger and of great kindness to those who in real contrition confess their sins, and forsake them. How solemn to cover up sin. It weakens the Lord's people. It makes God's servants to lie on their faces, and chide with God: and how often has He to say, "Get thee up; wherefore liest thou thus upon thy face?"

We are under grace it is true; but he that covereth his sin shall not prosper, is one of God's unalterable principles, as clearly seen in the case of Ananias and Saphira in the new order, as in Achan in the old. And if God does not expose the guilty now, in the unsullied light of His tribunal, when the hidden things shall be made manifest, all will come out. Tribe by tribe, family

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by family, house by house, man by man the guilty will be exposed. May we now in time remember that gracious word, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," i John i, 9.

Continued.

COMMUNION WITH GOD



WHO shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, Ps. xxiv, 3-10.

Many Old Testament Scriptures which portray the character and work of our Lord Jesus are capable of application in a restricted sense to His people. The most casual reader would scarce fail to observe that in answering the questions raised in this Psalm, the descriptive characteristics bring out the moral beauty and perfection of Him who is called the King of Glory, whom we know as our Lord Jesus Christ. He alone perfectly, and at all times has had clean hands and a pure heart, never having lifted up His soul unto vanity, nor sworn deceitfully. None but He could ascend to such heights by His own merit: His feet alone could stand in Jehovah's holy place.

By His own blood He entered in once into the holy place having obtained eternal redemption for us, Heb. ix, 12. That communion with Jehovah, which was His right when a man, because of His relationship with the Father, is the believer's privilege as linked with Him in living union. However let it be observed that although the communion between Father and Son was uninterrupted, the child of God, the disciple of the Lord Jesus enjoys the fellowship only as he walks in the light. The shadows of sin and the clouds of unbelief break communion between the saint and the Saviour.

There is nothing so precious, so to be desired as conscious fellowship with God. Who is there of the redeemed that has not had experiences of breathing this atmosphere of heaven? Occasions when in quiet meditation, or prayer, the beauty of Christ, or the grace of God has filled our souls to overflowing? When the soul feeds on the hidden Manna, earthly joys, delights, and ambitions turn to dross. The heart says "This is my rest forever, here will I dwell: for I have desired it. What more have I to do with idols: I have seen Him."

Religious unconverted men may organize and advocate moral reform societies; they may engage in many branches of so called Christian work for the social and circumstantial benefit of their fellows, but the genuine believer alone knows the sweetness of feeding on Christ, of fellowship with heaven's King. Should

it not be our constant enquiry, How can I, not simply visit but, dwell in constant communion with God? The questions of verse three are both asked and answered by Jehovah. The four conditions requisite enter into every phase of human occupation.

i. "He that hath clean hands." With the hands we labor. The feet speak of the walk, the hands of our work. Nothing so soon ruins a Christian's testimony as business crookedness: and here cleanness of hands is first mentioned as requisite for fellowship with God. When the Law was given, the Israelites were instructed that "these words" were to be a sign upon the hand, and as frontlets between the eyes. (Deut. vi, 8. xi, 18). Between the eyes, because of prominence, would speak of open testimony: on the hand would remind the godly Israelite when he put forth the hand to transact business, that he had covenant relationship with Jehovah and must act according to His commandments. The word of God on the hand, as well as in the mouth, is absolutely necessary for fruitful testimony. All wrong doing defiles the hands. Before drawing near to God they must be clean, or cleansed, for the hands of the applicant for heaven's fellowship are first inspected, "he that hath clean hands." Before entering to do service in the holy place the high priest had always to wash his hands. "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water," Heb. x, 22.

ii. "And a pure heart." In the epistle to James we read, "Purify your hearts ye double-minded." Double-mindedness is the opposite to pureness of heart. Those who mind earthly things cannot at the same time have the affections wholly set on things above, where Christ sitteth at the right hand of God. A heart with two objects is as contrary to godliness as a servant with two masters. When worldly interests are admitted into the seat of the affections, though only in a small measure at first, they soon reign to the exclusion of the claims of God. David disclosed the purpose of his life in Ps. xxvii, 4, "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in His temple." One thing—a great life with one impulse. How similar the testimony of Paul, "This one thing I do forgetting those things that are behind and reaching forth unto those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. The blessed One could say "I do always those things that please Him." This was the unchangeable habit of His life. How precious is a united heart, with the glory of Jehovah as its object, like a strong lens focusing all desire and affection upon this one point. As all tributaries converge to one main channel which conducts the waters to the ocean, so should all the Christian's aims and activities attest that the end of his conversation is Jesus Christ, the

same yesterday, today, and forever. The course and trend of a river is easily discernible, so should the course of the believer's life manifest that Christ is the object before him in all that he says and does. Clean hands and a pure heart are the two positive requirements: the first looks at acts, the latter at motives. The root must be right for the fruit to be acceptable. Without both there can be no ascending in fellowship, no standing in communion with God. It is the holy place, so that quality must mark him who enters, for "holiness becometh thy house, O Lord, forever."

iii. "Who hath not lifted up his eyes unto vanity." This is the first negative. The next Psalm commences, "Unto Thee, O Lord, do I lift up my soul." All that is not of God is vanity. The most sumptuous feast ever spread by kings, the greatest sight the eye ever gazed upon, the rarest music that ever charmed mortal ear was only vanity. All under the sun has wrought for man vexation of spirit. Until the soul reaches God all is vanity. A hundred things praised by men as the helpful outcome of science and art, cannot be enjoyed by the child of God for they are vanity, though not generally looked upon as sin.

Those who gaze upon His beauty, and are satisfied with His fulness, not only do not participate in the world's amusement and delights, but they do not even lift up their soul unto them. A full cup holds no more. "Turn away mine eyes from beholding vanity. Quicken thou me in thy law."

iv. "Nor sworn deceitfully." This is transgression of the tongue. He that keepeth his mouth and his tongue keepeth his soul from troubles. If any man offend not in word the same is a perfect man and able also to bridle the whole body. A deception is a lie though it be not a declaration at a direct tangent to the truth. Silence is sometimes deceit; evasion often is. Covering of the truth is deceit and a lie. Many a man's character has been defamed by a one-sided story. Did I not speak that which was true? the talebearer might demand. You hid that which was necessary to a correct understanding of the matter, which was deceitful lying. Doeg, the Edomite said, "I saw the son of Jesse coming to Nob to Ahimelech the son of Ahitub, and he enquired of the Lord for him, and gave him victuals, and gave him the sword of Goliath the Hittite." This was all true, but evil hearted Doeg was wholly silent of Ahimelech's questioning David as to his mission, and of David's declaration that he was on business for the king. By this omission he insinuated that Ahimelech acted in opposition to Saul in favor of David. By the time the priest stood before Saul his wrath was so hot that explanation was useless, so eighty-five priests of the Lord lost their lives as the result of Doeg's deceit, though he probably would have contended that he told the truth. "He desireth truth in the inward parts, and when truth dwells within deceit will not come from

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the lips. All liars shall have their part in the lake which burneth with fire and brimstone. God will separate all deceivers far off, for ever, from His presence. Even now the deceitful swearer has no access into the hill of the Lord or the holy place.

These are the four qualifications for this high privilege. "Let us draw near with a true heart." "Let us come boldly to a throne of grace, that we may obtain mercy and find grace to help in time of need." Communion with God is evidently the blessing spoken of in verse five, "He shall receive the blessing from the Lord." It is our purchased right, our exalted privilege, and when experienced will be our deepest joy. However, let us not forget those practical conditions necessary before this blessing can be delighted in.

Closing the Psalm the Holy Spirit portrays the welcome of Calvary's Victor to this most high hill and most holy place, to stand there on the sole ground of His own merit. "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of glory shall come in. Who is the King of glory?" The keepers of the gates of the celestial city respond, "Jehovah strong and mighty, Jehovah mighty in battle." The glorious Conqueror over the most mighty enemies of God: the Hero of a fight of infinite magnitude, under the greatest of difficulties: the Victor of Golgotha returns with the spoils of His triumph. Heaven alone saw the array of this unprecedented battle. The Almighty alone comprehended what was involved in this struggle. Here then in glory, by the witnesses of His suffering conquest, was He welcomed: here was He crowned with glory and honor by His Father God who fully appreciated His Son's infinite sacrifice in loving obedience to His will. What a triumphal entry that was! What a reception He received! Those everlasting doors will be lifted up yet again for the admission of the King of glory, when He will enter with ten thousand of His saints, the bride of His choice, the purchase of His blood. Not unattended, for the herald of the King will announce, in answer to the summons, "The Lord of hosts, He is the King of glory." What a day that will be for His people! How worthy He is of all honor! Even so come Lord Jesus.

Treat servants as you would like to be treated yourself, were you in their place.

* * *

Never seek to obtain an article from another for less than its value.

THE SINNER'S HEART

WE have just lost two cows from tuberculosis. At the autopsy of the worst one we found the walls of the chest a mass of corruption, as were also the lungs and intestines; and for days we could not seem to get rid of the bad smell, when we opened her.

How like the human heart! "Their inward part is very wickedness," and to think that a sinner who thus appears in the sight of God should try to produce any fruit to please Him! The very thought that we and the children had been using this cow's milk almost sickens us.

The other cow was in good condition, two years old, and good enough, to all appearance, to eat. But the disease was there in the glands, and a little pus on one lung. She was a pretty and healthy looking animal. But she had the seeds of death working in her, and was endangering those who used her milk, and other animals that associated with her.

Again how like many sinners, moral, respected, and even admired, and yet a source of danger to all around them, enemies to God, and going on to the same hell that is for the vile and corrupt sinner, yea, for the devil and his angels. "All have sinned and come short of the glory of God." "Except a man be born again he cannot see the kingdom of God."

HOW IT FEELS TO GIVE \$10,000

JAMES Logan, who is executive head of the United States Envelope Company, told me recently that he was in Mr. Carnegie's house, the day the great iron master made his gift of ten thousand dollars to the cause of peace.

"It is a great thing to do, Mr. Carnegie," said Mr. Logan. "Your heart must be thrilled this day. What a wonderful thing it is to have both the desire to give and the money to gratify that generous desire!"

And then Mr. Carnegie confessed that there was no thrill in the giving. "I sign my name to this piece of paper," he said, handing Mr. Logan the paper containing the official statement of his gift. "It is taken from this desk, handed to a man who removes certain securities I have never seen from a vault I have never visited to some other vault.

"I shall never know that I have given anything. There will be no change in my living. I shall have to go without nothing as a result of what you are pleased to call my generosity. In giving I go through a ceremony that does not stir the heart."

How different the words of king David when he gave over

four billion dollars for the building of the Temple. "Now therefore, our God we thank Thee, and praise Thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of thine own have we given thee. . . . I know also, my God, that Thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here to offer willingly unto thee." i Chron. xxix, 13-17.

What joyful stirring of heart king David had. And God will receive only that which comes from the heart. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you." ii Cor. ix, 7-8. Reader do you know the luxury of giving? Or do you, like Mr. Carnegie who knew not God, go through a ceremony that does not stir your heart?

PRACTICAL OBSERVATIONS ON THE EPISTLES TO TIMOTHY

IN the last chapter of i Timothy we have Christ Jesus witnessing a good confession before Pontius Pilate. The day is coming when Pontius Pilate will have to confess at the bar of the One whom he condemned, "the blessed and only Potentate, the King of kings, the Lord of lords." Shame and everlasting contempt will be his portion in that day. In the last chapter of ii Timothy the apostle Paul is in Rome, witnessing a good confession before Nero; and ready to have his life poured out as a drink offering. The Pontius Pilates, and the Neros still sit upon earth's thrones unconscious of the true dignity of God's testimony bearers who are still despised and rejected. But the "kingdom and patience" of Jesus Christ will soon give place to His kingdom and power, and then loyalty, or disloyalty to the testimony of the now despised and rejected Lord Jesus Christ will be manifested in its true colors.

It is characteristic of second epistles that they deal with the increasing lawlessness in the present kingdom, and foretell the terrible judgments that are to overtake the lawless ones "when He shall come in flaming fire taking vengeance on them that know not God." He shall then be glorified in His saints, and shall dispense rich rewards and preferments in His glorious kingdom to those who now suffer shame and loss because of their maintaining the testimony of God. The second epistle to Timothy is very interesting in this connection. In it we have about thirty names of persons who are in some way connected with the testimony, some honorably, some dishonorably. Day

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by day our history is being written by the same unerring pen, and we too will meet it again at that day: will it be with joy, or sorrow? We shall look at some of these names, and seek to learn wisdom from what is written concerning them.

Paul, an apostle of Jesus Christ by the will of God. We are all familiar with his history. What wonderful devotion to Christ! What self-abnegation! His last battle over, he is in no uncertainty as to the end. "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them also that love His appearing." ii Tim. iv, 7-8.

Timothy's name comes second, and along with it **Lois**, his grandmother, and **Eunice**, his mother—three generations characterized by "unfeigned faith." No doubt the godly behaviour of the mother and grandmother had much to do in preparing young Timothy, not only for salvation, but also for usefulness as a servant of Christ after he was saved. Many have their characters so spoiled in their early training that even after they are saved they are of but little use for God. A godly home influence is bound to put an indelible stamp on the young mind; and the home is largely what the mother makes it. There is much truth in the saying that "the hand that rocks the cradle moves the world." But, as is often the case, these godly women were not privileged to lead young Timothy to Christ, that honor was reserved for the apostle Paul. He calls Timothy, "My dearly beloved son." It is beautiful to see the affection that existed between this father and son in the faith. As a wise and faithful spiritual father he commits the true riches to this wise and faithful son, who was to commit the same to still other faithful men who in turn would be able to teach others also, (ii, 2). The welfare of Assemblies depends largely upon such "faithful men," and their faithful service will not be unrewarded in that day. How we behave toward the testimony, and toward those who bear the brunt of the battle is a matter of immense importance. "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God," i, 8. The Pontius Pilates, and Neros, with all the political and religious worldlings, may despise us but let us remember the words of the Lord Jesus, "Whosoever therefore shall be ashamed of Me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when He cometh in the glory of His Father, with the holy angels," Mark. viii, 38.

Phygellus and **Hermogenes** are at the forefront of a great sweeping movement of departure from God. "All they which are in Asia be turned away from me," i, 15. A popular move; but from the pit. Departure from the testimony, means departure

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from those who stand loyally by the word of God, and the bringing in of new leaders. There are always plenty of Phygelluses and Hermogeneses to cater to those who are departing from the "old paths," smart men who set their sails to catch the breeze that wafts them into prominence by discrediting the true men of God. Such are making history that will be to their everlasting shame.

Onesiphorus, "he oft refreshed me.....was not ashamed of my chain.....sought me out very diligently and found me..... in how many things he ministered unto me at Ephesus thou knowest very well." What a fragrant record! The forsaken, imprisoned, aged, noble warrior for Christ breathes out his grateful benediction, "The Lord give mercy unto the house of Onesiphorus.....the Lord grant unto him that he may find mercy of the Lord in that day." (See i, 16-18). Whether the apostle was in honor at Ephesus, or in dishonor in the Roman prison made no difference, Onesiphorus stood by the one who was true to the testimony, and it will be to his honor in that day.

Hymenaeus and **Philetus** next come before us as teachers of false doctrine, "saying that the resurrection is past already, and overthrow the faith of some," ii, 18. Men who strive about words to no profit; given to vain babbling; increasing ungodliness; whose words eat as a canker; men from whom we must purge ourselves if we are to be vessels unto honor, sanctified, and meet for the Master's use.

Jannes and **Jambres** kind of men follow in review next, withstanding the truth by corrupting it; having a form of godliness but denying the power thereof. From such we are to "turn away." Men who carry on all kinds of worldliness under a religious guise are dangerous men, "deceiving and being deceived."

Demas hath forsaken me, having loved this present world," iv, 10. Alas, how many will find their history in that of poor Demas! Dollars and cents, houses and lands; but not rich toward God.

Luke is with me. The beloved physician has not tired of the apostles company or warfare.

Mark.....is profitable to me for the ministry. Once the apostle would not have him as a fellow laborer because he departed from the work, but there has been restoration. How blessed!

Alexander the coppersmith did me much evil....he hath greatly withstood our words.....the Lord reward him according to his works. Alexander will meet his record again, but not with joy.

Aquilla and **Prisca**, husband and wife whose names are always found together, and always active in the work of the Lord, still true friends of the one who is suffering for the testimony.

Erastus, Trophimus, Eubulus, Pudens, Linus, Claudia, all amongst those who were not ashamed of the testimony of our Lord, nor of Paul His prisoner.

Reader, what kind of history are you making with respect to the testimony, and to those who are faithfully following in the footsteps of their beloved Master and His faithful servant Paul? Will your name be amongst the honorable, or amongst the dishonorable in that day?

E. A. M.

BUNYAN AND THE BISHOP



It is related of Bunyan, that, in the height of his usefulness as a preacher in and about London, the bishop of the metropolis had a curiosity to see him. The coachman of the bishop was a frequent hearer of Bunyan, and the bishop had told him that whenever in riding out of town, he should chance to meet Mr. Bunyan, he wished to see and speak with him.

One day as John was driving his lordship in a portion of the suburbs sufficiently retired for the bishop to gratify his curiosity, Bunyan was seen plodding his way on foot, with his bundle under his arm, going to preach somewhere in the outskirts.

"Your grace," said John, "here comes Mr. Bunyan."

"Ah!" said the bishop; "pull up the horses when you get near him, and let me speak to him."

They were soon side by side, the horses were checked, and the bishop bowed, saying:—

"Mr. Bunyan, I believe?"

"Yes, your grace," courteously responded Bunyan.

"Mr. Bunyan," said the bishop, "I am told that you are very ingenious as an interpreter of the Scriptures; and I have a difficult passage in mind, about which critics are in dispute, and of which I should be glad to have your view. It is St. Paul's message to Timothy;—'The cloak that I left at Troas with Carpus, when thou comest, bring with thee; and the books, especially the parchments.'"

"Well, your grace," replied Bunyan, "it is allowed, I believe, by all, that Timothy was a bishop of the primitive church, and Paul, as all agree, was a traveling preacher. It appears to me that this may have been designed in future days, to teach that in primitive times the bishops were accustomed to wait on the traveling preachers; whereas, in our days, the bishops ride in their coaches, and the traveling preachers, like Paul, are obliged to go on foot."

THE HEART OF MAN



MUCH is written in the word of God about the heart of man. Naturally it is deceitful above all things and desperately wicked; who can know it? Jer. xvii, 9. It is the seed plot of all iniquity, for "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, and evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man," Mark. vii, 21-23.

But when the heart is subdued, and controlled by the grace of God, it abounds unto spiritual activities. "My heart overfloweth with a goodly matter," Ps. xlv, 1. (R. V.). Both tongue and pen were directed to activity in a heavenly direction. As water rises to its own level so the heart filled with the Spirit will mount up to the living God, so we read of the heart "crying out for the living God." In Ps. lxxxiv, 5 we read of the man in whose heart are the highways to Zion, (R. V.). Oh, that our hearts were always filled with such highways!

In Proverbs iv, 23 we read, "Keep thy heart with all diligence, for out of it are the issues of life." How important that we guard the occupation of our hearts seeing that what they are occupied with will issue forth in our lives. The Psalmist was in a good condition when dwelling in the house of the Lord and beholding His beauty he exclaims "When thou saidst, Seek ye my face, my heart said unto thee, thy face, Lord will I seek."

The Christian is to be careful for nothing; but in everything by prayer and supplication with thanksgiving he is to let his requests be made known unto God: and as a result, "The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." We read also of the heart being made glad; and of the heart rejoicing. We have noticed about twenty conditions of heart spoken of in the word of God. As the product of sin we have the evil heart, Heb. iii, 12; the proud heart, ci, 5.; the impenitent heart, Rom. ii, 5.; the deceitful heart, Jer. xvii, 9.; and the hardened heart, Ex. viii, 15. Then as the product of grace we have the pure heart, Ps. xxiv, 4.; the broken heart, Ps. xxxiv, 18.; the tender heart, Eph. iv, 32.; the honest heart, Luk. viii, 15.; and the soft heart, Job. xxiii, 16.

"Oh book of treasures all divine,
My precious, priceless store,
How rich am I since thou art mine,
How poor was I before."

The heart dilates with joy, contracts with sadness, breaks with sorrow, grows fat and hardens with prosperity, melts under discouragement. Satan causes it to resist the truth. God opens it, prepares, and turns it as He pleases.

May we heed the exhortation, "My son, give me thine heart," Prov. xxiii, 26.

T. Robinson.

WE WOULD SEE JESUS

By J. H. McKnight.



got a sight of the Lord Jesus lately, in Exodus xxxix, 2-26. How beautiful He appears to the anointed eye! for Aaron's glorious dress speaks out the beauty of another, even Christ Jesus, of whom Aaron was but a type. See how the "gold"—His glory—is woven in and out through His whole life and ways, for dress speaks of character, how we appear before men and God. The gold was, as the R. V. has it, cut into thin wires and woven "into the midst" of the blue, into the midst of the purple, and into the midst of the fine linen, so that no matter how viewed, there it was flashing, in and out through all.

And the names. Oh, see where He has the names! "on His shoulders." Is that the only place? No, on "the breastplate" also. And both the shoulders and the breastplate are connected together with wreathen chains of fine gold. Bound to His heart we are. Bound to His shoulders we are. Hallelujah! I am safe whatever may betide me.

How beautiful is my Lord Jesus in His grace—the very colors would speak of Him. Blue, His heavenly walk: purple, His Royalty: scarlet, the deep crimson glory of His death: and the fine white linen, His most perfect righteousness. And note the chief garment "all of blue," (ver. 22). Blue is the most we see of heaven, the bright blue sky: and indeed He was always in this chief robe—heavenly in all His ways.

Observe next "the hem," "a bell and a pomegranate, a bell and a pomegranate," that is music and fruit combined. How fully seen in Him whose whole life and ways were one great cluster of perfect fruit, and one sweet unbroken melody in His Father's ears. To be like Him should be our chief aim. Does some one ask, How can we become like Him? Well in the things of God we become like that upon which we gaze: let us look, and look again upon Him. "We all with open face beholding as in a glass (mirror) the glory of the Lord are changed into the same image," ii Cor. iii, 18.

But, some one may say, you forgot the cunningly woven band, the beautiful girdle. Yes, we must look at the girdle. What does it speak of? Service. In John xiii, we see that not one at the supper table offered to do the part of a slave and wash the feet of the others, but we see Jesus girding Himself and stooping down to serve them all, even Judas. Ah, He has the beautiful girdle on. How altogether lovely this sight of Jesus the Christ. "He took upon Him the form of a servant," came not to be ministered unto but to minister, to serve. I am ashamed as I write it—to serve even me. Lord Jesus I adore Thee. I re-

WORDS IN SEASON

joice in thy grace that for me, and for all those who can truly say
"I am thine, O Lord," thou didst humble thyself, and serve us,
even to the death upon the cross.

"Draw me nearer, nearer, nearer, blessed Lord,
To the cross where thou hast died.
Draw me nearer, nearer, nearer, blessed Lord,
To thy precious spear-pierced side."

QUESTION CORNER

Is it scriptural for an Assembly to receive a Christian into fellowship whose husband is divorced, and first wife still living?

If the husband's first wife was unfaithful in the marriage relationship, being guilty of fornication, or adultery, and was put away for that cause, then he was free to marry again according to Matt. v, 32, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." For this one cause divorce, and remarriage, is permissible, but for no other. If the first wife was unblemished in her marriage vow, then according to this scripture, the second one is living in adultery and of course ought not to be received into an Assembly of God.

Modern divorce laws are so lax that in some states there is a divorce for every eight marriages. This being so, Assemblies require to be on their guard lest they receive those who, in God's sight, are living unclean lives.

THE MEEK WILL HE GUIDE IN JUDGMENT: AND THE MEEK WILL HE TEACH HIS WAY. Ps. xxv, 9.

O Jesus! keep me, guide me
Through all this desert drear:
Make me to feel Thy presence,
To know that Thou art near.
Then when the tempest rages,
And high the billows roll
I will not fear. The Shepherd
Is watching o'er my soul.

O Jesus! let me not forget
All Thou hast done for me:
Or, that Thy blood most precious
Was shed to set me free:
That when the yoke seems heavy,
The burden hard to bear,
I then may look to Calvary
And see Thee suffering there.

O Jesus! Make Thy word indeed
A lamp unto my feet;
A light along my pathway,
Each hour to me more sweet:
Then as by it I'm guided
I cannot go astray,
'Twill cheer and comfort give me
Along life's pilgrim way.

M. G.

WORDS IN SEASON

PARKHILL, ONT.—Bren. Goodfellow and Fuller purpose pitching their Gospel Tent in Hensel, about 40 miles N. E. from here.

PORT HOPE.—Bren. Pearson and Silvester purpose pitching their Gospel Tent in this town.

COLLINGWOOD.—Mr. Garratt purposed pitching a Tent here.

TILLSONBURG, ONT.—J. Ferguson had some well attended meetings.

DEER LAKE.—Bren. Bruce and Widdifield had some good meetings here.

AKRON, O.—The Conference was well attended, and the ministry profitable. Those who give their time to the Gospel who were present were Messrs. Oliver, McEwen, Douglas, McEwen, McMullen, Foster, Bradford and Ferguson.

TORONTO, ONT.—Bren. McClintock and Watson purposed to pitch their Tent in the West End of the City.

DESERONTO.—A very helpful Conference was held here in May. Bren. McClintock, Watson, McCartney, Gilchrist, and Telfer ministering the word. J. McCartney remained for some meetings.

PETERBORO.—Bren. Pearson and Telfer had meetings here, some professing.

LAKE SHORE.—The Conference was larger than usual, about 350 breaking bread Lord's day morning, and other meetings were large proportionately. Wholesome and searching ministry was given by Bren. McCrory, McClintock, Black, McLeod, Dobbin and Telfer.

CLYDE.—Bren. Baillie and Rea hope D. V. to pitch a Tent near this place for Gospel Work.

DETROIT, MICH.—We have had short visits from Bren. McCleod, S. McEwen, the Keller brethren, and Dr. E. A. Martin.

STANDISH, MICH.—Dr. E. A. Martin was with us for a few nights for meetings, and also to visit scattered saints.

NEW BEDFORD, MASS.—J. Waugh has had meetings here. Bren. Marshall and Rankin were expected for meetings.

BOSTON.—Mr. Fletcher, from South America, was here giving an account of the Lord's work. He purposed visiting Fall River, New Bedford, and other New England Assemblies.

SARNIA, ONT.—The Conference was probably the largest yet, and the ministry was searching and refreshing. A good number of the Lord's servants were present. Those who took part were Bren. Oliver, Telfer, Govan Touzeau, Kerr, Douglas, McCrory, and Martin.

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

WINDSOR, ONT.—Bren. Dobbin and Touzeau were with us for some meetings.

NO. CHELMSFORD, MASS.—Bren. H. Fletcher and J. Pearson had some much appreciated meetings here.

WATERBURY, CONN.—Mr. A. Chambers, correspondent for the Assembly, has moved to another house. His address is now, 286 Boyden St., Waterville, Conn.

MISSOULA, MONT.—H. Clifton, of Medicine Hat, Alta., purposes, D. V. to work a Gospel Tent here this summer.

TORONTO, ONT.—Mr. Jas. Gordon, correspondent for the Assembly meeting in the Central Gospel Hall, has moved to 866 Manning Ave., Toronto, Ont.

BROOKLYN, N. Y.—The Italian Assembly moved from Devo St. to 647 Lorimer St. Bro. Boyd of the Franklyn Ave. Assembly has charge of the Sunday School, all other meetings are in Italian. F. Diorio, 6412 14th Ave., Brooklyn, N. Y.

WORDS IN SEASON

BAY CITY, MICH.—R. A. Barr has started out again with his Gospel Auto, visiting a number of places in the Michigan "thumb." There is no better way to pioneer, and the need for the Gospel in tract form, and on the streets of the many towns and villages is great. Later he will pitch his Gospel Tent.

FLINT, MICH.—W. Ferguson is out again with his Bible Carriage, visiting the many towns, scattering thousands of tracts and preaching on the streets.

SEATTLE, WASH.—We had a short visit lately from our brother C. H. Willoughby. Our two brethren Roy and Summers being in Seattle we had all day meetings, and the Lord graciously gave us a good day. We are having joy in reaching the homes through the children in the Sunday School.

BRANDON, MAN.—R. Gratias has been holding meetings at Steinback, Man., from the chart Two Roads and Two Destinies. There was some opposition from outside, but there was blessing, and some desire to gather to the Name. We purpose having our Conference June 30th, July 1st, and 2nd.

FORT WORTH, TEX.—Mr. J. Blair had some meetings at this place, on his way to Iowa. His address will be c/o Mr. E. Nesbit, 1120 Hammond Ave., Waterloo, Iowa.

TACOMA, WASH.—Bren. Summers and Arnold have had meetings just outside this city, in a School House.

BRYN MAWR, PA.—Bren. Marshall and Rankin had good meetings in this place.

CAMPBELLFORD, ONT.—W. P. Douglas had some meetings here.

SYDNEY MINES, N. S.—Bren. Brennan and Goodwin are having meetings with a nice interest.

KENORA, MAN.—R. Dickson had some meetings here which were appreciated.

VICTORIA ROAD.—The Conference was well attended, and the Lord gave goodly words through Bren. McClintock, Watson, Livingstone, Shivas, Bruce, Gilchrist, and Robinson. Each night was a Gospel meeting as the unsaved came in in good numbers.

FALLEN ASLEEP

MR. JENS. JENSON, of Tacoma, Wash. Born in Denmark in 1846: born again 36 years ago, in St. Paul, Minn. Departed to be with Christ Feb. 11th, after a few days illness. He was formerly in the Minneapolis Assembly, and highly respected. S. Greer spoke at the funeral to a large company.

MR. JOHN MACKENZIE, of Medicine Hat., Alta., may 17th, aged 42. He leaves a widow and five children. He was saved in Scotland about 25 years ago, and came to this country about 19 years ago, settling at Winnipeg, Man., where he resided for about 10 years, being in the Assembly there. He took an active part in the ministry of the word, and was a great help in the Assembly. Bren. White and Clifton spoke to a goodly number at the funeral. He leaves a widow and five children to mourn his loss.

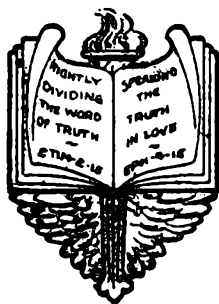
MR. GUISEPPE LOSSINO, of Brooklyn, N. Y., on May 17th, aged 65. He was saved two years ago as the result of street preaching. While in the hospital a priest approached him for confession, but he answered, I have already confessed my sins to the Lord. Bro. Diorio and others from the Italian Assembly took part at the funeral services.

E. V. KELLY, of Atlantic City, on April 2nd, aged 28. Saved seven years ago, he has borne a good testimony.

MR. GEO. DECKER, of Clyde, Ont., on May 8th. He was saved 25 years ago. R. McClintock 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



August, 1922

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WORDS IN SEASON

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WORK AND WORKERS

TORONTO, ONT.—Bren. McClintock and Watson have pitched the Gospel Tent in the West End of the city. The attendance is good and God is moving amongst the people.

COLLINGWOOD.—Bren. Garratt, and T. Robinson of Toronto, are having Tent meetings here, and are encouraged by seeing the numbers increasing so that on Sunday the Tent was full and some standing outside. They purpose visiting other towns around with Gospel tracts.

STRONGVILLE.—We had a real good conference. The ministry was practical for saints, and a good Gospel spirit, and one professed conversion. Those who took part were Bren. R. McClintock, F. Watson, Bruce, Garratt, Beattie, Silvester, Livingstone, Shivas, Gillespie, McCrory, and Robinson.

PORT HOPE.—Bren. Pearson and Silvester have pitched their Gospel Tent in this town.

HENSALL.—Bren. Fuller and Goodfellow are in the Tent in this new place for the Gospel, about forty miles from Park Hill, and hope to see the Lord's hand in the salvation of souls.

CIRCULARVILLE.—Bro. Jas. Lyon has his Tent in this country place about thirteen miles from Brantford. The attendance is fair.

SAULT STE MARIE.—Mr. L. Sheldrake is having Tent meetings here. Mrs. Sheldrake has not been well for quite some time.

VALENS.—Bro. Baillie is being helped in the Tent here by R. Telfer. Bro. Rea, who was helping in the meetings had to be operated on for appendicitis, and will not be able to take part in meetings for some time to come.

KITCHENER.—R. Telfer had a week's meeting with us. We have no Hall at present, but meet in the home of Mrs. McFadden. He also had a week's meeting in Galt, and the Lord's people were helped.

UDNEY.—Bren. Shivas and Harris are having good meetings in a Tent here. This is a country place fourteen miles from Orillia.

NEW MARKET.—Jas. C. Beattie purposes pitching a Gospel Tent in this town.

SUNNIDALE.—The Conference was large and wholesome ministry was given by Brethren McClintock, Livingstone, McCrory, Watson, Silvester and others.

VICTORIA ROAD.—G. L. Shivas had good meetings with some blessing.

WINNIPEG, MAN.—The Conference held in June was quite large and a helpful time. Bren. Dickson, McCartney, Ferguson, Gratiar, Fish, and Chawner ministered the word. The Conference at ROSEISLE was not large, but was a helpful time.

Words in Season

Edited and Published by Dr. E. A. Martin

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AUGUST, 1922

No. 8

FROM VARIOUS AUTHORS

God answers prayer: sometimes, when hearts are weak,
He gives the very gift believers seek;
But often faith must learn a deeper rest,
And trust God's silence when He does not speak;
For He, Whose name is love, will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, His promises are sure,

To those who seek.

There are a good many women who, when they die, will not have much crying at their funerals, for all the garments they leave behind them were made for themselves.

* * *

Are we among the holy, who rejoice with exultant joy over every sinner's recovery that we become cognisant of; or, what is much the same thing, are we sorrowing over the hardness of human hearts which persist in rejecting the divine mercy, and, though called, will not return? And are we, in persevering prayer for such, pouring out our hearts before God in groanings which cannot be uttered?

* * *

A Prayer: "O God, oor sauls are jist as dry as the heather, oor herts are as hard as the granite stane: but Thou that gi'est the draps o' dew to the heather, gie us the drappins o' Thy grace this day, and let Thy ain love licht upon oor hard herts like the birdie sittin' singin' on the crag yonner; an' fill the sauls o' Thy fowk this day wi' peace an' joy till they're rinnin' ower like the water-spout on the brae. Lord, it'll be nae loss to Thee, an' it'll be a bonnie blessin' to us, an' we'll remind Thee o't tae a' eternity. Amen."—Duncan Matheson.

* * *

Calvisianus said to the martyr Euplius, "Pay worship to Mars, Apollo and Esculapius." Euplius replied, "I worship the Father and the Son and the Holy Ghost. I adore the Holy Trinity, besides whom there is no God. Perish the gods who did not make heaven and earth, and all that is in them! I am a Christian."

"LORD, SAVE ME, I PERISH."



OD deals with sinners as Jesus did on Galilee with Simon Peter. Impetuous, self-satisfied, puffed up with vanity, Peter will walk the sea to show off his power and prove his superiority to the other disciples. His Master lets him try it. Jesus bids him come; not that he may drown Simon, but drown Simon's pride. Boldly he ventures on the water. He begins to walk; but, alarmed at his new position as he rises and falls with the swell of the waves, he begins to fear, and, like a cause which is lost for want of courage, he begins to sink—lower and lower still he sinks, till the cold water rises to his heart, and kisses his drowning lip. Painful but profitable lesson! His danger and failure have taught him his weakness; terror masters shame, and, stretching out his arms to Christ, he cries, "Lord, save me, I perish." Now, to this state, and this very confession, all who are to be saved must first be brought. "I perish," is a saving word. He who raises his eyes to heaven to cry, "I perish," "Lord, save me, I perish," has planted his foot on the first round of the ladder that raises man from earth to heaven. Have you got your foot there? from lips pale with terror, have you ever cried "Lord, save me, I perish."

This confession and this petition will, sooner or later, rise to God from every man, who, through the influence of God's grace and spirit, is intelligently, seriously, resolutely, bent on salvation. We say so, because no man ever yet tried to live without sinning and succeeded. Who that ever tried it has not failed? Who has not found, that it were as easy for a man of mortal mold and weight to walk the water, as to walk this world one day without sin?

Imagine not by your vows, and engagements, and promises, and resolutions, to restrain the corruption of your nature—to bind the limbs of "the old man." That "old man," although old, is ever young. To him age brings no infirmities. He grows in strength with increase of years. Vulnerable to no weapon but the "Sword of the Spirit," and, entrenched within your heart, he is immortal till you pierce him there. This terrible "old man" laughs at your strongest bonds, and snaps them on his giant arms, as Samson in the days of old the green withes of the Philistines.

Time is precious, and you waste it in attempting to work out a righteousness of your own. In you I see a negro, seated by a running stream, who labors and toils to wash himself white. Rise up, throw soap and nitre into the stream, and, turning your back on these, go, seek the blood that cleanseth from all sin. Are you engaged in the attempt to work out a righteousness of your own? Leave that loom. Are the gossamer threads of your own vows and promises ever snapping in your hand, and breaking at every

WORDS IN SEASON

throw of the shuttle? The robe of righteousness, a raiment meet for thy soul, and approved of by God, was never woven there. It was wrought upon the cross; and, of color more enduring than Tyrian purple, it is dyed red in the blood of Calvary.

Come away, and come to Jesus. Come as you are. There is neither time nor need for delay. Imagine not that you have to do what Joseph did before he was ushered into Pharaoh's presence. We are told that "he shaved himself, and changed his raiment, and came in unto Pharaoh." I have to tell the sinner that, although he lies in a deeper and darker dungeon than Joseph lay in, although he is covered with fouler and filthier rags, and although the presence of Jesus is infinitely more august, and venerable, and exalted, than that of any mortal king, he stands in no need of preparatory holiness, of even one short hour's delay. You have neither to change a rag, nor remove a stain. He is ready to receive you as you are. Come then as you are. Here, this hour, the bridegroom stands by the marriage altar. It is not your wealth nor your beauty which has won his heart. He loves you; he has shed his blood to wash you; at great cost he has purchased the wedding garment, a robe of righteousness, and the crown of glory. The romance which relates how a peasant maid was united to a great prince, and the turn in fortune's wheel which gave the honors of a queen to some female slave; these but dimly shadow what might be thine. Why, when Christ seeks you, should you hang back? He is ready to espouse you to himself in the marriage bonds of an eternal covenant—"The mountains shall depart, and the hills be removed, but my kindness shall not depart, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee."

NIGHT

Read: Daniel 5:1-7, 19, 25-21—Night of Pleasure.
Luke 12:16-21 —Night of Business.
Acts 16:22-33 —Night of Salvation.
Matt. 25:1-13 —Night of Disappointment.
Exod. 12:12-13, 29-31—Night of Despair.

Jas. Lyon.

THE SANCTUARY

By John Martin



THE first mention of the sanctuary is in Ex. xxv, 8. It was to be the dwelling place of God in the midst of His redeemed people; and the place where they were to assemble to learn the mind of God, "of all things which the Lord gave Moses in commandment to the children of Israel." These commandments they were to keep and do, "for this is your wisdom and your understanding in the sight of all the nations, which shall hear all these statutes, and say, Surely

WORDS IN SEASON

this great nation is a wise and understanding people. For what nation is so great, who hath God so nigh unto them as the Lord our God is in all things that we call upon Him for," Deut. iv, 6.

It is important to understand the righteous basis on which the people stood so nigh, and were maintained in intercourse with Jehovah their God. It was by virtue of the sacrifices which were offered annually on the day of atonement. "For on that day shall the priest make an atonement for you to cleanse you, that you may be clean from all your sins before the Lord," Lev. xvi, 30.

In the first four chapters of the book of Numbers we have a detailed account of the place the congregation was to occupy. The tabernacle was to be pitched in the midst, toward the east; and encamping before the tabernacle of the congregation eastward "shall be Moses and Aaron and his sons, keeping the charge of the sanctuary," Num. iii, 38. In this divine order the presence of God was to be sustained in their midst on the ground of the sacrifices offered by the priesthood, by which types God proclaimed His grace to them until the time when Christ, the anti-type, was to be manifested, (Heb. ix, 9-10). Then this worldly sanctuary with all its ritualistic service was to be brought to a close, and Christ by His one sacrifice on Calvary for sins, in His resurrection and ascension glory became the centre of Assembly gathering as He himself said, "Where two or three are gathered together in My name, there am I in the midst," Matt. xviii, 20.

In the book of Joshua we read, "The whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there, and the land was subdued before them," Joshua xviii, 1. And no wonder, seeing that they had the power and glory of God in their midst! It was the promise of this divine presence that quieted the heart of Moses in the wilderness. "My presence shall go with you, and I will give thee rest," Ex. xxxiii, 14. God out of His infinite fulness delights to meet the deepest needs of all His people, through His Son. "It pleased the Father that in Him should all fulness dwell," Col. i, 19. Of His fulness have we all received, and grace for grace, or grace in its successive stages, to meet our need along life's journey. "He is able also to save them to the uttermost (unto the completion) that come unto God by Him, seeing He ever liveth to make intercession for them," Heb. vii, 25.

David knew the value, and support, of the supply from the sanctuary. He had many trials in the cloudy days of his life, but he knew to whom He had recourse. "O God thou art my God, early (earnestly) will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land where no water is; to see thy power and thy Glory, so as I have seen them in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee," Ps. lxiii, 1-8. What a resort the sanctuary

WORDS IN SEASON

must have been to David! Where God promised to meet with His people in grace with abundant supplies, power and glory in the sanctuary would indicate God's ability to sustain the thirsting soul. God's power in the material creation, as in a storm, might well cause the stoutest heart to tremble." (See Job xxxvii, 1-5). In the sanctuary, on the ground of redemption, we see His power or ability, actuated by loving kindness, to sustain and strengthen in the hour of trial and felt need. "Strength and beauty are in the sanctuary," Ps. xcvi, 6., strength imparted for testimony, and beauty conferred upon us, beauty of character so that we become like Christ, meek, lowly, and long suffering. It is well for us to draw grace to help in time of need from the sanctuary, Heb. iv, 16. Paul in his trial before king Agrippa testified, "Having therefore obtained help from God, I continue until this day, witnessing both to small and great, that Christ should suffer, and that He should be the first that should rise from the dead and shew light unto the people, and to the Gentiles." Acts xxvi, 22-23.

If we allow our minds to be taken up with things on the earth, such as the prosperity of the ungodly, and to covet their wealth and ostentation of living, we will become very miserable and unhappy, like the writer of Ps. lxxiii. He however regained his footing, "I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castest them down into destruction." When we look at things from the light of the sanctuary we see that the most favored unbelievers shall perish, that the wrath of God abides on them. We no longer envy the foolish who live without Christ, and without God in the world. The Psalmist realized the good of drawing nigh to God: when we draw nigh to God He draws nigh to us, Jas. iv, 8.

"They have seen thy goings O God, even the goings of my God, my King, in the sanctuary," Ps. lxxviii, 24. This may refer to the triumphal procession of the ark, (Num. x, 35-36), with the presence of God in front, and all the tribes in order following with praise and prayer, "O God thou art terrible out of thy holy places: the God of Israel is He that giveth strength and power unto His people. Blessed be God." This would correspond with what we have in the Acts, giving the Church in its unity and order; and the great power which attended the ministry of the apostles. What a glorious triumph we see in the whole of Paul's life and testimony! The Lord Jesus Christ was honored: and Paul could say, "Be ye followers of me, even as I am also of Christ." Like those in the Psalm, he abounded in prayer and thanksgiving unto God. "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place," ii Cor. ii, 14.

In the material creation the powerful lightning is accom-

panied by thunder, so in a spiritual manner we may see the power of God accompanying the preaching of the Gospel. "Our Gospel came not unto you in word only, but also in power, even in the Holy Ghost, and in much assurance, as ye know what manner of men we were among you for your sake," i Thess. i, 4. Let us pray much that power may accompany the preaching of the Gospel. The apostle by experience knew the value of the sanctuary, when he asked the prayers of the Assembly. "Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you," ii Thess. iii, 1.

THREE QUESTIONS FOR THE LORD'S SERVANTS

(Paper ii.)

ii. "What doest thou here, Elijah?"



HERE we have another of the Lord's servants in a strange position—hiding in a cave. What strange places we get into when we get out of the Lord's path! A Joshua on his face, an Elijah in a cave, a Jonah in a whale's belly, a Peter in the world's fire-circle, all are evidences of weakness and failure.

Elijah had passed a remarkable day. No prophet had ever stood a severer test. None had ever gained a more signal victory, when in answer to his prayer God had sent fire and rain from a closed heaven, and 850 of the enemies of God and His people had been confounded. Yet, as one has written, "There are times when the power of the enemy is gathered against us in a very unmistakable way,—after all, perhaps, not the times when we are in the greatest danger, but after success has been obtained in some sore strife, and we are in the joy of victory itself, which may allow us to fall, as it might seem, without a battle." How often we have proved that from the mountain top of faith and victory to the valley of unbelief and failure is but a step.

"What doest thou here, Elijah?" has but one answer, one explanation,—the fear of man which bringeth a snare. Poor Elijah tried to excuse his awkward position by telling the Lord of his zeal. How much better it would have been had he confessed that he was frightened to death by Jezebel. Jezebel is a type of the unfaithful bride, the apostate Church: and oh! how many of God's dear servants and people the modern Jezebel has crouching like rats in a hole, because of her fear. It costs much, dear child of God, to face the frown of Jezebel. We still remember what it cost us to leave "the good decent kirk of our fathers." And then when on our knees before God's opened word, we saw the truth of believer's baptism, and gathering to His Name, oh! how we felt and saw the power of Jezebel,—the fear of man—before we would take the step. But when God's command was obeyed how our hearts sang as we came out of the waters of bap-

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tism, how the tears of joy flowed as we sat at His table for the first time, in that Gospel Hall in Brock Avenue, Toronto. We had been in the cave for six years excusing our position, like Elijah talking about our zeal, about the Church of our fathers, and such like things, when had we honestly confessed it, the fear of man was the principle factor in keeping us in our unscriptural position.

"What doest thou here?" is God's question to every one of His people who, for fear of man, fear of losing religious prestige, fear of losing a good business proposition, or perhaps fear of losing a life-partner, are still in the cave and of no use in God's service. God wrought a signal victory in us, and through us that day when He saved us, and made us His own forever; and why cannot we still trust Him to give us the victory? Why fear the face of man, of Jezebel and her prophets? What doest thou here in this unscriptural place? "Let us go forth therefore unto Him, without the camp, bearing His reproach," Heb. xiii, 13.

Continued.

"NOTHEN TO JINE"

A story is told of an old colored woman in Michigan, widely known as "Sojourner Truth," about whom some one had published a statement that she had joined the Spiritualists.

One went to her and questioned her about the report.

"Who tole you dat, chile?" said the old lady.

"It is so stated in the newspapers, and I wanted to know if you had joined the Spiritualists."

Straightening herself up to her full height, and bringing her arm down like a blacksmith, the old woman exclaimed,—

"Bress your soul, chile, dahs **nothen to jine**. You may tell all the people that old Sojourner 'long to Jesus these many years. She's as true to de Master as de anvil to de hammer. I nebber gib up my faith in Jesus for anything else."

A good many people who cast their anchors in a fog bank and made their cables out of ropes of sand, will find as they drift to perdition, that there was "**nothen to jine**" there, and that their fool-hardiness has been their ruin.

Blessed is that man whose hope the Lord is; blessed he who has cast the anchor of his soul within the veil, whither Jesus, the forerunner, has entered on our behalf. He can smile at storms and sorrows, and rest in peace upon the promises of God.

IS IT OF GOD?



IF you go into a work or undertaking which will not stand the light of God's Word, you often discover your mistake by the failure of that work. And thus it happens that believers go on for a long time in a wrong course, until the collapse of the work shows them that it had not been of God at all. But all this sad experience might have been avoided, if such believers had tested the work by Scripture before they commenced. If our intended work will bear the light of God's Word, we then go into it heartily and with a good conscience, knowing that God is with us. But if we have no "Thus saith the Lord" to inspire our zeal, a fear which gendereth to bondage comes over us, and our joy in the work ebbs and flows just in proportion to the success which may attend our efforts. At length experience teaches us we are on the wrong track—a thing however which we might have learned from God's Word at the first, and so saved ourselves much disappointment, not to speak of time lost for eternity. How much work there is, professedly for God, which is undertaken under some sudden impulse, without taking counsel at the mouth of the Lord. By so acting, we are as a railway passenger who, when half-way on his journey, begins to enquire if he is in the right train, and for the first time consults the railway guide-book! But we who are the Lord's people have a guide-book; and, if we are using it as a lamp to our feet and a light to our path, we shall make sure that all our undertakings are according to His Word. We may find a great deal of work to do which is according to man's wisdom, or according to other people's ideas. But if we would have joy in our work—successful or unsuccessful, whether they hear or whether they forbear—we must be clear as to this, that our work is of God. Thus we shall please the Lord now and rejoice in the day of Christ; not doing things which we have devised out of our own heart—not doing our own will, but the will of Him that sent us, that, like the Master, we may be able in some measure to say, "I do always those things that please Him."

SOME SIMPLE THINGS



THAT coming into a meeting late disturbs some who are present, and sometimes interrupts the speaker. That late comers (if not deaf) may sit at the back with less disturbance than if they walked to the front seats. That for this, as well as other reasons, those who come early should always occupy the front places.

That late comers could help the meeting more by walking in quietly.

That it is not necessary for every one to look to see who is coming in, and have their eyes alternating between the speaker and the door.

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That those who have to leave early should choose the most opportune moment for doing so, and not go out just when the speaker is anxiously seeking to put some solemn or impressive truth before the hearers.

That it is better for those who know they must leave early to sit at the back.

That those going out early should do so as quietly as they can.

That when a meeting is announced to begin at a certain hour, it is to be expected that those who fix the time will keep their word.

A cure for unpunctuality is surely to be found in the remembrance of the Lord's presence when we assemble to do His will.

That every brother is not able to lead the singing.

That when tunes are pitched too high for all to unite in singing, then it follows that only one or two with extra high vocal powers are able to join their cheerful songs.

That solemn tunes to cheerful hymns, and cheerful tunes to solemn hymns, are out of harmony.

That long prayers may have little prayer in them.

That when one brother occupies about half of the time at the meeting for prayer, it leaves little opportunity for others to tell out their desires.

That announcements, for the most part, are better made at the end of the morning meeting than at the beginning (except when relating to the presence of those received into fellowship, or commended from other assemblies), as tending to less distraction.

That when a child cries in a meeting, it does not minister to the mother's comfort for everyone to be looking at her, and noticing how she is managing the baby; nor does it help the speaker, to find the infant absorbing the attention of the people more than his own utterances.

That a few minutes spent in hushing the child to sleep before the meeting began (if at night), would probably result in its sleeping the whole time, to the comfort of itself, the mother, the meeting, and last, if not least, the speaker also.

That "seats free, and no collection," does not mean that the saints should give nothing for Gospel work.

That "taking nothing of the Gentiles" is not to be understood as nothing from the Christians.

That those who preach the Gospel do not live on faith; though they, as all other believers, should live by it.

That while it is good for the servant of God to know how to be hungry, and to suffer need (see Phil. iv. 12), it is not good for the children of God to try and teach him the lesson, by being indifferently as to his needs.

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That not letting the left hand know what the right hand gives, is not intended as encouragement to give little, but is only instruction to keep from the knowledge of others what has been given.

That the poor man's pigeon may be as acceptable as the rich man's bullock.

That a speaker may be wearying the people with his talk, while he is feeling perfectly satisfied himself with his address.

That a speaker has sometimes finished what he has to say a long while before he sits down.

That he who speaks should have something to say.

That liberty for God to use whom He will does not mean liberty for **any one** to talk.

That what is worth speaking is worth being said loud enough, if possible, for all to hear.

That the above applies to brethren who lead the assembly in prayer, as well as to those who speak.

That a brother may often better help a meeting by his silence, than when by speaking he hinders the ministry of more instructed brethren. It must not be overlooked, however, that a few words of ministry from less gifted ones are often used of God to the help of His people.

That in attending to the assembly's money matters, as in other things, "Two are better than one"—the fellowship making the service pleasanter, and a source of greater satisfaction to the church.

That the fellowship of giving is promoted, and the interest enlarged, by communicating to the assembly accounts of its finances.

That the laying by in store (1 Cor. xvi.) is not the giving at the Lord's table, but the setting aside for His use of that which we purpose for Him, to be used as need arises, and as He directs in His work. This by no means implies that it is improper to give of that store at the Lord's table.

That submitting to those who are the guides does not mean doing nothing, and leaving the guides to do everything; but rather following their godly guidance, and acting as they direct.

That oversight work is not **doing** the work of the **assembly**, so much as guiding the assembly itself to act in right ways.

That no special gift is required to open the meeting-room door, light gas and fires, move forms, hand hymn books, &c.; nor is it specially the work of those taking oversight to attend to such things.

That none in the assembly, whose willing heart prompts to such service, need be debarred from it, provided always that their walk is a consistent one.

That he who undertakes to have the room opened should be a most punctual man.

That when it is needful to lend Bibles, &c. to strangers, this had better be done early in the meeting, so as not to occasion disorder just at the moment the speaker is commencing.

That it is best for all in fellowship to have their own Bibles and hymn books, and to bring them to every meeting; this avoids much confusion, arising from moving about to lend books.

That Bibles put into the hands of unsaved people, little accustomed to use them, at the beginning of a Gospel address, often distracts their attention, through their vain endeavor to find places.

That things which appear correct are not always accurate.

Though never so clear
A matter appear
I'll never believe,
Unless I receive
Full proof: full as clear
As matters appear.

THEN JONAH PRAYED, Jon. ii, 1

L. Sheldrake.



JONAH was a prophet, but he neglected prayer. He decided to go to Tarshish instead of Ninevah without praying about it. He did not pray when he went down to Joppa. He found a ship going to Tarshish, and had the fare ready without waiting upon the Lord. He went to sleep in the boat without first calling on God. Even when the mariners were praying, every man to his god in the terrible storm Jonah prayed not. The ungodly awoke him, and rebuked him "What meanest thou, O sleeper, arise and call upon thy God, if so be that God will think upon us that we perish not." Still Jonah did not look up to heaven nor bow his knee.

His rebellion had endangered the lives of others. His disregard of their peril was a dishonor to the God whose Name He knew: but Jonah's spirit was not broken, and he did not pray until he was swallowed by the whale. When he was in this dark and loathsome prison of corruption, then Jonah prayed.

He did not pray until his case was desperate. Then his heart was reached, and his spirit was broken, and Jonah prayed unto the Lord out of the fish's belly. "I cried by reason of my affliction unto the Lord, and He heard me . . . when my soul fainted within me I remembered the Lord, and my prayer came in unto Thee into Thine holy temple."

If we do not remember the Lord in the days of prosperity, nor call upon Him at all times, we, like Jonah, will have our soul faint within us, and we will remember Him then. He will bring us into affliction, and then we will call upon Him. Let us learn from Jonah's experience not to neglect exercise before God, lest, like him, we learn wisdom in a whale's belly.

BRINGING IN CHRIST

Notes of an address by Thos. Black

Read: Luke 2:27-32; 41-45.



THERE is need for "bringing in Christ" in the time of troubles, trials and divisions. This will be found to be very helpful.

(1) **In true conversion**, when Christ is received permanently into the soul. A picture of this—Simeon taking Christ. This is a secure link with Him. Man is responsible to receive Him. Believers are accepted in the Beloved. (Eph. 1:6).

(2) **In practical communion with God being restored** if it has been broken. This link is very easily broken but nothing can sever the link of salvation. Communion with God may be regained by—(a) seeking after God in prayer; (b) diligent study of the Word of God. We need Christ and, if He is "lost" to us, He is always to be found in God's presence—just as He was found in the temple when lost to His parents. Progress was retarded in the search.

(3) **In divisions and troubles**, which become calm when we return to the original state of humility and obedience. It is the sure cure.

(4) **In preservation of unity**, when each individual seeks God for himself.

(5) **In Christ's presence we have fulness of joy**, and our satisfying portion should be found in Him (John 6:7-11). There is a danger of us following afar off, like Peter. (Luke 22:54).

(6) **Fulfilment of all our desires is found in Christ.** (Psa. 72:17-20). The reason for the statement in verse 20 is seen in Christ coming to His Millennial Kingdom. Make much of Christ. Live in His society. Continually read His word. Is Christ becoming more attractive to me? If not, why not. **LIVE FOR HIM.**

ABOMINATION

An appeal by a sister, to sisters gathered unto the Name of the Lord Jesus Christ.



IREAD that such practices as are evil, Rev. 17, 4, such as are hateful and detestable, are an abomination to the Lord, Gen. 43, 32. Such things as hinder the work of the Lord being idolatrous and vain, ii Kings 23, 13: Isa. 44, 19, the Lord will recompense upon the heads of those who wilfully give place to the devil. How striking are the words of the Lord in Isa. 3, 18-24! It is the sorrow of every godly woman of today that the mode of dress has become, as in Isaiah's day, a detestable thing. Everywhere those who seek to win souls to Christ, are lamenting the mode of apparel adopted

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by some who profess to have known the power of God unto salvation. In the name of Him whom they profess to serve I would entreat sisters to consider their ways. The poor worldling may paint and powder, and wear clothing revolting to modesty and bringing the blush to the cheek of virtue; but can a child of God thus shamelessly ignore God's claims upon her? Surely these practices prove a wanton, wandering heart. Where is the desire to please God? Prov. 31, 30. Where is the beauty and ornament of grace? i Pet. 3, 4.

We have a responsibility lest we set a snare before our fellow Christians. A dear young believer, being at a conference lately, seeing the attire and make up of one whom she was introduced to as a late convert wondered much if the grace of God was there. What example are we setting if we adopt the extremely immodest and shocking attire so prevalent in the fashionable world today? Rom. 12, 2. Have we asked the Lord about these things? If not let us get on our knees, and examine ourselves in the light of His holy presence, if the dresses commonly worn on the stage, in the music halls, and in the ball rooms, are garments becoming us who have been bought with the precious blood of Christ? Desolation overtook the land of Israel because of their abominations, Ez. 33, 29.

Why are Assemblies barren? Why do we cry for blessing and have it not? look for fruit and find it not? If this evil, along with other evils, be not put away from amongst us, and such abominations appear in the Assembly of God, and our hearts be taken up with such frivolities, Ezek. 11, 21, God will recompense our ways upon us. These are the little foxes that spoil the vines. These things that tend to distract are "spoilors." Why should not the followers of Christ be clothed with humility? ii Pet. 5, 5. There are garments suitable, and lovely, which can adorn and not disgust, emblematic of purity and not expressive of pride, why not adopt these? Prov. 31, 10-25. Let us think about it, especially remembering the price paid for our deliverance from the power of Satan: and seek to adorn the doctrine of Jesus Christ, putting away those things which, in His sight are an abomination, Ezek. 16, 50.

Janet E. Hughson.

TOUCHED BY GOD

Notes of an address by R. Telfer

Read Isa. 6:5-8; 1 Kings 19:2-8;

1 Sam. 10:22-26; Gen. 32:21-32

1. **ISAIAH** had his lips touched with a live coal taken from off the altar to prepare him to carry God's message to the people. (Isa. 6:7). We need power from God to enable us to preach the gospel so it will arouse sinners. We will do better in beginning

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to keep at familiar passages such as Isa. 6, Rom. 3, John 3, etc., than to use obscure passages such as some in Jeremiah, Ezekiel, etc.

II. **ELIJAH** was touched by the Angel of the Lord to give him the strength he needed. (1 Kings 19:7). He had faced evil men before but was now fleeing from this most wicked and heartless woman, Jezebel. We need to get words from God every day, food to strengthen and keep us. We should never let pamphlets, however good they may be, come between us and God's precious Word or hinder us from reading and meditating upon it.

III. **THE BAND OF MEN** in 1 Sam. 10:26 had their hearts touched by God to follow the anointed king. We need our hearts touched so we will desire to follow God's anointed—the Lord Jesus Christ. Let us not be like the certain man of Luke 9:57 who said he would follow Jesus. Notice the answer he received—"Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." The man couldn't stand the test and turned back. John Mark went back once (Acts 13:13) but returned to the work of the Lord again. (See 2 Tim. 4:11). Abraham also failed but recovered and went on for God to the apex of his life and proved his devotion to God in his willingness to offer up his only son Isaac. (Gen. 22:12). May our hearts be touched to follow Him—first in baptism, in obedience to His Word—then in life and testimony. Let us take courage to give out tracts or speak a word of warning or entreaty to others—our neighbors, fellow workmen, etc.

IV. **JACOB'S THIGH** was touched by the man who wrestled with him to bring him down where he would feel his need and helplessness. (Gen. 32:25). Jacob was wrestling in the strength of the flesh and had to be emptied of self. We need to confess our crookedness and yield to the Spirit of God before we can receive the blessing God is able and willing to give us. Jacob had the mark of the wrestling left on him throughout his life.

A WISE PREACHER



HE servant of a celebrated "doctor of divinity" had gone to hear George Whitefield; and on his return was thus interrogated by his master who did not greatly relish Mr. W.'s popularity. "Well, John, what are your thoughts about Mr. Whitefield?" "O sir!" said John, "he is a wise preacher, a very wise preacher." "Yes," rejoined his master, "he is a wise preacher; but there are preachers possessed of greater wisdom than he is."—"That may be," resumed John, "yet he is a very wise preacher." His master retired into

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his study, and in a little time rung for John. When he came, he said to him, "John, he that winneth souls is wise: Mr. Whitefield is indeed a very wise preacher."

Would to God that there were more wise preachers. Wise, not in vain strivings and empty disputations, but wise with divine wisdom, and ever keeping in view that glorious day when "they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever," when the tokens of heavenly wisdom shall be, not scholastic honors or literary titles, but souls redeemed and sinners eternally saved.

QUESTION CORNER

Is it Scriptural for Christians to give money individually to the Lord's servants, or should all be given through the Assembly?

Both ways of giving are plainly taught in the word of God. We have a number of examples of individual giving. "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers. Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well. Because that for His name's sake they went forth, taking nothing from the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth," iii John 5-8. These servants of the Lord would have fared badly had all the Lord's money gone into the hands of Diotrephes who prated against the true servants of Christ with malicious words.

Onesiphorus is another example of individual giving. "He oft refreshed me . . . in how many things he ministered unto me at Ephesus thou knowest very well," ii Tim. i, 16-18. It soon becomes known who in the Assemblies minister of their substance, encouraging the hearts of the Lord's servants, and who never minister in this way, and it is to be feared not much in any other way.

When the Assembly in Corinth was remiss in ministering to the apostle's need, that need was met by individuals. "I am glad of the coming of Stephanus and Fortunatus and Achaicus: for that which was lacking on your part they have supplied," i Cor. xvi, 17.

On the other hand we have examples of Assemblies ministering as such. "Now ye Philippians know also, that in the beginning of the Gospel when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity," Phil. iv, 15-16. Here was one Assembly only, out of a number, that ministered to Paul, and God has set His seal of approval upon their ministering as an Assembly.

That the taking up of collections by an Assembly is of God is beyond all doubt. "Now concerning the collection for the saints, as I have given order unto the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come," i Cor. xvi, 1-2.

Thus we have both ways of giving approved of God. Our experience has been that those who are never known to give individually, have but little heart for the servants of the Lord, and are often found amongst the grumblers, and faultfinders. Individual giving shews heart exercise, and not many are apt to give in this way without such exercise. Giving through the box may become very heartless, many just dropping in their nickel through custom, and caring very little to whom such collections are sent. Each one should cultivate exercise before God that whether giving individually, or through the Assembly, such giving should be as the Lord has prospered them.

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THE HOMELAND

Heb. 11; 14-16.

Phil. 1:23.

The light shines fair from yon celestial shore,
And I am nearer Home;
The weary way lies all behind me now,
Where late my feet did roam.
I feel a breath of Heaven's sweet native air,
Upon my lifted face,
I almost hear the ringing of sweet harps
Within that radiant place.
The Father waits to greet His weary child
Into His promised rest;
The Son is longing, with a tender heart,
To fold me to His breast;
The Holy Spirit, Gift of His dear love,
Doth cause my heart to sing
The songs of Home, and gently guides me there,
Where dwells my Lord, the King.
The Angels that surround His throne of light
Will welcome me with song;
And friends, well known, and myriads yet unknown,
A glad some, radiant throng,
Will smile a welcome sweet, and I shall gain
My heart's desire at last,
To see Him, be with Him and like to Him,
All sin forever past.
How passing strange and sweet, that one should long
To leave familiar scenes,
And faces well-beloved, some known life-long,
And things on which one leans,
To go, and live for evermore, with One,
A Man, unseen before.
Within a world where we have never been,
Upon another shore.
Save by report that Land is all unknown,
And He who dwells therein,
Is, to our human sight, invisible,
Yet has He power to win
The hearts of those on whom His heart is set,
And make them sigh and long,
For that fair Home where He the Glory is,
And He the Light and Song.
None but the altogether lovely One
Could thus allure the heart;
None but the God-Man could such love inspire,
Or could such trust impart.
Not e'en the thought of His white holiness
Can give the heart a fear,
For, by that life laid down, we claim it ours,
And in it shall appear.
Land of Emmanuel, thou art Home to me,
Because HIMSELF is there!
It is a foreign land where He is not,
However sweet and fair.
As nearer to thy shores I draw each day,
Earth-lights grow yet more dim;
Soon shall I scale those shining heights of bliss,
And be for aye with Him.

A. W.

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BRANDON, MAN.—Our conference was one of the best ever held in Brandon. About 100 came from surrounding Assemblies. The ministry was of the kind that first breaks down, then builds up. Bren. Dickson, Fish, Ferguson, Chawner, and Gratias were present to minister the word.

GLEN EWEN.—Bren. R. Gratias and Mr. Chawner are having meetings here.

EDMONTON, ALTA.—The Conference was one of the best we have had. The last meeting was crowned by one receiving Christ. During the meetings there were several baptisms. The speakers were Bren. McCartney, Dickson, Graham and Willoughby. Several Christians are desirous of fellowship in the Assembly.

GROTON, CONN.—We have had short visits from Mr. H. Fletcher, J. Bertram, and J. Waugh.

PUGWASH JUNCTION, N. S.—The Conference meetings were very good, Brethren J. K. McEwen, J. Dickson, H. Thorpe, J. Martin, R. Milnes, L. McMullen, A. Goodwin and W. Brennan were present. One professed to receive Christ. Brethren Dickson and H. Thorpe are having some meetings at Port Philip.

SOMERSET, PA.—Bren. W. Armstrong and Winemiller have their Tent pitched in this new field. The attendance has been fair.

EMERSON, N. J.—Brethren H. G. McEwen and B. Bradford are working a Gospel Tent in this place, about 15 miles from Patterson. A goodly number of strangers are coming in.

HAMILTON, ONT.—Mr. Forbes McLeod had some meetings here which were thoroughly enjoyed by the Lord's people, and five professed conversion. The first Annual Convention of Sunday School teachers was held in McNab St. Hall. Assemblies from around were well represented. Brethren Miller and Paul, of Toronto, gave appreciated ministry suited to the need. They were followed by W. Jones of Hamilton. In the evening representatives from various Sunday Schools gave brief reports of the work carried on in their various Assemblies, and the methods used. J. Rushton spoke briefly, and Mr. F. McLeod, of New Zealand, taught us a chorus for children, and gave a helpful address. The Conference was much enjoyed by all present, and fresh zeal for God and for the welfare of the scholars was begotten in the hearts of many.

DECKERVILLE, MICH.—For some time a number of the Lord's people have assembled in this neighborhood to remember the Lord in His own appointed way, but for various reasons they were not in touch with other Assemblies. At the Bay City Conference a number of the Lord's servants and others went into matters and misunderstandings were removed, and the way opened for hearty fellowship between this and other Assemblies. Bren. D. McGeachy and Dr. E. A. Martin had a couple of weeks well attended meetings in Deckerville. The Lord's servants will be heartily welcomed. The correspondent is Mr. D. E. Crary, R. F. D 1, Deckerville, Mich.

LONDON, ONT.—Bro. Oliver was with us for a few nights. We trust the ministry will help to keep us low at Jesus feet.

WORCESTER, MASS.—Mr. H. Fletcher from Venezuela gave us a very interesting account of the Lord's work in that country.

WATERBURY, CONN.—Mr. H. Thorpe was with us for a few meetings, and baptized several. Mr. H. Fletcher gave us a visit. Mr. W. H. Hunter is having a series of meetings in the Gospel Tent.

KENILWORTH, VA.—Mr. S. McEwen is having a good hearing in the Gospel Tent here.

RICHMOND, VA.—W. Beveridge has pitched his Tent here and is being helped by Bren. Foster and Conaway.

WORDS IN SEASON

ASHEVILLE, N. C.—R. Currie is under canvas for Gospel meetings.

DERRIAGHY, IRELAND.—As the result of Bible readings commenced by three Christians, an Assembly has begun here. For some time there were only the three at the Bible readings, then more were added, and the Gospel was preached by evangelists and souls were saved. Lately at the close of two months meetings, ten were baptized out of fifteen that professed; and an Assembly now gathers unto the Lord Jesus, seeking to do His blessed will. Oh for patient continuance in well doing in these last days of itching ears, and looseness of life and walk. Communications may be sent to Mr. R. M. Watson, Derriaghy, Dunmurry, Belfast, Ireland.

MINNEAPOLIS, MINN.—The address of the correspondent of the Assembly is, Mr. W. A. Upton, 2547 Ulysses St., N. E., Minneapolis, Minn.

LAKE SHORE, ONT.—J. Ferguson paid us a short visit.

JACKSON, MICH.—Dr. E. A. Martin was with us for a Lord's day.

DULUTH, MINN.—The little Assembly goes on quietly, with a desire to please God. The correspondent's address is Mr. A. E. Bennett, 5801 West 8th St., Duluth, Minn.

PHILADELPHIA, PA.—Bren. Marshall and Rankin purposed working a Gospel Tent in this city.

YOUNGSTOWN, O.—The Keller brothers have again pitched their Gospel Tent in this city.

BAY CITY, MICH.—Mr. R. A. Barr pitched his Tent in Bay City for a few weeks at the beginning of the season purposing to move to Grand Rapids later on in the season. Mrs. Barr has just passed through an operation for gall stones.

DAFTER, MICH.—Mr. Sheldrake has his Tent pitched in this place, near the American Soo.

BAD AXE, MICH.—Brethren Govan and Smith have pitched their Tent here, and hope to see work done for God.

FALLEN ASLEEP

MRS. THOS. D. W. MUIR, of Detroit, Mich., fell asleep in Jesus after some years of weakness, and latterly of great pain. She was conscious to the last, and spoke confidently and happily of the Lord. Saved 45 years ago in Hamilton, Ont., she has lived 41 years in Detroit, sharing in the joys and sorrows of the Assembly, and endearing herself to all. Bren. C. W. Ross and W. J. McClure spoke at the funeral, and W. P. Douglas gave out the closing hymn and prayed.

MR. D. BAIRD, of Sparta, Ill., at the age of 81. For over 40 years he was with the Assembly here, and steadfast in the faith.

MR. SCHNIDER, of Toledo, O., on July 3rd. Saved fifteen years ago when Bren. McGeachey and Duncan had meetings in a Tent in Toledo. Bro. D. McGeachey spoke to a large company at the funeral.

CONFERENCES

CLEVELAND, O.—The Annual Convention will be held as usual, D. V. in the Gospel Hall, 1477 Addison Rd., September 2, 3, and 4. Circulars and information from, Mr. A. G. Lawrence, 10510 Superior Ave., Cleveland, O.

NEW BEDFORD, MASS.—The Annual Labor Day Conference will be held in the Gospel Hall, New Bedford, September 2, 3 and 4. Circulars 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



September, 1922

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WORDS IN SEASON

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WORK AND WORKERS

VANCOUVER, B. C.—Mr. Chas. Summers writes, "After I left Tacoma. I was a few days at Arlington, and a night at Everett along with Bro. D. R. Scott. There is great need for simple ministry of the word in these places as there are a lot of newly saved, especially in Everett. I felt that I ought to come on here, and after spending a Lord's day at Langly Prairie, and another at Abbotsford, I came on here. Mr. J. McCartney is here, and he and I were in Cedar Cottage, Wednesday and Friday, and I remained over Lord's day, and Mr. McCartney went to N. Vancouver. He and I expect to be in N. Vancouver all this week, and hope to begin Tent meetings in the Cedar Cottage Tent next week if a lot can be secured."

CEDAR COTTAGE, B. C.—Brethren D. R. Scott and Jas. Rae, and others have been working the Gospel Tent here this season. The **FAIRVIEW** Assembly has had a steady increase this year, some saved and others added. Bro. McCartney had two weeks' meetings in Cedar Cottage, mostly for believers, which were much enjoyed.

GRAND RAPIDS, MICH.—J. Ferguson had a few meetings here. Mr. Barr purposed pitching his Tent here about the middle of August.

FLINT, MICH.—Dr. E. A. Martin had a week's well attended meetings, and then went on to **SAGINAW** for meetings which were also well attended.

GLEN EWEN, SASK. (Meridian)—Bren. Chawner and Gratius had two weeks' meetings after the Brandon Conference, and five professed faith in the Lord Jesus, cheering the hearts of the saints. R. J. Dickson gave us a visit.

NO. CHELMSFORD, MASS.—Mr. J. K. McEwen had some much appreciated meetings here.

WINDHAM, N. H.—Mr. Wm. Matthews has been spending the summer months here, and has been able to get to the morning meetings in No. Chelmsford, Lowell, Lawrence, Byfield, and Manchester.

AKRON, O.—Mr. W. P. Douglas has had good Tent meetings, with some fruit.

GAYLORD, MICH.—Bren. Ferguson and Stevens are encouraged in their Bible Carriage work. They went as far north as Mackinaw, and found many needy places. Mr. Stevens was laid up for a week with a poisoned foot, Mr. Popplestone of Detroit taking his place helped in the work.

PAWTUCKET, R. I.—Mr. J. K. McEwen had some good meetings, giving words that searched hearts and consciences.

CANADIAN NORTH WEST.—The Conferences were all good and quite up to the mark for attendance, and also in the character of the ministry. After ceasing for eight years Brandon Conference was revived and was well attended, and most felt it to be a specially helpful time. In Winnipeg those who ministered the word were Bren. Ferguson, Fish, McCartney, Dickson, Gratius and Chawner. The same were at Rose Isle. Edmonton Conference was good, Bren. McCartney, Dickson and Willoughby being present to minister the word. J. McCartney went on to Carbon for a week and then on to the Coast.

Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 14

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No. 9

FROM VARIOUS AUTHORS

We call it **Disappointment**,
When God the seeming good we craved denies,
And expectation languishes and dies;
Or that we longed for fails us though so nigh:
Yet not a cloud has ever swept the sky
Except by **His** appointment.
* * *

Before the Lord said, "Bring me an offering," he said,
"Take thee a lamb."

What a blessing to know there is a "Him" in John iii, 16 for the sinner, and a "Him" in Heb. xiii, 13 for the saint. A "Him" who satisfies. This keeps me from drifting.

"What is worship but the throbbings of the heart in touch with God struggling to find expression."

"We are apt to consider present appearances and present advantages, but it is well to know and consider the issues and the end."

"As the sun cannot be seen but by its own light, so neither can God be savingly known but by His own revealing."
* * *

When God holds forth **Himself** as an object of the soul's trust and confidence in any great strait or undertaking commonly the attribute of His **almighty power** is presented in the promise, as the surest hold-fast for faith to lay hold on. A father in a rugged way gives his child his arm, so doth God usually reach forth His almighty power for His saints to exercise their faith on, as He did for Abraham, Isaac, and Jacob, whose faith God tried above most of His saints before or since, for most of those great things that were promised them they did not see performed in their days. And how doth God make known Himself to them for their support but by displaying this attribute? "I appeared unto Abraham, Isaac, and Jacob, by the name of **God Almighty**," Ex. vi, 3. This is all they had to keep house with all their days; with which they lived comfortably, and died triumphantly, bequeathing the promise to their children, not doubting, because God Almighty had promised the performance. So when His saints are going into the furnace He directs their faith to carry this with them. "Let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful Creator," i Pet. iv, 19. **Creator** is a name of almighty power.

THE BIBLE AND THE BOOKLET



YOUNG lady of our acquaintance was leaving her home in Germany to fill the post of French governess in a school in England. She was at this time a devout Roman Catholic. Before her departure the priest, her "father confessor," expressed grave fears as to the influence of certain things upon her when she landed in Protestant England (so called). Two things he tried to make her solemnly promise him. First, that she would **never read a Bible**; second, that as it was a common custom in England for persons to put little religious booklets into your hands, she would absolutely refuse them. While declining to bind herself to any definite promise, she assured him that she would certainly do her utmost to follow his advice. We shall see, presently, that the fears of this German priest as to the effect of **Bible** and **booklet** were not altogether without foundation. Man proposes, and God disposes, no matter how much Satan opposes.

When the young governess reached her destination, one of her first duties was to take a junior reading-class in French. In this school, it appears, they made use of the French Bible as their ordinary reading-book for those studying that language. This religious governess had never handled a Bible before, and when they told her that the portion for that day's reading was the fourteenth chapter of John's Gospel, she did not even know in which part of the book to look for it; a girl in the class had to find the place for her!

When she discovered what the book was, she determined not to pay any regard to what was in it. However, for the proper carrying out of this devout resolution it was unfortunate that the young ladies in her class stammered and blundered so considerably over their reading of the chapter in question, that they had to spell it out, over and over again. Spite of her fixed purpose, therefore, she could not help noticing what was read.

Her next class was the elder scholars, and this time the chapter was the fifty-third of Isaiah. The girls of this class could, of course, read much better; but instead of being the better able to pay no attention to what was read she became intensely interested; indeed, so much was she interested in the chapter, that she found herself secretly determining to get a Bible, take it upstairs and read it for herself.

While reading Acts i., one day, she found that at a prayer-meeting in the upper room at Jerusalem the **mother of Jesus** was included in the praying company, and that **they were not praying to her!** "These all continued in prayer and supplication, with the women, and **Mary the mother of Jesus**, and with **His Brethren**" (verse 14).

Then, for her, came a very serious question, but not less

WORDS IN SEASON

serious for the priest we have already spoken of had he known it. It was this. If Mary herself needs to make supplication and prayer, in company with the other women and the rest of the disciples, why should she be prayed to?

Again. The priest had always said that Jesus was the **only** Son of Mary, and now she found that this was false also, (Matt. xiii. 55).

These discoveries staggered her greatly, for she had often heard the very opposite from the priests. She was now forced to this conclusion, "They must have told me a lie about it! And if one lie, why not more?" Her confidence in them became more and more shaken, as the light of the Scripture, with its Divine authority, entered her mind. So much, then, for the priest's **first** warning!

When the holidays came a few of the pupils had to remain under the care of their teachers; and our young friend, unable to go home herself, was selected with another, to take these girls to the Isle of Wight for a change. One day they all went together for a walk in the public park. Near the entrance they found a lady sitting on one of the seats, who gave them each a little book. The one given to the governess was different from any of the others. Its title was **Almost a Christian**.

On receiving it she made up her mind to read it when she got a good opportunity, though it was in English, and, as yet, she had but a very elementary knowledge of this language.

By the help of a dictionary and grammar she managed to get through it; but what it contained so touched her that, in a temper, she crumpled it up in her hands and angrily threw it into the corner of the room!

This, however, needless to say, neither removed nor lessened her soul exercises. Early next morning she was compelled to get out of bed, come downstairs, and search for that crumpled and once despised bit of paper. Carefully smoothing it out she read it once more, but this time in a very different state of mind. So much for the priest's **second** warning!

Thank God, she now began to read her Bible more diligently, and in reading one day the fifth chapter of Romans, she found what she longed for—**PEACE WITH GOD**.

Many years have rolled by since then, but the grace that once followed her for blessing still keeps her in the enjoyment of the love of the exalted Blessor, the Lord Jesus Christ.

Every time we deny self and yield our will to God's, we get strength. "He giveth power to the faint and to them that have no might, He increaseth strength." (Isa. 40:29.)

AFTER DEATH

E. A. M.



WHAT shall we say about the future eternity, the "evermore?" Thoughtful minds are sure to feel an interest in the future that comes after death: and to ask such questions as these, Is there in man that which survives death? Are the souls of men conscious while the body sleeps in the grave? Do men become angels at death? Are the spirits of the saved happy, and the spirits of the unsaved miserable after death? Is there a resurrection of the body? Will all the dead be raised? Will the righteous and the wicked be raised at the same time? Have those of either class any intercourse with their friends here on earth?

We must turn to the word of God for light on these questions. It is surprising that most men are so ignorant concerning these most momentous subjects, seeing that God in His word has made them so simple and plain. And there is light from no other source. It is true that there are, and have always been, those who claim to know more than what God has revealed in the Bible: in fact claim to receive communications from the dead themselves. These are known by various names, as enchanters, sorcerers, soothsayers, magicians, necromancers, diviners, and witches. The necromancer professes to reveal things by communicating with the dead. God has warned His people against resorting to such. "Thou shalt not suffer a witch to live," Ex. xxii, 18. "There shall not be found among you anyone----that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer, for all that do these things are an abomination to the Lord," Deut. xviii, 10-12. These were the instructions that God gave to Israel when He chose them to be His peculiar people: and in the New Testament such things are classed as the "works of the flesh----they which do such things shall not inherit the kingdom of God," Gal. v. 19-21. From the dirty Gipsy, tenting by the roadside, who professes to tell people's fortunes, for a few pennies, up to men of science and culture, as Sir Arthur Conan Doyle who has recently toured America lecturing, for dollars, on what he is pleased to call by the high sounding phrase "psychic phenomena," all are an abomination to God. Sir Arthur says, "I have spoken face to face with eleven relatives and friends, discussing intimate matters known only to ourselves." This information, supposedly from the dead, is blasphemously called "The New Revelation." This man is advertised as "a big man, physically as well as mentally, and he has always taken a deep interest in athletic sports. This has been reflected in his great works of imagination, of which a leading critic has said, 'You find in them a hearty love

of sport, a healthful and broad outlook and a genial, charitable, sunny philosophy of life." What a contrast between this apostle of "The New Revelation," and the apostles and prophets of God! "To the law and to the testimony; if they speak not according to this word it is because there is no light in them," Isa. viii, 20.

Do disembodied spirits become angels?

That there is in man that which survives death is clearly taught in the Scriptures. "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better; nevertheless to abide in the flesh is more needful for you," Phil. i, 23-24. "We are confident I say, and willing rather to be absent from the body, and to be present with the Lord," ii, Cor. v, 8. "In hell he lift up his eyes being in torments, and he cried, I am tormented in this flame," Luk. xvi, 22-24. Many other scriptures might be added.

While it is true that the spirit survives death, in happiness, or misery, it is not true that the departed become angels, as is taught by leaders of spiritualism. Dr. S. Watson, in his work, "The Christian Spiritualist," teaches that all saints at death become angels. Robert Dale Owen believed the same thing. From this false premise they reasoned that since angels have been seen, and have communicated with men, therefore the spirits of the departed, being angels, can and do communicate with men. We have two errors here. The fact that angels did communicate the mind of God to men in the past dispensation is no proof that they do so now. Angels had to do in a special way with the law. "Ye who have received the law by the disposition of angels, and have not kept it," Acts vii, 53. "Wherefore then serveth the law? It was added because of transgressions till the seed should come to whom the promises was made; and it was ordained by angels in the hand of a mediator," Gal. iii, 19.

The promised Seed, the Lord Jesus Christ, having come, the Law Dispensation has given place to the New Covenant which is not by the disposition of Angels, but by Jesus Christ. "There is one God, and one mediator between God and men, the man Christ Jesus, i Tim. ii, 5. The Lord Jesus in resurrection is not an angel, but a man, "the man Christ Jesus." In this dispensation God is not speaking through angels but through His Son. The difference is of immense importance. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward. How shall we escape if we neglect so great salvation, which at

the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him (not by angels). God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will? For unto the angels hath He not put in subjection the world to come whereof we speak," Heb. i-ii, 1-5.

The Son of God **began** to speak His message, the New Testament, when here on earth, and **completed** that message after His ascension to heaven, through them that heard Him, the inspired apostles, men duly authenticated by signs, wonders, miracles, and Gifts of the Holy Ghost. The closing message of the New Testament revelation was given by the apostle John, who, in closing says, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book," Rev. xxii, 18-19. Solemn words to those who come with a "New Revelation!"

From whence comes this "New Revelation" that hesitates not to contradict and set aside the message that God has spoken to men through His Son? "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed," Gal. i, 8. This "New Revelation" preaches another gospel, and therefore cannot come through an unfallen angel. If angels have anything to do with it, it must be fallen angels. That the departed dead have nothing to do with it, we purpose to shew later on. And who are the apostles of this "New Revelation?" Men steeped in what God calls "oppositions of science, so called," i Tim. vi, 20. Men who spend their time writing works of fiction, men who have a hearty love of sport, and a sunny philosophy of life. And by what miracles, and signs, and wonders and gifts of the Holy Ghost are they authenticated? By table rappings, spirit photographs, ouija boards, by all kinds of fraud and trickery performed in darkened rooms. And where is the new Bible that they have produced? But they may say, Wait a little, we are only just at the beginning, and these things will come later on. Yes, these things will come later on. "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast,

that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed," Rev. xiii, 11-15. But the end is sure. "And then shall that Wicked, (the Antichrist), be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: even Him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness," ii Thess. ii, 8-12. Here spiritualism is traced to its source, Satan; its uncanny manifestations, in their fullest development, not miracles but, "lying wonders;" and the end of those who are deceived by it, perdition.

Continued.

FLESHLY ARGUMENT



LET us beware of losing time and ruffling our own spirits by ungracious discussions with the world or with fellow-believers. "Foolish and unlearned questions avoid, knowing that they do gender strifes" (2 Tim. ii, 23).

Beware of arguing with the cold, calculating worldly man, who so enjoys to "trap" the young believer with some piece of carnal reasoning. Whenever you begin to fight the world with the world's weapons, you need not be surprised if you suffer loss in the encounter. But you will get any number of professing born-again people who fight with carnal weapons. They delight in argument. If they fall in with a young believer, they give him a "cut" about something, and try in a sarcastic way to disturb him with some foolish and unlearned question. **Avoid such people.** You will easily know them by the spirit they are of, for out of the abundance of the heart the mouth speaketh. Be thankful for all who seek "in the spirit of meekness" to help you, not with their own carnal reasoning, but with, "Thus saith the Lord." But be also thankful that God has commanded you to avoid those disorderly people, and their soul-withering discussions. There may be profitable discussion—that is, a godly reasoning out of the Scriptures; and, if it is with a single eye and **in the meek and quiet spirit**, God will be glorified. But the servant of God must **not strive**. It was written of Christ, "He shall not strive." "As He is, so are we."

THE CREDIT SYSTEM



AN eminent merchant remarks, "With regard to the **credit system** that so generally prevails among men of business, the supposed gains, under this system are very fallacious, while the net gains in the long run, under the **cash system**, would be much more lucrative to the individual and more beneficial to the community. Besides, it is not easy to determine what one's income or actual gain really is, when the credit system so generally prevails. This uncertainty affords a pretext too often for giving as little as possible to the cause of God or man. If the cash system were generally adopted, more money would be paid into the Lord's treasury, and it would be a great restraint upon the feverish and almost insane spirit of speculation, interchange of indorsements, hazardous risks, and wild expansion of business that harass business men, lead to bankruptcy, to neglect of families, to neglect of their own souls and the souls of others, and often to the ruin of body and soul. A merchant of remarkable industry and carefulness, now deceased, informed the writer that, during the thirty years he was in the wholesale importing and jobbing business in New York, as a dry-goods merchant, he had made a fortune of **eight hundred thousand dollars ON HIS BOOKS**; but owing to bad debts, the account had been reduced to so small a sum that he gave up trade, purchased a farm in the country, and, not succeeding very well, his sons are now clerks in New York. So much for the credit system."

If any man wants to make a fortune that will last; one that never will fluctuate; one that he can never spend, collect, or get hold of in any way, let him work early and late, drive business, trust everybody, and make a great fortune **on his books**! He need have no fears of losing it; once on his books, it will generally stay there, and he can leave it to his children as an uncollectable and worthless heritage.

For our part, we prefer treasures laid up in heaven to money lent and goods trusted out all over creation. What we give to God and to his work and his poor children, we **know** is safe. What is trusted in other hands is quite likely to prove a permanent and unproductive investment. "Owe no man anything, but to love one another."

Read: Hababuk 1:5, 13; 2:1-2; 3:1-2.

At first Hababuk seemed not to take in the message of judgment for he was anxious for it to come. When he got a realization of what it meant his cry was changed and he was anxious for God to show mercy instead of judgment. We believe that Christ is coming, but how real is it to us and what effect does it have on our lives?

R. A. BARR.

ADDRESS BY MR. A. J. HOLIDAY

Scriptures read: Ezra x, 44, and Nehemiah xiii, 23-30.



ANY of us have learned much deeply important truth, bearing upon the circumstances of the days we live in, from these two books, some of whose closing words we have just read. We know how that after the 70 years' captivity, God brought a remnant of His people back from Babylon, to set up the altar once more in the place that He had chosen, and then to build the house. We know, too, that after seventy years or more, confusion, disorder and weakness were again prevailing in Jerusalem, and God brought Nehemiah back from Babylon, to go on with the work which had been commenced nearly a century before. But the point to which I would draw special attention, for it seems to me to be a point of the deepest importance for us to remember, is this; that each of these books finishes with exactly the same character of work as that with which it began. The very thing which had, in the first instance, brought about the confusion and ruin, and had heaped such reproach on the name of the Lord, was there present amongst the remnant that had come back from Babylon. They were in the right place and were occupied about the right things, in a certain way. Yet see how sad was the condition of things, which the closing chapters of these two books show to have existed among them. Ezra finishes with wives of strange nations having to be put away, and Nehemiah closes with exactly the same thing. And remember, that it was this self-same disobedience and the sharing in the evil and idolatrous practices of the Gentile nations with which they mingled, which had necessitated God's giving up His people to captivity at the first. Without attempting here to enter into any details of the subject, I believe that a most instructive analogy may be drawn between the captivity of God's ancient people in Babylon, with their subsequent return to build the House of God; and the spiritual bondage in which many of God's people are now held under the traditions of men, together with God's gracious deliverance of some of them out of it.

God has been at various times reviving in the hearts of His people, a desire for something more in accordance with His Word than that with which they found themselves surrounded. Whether we look at the great Protestant Reformation, which spread through a considerable portion of Europe three centuries ago, or at the successive movements which have followed one another since then, and out of which the leading Protestant denominations have sprung, we see in each of them more or less of turning back to things of God, which had been neglected or wholly forgotten. But if we trace carefully the history of these various movements, we shall find that in every instance there has

been a tendency to degenerate, and to go back to the very things against which they had made such earnest protest.

Now the important thing for us to remember is, that the root of every corruption which exists, or which has ever existed in the Church of God, is to be found in the natural heart of each one of us. If, through God's grace, we have been separated from the denominations around us, and gathered simply around the Lord Jesus, let us keep in mind all the while, that that which wrought all the havoc, that which brought in the lawlessness, the setting up of human rule, the denying the Name of the Lord Jesus, is present in our hearts, and needs watching against, moment by moment, and day by day, or else it will assuredly once again work the same results. It took a considerable time before the germs of evil in the early Church developed into what we see around us, but every form of organized disobedience to God's Word, had its beginning in the unbelief and self-will and pride of men's hearts. And as these things are in our hearts, the tendency in each assembly will always be to go back to the very things from which, through grace, we have sought to separate ourselves. So that there is a two-fold danger to be guarded against. First, the danger that we should grow self-satisfied with our position, and neglect the continual exercise of lowly self-judgment. Second, that the fear of the first should make us regard less seriously the errors from which we have withdrawn; till in measure, we go back to them, and actually help to build again the things we had destroyed.

The devil would like us to separate these two matters of position and condition, so that some of us should be contending for the one and some for the other. But it is only as we learn to see that they both alike belong to what we owe to the Lord Jesus, that we shall be able so to maintain them as to glorify Him, and be helpful to our fellow saints.

We are often told that among many believers in sects, there is far more earnestness and zeal in seeking the salvation of the lost, than are to be found among many scripturally gathered assemblies of God's children. If not actually argued in words, it is certainly suggested that, on this account, a steadfast maintenance of the scriptural position is of little value. But while we have always good reason to humble ourselves, when we see fellow-saints, with much less knowledge of the will of God, more faithful in that which they do know, we must not allow ourselves for one moment to slacken our hold of the truth on this account. And perhaps it is those who have been from the first trained up in scriptural ways that are in the greatest danger in this matter. In my own case, some five-and-twenty years ago, God troubled my conscience as to my position in the so-called Church of England. After considerable exercise of soul and much prayer, I was delivered from that position. But all the exercise I passed

through led to my getting such a discernment of what I was separating from, and of the complete contrast in being gathered to the Name of the Lord Jesus, that nothing but the most flagrant backsliding could have led to my resuming the former position. But with regard to our children, who have never been connected with anything but a simple gathering of believers around the Lord Jesus, the case is very different. As long as they see only that which commends the truth they have been taught, there is little to fear. But if the ways of their parents, or of others in the assembly, should be such as to stumble them, and if, at the same time, they should be brought in contact with earnest Christians still in sects; they are much more likely to be turned aside than those who had thoroughly proved the whole thing before they took a stand at all.

For the sake of such, then, I would endeavor to give a word of loving counsel to parents. The first time I ever came in contact with believers gathered in simplicity to the Name of the Lord Jesus, was at a Bible reading to which I had been invited the evening before a "Good Friday," as it is called. I greatly enjoyed the meeting and afterwards stayed the night with the friends who had invited me. The next morning they proposed to go with me to "Church," and the whole family went. There were two brothers, who had taken a prominent place, and been much used of God in connection with those gathered to the Name of the Lord Jesus. Their children were all converted and breaking bread at that time; but I grieve to say that I have lived to see nearly every member of those two large families turn their backs upon God's truth, and settle down in the "Established Church." At that time I said "How liberal!" But as I look back, and see the dishonor to God and the disastrous results flowing from what was done then, I can only say "How sad! how terribly mistaken!"

I am well aware that such action as I have referred to, is commonly the result of an intention to manifest love and to win others. But we are grievously mistaken when we suppose that real love will act in this way. "By this we know that we love the children of God, when we love God, and keep His commandments." (1 John v. 2) If it is right to give any countenance to the things we have left, we ought never to have come out from them. If, on the other hand, faithfulness to Christ has brought us out, it is unfaithfulness to Him, and therefore the opposite of love to fellow saints, for us in the smallest degree to go back to them. While I speak thus, I freely own that in the individual walk and state of soul of many beloved saints of God in sects, there is much that puts me to shame; yet that does not, in any way, lessen the force of what I am saying. Remember, that though they may be where they are, and yet retain a good conscience, that would be impossible for us. Why so? do you ask. Because when once God has opened our eyes to see that their

position is contrary to what His Word teaches us, we could only go back to it by violating, and perhaps at last, searing our conscience. We could not go back as we came out, for we should go back sinning against light and knowledge. We must not judge others by the measure of our light, and assume that they are acting in self-will, when, perhaps, they are only lacking enlightenment. But, on the other hand, we must not content ourselves with acting according to the measure of their light, as many are tempted to do. Their thought is "Much better Christians than I am can remain in these denominations, or can go back in part to them, and why should I refuse?" But that is a wholly false argument. I must not make the godliness of even a Daniel in Babylon the reason why I should remain there. Beyond all question Daniel's life in Babylon would put to utter shame the ways of many of those who had been led back to Jerusalem; but, none the less, it was a constant reproach upon the name of Jehovah that His people should be in the place of bondage; and those whose lives in Jerusalem were inconsistent, would only make matters far worse if they went back again to Babylon. Daniel, as an individual, might live a beautiful and godly life in Babylon; but he could not, while there, join with the rest of God's people in carrying out the whole wondrous purposes of God. Those purposes were inseparable from His own divine arrangement of the Throne in the Holy Place, the centre of all His dealings alike of grace and righteousness.

I would remind you, also, that while there are many things that call for humiliation among the assemblies of believers scripturally gathered, we do not uphold these things or teach them to others as part of the mind of God. Do you say that you have found pride, worldliness self-seeking, and a score more of grievous things among such assemblies? Be it so; I dare not deny it. But are these things declared to be pleasing to God and made an essential part of the principle of our coming together? This is what is continually overlooked. The unscriptural practices in the various sects of Christendom are vital parts of their systems. They are upheld and taught and justified, and those who belong to the sect are therefore upholders of its evils. Another authority is made to override that of the Word of God, and that Word is made of none effect through men's traditions. It is not the persons we are separating from, but the false principles and the denial to the Lord Jesus of His place of absolute authority in His own house. I remember, now some years ago, one of those very young men that I spoke of as having gone back to the Church of England, asked me how things were going on in a certain gathering. I had to tell him of grievous troubles and even division. "And do you call that godly order?" he asked. "No, I do not," was my reply, "but neither did Paul call the condition of things at Corinth godly order. Yet he never suggested that they should

WORDS IN SEASON

leave off simply gathering around the Lord, and adopt some human device instead, to keep up at least the outward appearance of order."

We have the Lord Jesus Christ for our assembly needs, just as we have Him for our individual life. "It has pleased the Father that in Him should all fulness dwell"; and as long as we are receiving of that fulness, He will be enough for the individual wants of each saint, and for their collective needs, as gathered unto His Name. If we let go of Him, we shall be sure to fail utterly; but let us not lay the blame upon God's provisions, by turning back again to human schemes. Rather let us humble ourselves that we have so little made use of the infinite resources which abide in Christ for our utmost need.

JUDGMENT

Notes of an Address by D. McGeachy

Read I Pet. 4:17-19; I Cor. 11:23-32; I Cor. 5:9-13.

The keynote for godly living is the recognition of Christ as Lord. Paul received of the Lord Himself the truths in I Cor. 11 concerning the remembrance feast. This is a great privilege—connecting the cross of yesterday with the glory of tomorrow, and brings with it a corresponding responsibility. There are three aspects of judgment in connection with the Assembly.

I. **Individual Judgment**—(I Cor. 11:31.)

This must be carried out if any incense is going to rise to God. We should continually judge, confess and forsake in humility sins of thought, word and deed, just as the priests of the Old Testament had to wash their feet and hands before entering into God's presence. He is willing and just to forgive us our sins if we confess them. (I John 1:9.) There is nothing that can make us clean, but the Word of God.

II. **Assembly Judgment**.—(I Cor. 5:9-13.)

If individual judgment is not exercised, open sin will be the result and the guilty will have to be judged by the Assembly and put away. This is the **responsibility** of the Assembly. The sinning one is to be delivered unto Satan for the **destruction of the flesh, that the spirit may be saved** in the day of the Lord Jesus.

III. **Judgment of God Himself**—(I Peter 4:17-19.)

If the Assembly fails to judge the guilty one and tolerates sin, God will judge. Elders in the Assembly are responsible not only to feed the flock, but to preserve the holiness of the House of God.

May each of us be

"Content to let the world go by, to know no gain or loss,
My sinful self my only shame, my glory all the Cross."

THREE QUESTIONS FOR THE LORD'S SERVANTS.

paper iii.



HIS third question, directed to Peter, has an interesting and instructive context. In the early part of the chapter we notice Peter in his accustomed place as ring-leader. The Lord had been put to a shameful death. He had risen, it was true, but Peter had evidently not learned that he was to go on trusting in the risen Christ to supply his need; to go on with the work He had called him to, to fish for men. Unbelief had come in and he was going back to the nets to supply his need and the need of his wife, and it might be, a little family. Notice how soon he finds kindred spirits to join him. The other two whose names are given are both connected with doubt and unbelief; the one at the beginning of his career, and the other at the end—Nathaniel and Thomas. And then four more join in and we get that significant number seven. Away they go and enter into a ship "immediately." Unbelief is always marked by haste: but if we will not wait upon God in our chamber He can make us wait in the street car, or train; and He made them wait all night in an empty boat, for they caught nothing. The longest night comes to an end, and with the morning came Jesus, and He exacts from them the confession that after all their toil and trouble they had not been able to provide for themselves one meal. Man's extremity is God's opportunity. He indicates to them where to cast the net—unbelief always casts the net on the wrong side. The catch was enormous; and beloved John was the first to discover the Giver. Love is quicker than zeal. Peter on hearing that it was the Lord, seems to think of his own nakedness; and his zeal is again shewn for his Master as he jumps into the sea and swims ashore. How humbling it must have been to them to see that their risen Lord still cared for their daily bread: and anew His word would ring in their ears, "Without Me ye can do nothing." But the supreme test for Peter was not yet. Breakfast being over he would eye longingly that big pile of fish. How they would appeal to Peter, fisherman that he was. Over 150 big, bonny fish, worth so much each, and what would this money not buy? The Lord suddenly speaks. "Simon, son of Jonas, lovest thou me more than these?" What is it going to be, Simon? Do you wish to go back to your boat and nets? Do you really love Me, Peter, more than these? Are you willing to follow me, and allow me to provide for all your need? Peter nobly answers, "Yea Lord, thou knowest that I fondly love thee." His decision was made, and he never swerved from his purpose until he laid down his life for his Lord and Master. Those of us whom the Lord has called to give all our time to the spread of the Gospel can look back to the time when we wondered if God would really supply all our need, especially

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away in South America where we would be out of sight, and out of mind. And then came the Lord's call to leave what was dear to us, for the best preachers and missionaries have all more or less excelled in their particular line of business, and it cost them something to leave the nets. To Peter it was a pile of fish; to another it was a fine farm in Ontario; to another a good position in a railway: but each and all had to answer the question, put to them by the Lord, "Lovest thou me more than these?"

Perhaps it may please the Lord to speak to the heart of some brother, some sister, through these lines, about leaving all and going forth for His Name's sake. If you hear the Lord's question, "Lovest thou me more than these?" Answer Him now. Do not lose the opportunity. Had Peter gone back to the nets, his name would soon have been forgotten. But that frank answer, "Yea Lord, thou knowest that I fondly love thee," was the tide taken that brought him into happy service, and to God honored memory.—William Williams, South America.

"WHEREIN YE GREATLY REJOICE," i PET. i, 1-6

The word "wherein" takes us back to the previous verses as setting forth those things in which we are to rejoice. There are seven things that ought to cause us to rejoice greatly.

1. Thoughts of God that cause thanksgiving.
2. His abundant mercy.
3. That we are begotten again.
4. That we have a living hope, i. e., His coming again.
5. That we have an inheritance reserved in heaven.
6. That we are kept by the power of God.
7. That a salvation ready to be revealed awaits us.

A. Yarrington.

WORDS FOR THE WEDDED.

How many little things tend to complete the comfort of a happy home. How many little things are often used to spoil the peace and joy of life, and make them feel the woes of wedded wretchedness, instead of the raptures of domestic bliss. Fredrika Bremer gives good counsel to those entering upon married life in words like these:

"Deceive not one another in small things nor in great. One little single lie has, before now, disturbed a whole married life; a small cause has often great consequences. Fold not the arms together and sit idle. Do not run much from home. One's own hearth is of more worth than gold. Many a marriage, my friends, begins like the rosy morning, and then falls away like a snow-wreath. And why, my friends? Because the married pair neglect to be as well pleasing to each other after marriage as before.

WORDS IN SEASON

Endeavor always, my children, to please one another, but at the same time keep God in your thoughts. Lavish not all your love on today, for remember that marriage has its tomorrow likewise, and its day after tomorrow, too. Spare, as one may say, fuel for the winter. Consider, my daughter, what the word wife expresses. The married woman is the husband's domestic faith; in her hand he must be able to confide house and family; be able to entrust to her the key of his heart, as well as the key of his eating room. His honor and his home are under her keeping—his well being in her hand. Think of this! And you, sons, be faithful husbands, and good fathers of families. Act so that your wives shall esteem and love you."

QUESTION CORNER.

Should not the one who gives thanks for the bread, or for the cup, make it clear that he has done so, and not leave the Lord's people in uncertainty as to whether this was what he purposed doing, or not?

Certainly. Prayer and thanksgiving for things in general may be all very well at other times, but at this special time there ought to be no indefinite impression left in the minds of the Lord's people that thanks was given for the bread or the wine. We have known confusion to result from this indefinite giving of thanks, seeing that the one who gives thanks is not always the one who passes the emblems, and those who pass the emblems want to be sure that thanks was given for the same. "Else when thou shalt bless with the spirit how shall he that filleth the place of him that is unlearned (without gifts) say Amen at thy giving of thanks, seeing that he understandeth not what thou sayest? 1 Cor. xiv, 16, will apply in principle.

PIERCED BY THE THORNS

(Suggested by a walk in wild Donegal)

T'was in smiling September, full well I remember
The valleys were waving their fast ripening corn,
For the harvest was nearing, and some were now shearing
The fruit of their toil, on that mild Autumn morn.
In the course of my rambles I spied some sweet brambles—
To reach them my hand must be pierced and torn;
Then the "Song of Ardlui" a warning gave to me—
"When gathering roses look out for the thorns."
They were ripe, they were luscious, ensconced in the bushes;
Their guards pointed at me with dignified scorn.
Courage gave me the pleasure of grasping the treasure;
I gathered the berries, but was pierced by the thorns.
As I wandered I wondered that He who was numbered
Among the transgressors—at Bethlehem born—
In His love without measure should make me His treasure:
To do this my Saviour was pierced by the thorns.
Oh love so amazing! Oh death so abasing!
Oh, triumphant raising! from death the Firstborn:
Sin and hell are defeated: my Saviour is seated—
With glory and honor now crowned—not with thorns—
Soon, soon He's returning; to see Him I'm yearning:
That sweet, lovely face that was marred and was torn,
By the word He hath spoken, I'll know this the token,
The wounds that were made when I crowned Him with thorns.

—T. Hughes

WORDS IN SEASON

ST. ANDREWS, MAN.—R. J. Dickson baptized several young people (Iuthenians), who are now added to the Assembly.

BAD AXE, MICH.—J. Govan is having encouraging meetings in the Tent here.

YOUNGSTOWN, O.—The Keller brothers pitched their Tent in this place, but had to move to another location. They are encouraged by a number coming regularly.

HARRISBURG, PA.—J. Waugh has had a series of meetings here.

TRURO, N. S.—Bren. Brennan and Milnes still go on in Truro with meetings somewhat smaller, but about 80 in on Sunday night. They have visited about 1900 homes with tracts.

MIDLAND PARK, N. J.—Bren. B. Bradford and H. G. McEwen are under canvas here. Meetings are good, and evidences that God is working both amongst saints and sinners.

WEST ASHEVILLE, N. C.—R. Curry has been at it in the Tent for a number of weeks, with some encouragement, some professing. S. McEwen, Jr., has been with him helping. W. G. Smith who lately crossed to Scotland has been very sick and unable to get to meetings until last Lord's day. He will not be able for meetings for some time.

SOUTH MANCHESTER, CONN.—J. Waugh was with us for a week's meetings. J. K. McEwen was here for a few nights and over Lord's day.

TORONTO, ONT.—We had a good day at the Tent on Civic Holiday. The word was ministered by Bren. Beattie, Livingstone, Williams (from Venezuela), Watson and McClintock. The Tent was full.

BARRINGTON, R. I.—Mr. H. McMullen, and bride, are here from Nova Scotia.

WATERBURY, CONN.—W. H. Hunter has closed his Tent meetings here.

DECKERVILLE, MICH.—Dr. E. A. Martin, and wife, and three others from Crowell, were with us Aug. 6th—a real help to us. D. E. Crary, Deckerville, Mich., correspondent.

HAMILTON, ONT.—Mr. W. Williams (from Venezuela) was here for a few days. He purposes spending some time in this country before returning to S. A.

COLLINGWOOD, ONT.—Bren. Garatt and Robinson have had over six weeks' Tent meetings here, and have been helped of God in preaching His word.

SOMERSET, PA.—Bren. Armstrong and Winemiller moved the Tent to another part of the town and the attendance was more encouraging than in the former place. The people seem thankful to get tracts as they go from house to house. They have had good street meetings on Saturday nights.

PHILADELPHIA, PA.—Mr. J. Marshall had to move. His address is now 4256 N. Franklin St., Philadelphia, Pa. He and Mr. Rankin are having splendid meetings in a Tent in Philadelphia, the largest they have had for many years, and God is working.

VANCOUVER, B. C.—Kindly note that Mr. D. R. Scott's address is now 1412 7th Ave. West, Vancouver, B. C. He has been in Arlington, Wash. where an Assembly of about 28 has recently been formed.

TATAMAGOUCHE, N. S.—Bren. Thorpe and Dickson are having meetings in a School House. Some have professed to be saved and the community seems to be deeply stirred. The School is seated for about 70 and one night there were about 150 in and around.

REGINA, SASK.—The correspondent for the Assembly is now Mr. L. R. Ferrier, 1947 MacTavish St., Regina, Sask.

DETROIT, MICH.—Thos. D. W. Muir has been away for a much needed change after his wife's long sickness and home call.

STRAFFORDVILLE, ONT.—Bren. Touzeau and Dobbin had their Tent up here where the Gospel has often been sounded out in the past.

WORDS IN SEASON

BALTIMORE, MD.—Bren. Beveridge, Conway and Fletcher had their Tent up here again this season, but it seems to be hard ground.

STEVENSVILLE, ONT.—W. Pinches had his Tent up here, about 12 miles from Niagara.

BRANTFORD, ONT.—Mr. J. Lyon, after four weeks in Hartford, has moved his Tent to this place and is getting a good hearing. He is being helped by Bro. Gilchrist.

SEATTLE, WASH.—Mr. P. Mauro, after being around Tacoma for some time came on here for a week end, and spoke to a good number on "discipleship." We are expecting J. McCartney.

BRIDGEPORT, CONN.—J. Waugh had eleven nights meetings here; and J. K. McEwen two nights.

SAULT STE MARIE, MICH.—Mr. L. Sheldrake has changed his residence, to 904 John St. He and Mr. D. McGeachy are having Tent meetings here.

FALLEN ASLEEP

MR. HOWARD WOODS, of Bryant's Corners, N. B., aged 78. He was saved several years ago, and later saw Believer's baptism; and when the Assembly was formed at Bryant's Corners in 1921 he had great joy in assembling with the Lord's people there. He was stricken with paralysis, but was very happy until taken home, July 23rd. W. N. Brennan preached the Gospel to a large company at the funeral.

MRS. R. A. BARR, of Bay City, Mich., July 20th, aged 56. She was saved in St. Clair, Mich., 29 years ago; and gathered unto the peerless Name, in Victoria B. C. in 1904. She came East with her husband to Sarnia in 1917, and later moved to Bay City where she was until her home call. One who loved to serve the Lord's people, and was loved by all. Dr. E. A. Martin and J. Govan preached the word to a goodly number of saved and unsaved. Her remains rest in Elm Lawn Cemetery until the call of the Son of God, who loved her and gave Himself for her.

CONFERENCES

CEDAR COTTAGE, B. C.—The Annual Conference will be held, D. V. at the Canadian Thanksgiving, Nov. 4, 5, and 6.

SPRINGFIELD, MASS.—The Annual Conference will be held, D. V. on Sept. 3rd and 4th. Prayer meeting Saturday, 2nd, in the Gospel Hall, 148 Main St. The other meetings will be held in the Memorial Church Parish House, at Memorial Square. Correspondent, Wm. Gourley, 20 Alfred St., Springfield, Mass.

GALT, ONT.—The Conference will D. V. be held in the City Hall, Dickson St., Sept. 2, 3, and 4. First meeting will be Saturday 2:30 p. m. Address correspondence 61 Barrie St.

SUMMIT, N. J.—The Summit Conference will, D. V. be held in the Gospel Hall, Sept. 2, 3, and 4. Correspondence may be addressed to 49 Beauvoir Ave. Summit, N. J.

CLIFTONDALE, MASS.—The Conference will, D. V. be held on Columbus Day, Oct. 12th, in the Odd Fellows Hall, Cliftondale Sq. Correspondent E. Gibbs, 5 Grove St. Cliftondale, Mass.

SYDNEY MINES, C. B.—The Annual Convention is to be held in Pitt St. Gospel Hall, Sept. 2 (prayer meeting), continuing over 3, 4, 5.

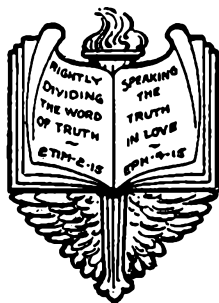
ORILLA, ONT.—The Conference dates are Sept. 2, 3, 4, with prayer meeting Sept. 1, 7:30 p. m.

SAULT STE MARIE, MICH.—The Conference dates are, Sept. 3 and 4. Gospel Hall, Cor. Superior St. and Easterday Ave.

NEW BEDFORD, MASS.—Conference dates Sept. 3, 4, and 5, with prayer meeting Sept. 2. Gospel Hall 105 Purchase St.

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, 1922

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

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

WORK AND WORKERS

MANCHESTER, N. H.—Mr. Wm. Matthews was with us for the Lord's day morning meeting recently.

GLEN RAE, ONT.—The Conference here was well attended, and the Lord's people were helped by ministry from Bren. R. McDonald, T. Wilkie, J. Ferguson, R. McCrory, and Dr. Martin.

SARNIA, ONT.—Dr. E. A. Martin had a week's meetings here with good interest.

BAD AXE, MICH.—Bren. Goven, Smith, and McDonald had well attended Tent meetings, with some fruit.

WASICA, SASK.—C. H. Willoughby has been having meetings in Cosy Nook School house, a few coming out to hear the Gospel. A number hope, God willing, to gather as an Assembly of God, in the home of Mr. Walter Broadhead, Sr., for the first time, on Lord's day, Sept. 3rd. Mr. Broadhead will be correspondent for the Assembly.

EDMONTON, ALTA.—Mr. and Mrs. Fletcher, of Venezuela, have been here giving an account of the Lord's work there.

ORILLA, ONT.—We had a most encouraging convention at Orilla on Labor day. About 270 sat down to remember the Lord at the appointed feast. The ministry was both searching and stimulating and withal comforting to the soul. Bren. Williams, Black, Silvester, Joyce, Shivas, Garratt, Harris, Gunn, Gillespie, Nugent, Beattie and Livingstone were the laborers present. Fruit in the Gospel crowned the meetings. Open air meetings at which many of the younger brethren took part was a special feature of the meetings.

CLEVELAND, O.—The Conference was large, about 400 sitting down to remember the Lord. The ministry called our attention to Jeremiah 1, ii, and iii: the destructive and constructive work committed to the prophet, in order to seek the restoration of the people of God. This was followed by ministry from Isa. i-xii., two kinds of backsliders, the religious, and those who had broken out into ungodliness causing God's hand to be stretched out against the people in anger: and how His anger was turned away, and they comforted (xii). Buy the truth and sell it not, was the theme of the next address. Then we had a word on guarding the treasure, (Ezra viii, 24-29). The firstborn belonged to God, "It is mine." God's claim on the redeemed was the subject of another address, after which followed Abraham's obedience, his implicit faith, his character as a sojourner, and his prospect, "looked for a city." Then we had the eternal security of the believer, after which we had "Three unanswered prayers."

NEW BEDFORD, MASS.—The Conference meetings were large and on the whole good. They were held in the School house about a block from the Hall, and the meals were served in the Hall. The ministry was varied, and edifying, exhorting God's people to cleave to the word of God, and reminding them that we must give an account at the judgment seat of Christ.

RIDGEWOOD, N. J.—Bren. Bradford and H. G. McEwen continued their Tent meetings on to about the middle of Sept. Several professed and the interest continued good.

Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 14

OCTOBER, 1922

No. 10

FROM VARIOUS AUTHORS

A man of subtle reasoning asked
A peasant if he knew—
"Where is the internal evidence
That proves the Bible true?"
The terms of disputative art
Had never reached his ear;
He laid his hand upon his heart,
And simply answered, "HERE."
* * *

Time appeared very short, eternity near; and a great name, either in or after life, together with all earthly pleasures and profits, but an empty bubble—a deluding dream.—Brainerd.
* * *

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.
* * *

The Egyptians thought that they had Israel in a trap when they saw them march into such a nook by the sea-side. "They are entangled," and truly they had been irrevocably had not that almighty power which led them engaged to bring them out with honor and safety. Well, when they are out of this danger, behold they are in a wilderness where nothing is to be had for back and belly, and yet here they shall live forty years, without trade or tillage; without begging or robbing of any of the neighboring nations; they shall not be beholden to them for a penny in the way. What cannot almighty power do to provide for His people? What cannot He do to protect them from the wrath of their enemies? Almighty power stood between the Israelites and the Egyptians, so that they could not so much as see their enemies. And is the Almighty grown weaker now-a-days?

A BELGIAN'S NOBLE ACT



None of the bridges of Ghent in Belgium are two bronze statues. They represent a father and son, and are memorials of their mutual affection. On account of some grave political offence both were condemned to die by the headsman's axe. Such was the popular esteem in which they were held that an executioner could not be found.

A strange proposition was made them, that one should have his life by becoming the executioner of the other. The proposal was hailed with a melancholy pleasure by both, because each saw how one life at least could be saved. The son urged the father to accept the terms, as he could die happy since in that way his father's life would be spared. The father urged the son to accept the terms. He spoke of his own life as soon to end at any rate, but the son had youth on his side and long life before him.

By earnest entreaties the father prevailed; the son consented. The day of execution came; a vast multitude had assembled to witness the strange sight. There was the scaffold, with its block and broad axe. Father and son are there, the one to be beheaded by the other. The father kneels, places his neck on the wood and awaits the fatal stroke. The son, with pale face and wild look, seizes the axe and lifts it with trembling hand. He strikes—

No! he flings the deadly weapon from his hand and falls on the neck of his father, bathing it with tears and exclaiming, "No, no, my father, we die together!"

The vast crowd, whose feelings were strung to the highest pitch, gave vent to their admiration in the wildest applause and demanded their pardon, a demand which was not only granted, but which was followed up by the artist's genius in the rearing of a memorial of the noble act of mutual affection.

Stories of filial love and affection such as this generally call forth the admiration of the reader. But what of the story of Christ and His wondrous love to you, when He offered Himself a sacrifice for your sins? In love for your soul, and in order to save you from death and hell, He endured the mocking and spitting, the crown of thorns, the cruel nails, and the awful death of crucifixion. Then in those three hours of darkness, while hanging on the cross, He bore the full brunt of the storm of God's wrath when He made His soul an offering for sin.

Does such wondrous love find an echo of thankfulness in your heart, or are you still heedlessly going on in sin and despising the sacrifice Christ made on your behalf? What an awful thing to go on adding sin to sin by rejecting the Lord Jesus and turning your back on His infinite love. May the Spirit of God enable you to see the danger of such a course, and lead you to open your heart and receive Christ and His infinite love. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 8).

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THE LOVE OF GOD

By J. R. Olley, Djora, Tunisia, N. Africa



SINCE the fall no mortal man has been able to comprehend, or explain in a satisfactory way the love of God. Scholars and poets have failed us: our most beautiful hymns are surely poor attempts, and the wealth of this world's literature cannot produce anything to compare with the sublime and heavenly majesty of the inspired words of Paul in i Cor. xiii, or of the beloved disciple John in his first Epistle.

It is this divine love which is the "Hall mark" of our discipleship; and which proclaims our genuine character as Christians in a lost world, and which forms in us the motive power of all acceptable service in the sight of God our Father. Therefore we are exhorted many times "to love one another," and to be "rooted and grounded in love" and as followers of God to "walk in love."

The whole fabric of our Christian life and character is a growing unto the perfect stature of Christ, of which divine love is the vital principle. The apostle Peter says, "giving all diligence, add to your faith virtue, and to your virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly love, and to brotherly love, love." The apostle Paul gives us the rule, "Follow after love"; and exhorts us "to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God."

The Scriptures make a distinction between natural and divine love. The perfect revelation of divine love was given us through Christ Jesus, and the word used by Him, and by the Holy Spirit, was not the same as that used by classical writers who extolled love and virtue in the merely natural world.

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love of money, of power, of self, of honors, etc., causes of the manifold sins and ills which afflict our fallen race. The whole awful catalogue of crime springs from that abode of lust, the human heart. The unhallowed love of family, of race, and of country in the unregenerate is the cause of wars, and national disasters of all sorts. In these we see the marred beauty of what once was of God, for patience, suffering, and self sacrifice. The heroes of the world exemplify often the misplaced zeal and courage of fallen man whose very best and highest nature is still a sign of the creation of our God. Many indeed are they whose monuments and histories attest, gave their goods to feed the poor, and their bodies to be burnt, in other words made heroic sacrifice unto death, inspired by natural love.

The Holy Spirit says to every saint in this labyrinth of sin where lust and wrong is glorified, and where deceptions steal the heart away "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father, but is of the world. And the world passeth away and the lust thereof; but he that doeth the will of God abideth for ever."

The unsanctified love of the world has strewn battle fields with millions of dead. Age to age cries out under religious and political tyranny from this cause. The sensual passions of unsanctified love have blighted countless homes. History is an enormous crime sheet which calls for the judgments of a holy and righteous God. How different the love of God! "God so loved the world." "In this was manifest the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "Beloved, if God so loved us, we ought also to love one another."

“ERE THE LAMP OF GOD WENT OUT.”—i Sam. iii, 3.

By H. Fletcher.



IN looking at this sad subject we require to go back a little in the history of Israel. In the last chapter of Judges we have the words, “In those days there was no king in Israel, every man did that which was right in his own eyes.” There was no subjection to Divine authority, and the word of God was not obeyed. In the first chapter of Ruth we read, “Now it came to pass in the days when the judges ruled that there was a famine in the land.” The judges had failed in their individual lives for God, and in consequence they were unable to check the declension of the nation, and God in His governmental dealings sent a famine, to reach the hearts and consciences of His people.

When we come to the days of Elkanah, Samuel’s father, we find declension both in the priesthood and nation. In Hannah there was the maternal desire for a son, but more, the condition of the priesthood and nation was such that she longed for a man-child that she might “give him to the Lord all the days of his life.” Samuel had a godly mother, with the result that Hannah had a godly son. Would that there were more mothers like Hannah and Eunice. Her great desire was that Samuel might be of use to the Lord.

Previous to the statement, “ere the lamp of God went out,” we have the significant words, “and the word of the Lord was precious in those days, there was no open vision.” Because of departure from His word, God was silent to His people. There was nothing coming down from heaven, and spiritual famine prevailed. This condition occurs in our days. There may be much preaching and many meetings, but no blessing—nothing from heaven. Preachers like Eli, whose eyes were dim, may be able to give very interesting addresses, but they do not reach the heart and conscience. “Where there is no vision, the people perish,” or become lawless (marg. Newberry), Prov. xxix, 18.

It is evident that both priests and people were indifferent to the command of the Lord of Ex. xxvii, 20-21, “Thou shalt command the children of Israel that they bring thee pure oil olive, beaten for the light to cause the lamp to burn always. In the tabernacle of the congregation without the veil, which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord.” There had been neglect in the reading of the “law of the Lord.” While the priests were careless about their duty, they were keen enough about their portion of the sacrifice. Some today are very much like this. If they were doing the work of the Lord they would be worthy of their portion, for “the laborer is worthy of his hire.” “Like priests like people,” and so the people were negligent in bringing the pure oil

olive, beaten for the light, which would involve both labor and self denial. The principle is the same today. For the Assembly to be a lampstand, there must be vital godliness, love and devotion to the Son of God, and godly exercise of soul. Each one should add his light to the Assembly's testimony. There should be no drones in an Assembly of God.

In connection with the Tabernacle, the measurements are given; but with the lampstand, weight and value only are given, "of a talent of pure gold shalt thou make it." It is not the size of an Assembly that counts with God, but its weight and character as a testimony, or light-bearer. One feels the importance of whole hearted men of God being raised up to minister to God's people; not merely gifted men, but devoted and zealous men for the honor of the Lord. "Them that honor me I will honor." Such men will help to keep the lampstand burning. How much are we individually adding to the weight and value of the Assembly's testimony? Has the lamp gone out?

Ichabod, or the Glory is Departed

Although Samuel was raised up at this dark period in Israel's history, and "the Lord did let none of his words fall to the ground," yet the declension continued. The Philistines still had the ascendancy over Israel. Israel sought to overcome them by bringing the Ark into the battle. When they were right with God, the walls of Jericho fell down as the Ark was taken around the city. Then they had the presence and power of the Lord with them, but now that is gone although they still have the Ark; and they rely upon it saying "that it may save us out of the hand of our enemies." What a sad change from **He** to **it**. An Assembly may keep up the form, but lack the presence of the Lord in the midst. The ordinance of the Lord's supper may be kept, but it is nothing more than bread breaking "not discerning the Lord's body." From such **He** turns away. **He** must have reality from that which professes to be a testimony, or else **He** will spue it out of **His** mouth. What was it but this sad condition that caused the Ark to be taken; and the religious world to mock? And so now, had the spiritual condition of Assemblies been maintained, and the Lord's honor esteemed there would have been no occasion for separation amongst Assemblies. To profess fellowship with that which the Lord spues out of **His** mouth is not fellowship in the Lord. It is our conviction that Laodicea is a degeneracy from Philadelphia, with the Lord no longer in the midst. And to maintain Philadelphian faithfulness there must be separation from Laodicean unfaithfulness. "Him that overcometh I will make a pillar in the temple of my God, and he shall go no more out."

After the Ark was taken we have Phinehas' wife's lamentation, "Ichabod"—the glory is departed from Israel, and the Ark of God is taken." The divine presence and the glory are very

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closely connected. This was seen in the wilderness. Over many professed Assemblies today it could be written "Ichabod." They are no longer gathered unto the name of the Lord Jesus; and He is no longer in the midst, as according to Matt. xviii 20. They have let go His precious word concerning truths and principles of a God gathered Assembly. The lampstand has been removed; the salt has lost its savor; the glory has departed; the power has gone.

Make Us a King," i Sam. viii, 5.

We now consider a third aspect of the departure of the people of Israel—one stage leading on to another. Samuel was old, and he made his sons judges over Israel. But they walked not in their father's ways, but took bribes and perverted judgment: and so the people asked for a king to judge them, like all the nations. Samuel saw the evil of their desire, and it displeased him. He knew that it was a setting aside of the absolute authority of Jehovah. No longer were they going to be a peculiar people in this respect—no visible head over them. Edom had had its king for years; but God was Israel's King, as Elimelech's name signifies "My God is King."

In the wilderness Balaam had to say, "The Lord his God is with him, and the shout of a king is among them." Where the word of God is obeyed, and the Lordship of Christ acknowledged in an Assembly, this will still be true—the Lord with them, and the shout of a King among them. Help will be given them in the ministry of His word, and His voice will still be heard.

While God told Samuel to hearken unto their voice, He significantly adds, "for they have not rejected thee, but they have rejected Me, that I should not reign over them." A carnal, or natural man cannot walk by faith; implicit trust in an unseen one is beyond them. They must have some visible head for the flesh to glory in, some one with gifts such as learning, or eloquence, not realizing that the Lord alone, by His spirit, is sufficient to meet the needs of His people on every occasion. How we ought to guard against any person usurping the place or authority of the Lord Jesus. He himself is very jealous of anything that usurps His place. He condemns those who hold the doctrine of the Nicolaitanes (rulers of the laity), Rev. ii, 15. How insidiously this doctrine creeps in when there is laxity, and lack of godliness, in an Assembly! Believers cease to be exercised as to their individual responsibility, and as to the priesthood of all believers. Those who could once lead in the Assembly in thanksgiving and worship are now silent: and those who could once minister the word to edification now cease to do so. As in the days of Malachi, interest in the things of God ceases and the people say, "Behold what a weariness is it!" The Holy Spirit is grieved and quenched by the lethargy of the saints, and so little of the power of God is amongst them, that they push some man or men for-

ward to be their spokesmen, to do their praying and preaching, and what was an Assembly sinks to the level of what is called a "Mission." To make up for the lack of the power of the Holy Spirit, an arm of flesh is relied upon. The carnal are catered to by music, solos and choirs. The men go after their worldly ambitions; the women after their social pleasures; the dress and deportment of all denote a low spiritual condition. The word of God ceases to govern in the Assembly, in the home, and in the business. Usually the end of such (as we have seen it) is to be "carried away beyond Babylon."

A return to implicit obedience to the word of God, and a bowing to the authority of the Lord Jesus, is the only corrective for the failure and departure of our day, as it has always been in days of declension in the past. If the lamp is allowed to go out, "Ichabod" will soon be written on the Assembly of testimony; and God rejected, the people will soon begin to say, "Make us a king to judge us like all the nations."

AFTER DEATH



HAVING seen from the Scriptures that departed spirits do not become angels: and that the mind of God for the present dispensation—the New Testament—was not by the disposition of angels, we will now consider the question:—

Can The Spirits Of The Dead Return and Communicate With The Living?

We will find our question fully answered in Luke xvi, 19-31. These words from the lips of Him in whose sight every creature is manifest, unto whose eyes all things are naked and opened, are decisive. This is not a parable, but a plain statement of facts. Let those who call it a parable remember that the Lord never built a parable upon a falsehood: if it be a parable it must be illustrative of facts. We learn here:—

1. The souls of saints, at death, are carried by angels into Paradise, here called Abraham's bosom; language easily understood by the Old Testament saints. It is not stated here by what means the rich man was taken to hell, but in Matt. xiii, 41, we read "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; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth." As far as we see from the word of God holy angels are the executors of God's judgments. We know of nothing to support the thought that demons drag lost souls to hell. Angels, while not now carrying messages from God to men, are nevertheless "ministering spirits, sent forth to minister for them who shall be heirs of salvation," Heb. ii, 14. We know of no reason to doubt the dying testimony of thousands,

that they see angels and hear heavenly music; or on the other hand, that the terrors of hell are upon the unconverted.

2. Here we have the doctrine of the recognition of spirits after death. The Bible speaks of men being gathered unto their fathers, even though buried in distant lands. David spoke of going to his dead child, though it could not return to him. Isaiah removes the veil from the unseen, and shews us lost spirits taunting the king of Babylon, upon his descent into the pit, Isa. xiv. Here the rich man recognises Abraham and Lazarus.

3. They communicate with each other. The distance between Paradise and hell, with the intervening "great gulf fixed" was no hindrance to their speaking to each other. This ought not to be hard to comprehend in our day of wireless telegraphy, and the radiograph.

4. We learn that the experiences of spirits are very similar to our experiences while here in the body, only that in Paradise there will be no pain nor sorrow, while in hell there will be nothing but pain and sorrow. The apostle in relating his experience in Paradise describes it as so like experiences we have in the body, that he could not say as to whether he was in the body or out of the body, save that the experiences transcended anything known here. He says, "Whether in the body, or out of the body, I cannot tell; God knoweth; how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful (possible) to utter," ii Cor. xii, 3-4. The apostle John "saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on earth," Rev. vi, 8-10. From these, and similar passages, it is plain that men without their bodies, in Paradise, or in hell, know and feel and experience things in a manner very similar to our experiences here on earth.

5. We learn also that they have a certain knowledge of the doings of men on earth; whether acquired from those recently from earth, or in some other way we know not. We know that those who pass from earth carry with them a remembrance of their past life. How terrible the words to the rich man, "Son remember!" We know also from this chapter that those who are absent from the body can communicate to other spirits an account of how they lived when on earth, and of how others were living whom they left still on earth. The rich man remembered his own doings: he remembered also his five brethren still living in sin as he himself had done. He knew that unless they were converted that they would soon join him in the torments of hell. He had an intense solicitation for their eternal welfare, and prayed earnestly for them, but to no avail. Abraham and Lazarus did not pray for unconverted sinners on earth. The thought

that those in heaven are praying for loved ones on earth may be pleasing sentiment, but it is not based on the word of God. Men on earth may pray for souls in "purgatory" but their prayers will be no more effectual than the prayers of this poor lost soul in hell, for his brethren on earth.

6. We learn that the spirits of the dead can not return to earth to communicate with the living. Abraham's answer to the rich man's request shews that it would be necessary for one to be resurrected, if he were to go to warn the rich man's five brethren. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." It is evident that the rich man was not able to leave his wretched abode, or he would have gone and warned them himself. And if he could not leave hell, even on so gracious an errand, what lost soul can? And if Abraham would not send some saved Spirit, what saint will?

The apostle Paul in speaking of death said, "To abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith," Phil. i, 24-25. If his spirit could come back at any time to communicate to them the mind of God, how much better it would have been for them, for him to die, and visit them often with fresh revelations! Why is it that the supposed "communications" of Spiritualism have nothing in them but what men already know? Dr. A. T. Schofield in speaking of their false predictions says, "It is true that on occasions Spiritists have tried solemnly to predict earthquakes and other things—but these predictions have proved their lying source by their falsity. Mr. Stead himself embarked upon his last fatal voyage with a light heart, for he could not be drowned, the spirits having revealed to him that his death would be from some runaway horse in the streets of a large city! This he told to me." The truth is, the departed do not return to communicate with the living.

7. We also learn from this chapter that salvation from the torments of hell comes only through believing what is written in the word of God. "If they hear not Moses and the prophets neither will they be persuaded though one rose from the dead." Moses and the prophets testify of the curse that rests upon every transgressor against the holy law of God; and of how the Christ, by the shedding of His blood must make atonement if men were to be delivered from that curse. The New Testament bears witness to the same thing.

These are truths clearly revealed in the word of God, to which spiritualism has not added one single ray of light: it hesitates not to contradict the plain word of God. For the most part Spiritists deny that there is a hell such as the Bible speaks about. They say that there is no "great gulf fixed." They deny the fall of man; find no place for redemption, or atonement; speak of

blood shedding as abhorrent to the spirit world; of man as his own saviour; and deny the resurrection of the dead. Sir A. Conan Doyle says that Christianity must "either change or perish," so opposed to one another is Christianity and spiritualism.

It has been proved over and over again that so called mediums practise the worst kind of fraud. W. T. Stead, himself a noted spiritualist, said that in the whole of the united kingdom there was only one person who could materialize spirits, and who was of undoubted integrity—a Mrs. Mellor; and yet she was afterwards detected in the grossest fraud. Dr. W. F. Van Vleck, of Albany, N. Y., who had large experience with spiritualist matters and manifestations, and who, after years of careful investigation, arrived at the conclusion that the whole matter was humbug, and that all the phenomena connected with it can be explained on natural principles; that the whole affair called Spiritualism is nothing better than a system of juggling and tricks, which he himself could perform and explain to the satisfaction of all.

The wonders of the human mind have not all been explored as yet; and some of them are beyond man's power to explain. It is probable that the supposed spirit control is nothing more or less than the medium's own unconscious mind, while she is in a state of trance. Mesmerism, clairvoyancy, and similar conditions, not well understood, fraud, sleight of hand tricks, and such like things all combined to fool a gullible public, make up the greater part of the seances. Dr. J. R. Graves, editor of "The Baptist," Memphis, Tenn., once put Mr. Foster, a noted Spiritualist, to the test, and found that the medium could tell him nothing he did not know before; that Foster could transfer from a person his thoughts, and lay them before him, but that he could tell that subject nothing save what that subject's mind gave up.

The people of God have always been forbidden to engage in these works of darkness, works of the flesh, and therefore they ought to be left severely alone. Satan, who is behind every evil thing, is behind spiritualism; and his angels, the demons, no doubt have their hands in it as they have in every other evil thing. Those who dabble in spiritualism are almost sure to depart from the fear of God; to despise His word; to lower their moral character, and to become unhinged mentally. To them it may well be said, "Thy spells and enchantments with which thou hast wearied thyself have led thee astray."

GATHERED

It is true that we **meet** in the name of the Lord. But there is something more than a mere **meeting** together. We are **gathered**. That is the Scriptural word. "Where two or three are gathered together in My Name," &c. (Matt, xviii. 20). And we are gathered by the Holy Ghost—by Him who gathers the out-

casts of Israel (Isa. lvi. 8). And the Holy Ghost gathers us **unto Christ**, for "unto Him shall the gathering of the people be" (Gen. xlix. 10). This shows the divine simplicity of our gathering together unto Him. So, beloved, let us hold fast what we have already: that our God gathers us by the Holy Ghost unto the name and person of the Lord Jesus Christ—the One whom He delighteth to honour. Satan or the world would gather us to different names. But God never does this. The wolf "**scattereth the sheep**" (Jno. x. 12), dividing them into various bodies, each owning a different name. But God **gathers His sheep**.

THE TIMES OF THE GENTILES

(Daniel iii, iv, v.)



THE true God is known by the judgments which He executes on those who exalt themselves against Him; and by the deliverance of His people, the Jews. The first of these judgments is that the chief of the Gentiles loses all understanding as to the ways of God; and the second is the entire destruction of the king of Babylon on the very night in which he dishonors God. This Gentile history is sad, though glorious in its result by the manifestation of God for His people. In chapter iii we have the establishment of unity in idolatry by the arm of the civil power, Babylon's religion being mistress to the civil power, though the slave of Satan. Chapter iv. is the history of man's exaltation of himself. Chapter v. is open impiety against the Eternal. Chapter vi. is the head of the Gentiles putting Himself in the place of God.

In all these places we find the people of God entirely submissive to the temporal power of these kings; for their power came from God. This is the principle of a Christian, he submits. The use these established powers make of the authority which God has given them does not alter the source of the power. Jesus acknowledged that the power of Pontius Pilate, by which that governor condemned Him, came from God: when His hour came, He submitted Himself to that which the authority, ordained of God, commanded, even though that authority while holding its power from God made use of it for Satan.

What course does the child of God pursue? He does not maintain himself by leaning upon the civil power; he acts according to his conscience, and seeks only the will of God; at the same time he submits, and in so doing yields up his body; for his conscience is submissive to no one but the Lord: he cannot serve two masters. Shadrach and his friends undergo their punishment, but they refuse to do what the king commands. They do not seek to turn away the king from his plans, but they are faithful to their God and He delivers them. God never loses His

rights. He may confer power on the Gentiles for a time, but He never loses His rights, and, as a consequence He never abandons His people. Daniel, who had faith, spoke as faith always does; for it sees as God sees.

It is impossible, in spite of all that Satan can do in the Church of God, that he could put us into a position where God cannot recognize faith: otherwise God would lose His rights. An acquaintance with the leading features of Gentile power, from Nebuchadnezzar to the end, is of the utmost importance for understanding the things of God. For although we as Christians have another hope, even a heavenly one, yet we are in the times of the Gentiles; and the nearer we approach the end the more Israel will come into prominence, and it is easy to see by their present condition that events are leading rapidly to a termination.

What we have in these communications from God should have the effect of separating us entirely from this world by making us to understand that, as to this world, God sees none else, so to speak, than Jews or these apostate Gentiles. I am not speaking of Christians. Jesus Christ says, "Ye are not of the world, even as I am not of the world." As for our hope, it is not a hope that the world can be improved; for we see from the word that, until His judgment falls, the course of the world runs on in impiety and exaltation of man, which very wickedness brings down the judgment of God.

Such is the world in which we live, according to God's description of it; but He has revealed to us also the things of heaven. He has revealed to us Him whom the world rejected, and who is gone into heaven, so that we have an object and motives which ought to govern us entirely and direct our walk; in order that, by these motives presented to the heart, and with which the new man occupies himself, we should live and walk by the spirit in a world to ourselves—"the world to come, whereof we speak:" whilst, on the other hand, by the warnings which God has given us here, by the details with which He has furnished us, He would detach us, and that with an enlightened mind, from the world in which we sojourn as pilgrims and strangers. It is sad with what ease the world attaches itself to our hearts. I do not say that our hearts attach themselves to the world now, although that may follow soon as a consequence, but that the world attaches itself to our hearts.

If a man is covetous, this is the world. If a man is over diligent in affairs, he is occupied with the world, he lives in it, so to speak. It is extremely difficult for us to keep clear of the general principles of the world. It varies in its forms: in one, it is avarice; in another, it is a good position in society; in another, it is an active mind, which engages itself in politics. But this world below, is not our world; we have another, of which Christ will be

the chief, the centre, and the joy—"the world to come, whereof we speak," says the apostle. And may God grant that in all the details of life, in our everyday circumstances, this separation may be realized and manifested, and that we may be able to say, "Our life is hid with Christ in God." The treasure, the life, and the joy of all those souls who have understood what happiness it is to be with Him, is there where He is.

SHARPENING OUR TOOLS

(By the Late John Dickie.)



NOTICED the other day," said the late John Dickie, "while I was walking along a back street of the town, a corkcutter at work in his shop. He cut a few pieces into the form he was shaping, and then turned to his sharpening stone to give a fresh edge to the knife he was using. I saw the necessity of that, for had he continued to use his tool in a blunt condition he would surely not only have had less and poorer work, but the tool itself would have suffered by being used in an unfit condition." The simple incident had its lesson to me. If I continue in service when out of spiritual condition, I am not of a tool 'meet for the Master's use nor need I expect that He will use me while in that condition. It is necessary, when being used in the Lord's work, to have our seasons apart with Him for self-judgment and heart-searching, for sharpening and resetting, so that we may be ready for any work in which He may see fit to use us. Continual work is not possible to an edge tool. It has to be resharpened and kept in a condition fit for its owner's use. And so it must be with all who are to be used by the Lord in doing His work. It is written concerning the earliest of the Lord's servants, that they gave themselves to prayer and the ministry of the Word (Acts vi. 4). Many have been cast aside as unfit for the Lord's use, because they continued in service when out of condition. They 'ministered' when they should have been 'in prayer.' We must keep our edge sharp if we would be used of the Lord, and in order to do this often turn aside from the public to the private sphere, from speaking to men, to speak to God; from preaching to others, to examination of ourselves. This is an exercise needful to all who would maintain a right spiritual condition, but it is especially applicable to those who preach and teach. "Take heed unto thyself and to the doctrine" (I Tim. iv. 16), is a word of great value to all who are actively engaged in the Lord's work. And it cannot be neglected without loss of that spiritual condition and fitness, in which one has to be found, in order to be used as a tool in the hand of the Lord. If we would speak to others of the Word of God, giving it out in ministry, we must be taking it in fresh from Him for our own soul's sustenance.

WORDS IN SEASON

And if we would be carried forth by Him for His work we need to be much alone with Him in private to be sharpened and fitted for His use. The tendency of the time in which we live is to have everything done in haste, to adopt the methods that bring the quickest returns, and to get everything done with as little labor as is possible. This will not do in the holy and honorable service of the Lord. Anything and anyhow will not do for God. He must have thoroughness and reality in all who come near to Him, or go forth as His messengers and ambassadors among men."

HOW ALL THINGS ARE APPLIED TO ME

- (1) Gal. 3:10. By nature under God's awful curse for not continuing in "ALL THINGS" written in the law to do them.
- (2) Luke 14:17. Yet offered salvation; Grace proclaiming "ALL THINGS" are ready. Come!
- (3) Acts 13:38, 39. Forgiveness and justification from "ALL THINGS" preached unto me—"through Him."
- (4) 2 Cor. 5:17, 18. Believing on Jesus. I become a New creation, "ALL THINGS" new—"ALL THINGS OF GOD."
- (5) 2 Cor. 6:10. As one of Christ's, though having nothing, I am made possessor of "ALL THINGS."
- (6) 1 Cor. 3:21-23. Sweetly assures me "ALL THINGS" are mine—I am Christ's—and Christ is God's.
- (7) Rom. 8:32. The secret of my riches—the heart of Love that gave Jesus and with Him freely gives me "ALL THINGS."
- (8) Rom. 8:28. "ALL THINGS" are made to work together for my good.
- (9) Phil. 4:13. Though weakness only in myself. His strength is mine—so that I can do "ALL THINGS" through Christ which strengtheneth me—"ALL THINGS" are possible to him that believeth.
- (10) Prov. 28:5. They that seek the Lord understand "ALL THINGS." (Mk. 9:23.)
- (11) Eph. 5:20. Thankfulness surely follows—"giving thanks always for 'ALL THINGS'" is my happy employ.

E. J. C.

WORDS IN SEASON

QUESTION CORNER

Should a Christian woman take part in helping to train her children for concerts, such as they have at School closings?

"Train up a child in the way he should go: and when he is old, he will not depart from it," Prov. xxii, 6. A Christian woman in fellowship with God will not want to see her offspring engaged in the world's amusements, when old, therefore she ought not to train them in this way when they are young. The world's concerts, moving pictures, theatres, etc., are but so many stages in the downward road that leads to destruction. A very good rule for training children is to bring them up so as to have as little as possible to discard when God saves them. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord," Eph. vi, 4. Parents should keep a strict watch over their children as to what is taught them in Schools, as well as to what they do there, or they will learn dancing and other objectionable things. A young boy came home from school recently and said to his father, I did not know that we sprung from monkeys. His father asked him who had told him that. He said the School teacher. The father took the Bible and read him the first chapter of Genesis, and shewed him that God created man, and that we did not come from the monkey. Then he went to the telephone and had a plain talk with the teacher. Parents have a perfect right to object to their children being taught dancing, and other things that they know are calculated to lead the young astray.

LOVE'S DEEPS

"Camest Thou far, my Beloved,
To seek for Thine own?"
"From Heaven's high wonder and glory
I travelled alone.
From height that thine eye ne'er beholdeth,
Past planet and star,
Down distances measureless, shining,
Yea, I came far."
"Did'st Thou leave much, O Beloved,
In coming for me?"
"My home in the love of my Father
I gave up for thee,
For aye, through the song and the music
My heart heard thy call;
I gave up my freedom, my glory—
Yea, I left all."
"Did'st Thou bear much, O Beloved,
That I might be free?"
"The thorn-crown, the mocking, the scourging,
The death on the tree—
The wrath of my God—ah! this sorrow
The thought cannot touch;
I died from the stroke of His anger;
Yea! I bore much."
"Did'st Thou love long, my Beloved,
With heart that sought me?"
"Long ages ere worlds were created
My love yearned for thee,
Ere ever the rapturous angels
Filled heaven with song,
For thee my heart panted and thirsted—
Yea, I loved long."

WORDS IN SEASON

SUMMIT, N. J.—There were a good number present at the Conference, Bren. Bradford, C. R. Keller, J. K. McEwen, and H. G. McEwen, and others taking part. Mr. J. K. McEwen sailed for his home land soon after the conference.

AKRON, O.—Bren W. P. Douglas and J. McMullen had fruitful meetings in the Tent here.

MONTREAL, QUE.—Gilespie and Nugent saw a number led to Christ during their Tent meetings in this city.

GRAND RAPIDS, MICH.—J. Ferguson had a few meetings in the Hall here.

LONACONING, MD.—Geo. Duncan had a Tent pitched at Woodlawn, near here.

SOMERSET, PA.—Bren. Armstrong, Winemiller, and Mick had encouragement in the Tent meeting here, a number professing.

ASHEVILLE, N. C.—Mr. R. Curry moved his Tent to a new place and was encouraged by the attendance. Some who professed earlier in the season are showing signs of reality.

NORFOLK, VA.—S. McEwen has moved his Tent to South Norfolk, and the attendance is good.

CEDAR COTTAGE, B. C.—We had a visit from Mr. H. Fletcher who gave an account of the Lord's work in Venezuela. He also visited N. Vancouver, and Fairview Halls. Bren. McCartney and Summers also visited the Fairview Assembly. They go on in the Tent until time to go to the Arlington Conference.

COLLINGWOOD, ONT.—Bren. Garratt and Robinson have taken down their Tent. They had 9 weeks of plowing and sowing, in ground that was very hard, but God is able to yet give a harvest from the seed sown.

PHILADELPHIA, PA.—Mr. C. R. Keller has had to move. His address is, 6672 Chew St. Germantown, Philadelphia, Pa.

LEWISTOWN, MONT.—Mr. Chas. Hoehler operated a Tent here for about 6 weeks and some have found peace through faith in Christ; others are still troubled. The Assembly meets in a believer's house, and are cheered and encouraged by seeing the Lord moving in the community. Mr. Hoehler's address is 624 Eaton St. Lewistown, Mont.

GRAND RAPIDS, MICH.—R. A. Barr pitched his Tent here after his siege in Bay City. Attendance was good, week nights 40 or more, and Sunday night the Tent was full, mostly of strangers. They have a new Hall here that is seated for 100. There are about 20 in fellowship.

PHILADELPHIA, PA.—Mr. C. Patrizio (1405 N. Marvine St.) was delayed in pitching his Tent through a mistake of the shipper, but pitched it Aug. 15th amongst the Italians. The attendance then was good and increasing, and some have professed.

CARO, MICH.—W. Ferguson writes, "We got to Caro the first of the week just in time to give away tracts at the fair. There were thousands of people, and we got the Bible Carriage right at the entrance so that all going in had to pass by. Many thousands received tracts. There were some scoffers, but most received the tracts thankfully, and some came back and asked us for more, and we sought to speak a word to many by the way. We had the privilege of baptizing a young lad who had professed at some meetings held two years ago. These things give encouragement by the way."

TRURO, N. S.—Bren. Brennan and Milnes had the Tent in Truro, and had a good hearing.

MERIDIAN, SASK.—Mr. R. J. Dickson's meetings very good. He baptized five in the river Souris at the close of the series.

BOYNE CITY, MICH.—God has given us an Assembly in this town: about 15 gather unto the precious Name, in a Hall that has been rented that will seat about 125. Bro. F. W. Mehl, formerly of Mt. Ranier, Md., is laboring in this neighborhood, and God is saving a few precious souls, and some

WORDS IN SEASON

are being led out of the worldly denominations. Correspondent, Mr. R. W. Black, 214 Line St., Boyne City, Mich.

SYDNEY MINES, C. B.—The Conference was real good, the word was ministered by Bren. J. Martin, H. Thorpe, J. T. Dickson, W. N. Brennan, J. McMullen, and A. Moffat. Bren. Brennan and McMullen continue a few nights before leaving for Newfoundland. Remember our brethren in prayer that God may bless the word in that neglected land.

RICHMOND, VA.—Bren. Beveridge, Foster and Conaway have had their Tent at Fulton, near here, and there seems to be some interest.

ARLINGTON, WASH.—Our Conference was the largest yet, and on the whole was good. Those who give themselves to the ministry of the word present were Bren. Scott, McCartney, Summers and Fletcher (missionary). Bren. Scott and Summers remained for meetings: Mr. McCartney went to Everett.

DECKERVILLE, MICH.—We have enjoyed visits from Bren. Steven, W. Ferguson, and P. J. Steel. We meet at 10:30 a. m. for breaking bread, Lord's day; and have rented a Hall in Deckerville for Gospel meetings. We will be pleased to have the Lord's people visit us. Correspondent, D. E. Crary, No. 1, Deckerville, Mich.

TORONTO, ONT.—Bren. McClintock and Watson have taken their Tent down. They saw some fruit in conversions. All the Canadian Tents are now down. Pray for the seed sown.

GRAND BEND, ONT.—Bren. Wilkie and Joyce are encouraged by seeing the Assembly growing. It is purposed to build a Hall soon.

PORT HOPE.—Bren. Pearson and Silvester have seen the Lord's hand in the Tent and hope to continue the work in the Hall.

GALT.—The Conference was very good, a goodly number of the Lord's servants being present to minister the word. Ten, from Valens, were baptized during the Conference.

FALLEN ASLEEP

W. R. H. McEWEN, of Philadelphia, Pa., on Aug. 24th, aged 72. He was born in Dromore, Ireland in 1851, and saved in the same town over 40 years ago, and for the most of that time associated with the Assemblies in Philadelphia, and in Virginia. Bren. W. H. Hunter and D. H. Oliver spoke to a large company at the funeral. All the family, and his brother J. K. were present.

MRS. BRISTOW, of Pittsburg, Pa., was taken to be with Christ, Aug. 17th, after a brief illness (pneumonia), just 20 weeks after her husband. Bren. Oliver, Armstrong, and Elliott took part in the funeral services.

CONFERENCES

FOREST, ONT.—Our Annual Convention will, D. V. be held at the Canadian Thanksgiving, Nov. 4, 5, and 6. Circulars later. Correspondent, Mr. John Kay, Forest, Ont.

CEDAR COTTAGE, B. C.—The Annual Conference will be held, D. V. at Canadian Thanksgiving time. Nov. 4, 5, and 6.

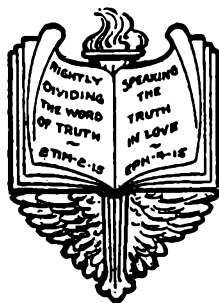
CLIFTONDALE, MASS.—The Conference will be held, D. V. on Columbus Day, Oct. 12th, in the Odd Fellows Hall, Cliftondale Sq. Correspondent, E. Gibbs, Jr., 5 Grove St., Cliftondale, Mass.

RICHMOND HILL, L. I., N. Y.—The dates for the Annual Conference are Nov. 5, 6, and 7, with a prayer meeting Saturday Nov. 4th, 7 P. M. Strangers will be entertained freely, Believer's Hymn Book will be used. Circulars and information from Mr. D. Morrison, 238 West 30th St., New York.

PITTSBURG, PA.—Our Annual Conference will be held, D. V. at Thanksgiving time, Thursday, Nov. 30th, continuing over Lord's day, Dec. 3rd. For circulars, etc., write "Gospel Hall," 4915 Friendship Ave., Pittsburg, Pa.)

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, 1922

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WORK AND WORKERS

ROCHESTER, N. Y.—Mr. R. Telfer was with us for a week's meetings, which were good; saints refreshed and helped on in the ways which be in Christ. The attendance was above the ordinary, strangers being in the majority. One professed to be saved since the meetings, and another is leaving the sects. The Assembly still meets in 102 State St. Correspondent, G. W. Lewis, care of American Wood Working Manufacturing Co., 961 Lyell St., Rochester, N. Y.

DETROIT, MICH.—The Conference was the largest yet, 100 more at the remembrance meeting than in former years. Sunday afternoon and evening meetings saw both Halls well filled. There were 16 of the Lord's servants present and the ministry was both practical and edifying. At least one professed to be saved.

EAST AURORA, N. Y.—Mr. S. C. Keller and Dr. E. A. Martin have been here over a month having meetings in a couple of school houses, and in an unused "church" building. Several have professed to be saved, ten have been baptized, and another desires baptism. An Assembly has been begun in the home of Mr. Fred Reiner, whose address is East Aurora, N. Y.

CLEVELAND, O.—Bren. Marshall and McMullen are having meetings in South Side Cleveland.

YOUNGSTOWN, O.—W. P. Douglas is having good meetings here.

BUFFALO, N. Y.—Dr. E. A. Martin and S. C. Keller have secured a Hall in this city, seated it, and purpose beginning meetings as soon as things can be arranged properly.

PORT HOPE, ONT.—Bren. Pearson and Silvester were in Peterboro for a Lord's day, and then went on to Port Hope, where some were saved this summer in the Tent. Six were baptized, and more are exercised about baptism.

CHICAGO, ILL.—W. H. Hunter and Mr. J. T. Dickson have had some meetings in these parts. W. Pinches began meetings here after the Detroit Conference. (66 and Normal Sts.)

BOSTON, MASS.—Bren. Thorpe and Rankin are having a series of meetings in the Willard Hall here. Mr. J. Rankin's address is 75 Greenough St., Brookline, Mass.

WEST PHILADELPHIA, PA.—C. R. Keller is having a series of meetings in the Hall here.

SEATTLE, WASH.—We were pleased to have a call from Bro. H. Fletcher of Venezuela. Mr. J. McCartney was also with us for meetings. We are arranging for all day meetings on Lord's day.

HAMILTON, ONT.—J. Waugh is giving lectures on the Tabernacle, in the McNab St. Hall.

STRATFORD, ONT.—"We came on here last Thursday and had a meeting, and then on Sunday night Bro. Gunn and I spoke to a crowded Hall, and the Lord gave increase, one woman professing, and also one young man. They are going to have a baptism tonight, five are going to be baptized. We are glad to see how the work goes on here as it was here we learned the blessed truth of gathering to His name, some 15 years ago.

Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 14

NOVEMBER, 1922

No. 11

FROM VARIOUS AUTHORS

Farewell, vain world, I've had enough of thee;
I long a brighter, better world to see;
I long the happy saints above to join;
I long with them to sing, with them to shine;
I long my Saviour's blessed face to see;
I long to be from sin forever free;
I long to reach my bright, my blest abode;
I long for the embraces of my God;
I long thy promised rest, O Lord, to share;
I long for glory—when shall I be there?

* * *

An **ORDINANCE** may be given by the Lord with **POWER** in it—as for instance the Brazen Serpent. (Num. xxi, 8-9.) But when the **POWER** is gone, beholding the "piece of brass" (ii Kings xviii, 4) becomes a snare and a trap. It **MUST** have **POWER** in it, or it is worse than nothing.

* * *

The solemn mistake of the man in the parable surely was this, that his wretched heart found a reason **IN HIS MASTER** to hide his talent. Had he said that the service itself had so many difficulties in it, that he was discouraged and gave it up, through fear and infirmity, it would have been different; but to say that his master was austere and hard, that was terrible, and betrayed the insensibleness of his heart to all the ways and appeals of love.

* * *

Fellowship with the fulness of Christ most of all helps us to fellowship with others. The gushing fountain-springs of mighty rivers come not originally from the basin where they are first visible. They have a secret connection, unseen but constant, with a hidden, unfailing, exhaustless reservoir, in unknown distance and depth. By continual supplies thence received, the fountain overflows; and the streams flow on, and come into fellowship with other streams, having a similar reservoir; and at last they all unite in the mighty ocean. So let us all draw from the hidden, unsearchable fullness of Christ, the exhaustless reservoir, hid from the eye of flesh, but known to the eye of faith, and we shall come in due time, after refreshing many a thirsting land in our way thither, into the full ocean of joy prepared for the whole Church of Christ.

* * *

Science is man reasoning about the **WORKS** of God; theology is man reasoning about the **WORD** of God.

THE TOIL AND TRIUMPH OF LOVE



WHAT astonishing love, mercy, condescension, compassion, and patience shine forth in the wonderful salvation which Christ has wrought out for us! And what should WE do with all that we are and have, but cast it down at the feet of Him who has redeemed us by His own blood, and made us kings and priests unto God?

He has purchased everything for us without the least help from any one. All, all the product of eternal love. From eternity we were chosen to all this blessedness; all most free to us, but what a price it cost our Lord! What could He give more than His life, His blood, His very self? Could love have been manifested in a more transcendent, glorious, and excellent way? What could He have done more than He has done?

Has He not made a noble conquest? He conquered by blood and death, yea, He slew death itself: He rode over hell and devils, and vanquished our strongest and bitterest foes. He led captivity captive by being led captive Himself. He underwent shame, pain, and ignominy for us, and so gained boundless joy, glory, and renown. By dying He vanquished death, and destroyed him that had the power of death.

The life, the blood of the Son of God, the life of the Lord of life was laid down as a ransom for us, as the price of our eternal blessedness. Oh, the price—the price! Behold the Son of God shamed. Behold the prince of life in agony, bleeding, dying, even the shameful death of the cross! See the compassion of our blessed Lord Jesus whose love was so strong that nothing could quench it. He labored through love, sorrowed through love, wept through love, He died through love; and now He has made us one with Himself, put in our hands the palms of victory, put on our heads the crowns of conquerors, and finds His reward in our eternal joy. Yes He has done all, and we reap the fruit of it. He has conquered and we triumph in Him. He has suffered and we share His glory, as the purchase of His precious blood.

Thus we are justified, yea, cleansed from sin, and acquitted from all fear of wrath. And now His eyes are fixed on us to watch over and bless, and keep us from harm. Every act of His, every word, manifests a love ever to be admired, and yet never understood in its heights and depths. O hear Him say "I have loved you with an eternal love, washed you when polluted in your sins, and made you kings and priests unto my God and your God. I loved you when vile and abominable, and now I have made you fair and spotless, yea, perfect through my comeliness, which I have put upon you. You are the fruit of my suffering and toil, my tears and groans, my shame and reproach, and now in you I see the travail of my soul, and am satisfied. I have redeemed you from eternal wrath, and purchased all things for you; and now I

will cast out the enemy from within you, and will say, Destroy them."

Are we not blessed, eternally blessed to whom such words are spoken? Should we not be overjoyed because of the Bridegroom's voice? No wonder it was said of Him "Never man spake like this man." Has He not brought us into the most intimate fellowship with Himself, and called us to drink of the river of His pleasures?

And soon the day will dawn when the topmost stone will be put on the glorious temple which the Lord is building for Himself; a temple formed of living stones, each stone hewn out of nature's quarry, and quickened into life and glory; each indwelt by the Spirit of God, and carved and polished by His skilful hand. Then the desire of His soul will be fully accomplished, His joy will be complete, His reward full, and He will drink with us of the new wine of the kingdom which He has called us to enjoy.

And now while we are still in this world of sin and woe, this time of our betrothal, while we are waiting for the nuptial day, what shall we do, and how shall we act? Shall we not seek to yield ourselves a living sacrifice to him who has done so much for us, and loved us with such amazing love?

—The Golden Lamp.

"THY THOUGHTS UNTO ME, O GOD"



OW precious also are thy thoughts unto me, O God; how great is the sum of them," Ps. 139, 17.

It is truly wonderful when one considers the thoughts God has toward His own: the thoughts of a Father toward His children. The Psalmist could say "How great is the sum of them." We sing:

How precious are thy thoughts that o'er my spirit roll,
They swell beyond my thoughts, and captivate my soul.

We treasure the thoughts of our beloved brethren toward us, but, oh how vastly different are the thoughts of God toward us! "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil," Jer. 29:11. Although these beautiful words have their primary application to Israel, yet let us not forget that they apply to us who are saved too. How often when passing through trial and difficulty we think that our God has forgotten to be gracious. The language of our hearts is, "Will the Lord cast off forever? and will He be favorable no more? Is His mercy clean gone forever? doth His

WORDS IN SEASON

promise fail for evermore? Hath God forgotten to be gracious? hath He in anger shut up His tender mercies?, Ps. 77:7-9. To these questions we can give a most emphatic, no! "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee," Isa. 49:15. "Many are thy wonderful works which thou hast done, and thy thoughts which are to usward; they cannot be reckoned up in order unto thee. If I would declare and speak of them they are more than can be numbered," Ps. 40: 5.

How can we that are God's own doubt our heavenly Father's promise, "I will never leave thee nor forsake thee," Heb. 13:5. We are near to God, His heavenly people, bought with precious blood; in His thoughts, chosen before the foundation of the world, (Ps. 139:16. Eph. 1:4) "I am poor and needy; yet the Lord thinketh upon me," Ps. 40:17. As some one has put it, "God loves me, pities me, carries me on His heart,"—precious thought.

Dear child of God, passing through sorrow, bereavement, trial, affliction, let this beautiful thought occupy your mind, that your Father in heaven thinks daily, hourly, yea, every moment of your life His thoughts are upon you. Let us not be like the Laodiceans, rich and increased with goods, and have need of nothing, but rather let us be in the condition of soul to say "I need thee every hour, most gracious Lord." We can then appreciate the promise of Isa. 41:17, "When the poor and needy seek water, and there is none, and their tongue faileth for thirst; I the Lord will hear them; I the God of Israel will not forsake them.

We have letters from friends in distant lands telling us that we are continually in their thoughts: how vastly more precious to know that we are continually in the thoughts of Him who neither slumbers nor sleeps! God thinks of the tender grass, of the little snowdrop, of the lily, and how much more of His redeemed! Oh that our hearts and minds might be more occupied with God's thoughts toward us! Surely this would wean us from the world and its vain shows. May the Lord stir up His people to let His thoughts fill the chambers of their minds. "They that feared the Lord spake often one to another, and the Lord hearkened and heard, and a book of remembrance was written before Him, for them that feared the Lord and that thought upon His name," Mal. 3:16.

"What thoughts of peace and mercy flowed, in Thy great heart of love, O God."

PHILEMON

E. A. M.



THE great men of earth designate themselves by honorable titles when they subscribe their names, and here we have a man, Paul, subscribing himself "a prisoner of Jesus Christ." He does not say a prisoner of Rome, though he was that, but he looks beyond Rome and sees himself in the dungeon by the perfect will of God. To be a prisoner of Jesus Christ, what an honor! The Lord Jesus said "Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light," Matt. xxix, 30. In the prison of Rome the apostle had rest to his soul—no murmuring, no complaining, no agitating against the powers that be. What a river of blessing flowed out to the people of God, and to the world, from this prisoner of Jesus Christ! We might well pause to ask ourselves, how would we behave if we were in similar circumstances? How do we behave in our present circumstances? "A prisoner of Jesus Christ," let this rebuke every thought of discontent, and lift us above being the creatures of circumstances to live unto the Lord Jesus whatever our circumstances may be.

"And Timothy Our Brother"

What a tender love Paul had for young Timothy! He speaks of him as "my own son in the faith," i Tim. i, 2. Without ceasing he remembered him in his prayers night and day, (ii Tim. i,3). When they were separated for a time he wrote "Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy," ii Tim. i,4. From the day when he led Timothy forth unto the work of the Lord, (Acts xvi, 1-3), until he was about to be offered up, he had a fatherly care for the young man, training him in the ways that be in Christ Jesus. And Timothy was so apt a learner that Paul was able to charge him to commit what he had learned to faithful men that they in turn might pass it on to others. This is God's way of raising up men who will naturally care for the flock. "Timothy our brother;" there seems to be tender love in this expression—how necessary if the older servants of God are to hold the affections of the younger men. This brotherly feeling is sadly lacking in these days of independence, self-seeking, and self-will. Many of the sad divisions amongst God's people would never occur if brotherly love were more in exercise. "Brotherly kindness" is one of the seven things that, if added to faith, will "make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ," (See ii, Pet. i, 5-8). We might well say, "Let brotherly love continue."

This Epistle Was Addressed,

"To Philemon our dearly beloved and fellow laborer."

WORDS IN SEASON

"To Apphia, the sister," (R. V.)

"To Archippus our fellow soldier."

"To the church (Assembly) in thy house."

What a wide range this little Epistle has! What a change there would be if Christian men, women, laborers in the Gospel, and Assemblies were to give heed to its weighty principles, for though the letter be so small yet it contains many of the weighty principles of Christianity. It has been called the "polite" epistle, no doubt because of its courteous consideration for the feelings of others. Uncouthness, inconsideration of others, and self-will are no part of the teachings of our Lord Jesus Christ, of whom we are to be imitators, as was the apostle. To those included in this comprehensive address the apostle, by the spirit, says "Grace to you, and peace, from God our Father and the Lord Jesus Christ." How highly privileged the child of God in the present dispensation! No such salutation was ever addressed to the patriarchs, prophets, or kings of the past dispensation. The revelation of the Father awaited the coming of the Son. Grace and peace came not from Sinai that might be touched, and that burned with fire, with its blackness, and darkness, and tempest; and the sound of a trumpet and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more; and even Moses said, "I exceedingly fear and quake." No, no, Grace and peace came by the man of Mount Calvary. Let us value grace and not turn it into lasciviousness: and peace purchased by the blood of His cross, let it rule in our hearts. Let not Satan tempt us back into the "camp" where the law yoke is placed upon men's necks, with its curse: let not any tempt us to revive the legal ceremonies "that could not make him that did the service perfect as pertaining to the conscience: which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them UNTIL the time of reformation," Heb. ix, 9-10. What must God think of those who have revived what He has annulled?—dedicated buildings, ordained priests, holy vestments, holy oil, holy wafers, unleavened bread, circumcision and sprinkling of babies, the sacrament, the sabbath, holy days and all the other things that go to make up the paganized Judaism that passes for Christianity, but which God calls "Babylon The Great, The Mother of Harlots And Abominations of The Earth," Rev. xvii, 5. The law could only curse the sinner: and no ceremonies could remove that curse. It is significant that the last word of the Old Testament is "curse." The New Testament closes with the words "The Grace of our Lord Jesus Christ be with you all. Amen. Let us, then, not lightly pass over this New Testament salutation, "Grace to you, and peace, from God our Father and the Lord Jesus Christ."

(Continued.)

THE NATURE, LIFE, AND WALK OF A CHRISTIAN

By the Late Dr. W. P. Mackay, M. A.



SALVATION is something more than a mere payment of debt, a covering over of iniquity, the gift of a clean robe of righteousness, a setting right of the faculties of the soul, for which, out of gratitude to God, the Christian is now to live a holy life: there is a new birth, a birth from above, the implantation of a nature that not only lives to serve God out of gratitude, but which is in its very essence **from God**—the spring of all true Christian holiness being the presence and operative power of an indwelling Spirit in a new life.

The Christian, however, is not two persons, the one perfectly sinful, and the other perfectly sinless, shut up together in one chamber; but he has two natures in the one responsible person; he has "the flesh lusting against the spirit, and the spirit against the flesh;" that born of the flesh being (not merely flesh-like but) **flesh**, and that born of the Spirit being (not merely spiritual but) **spirit**.

The sinner living "in the flesh," "dead in trespasses and sins," was pardoned, accepted, and made a saint (Christ having died and risen for Him) by being born again, which was accomplished by getting this life of Christ begotten in him by the Holy Spirit (a reality not a figure); and as a saint, he is now "not in the flesh" but in the spirit, and is responsible for the uprisings and sins of his old nature, and is henceforth pardoned as a son on account of the blood presented before God for him, for the person, the individual now become a Christian, the man possessed of these two natures, who should be walking in the energy of the new man, though ever and anon he is made to stumble through the power of the old. Thus the saint's progress does not consist in the effecting of a change of character in either nature, but in the gradual development of the new man by means of the inworking of the Holy Spirit, in the new Divine life, gradually prevailing over the old (Rom. viii. 13).

The life of a child is perfectly human; we have to grow to be men. The smallest leaflet on the furthest branch of the vine has the same vine-life as the largest branch, the trunk and root. God's seed implanted is a perfect life; we have to grow up to the stature of men. The non-apprehension of this imparting of life, this new creation at the new birth, and the existence in the believer of two diametrically opposite and actively opposing natures, is at the root of many soul-confounding errors in doctrine and practice.

If salvation consisted merely in getting forgiveness, the powers of the mind set right, and the will wrought on and sanctified, we might be saved today and lost tomorrow; in Christ today

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and out of Him tomorrow. But if I get a Divine life—the child's life—a life-connection with a living Christ, I am as eternally saved as Christ is safe, being a "member of His body" (Eph. v. 30).

Again, if my sinful propensities have merely to be toned down, so that they gradually die out, one by one, until all of them are out of existence; if I were to live long enough, and were sufficiently zealous, watchful, and prayerful, I might obtain perfection as to holiness in this moral sense—might live without having sin at all, which we know is opposed to all Scripture teaching; for (it was written of Christians) "if we say that we have no sin, we deceive ourselves, and the truth is not in us," as well as opposed to all conscientious Christian experience; for while we ought to walk "in the Spirit," without sinning, we know that the root of sin remains till we go hence. And that kind of teaching which speaks of the attainment of perfection in the walk of a Christian, that is to say, perfect sanctification in the flesh, tends miserably to tone down sin and make it a slight matter, and sacrilegiously brings down God's standard of holiness to human attainment, instead of having all in Christ: Christ for me—my substitute: Christ in me—my life.

A perfect statement of the whole point is found in I. John i. "God is light." If we are to have fellowship with the Father and the Son, we must—

Firstly, have that life implanted in us by the Holy Spirit, that eternal, indestructible, perfect life, which is capable of having fellowship, that nature which throbs in harmony with God's nature, for we are "partakers of the Divine nature" (II. Pet. i. 4). And,

Secondly, we must walk in the light, we must walk in the Spirit; even although we had the life, if we were walking in darkness, it would be merely saying we have fellowship, but "we would lie and do not the truth." The normal, the true, the comfortable, the happy, and only safe path for a Christian to be walking in, is "in the light," under the blaze of the light of "the holiest," into which God has set him down in Christ—in light, as much more searching than shekinah glory in the most holy place in the earthly temple, as heaven is high above earth—as the reality transcends the symbol.

"If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." "We have fellowship" (that is to say), not only Christians, one with the other, but we with God. If a room is well lighted, full of light, any specks or flaws, or cobwebs or dust will be quickly discovered; so, walking with God, in the light, we have fellowship with Him in judging our own sinful hearts, and the sins that lurk there. Seeing these sins in such a holy place, would drive us to despair, were it not that

in this very place of light, we see the blood which cleanseth us, believers, washed ones, those "who are clean every whit" (John xiii. 10) "from all sin."

But though this is what the Christian ought to do, still, on account of the evil root, the flesh, we get out of the light. How? By sinning; for, "if we say that we have no sin, we deceive ourselves, and the truth is not in us." But this Divine life cannot continue shrouded in darkness: it pants after its native light—and the next question John answers is, "How am I on sinning to be restored to the light?" Listen, dear soul, to the Word of God. How unlike man's cumbrous plans is God's simple way!

"If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Confess our sins, not merely saying, "We are all sinners: God be merciful to me a sinner;" but judging the uprisings of the evil spring, according to the light of God's standard of perfect holiness, confessing all known sins, deeds, looks, thoughts. What heart-searching this implies! "If we **confess** our sins," thus not merely in words, but having a real individual dealing with our God, not certainly as condemned sinners with an angry judge, but all the more close and real, because we are accepted sons dealing with a holy Father, "He is faithful and just." It is no longer a matter of love and mercy—they have indeed provided the way: but "faithful," for He has said it; "just," on account of the blood presented there; "to forgive," and it is inexcusable unbelief not to "confess," confide, and believe that we are forgiven, and thus get back again to walk in the light.

The first two verses of the second chapter give the apostle's practical interpretation of these doctrines.

"My little children, these things write I unto you, that ye **sin not.**" No lower standard is set before us than absolutely "**sin not.**" Be ye holy for I am holy" (I. Pet. i. 16). Walk in the Spirit, in the energy of the new life, and in the light, mortifying the deeds of the old man. This is certainly our aim, but in this we fail.

But "if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous." "If any man sin," the knowledge and confession of that sin, though incumbent on the Christian, and necessary for realised restoration, is not the meritorious ground of his restoration, but the Advocate is before the Father. He, Who in type, girt with a towel, washed His disciples' feet when on earth, even those who were clean every whit, is now hour by hour, by His own blood, presented at the mercy-seat, and the washing of water by the word, removing from our consciences everything that He sees would interrupt our fellowship. He Himself is the mercy-seat (propitiation.) It is by His own blood He is there (Heb. ix. 12). He is our life, He is our peace, He is our all in all.

"BY THEIR WORKS YE SHALL KNOW THEM"



DESPISED and persecuted people had been known far and wide, under names of contempt, the origin of which we cannot find out with any certainty. Had you asked them their names, they would have replied that they were Christians. They owned no name beside; but amongst themselves they used to speak to one another as "Brethren." They were therefore called in various countries, "The Apostolic Brethren," "The Swiss Brethren," or "The Italian Brethren," or "The Brethren of Lombardy." - - - They were to be found in many races and in many lands, and wherever they went they brought the word of God, as they believed the Apostles taught it. And thus we find that in the year 1250 they were described in the following words by one of their persecutors, who was employed in the "punishment of heretics:"

"Of all sects, there is none so fatal to the church as that of the Leonists. And this for three reasons:

1. Because they date back to a period so remote, for some say they date from the days of Pope Sylvester, 315 years after the birth of Christ.
2. Because they are the most widely spread, for there is scarce a known land in which this sect is not found.
3. Because, while other sects inspire horror by their blasphemies against God, this sect of the Leonists has a great appearance of piety. They lead an honest life before them, and believe all that is right about God, and all that we find in the creed of the apostles. But at the same time they abhor the church of Rome and the priests, to which sin the laity are too much inclined."

"They are to be known by their behaviour and their manner of speech. They are in their behaviour staid and modest; in their countenances there is to be seen neither pride nor fear. Their clothes are neither costly nor shabby. In business they are truthful. They avoid swearing and cheating. They do not seek riches, but are contented with necessary things. They are chaste and temperate in food and drink. They are not to be found in taverns, or at dances, or other idle amusement. They abstain from anger, they are always employed in their calling, or in teaching and learning, and are therefore absent from the (Catholic) church. They can further be known by their simple and modest speech; they abstain from idle words and light conversation, and also from lies and oaths."

—From "Three Friends of God," by Frances Bevan.

(Can as much be said in favor of those who profess to be "gathered unto the Name" in our day?)

UNITY



THE end which God has proposed to Himself from the beginning is unity. At the close there will be perfect and immutable harmony in all His works. God has created all things with a view to Himself, and to those who shall be partakers of His happiness; and it is by the principle of unity with God that we participate in His happiness, according to the measure and the position that He will have made for each. Those who have despised this participation in the happiness of God shall be rejected for ever, outside the sphere of that happiness. With Him shall dwell all the intelligences who shall have their part in unity of happiness, where God shall be all and in all.

In this chain of unity, according to God and in God, the Church occupies the first rank of glory, being the body of Jesus Christ, head of all things, the tabernacle of God by the Spirit. She becomes the centre by means of which God has regulated His relations with all those who have part in this unity.

Jesus speaks of this unity of His own with Him and His Father, (John xvii.) and of the present and future consequences of this unity, in the twenty-first verse, as being the most powerful way of calling the world to the faith of Jesus, the sent one from the Father; in verses 21-23 as manifesting to the world that the Father loves the Church with the same love with which He loves the Son. The testimony, mighty for the world, of the unity of the Church in its actual position, had place but for a moment—the Church failed therein: such is the consequence of all that is placed in the hands of man in responsibility. Nevertheless God abandons not His purpose. He accomplishes that which He proposed to himself—He is the Almighty.

Meanwhile God realizes his unity for his own in taking out of the introduced evil; and **the further one is separated from all evil, the nearer one is brought to God**; and the further also one escapes from the fatal effects of the corruption of what ought to have been His powerful blessing in the world, namely, Jesus reproduced in the world by the unity of His own, one with Him, and He is one with the Father. In a general point of view, by the fall of the Church, the corruption of this blessing becomes more and more the principle most opposed to this unity, namely, **Babylon, a unity according to men, which is but confusion in the judgment of God.**

This unity has failed respecting the Church here below, but it is accomplished as respects God and us in His Son; this is what shall be seen by the world to come, of which it is spoken, I think, in verse 23. Jesus had presented God to the world in perfectness in His own person; there was perfect unity between the Father and Jesus, but the world hated and rejected Him. If the

Church had persevered in presenting the unity of the Father and of the Son, that would have been the most powerful means of call. Those also who would have formed parts of this union and communion with the Father and the Son by the Spirit, having kept the commandments of God, would have remained in His love; as a body, they would not have lost the enjoyment of His love. **The presence of God in every way would have been the blessing within its happy precincts.**

What is said in verses 22-23 will take place when the Church shall appear in the same glory as Jesus; the world shall then know, (it is not "believe," as in verse 21, but "know"), because it will see the counsel of God concerning the Church. It will be the unity of the Father and the Son manifested to the world by the power of the Holy Spirit, in the Church and by the Church, the body of Christ. Blessed they who shall have part in this height, depth, length, and breadth of His love; who will be the objects of it for all eternity, being **filled with all the fulness of God.**

When the things which are in heaven and which are on earth shall be gathered together in Christ, it will be the commencement of visible blessing by unity. From the heavenly places to Mount Zion there will be many links in this chain of the beloved of the Lord; and from the throne of Christ, according to David, at Jerusalem to the most remote worshippers from this terrestrial, there are also diverse positions and capacities, but unity from one extreme to the other.

"FOOD—FAITH—FUN"



UR attention has been called to an announcement of what calls itself a "Church of Christ."

"Food—Faith—Fun meeting on Wed., Sept 20th.
Fellowship supper at 6:30, Study at 7:45—The
New Testament Story of The Church of Christ.
Following this will be a social hour,—games, music,
and a good time for all."

Such an announcement would, doubtless, have shocked those who a generation ago left the established sects in order to follow a more Scriptural church order. But the general apostasy has swept them from their moorings so that little or nothing of their original character remains; and the old timers turn away in disgust from the modern "Food, Faith, and Fun," travesty of what, in name only is "The Church Of Christ."

We have a somewhat similar announcement, or program of a "Bible Conference" held in June of this year, at Gull Lake, Mich., by some who profess "to identify themselves with those gathered to the Lord and to His Name alone," in which it was

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announced that "the mornings and evenings will be devoted to the ministry of the blessed Word of God, and in conference thereon. . . . It will be noted that the afternoons are left free for the various forms of recreation for which this beautiful spot is so well adapted. It is unexcelled in this region where lakes abound, for bathing, boating, fishing, etc."

Such announcements remind one of a proclamation made long ago—"And when Aaron saw it, (the golden calf), he built an altar before it; and Aaron made a proclamation, and said, Tomorrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. And the Lord said unto Moses, Go get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves, "When Moses saw that the people were naked; (for Aaron had made them naked unto their shame among their enemies:) Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men." (See Ex. xxxii). After this sore judgment Moses had to take the tabernacle and pitch it outside the camp: "and it came to pass that every one that sought the Lord went out unto the tabernacle of the congregation which was without the camp."

Fun is the Devil's substitute for happiness, and corrupts the people of God, and more especially when it is coupled with the ministry of God's word. Perhaps one of the simplest forms of fun is foolish talking and jesting, and yet even this is forbidden by God: "But fornication and all uncleanness, or covetousness, let it not be once named among you as becometh saints, neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks," Eph. v, 3. Foolish talking and jesting are an integral part of almost all fun without which games would be uninteresting and lifeless. We do not know a single game that can be played according to Christian principles. Think of those who are told to "walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil," Eph. v, 15-16, spending hours at that game that was invented to amuse a foolish king, talking about kings and queens, hearts and diamonds, spades and clubs: each one seeking to get the best of

the other; elated with pride when successful, joking and laughing at the expense of the defeated one: cast down, irritated, and angry if defeated; who that has ever played this game has not felt it stir up all the activities of the evil nature? What Christian has ever played it and not felt defiled thereby? Nor is this game different from any other game: they are all of one piece, and purely of the flesh.

But some one will say, Do we not need recreation? Yes. "Bodily exercise profiteth little," or "for a little time," that is true; but we do not need to go onto the Devil's playground to get our exercise. The base ball diamond, the golf links, the dance hall, the Vanity Fair play grounds, the circuses, the moving pictures and theatres are surely places where we do not expect to find the godly Christian. To advertise the attractions of pleasure resorts as inducements to attract to "the ministry of the blessed Word of God" is surely in line with the apostasy of the last days. "This know that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, highminded, LOVERS OF PLEASURES RATHER THAN LOVERS OF GOD. HAVING A FORM OF GODLINESS, BUT DENYING THE POWER THEREOF: FROM SUCH TURN AWAY," ii, Tim. iii, 1-5.

"Aaron made a proclamation, and said, Tomorrow is a feast to the Lord. . . . and the people sat down to eat and to drink, and rose up to play." The Devil is a wonderfully skilful reasoner, and persuades the empty professor that all such things are harmless recreations: and carnal Christians get ensnared, and corrupted, and expose their nakedness in the presence of their enemies. The religious camp cannot get along without such things. Jesus suffered without the gate, "Let us go forth therefore unto Him without the camp, bearing His reproach," Heb. xiii, 13.

In the interval between the meetings in the early-day conferences in this country, the Christians would often be found seeking out a quiet corner where they could weep out in the presence of God their confession of departure in heart and life from the ways that be in Christ Jesus: and before the conference was over their valley of Baca became a well filled with the refreshing rain of heaven. If any were found boating, fishing, or running after the other attractions of a pleasure resort, they would speedily have been told that they needed to be born again. Fellowship with God is not fostered by the attractions of a pleasure resort.

TRANSGRESSION FORGIVEN: SIN COVERED

(Synopsis of a Conference Address, by D. McGeachy.)

Read Prov. xxviii, 13; Job xxxi, 33; ii Cor. x, 5; Ps. xxxii, 1-11.

We should take care not to cover our sins, but rather to confess them; and to bring into captivity every thought to the obedience of Christ. Ps. xxxii was written as a result of David's restoration to God, and may be divided into four parts.

1. **The Covering of Sin**, (verses 1-4), ending with the word Selah. If we are hiding sin and practising guile we shall be dried up, as was David, "My moisture is turned into the drought of summer." A guileless man is one that hides nothing from God, but confesses all. He is not only forgiven, but there is a blessedness connected with the one whose transgression is forgiven and whose sin is covered righteously.

2. **Acknowledgement and Forgiveness**, (ver. 5), ending again with the word Selah. As soon as his sin was confessed God forgave the iniquity of his sin.

3. **Prayer And Restoration**, (verses 6-7), ending once more with the word Selah. He fears no trouble now: "surely in the floods of great waters they shall not come nigh unto him." God is now the **hiding place** of him who before was trying to **hide from God**.

4. **Instruction And Guidance**, (verses 8-11). We should not be like the horse, quick to run away, nor yet stubborn, like the mule. It is a high attainment to live in conscious fellowship with God, walking with Him, under the guidance of His eye.

QUESTION CORNER

Will our sins be brought up at the judgment seat of Christ?

Most of the readers of Words In Season know the difference between the Judgment Seat of Christ and the Great White Throne; that the former is for the saved only, and the latter for the unsaved only; that the former takes place before the millennial reign of Christ, and the latter after that reign is over. We know also that neither of these judgments is to decide the fate of individuals: that is irrevocably fixed at the time of death. The spirits of those who are "in Christ" at death go to be "with Christ;" and the spirits of the lost go immediately to hell. (See Phil. i, 23. Luk. xvi, 19-23.)

From the moment a person is saved his sins, so far as condemnation is concerned, are "remembered no more," Heb. x, 17. God will not impute sin to him any more, (Rom. iv, 8). "There is therefore now no condemnation to them which are in Christ Jesus," Rom. viii, 1.

But it may be asked, Does a Christian never sin? Alas, he does. Again it may be asked, Does it make no difference whether a believer sins, or not? It makes a great difference, both for time and eternity. In time it brings him under the Father's discipline, and he is rebuked and chastened, (Heb. xii, 5-11), and it may even be taken out of the world, by death, if he

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will not turn from his sinful course. "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, **that we should not be condemned with the world,**" i Cor. xi, 30-32. After the Lord's coming, when the saved dead, and the living saints have been caught up to meet the Lord in the air, then will come the Judgment seat of Christ, concerning which we read, "For we (the saved) must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," ii Cor. v, 10. From this it is evident that the Christian's bad works will come into review, as well as his good ones. "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, **he shall suffer loss: but he himself shall be saved; yet so as by fire,**" i Cor. iii, 13-15.

The thought of that which is done in secret being examined openly, and of the loss of reward from the hands of the blessed Lord Jesus, surely ought to have its influence on us causing us to examine daily our works, to see to it that they are such as will meet with His approval.

THE BIBLE

Some say our Bible's quite outworn;
Its Gospel all to tatters torn
By cruel hate, and skilful scorn
Of men of letters.

One answer we have safely left—
We're willing, sirs, to be bereft
Of it: when you replace the theft
With one that's better.

Better, that is, proved by results,
Its power o'er children and adults,
Its power o'er those who plead excuse,
Their training has been somewhat loose:
Produce your gift, whate'er you call it,
To quash our old one, and forestall it:
We'll gladly read it and extol it,
And rest your debtor.

But if you can't, for pity's sake,
Don't try the dear old Book to take
From us, who have so much at stake:
From whence our sires, from ages hoary
Found peace and joy and hope of Glory,
From the beloved and simple story
Of one who laid aside His glory,
And broke sin's fetters.

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The meeting was very small and feeble then, but there are now some 60 in fellowship. We were in Forest on Monday night. Bro. V. Fuller drove us out to Grand Bend where Bren. Wilkie and Joyce were busy on the new Hall, ably helped by the young converts. It was a real joy to see this new work, and we had a fine meeting in an ice cream parlor, with about 150 present. Here all are in the joy of their first love. How nice it is to shepherd the lambs! What a pity that they should ever grow horns! We also visited the Indians in the Reserve. We then went along the beach and saw where our beloved brother, J. Smith, passed into His presence. We had a good meeting in the Lake Shore Hall at night."—William Williams.

TORONTO, ONT.—R. Telfer is holding special meetings in the Broadview Ave. Hall. R. McClintock hopes to open a new Hall in Lansing, a suburb of N. Toronto, soon, by special meetings. D. H. Oliver gave us a visit.

LANG.—Bren. Baillie and Rea are having special meetings here.

HUNTSVILLE.—The Conference was large and a helpful time. Bren. McClintock, Watson, Bruce, Rea, Shivas, Steen and Telfer taking part.

CHAPMAN VALLEY.—We had a good conference, Bren. McClintock, Watson, Bruce, Telfer, Steen, Shivas, Harris and Widdifield taking part. Steen and Harris remained for meetings.

MIDLAND.—We had Bro. W. Williams, from South America with us for a few nights. Mr. Jas. Gunn, a young brother from E. Toronto, who expects to go to S. America, was with him.

CHARLETON.—B. Widdifield had meetings out from here, with some conversions. He hopes to return again soon.

CONQUEST, SASK.—J. McCartney is expected for meetings on his way home from the coast.

BRYANTS CORNERS, N. S.—A. Goodwin had helpful Bible readings here for the young Christians.

GRAND BEND.—The foundation for the new Hall for the Assembly has been finished. F. G. Watson has gone there to help in the construction of the building.

LANIGAN, SASK.—Bren. R. Gratas and Mr. Chawner are in the north of Saskatchewan, with a Bible Car seeking to get the Gospel into the regions beyond, with tract distribution and open air preaching.

NORFOLK, VA.—S. McEwen has had ten weeks in the Tent here. The interest has been good, and some have professed conversion.

WESTERLY, R. I.—We have the joy of seeing a few saved and added to the testimony of late.

RAMSGATE, ENGLAND.—"We are now about to conclude the second season with the Gospel Tent and Caravan in South West Essex. It has been a joy to see several young men and women brought to Christ. When I left Canada, Japan was upon my mind, but as a result of much heart exercise I now believe God is calling me to Venezuela, S. A., to join Mr. Johnstone, leaving about the end of October."—Sidney J. Saward.

CLEVELAND, O.—Mr. Thos. Fulton, 1710 West 69th St., Cleveland, O., is correspondent for the West Side Assembly, which meets in the Gospel Hall, West 85th St.

MIAMI, FLA.—The correspondent for the Assembly is now Mr. Wm. Conlon, Buena Vista Station, Miami, Fla.

SAGINAW, MICH.—T. D. W. Muir had four nights here after the Standish Conference. A. Livingstone followed. He also had meetings in Bay City.

STANDISH, MICH.—The Conference was good, six of the Lord's servants being present to minister the word. The Hall was well filled with the town's people.

ATLANTIC CITY, N. J.—Jas. Waugh has moved this city. His home is now at 3121 Fairmount Ave., Atlantic City, N. J.

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DECKERVILLE, MICH.—D. McGeachy is having meetings here with good attendance.

WEI HAI WEI, CHINA.—Mr. J. W. Wilson is forced to return to N. Zealand on account of his wife's health. His address will be, care of Mr. F. Ferguson, 16 Fitzroy St., Palmerston, N., N. Zealand.

FALLEN ASLEEP

MRS. McALPINE, of Lossett, Co. Tyrone, Ireland, on Aug. 17th. The Lossett Assembly came into being at her home, some 20 years ago; since which time she was untiring in her care for the welfare of the saints, and in her kindness and hospitality toward those laboring in the Gospel.

MR. WM. WARLEY, of North Chelmsford, Mass., aged 78. He was a good man: was associated with the Lowell Assembly for many years; and in N. Chelmsford since the beginning of the meeting there. Mr. Wm. Matthews spoke at the funeral, in the home, and Bren. Rankin and Thorpe at the grave.

MR. ROBERT MILLER, of Philadelphia, Pa., was killed when a scaffolding slipped and he dropped some forty feet to the sidewalk (Oct. 5th). Saved 22 years ago in Glasgow, Scotland. He leaves a wife and three sons.

MR. W. MALLON, of Hamilton, Ont., departed to be with Christ Sept. 1st. He was saved in Orillia 20 years ago; came to H. a few years later, and was in happy fellowship first in McNab St., later in E. End. Bro. R. McCrory spoke to a large number at the funeral.

CONFERENCE NOTICES

HAMILTON, ONT.—Annual Convention, D. V. Nov. 4, 5 and 6, in the I. O. O. F. Temple, Gore St. Prayer meeting in the Gospel Hall, 140 McNab St., Friday, Nov. 3rd. Communications should be addressed to Mr. A. Best, 206 Bay St. South, Hamilton, Ont.

FOREST, ONT.—Annual Convention, D. V. Nov. 4, 5 and 6. Prayer meeting in the Gospel Hall, Main St., Friday, Nov. 3rd, 7:45 p. m. Communications should be addressed to Mr. J. Kay, Box 617, Forest, Ont.

SEATTLE, WASH.—D. V. we will have our usual Conference at the "Christmas season." Further particulars in Dec. issue.

CEDAR COTTAGE, B. C.—The Annual Conference will, D. V. be held Canadian Thanksgiving, Nov. 4, 5, and 6.

RICHMOND HILL, L. I., N. Y.—The dates set for the Annual Conference are Nov. 5, 6, and 7, with a prayer meeting Sat. Nov. 4th, 7 p. m. Strangers will be entertained. Information from Mr. D. Morrison, 238 West 30th St., New York, N. Y.

PITTSBURGH, PA.—Annual Conference, D. V. Nov. 30th, (Thursday) continuing over Lord's day, Dec. 3rd. For circulars, etc., write Gospel Hall, 4917 Friendship Ave., Pittsburgh, Pa.

WESTERLY, R. I.—Annual Conference, D. V. will commence with prayer, Dec. 1st, 7:30 p. m. and continue over Saturday and Lord's day. W. Jessiman, Correspondent, 31 Moss St.

PUNXSUTAWNEY, PA.—Annual Conference, D. V. Nov. 10, 11, 12, in the Gospel Hall, cor. Elk Run and Ridge Ave., with the fellowship of the Assembly at Indiana.

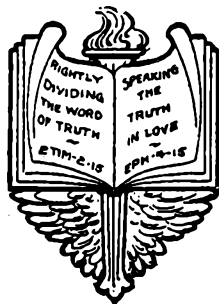
PHILADELPHIA, PA.—The Annual New Year Conference will, D. V. be held on Saturday, Sunday and Monday, Dec. 30, 31 and Jan. 1, in the Bethany Brotherhood Hall, 2115-23 South St. Prayer meeting Friday, Dec. 29, 8 P. M., in Gospel Hall, 20th and Dickinson Sts. Circulars from Mr. D. P. Harry, 1035 Robbins Ave., Lawndale, Pa.

TILLSONBURG, ONT.—The Conference will, D. V. be held Saturday, Sunday, Monday, Dec. 30, 31 and Jan 1, in the Gospel Hall. Prayer meeting Dec. 29, 8 P. M. Circulars from J. McCormack.

PETERBORO, ONT.—Conference dates, Nov. 5 and 6, in Victoria Hall.

Words in Season

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



December, 1922

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WORDS IN SEASON

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WORK AND WORKERS

We count it a great favor when the Lord's people renew early for Words in Season, as it helps us to get our books in shape for the year, and leaves us more free for the Lord's work in other ways. Attend to it now, please. You have enjoyed the monthly messages, and been profited by them, why not subscribe for some friend, it may be in some out of the way place, who has not the privileges and opportunities of hearing the word ministered that you have. A single copy will be sent to any address monthly for 75 cents. Five or more copies to a single address 65 cents per copy.

HOPE TOWN, ABACO, BAHAMAS.—Mr. W. A. McCullough writes, "We had a happy time lately, at the opening of our new Hall in Green Turtle Bay. Christians from Hope Town, Guana Bay, and Marsh Harbor joined us in conference for several days. Twenty-two believers followed the Lord in baptism, a large crowd gathered on the sea shore to witness the baptisms. During the conference six professed to receive Christ as their Saviour. An Assembly has just commenced in this place, which we trust will continue until He come. The dear brethren who worked hard in the glaring sun to build the Hall say the blessing they received at the opening meetings amply repaid them for all their trouble. "The Lord hath done great things for us whereof we are glad."

HAMILTON, ONT.—The Conference was larger than usual, with a goodly number of the Lord's servants present to minister the word. Most of the ministry was on the importance of testing everything by the infallible word of God.

RICHMOND HILL, L. I., N. Y.—The Conference was a time of refreshing. Practical and edifying ministry was given by the Lord's servants. The Hall was packed to its capacity at some of the meetings.

PETERBORO, ONT.—About 130 persons remembered the Lord, at the Conference here; and eight of the Lord's servants ministered the word, giving good wholesome ministry.

FOREST, ONT.—A goodly number gathered in from the surrounding Assemblies, and the word was timely and edifying.

SAN ANTONIO, TEX.—Bren. Dickson and Hunter have been enjoying some meetings here.

LOWELL, MASS.—S. McEwen paid a flying visit to Lowell, Boston, N. Chelmsford, Pawtucket, New Bedford and Groton.

PAWTUCKET, R. I.—J. Waugh is having a series of Tabernacle lectures.

The above words of warning are very applicable to a "Tentative List Of Assemblies" that has recently appeared in this country. If the readers of Words In Season will consider the Assembly principles of those who have compiled this inaccurate and misleading list, they will not be in much danger of finding themselves in some of the unscriptural, and unclean places listed in it as Assemblies.

PUNXSUTAWNEY, PA.—The Conference was not large, but the ministry was refreshing and good. Bro. Bradford went to Washington, Keller and Beveridge to Harrisburg, Duncan to Cleveland, Ferguson to Indiana, Black to Kitchener, Conaway and Winemiller continued in Punxy.

Words in Season

Edited and Published by Dr. E. A. Martin

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No. 12

FROM VARIOUS AUTHORS

A Sunday well spent,
Brings a week of content,
And strength for the toils of the morrow;
But a Sunday profaned,
Whatsoever be gained,
Is a certain forerunner of sorrow.

* * *

The curse of public prayers often is that they are too long; and the curse of private prayers that they are too short. Abraham did for Lot what five kings could not do, because Abraham was a praying man.

* * *

The Christian who has money and keeps his hand shut, is a miserable man in time, and a failure for eternity.

* * *

If sin in an unconverted person weighs an ounce, in a believer the same sin will weigh a ton.

* * *

A lad in explaining the two natures said, "Before I was saved I was only one, but since I have been saved I am twins, and these are fighting all the time."

* * *

The Church was born in a ten days' prayer meeting.

* * *

There is hardly a heresy but can be supported by some Scripture, (misapplied), but there is no heresy that will stand the light of all Scripture.

* * *

When preaching the Gospel keep close to the cross, and remember that the judgment is coming.

* * *

Dust on the Bible, and drought in the heart,
These two are wedded, and never can part.

* * *

There are four kinds of pride,—pride of race; pride of place; pride of face; and pride of grace.

* * *

The flesh is like a barrel of powder; put a match to it and it will explode.

WHAT FAITH DOES

By the Late Dr. W. P. Mackay, M. A.



It is only by faith that we can enter into the redemption purchased by Christ: it is by faith as contrasted with works. Faith is not a work, but a stopping from all our works or thoughts about work, that we may enter into Christ's work. Faith is not an effort of the mind; it is a submission to the mind of God, as revealed by His Spirit in the Word. "By grace are ye saved through faith, and that not of yourselves: it is the gift of God" (Eph. ii. 8). "To you it is given to believe." We know whether it is the Spirit-wrought faith if it turns us away to God, by what Christ did for us, not to what the Spirit is working in us. We are never satisfied with our faith. We are satisfied only with what Christ did—and that is faith. The more faith we have, the more we will cry, "Lord, increase my faith." "Lord, I believe, help thou mine unbelief." We should test our faith to see whether it is the faith of nature or the faith of the Spirit. The true and perfect test is this—if my faith has anything to rest upon in me, even the graces of the Spirit, it is to that extent natural; but if my faith rests entirely, without feelings of my own heart or anything else, upon Christ and what God declared Christ did for me—this is Spirit-given faith, for it is said, "He shall not speak of Himself, but He shall testify of Me." "He shall take of the things of Christ, and show them unto you." It is by faith that it might be by grace, that no man should boast, for, if believing what another did for me saves me, I have absolutely nothing to boast of. Faith takes God at His word—lets God think for me, and accepts His thoughts revealed in His Word. Faith is the hand that lays hold of the gift. Faith accepts what God has done. Faith gives God credit for speaking the truth. Faith apprehends Christ. Faith is helplessness clinging to Christ. Through faith we obtain life and also peace in Christ. This is the great reality in faith. The moment I accept God's offer, I have a right to believe that I am identified with Christ—spiritually, and mystically, and really, and inseparably one with Him. Just as He became a real man, one with us (sin excepted), so we by the Spirit become one with Him (His essential Godhead excepted). So that now everything that is true of Christ is true to me. We are members of His body. There is a seven-fold unity given us, the basis of all others—

I was crucified with Christ, (Gal. ii. 20).

I was buried with Him (Rom. vi. 4).

I was quickened with Him (Eph. ii. 6; Col. iii. 13).

I was raised with Him (Eph. ii. 6; Col. iii. 1).

I am seated in heaven in Him (Eph. ii. 6).

I am suffering with Him (Rom. viii. 17).

I shall be glorified and reign with Him (Rev. xx. 4).

MAN'S HARMONY, OR GOD'S UNITY

By S. C. Keller



THAT the people of God should dwell together in unity is according to the mind of God: and a thing much desired by the spiritually minded among His people. That God's people are not all dwelling together in unity is too sadly evident, though the schemes devised and tried to bring about this happy condition have been many. For a time some of these schemes bid fair to accomplish the desired end, but eventually fail, though securing a state of harmony that for a little time has been mistaken for unity. True unity cannot be secured by devotion to a human leader though gifted and honorable, nor by subjecting ourselves to bonds of fellowship, or rules made and agreed to by common consent. Unity can only be had by complete subjection to God, that is, by unswerving obedience to His Word. We have HARMONY, and UNITY, both illustrated in the incident of the bringing up of the ark by King David, as given us in ii Sam. 6:1., i Chron. 13. where we have his ACTIONS told out; and in Psalms 131, 132, and 133, where we have his internal EXPERIENCES described.

The Ark was carried captive by the Philistines, in the last days of Eli, the priest, where it remained for seven months, after which it was returned by them, on a new cart, drawn by two kine which were at once offered up for a burnt offering, on a fire made of the wood of the new cart. The Ark was soon removed from this spot, to the house of Abinadab, where it remained for twenty years.

David's heart was stirred within him to bring up the Ark to the city of Jerusalem, where God had placed His name. In what appeared to be the largeness of his heart he consulted with the captains, and with all the leaders, and proposed to send abroad to their brethren; and with them the priests and Levites to gather themselves together to accomplish this great undertaking. All the congregation consented to do so, for the thing was right in the eyes of all the people. What an appearance of unity! There was not a dissenting voice.

Having gathered themselves together as one man, the Ark was now placed on a new cart, after the manner devised by the Philistines, and the journey began. The king and all Israel played before God with all their might, and praised God with singing. What harmony! What zeal! What joy. And yet, united as they were, it was not God's unity, because it was contrary to the word of God. The Ark was His; the king was His; the priests and Levites were His; the leaders and the people were His, but His word was lacking, yea, disregarded. He had commanded that the Ark was to be carried on the shoulders of the Levites. Will God permit this disregard of His word to pass un-

WORDS IN SEASON

noticed, and allow human harmony to take the place of divine unity? He cannot. The oxen stumbled. The Ark shook. Uzza laid his hand upon the Ark to steady it. Death came to him: fear to the king; scattering to the people.

David's heart had been haughty; his eyes lofty; he had been filled with pride. He exercised himself in great matters; in things too high for him, (Ps. 131). He undertook to do the things of God in his own way setting aside the instructions God had given through Moses. His harmony was turned into confusion when God came upon it in judgment. Will David continue in his pride and self-will, brushing aside all who will not agree with his schemes, but who conform to the word of God? No. He knows God too well to follow such a course. Three months pass. He confesses that a serious mistake has been made; that they had not sought God after the due order. He behaves as a weaned child. His will is broken. He bows to the higher will, the will of God. They go again to bring the Ark up. Placing it upon the Levites' shoulders the procession starts for the city. Only six paces are taken when there is a halt made. Is it because of God's judgment upon them? No. God is helping them. They halt to offer sacrifices of thanksgiving to God. They then proceed on their way, and reach the city, with joy and gladness. All are rejoicing but one, Michal, the daughter of Saul who because of his self-will lost his crown and kingdom. He only carried out so much of the word of God as suited his cruel desires and purposes.

When the Ark is safely housed, and David sees how obedience to the word of God brings unity, with God's blessing upon the people he writes, "How good and how pleasant it is for brethren to dwell together in unity." God has been given His proper place: His word is bowed to and obeyed: the king, the Levites, the people, all are in their God given place; and real blessing from God comes upon them in their true unity.

The actions and experiences thus recorded are given as a guide to us upon whom the end of the age has come. We shall find those who like David have led the people of God to victory in many a conflict against sin and Satan, now following a self-chosen course, trying to do the Lord's work according to their own thoughts, being satisfied with a human harmony of their own devising, and not the unity that is based upon obedience to the word of God: a unity where all speak the same thing,—that which God has spoken in His infallible word. When men preach harmony instead of God's unity their preaching is bound to sow discord, for the godly will not consent to bring up God's Ark upon a new cart of man's devising. They may speak of liberty, but liberty at the expense of truth leads into bondage by yoking with those who have departed from the word of God. Their charity is but license for those who are known to have departed in self-will from God's ways. Such will oppress and hinder the ministry

WORDS IN SEASON

of any who have the glory of God at heart, and who honor Him by refusing to follow those who refuse to follow Christ, who refuse to go on with those who refuse the whole counsel of God. "To the Law and to the Testimony, if they speak not according to this word it is because there is no light in them."

"Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the Living God."

"Keep us, Lord, O keep us cleaving
To Thyself, and still believing
Till the hour of our receiving
Promised Joys in heaven."

GLEANINGS FROM THE EPISTLE TO THE EPHESIANS.

The seven accordings of chapter i.

1. God's sovereignty, working all things according to the counsel of His own will, (11).
2. Blessed according to His choice, (4).
3. Predestinated according to His will, (5).
4. Enlightened according to His good pleasure, (9).
5. Redeemed according to His grace, (7).
6. Inheritors according to His purpose, (11).
7. Resurrection according to His power, (19).

It might be said concerning resurrection, that the theme at the end of chapter i, is continued without break in chapter ii. The "hath He quickened" of chapter ii, 1, is in italics because it is not in the text, the "and you" is the continuation of "raised Him" of i, 20. The last two verses of chapter i are parenthetical.

"Ye were," and "ye are":

1. Ye were Gentiles in the flesh, ii, 11.
Ye are made nigh in Christ Jesus, ii, 11.
 2. Ye were called uncircumcision, ii, 11.
Ye are blessed with all spiritual blessings, i, 3.
 3. Ye were without Christ, ii, 12.
Ye are accepted in the Beloved, i, 6.
 4. Ye were aliens from Israel's commonwealth, ii, 12.
Ye are . . . fellow citizens, iii, 6.
 5. Ye were strangers from the covenants of promise, ii, 12.
Ye are fellow heirs, iii, 6.
 6. Ye were without hope, ii, 12.
Ye are called in one hope of your calling, iv, 4.
 7. Ye were without God in the world, ii, 12.
Ye are of the household of God, ii, 19.
-

"Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain," Prov. 30, 8-9.

JUDAISM AND CHRISTIANITY



HE position and character which distinguish the servants of God are always in unison with the principles of the relations which exist between God and men. When God only recognized certain families, the head of the family was its priest and prophet, as seen in Abraham, Noah, and the other patriarchs.

This principle acquires a more general and important application when a whole dispensation is in question; as in the case of Judaism and Christianity. The ways of God and the principles of His dealings with sinners are there unfolded with many more details for the conscience, and more distinctness and splendor as to the accomplishment and the revelation of grace. Observe the marked distinction between these two dispensations.

In Judaism, under Mount Sinai where the law was given, and those ordinances established which regulated the intercourse between the people and God, we have a people already formed and recognized as such before God; a people whom God had already brought to Himself, (Ex. 19), whose existence and whose rights depended on their being the children of Abraham, of Isaac and of Jacob, and who with few exceptions were perpetuated by natural descent. God entered into covenant relationship with them, for it pleased Him to try if man so privileged, and put in possession of every possible advantage could stand before Him.

The work and principle of Christianity are altogether different. Christianity finds all men to be lost sinners. The trial to which God has subjected him by means of the law has only served to prove how impossible it is for man, whatever his advantages or privileges, to stand before Him. This having been proved, Christianity presents us to God in His grace visiting this ruined race; beholding the Gentiles sunk in ignorance and idolatry, and degraded by the most revolting crimes; and finding the Jew still more culpable, having been unfaithful to higher privileges: exhibiting both Jews and Gentiles as the terrible proof that human nature is fallen and corrupt; and that in the flesh dwells no good thing. In Christianity God sees man wicked, miserable, rebellious, lost; but He sees him according to His infinite compassions, noticing the wretchedness of his condition as an opportunity to display His own pity. He calls sinners to Jesus, that they may enjoy in Him, and through Him deliverance and salvation, with His favor and His blessing. It seeks in the power of a new life, worshippers in spirit and in truth. It introduces the worshippers themselves into the presence of God, who there reveals Himself as their Father—a Father who has sought and saved them. This is done, not by means of an intermediate priestly class who represent the worshippers because of the inability of the latter to approach a terrible and imperfectly known God; but it introduces

them in full confidence to a God, known and loved, because He has loved them, sought, and washed them from all their sins, that they might be before Him without fear.

Priesthood And Ministry

The consequence of this marked difference between the relations in which Jews and Christians stand as toward God is, that the Jews had a priesthood (and not a ministry) which acted outwards, i. e. outside the people; while Christianity has a ministry which finds its exercise in the active revelation of what God is—whether within the Church or without—there being no intermediate priesthood between God and His people, save the Great High Priest Himself. **The Christian priesthood is composed of all true Christians**, who equally enjoy the right of entering into the holy place, by the new and living way, which has been consecrated for them; a priesthood, moreover, whose relations are essentially heavenly. Ministry, then, is essential to Christianity; which is the activity of the love of God in delivering souls from ruin and from sin, and in drawing them to Himself.

A **priesthood** was the distinguishing characteristic of the Jewish dispensation: **ministry** is of the Christian. Priesthood maintained the Jews in their relations with God: by ministry Christianity seeks in this world worshippers of the Father. I say on earth, for, in truth, when we consider the portion of the Christian in its highest point of view, namely, in that which has relation to heaven, Christianity has its "kings and priests," composed of all saints. The worship of God is not ministry; it is the expression of the heart of the children before their Father in heaven; and of priests before their God, in the intimacy of the presence of Him, in His love, has rent the veil, which His justice had opposed to the sinner; and has rent it by a stroke which has disarmed justice, and left her nothing to ask but the happy task of clothing with the best robe those to whom before all entrance had been denied. To suppose, then, the necessity of a priestly order (the clergy) is to deny the efficacy of the work of Christ, which has procured for us the privilege of our presenting ourselves before God: it is in fact, though not in words, to deny Christianity in its application to the conscience, and to the justification of the sinner. It is to overthrow all those relations which God has established that He might glorify Himself, and place man in peace and blessedness. Let us turn away with abhorrence from every form of clericalism, as being, in principle, Judaism, and not Christianity—a denial of the common priesthood of all believers.

BIBLE CHRISTIANITY

- Christ and nothing more (i Cor. i, 22-24).
- Christ and nothing less (Phil. i, 19-21).
- Christ and nothing else (Col. ii, 6-10).

PHILEMON

Thanksgiving And Prayers



THANK my God, making mention of thee always in my prayers," ver. 4.

The apostle's heart went up in thanksgiving to God when he heard of the love and faith of Philemon, his convert: and in prayer that God would still further bless, and make him a blessing. God is the source of every blessing, no matter what channel that blessing comes through: and if we do not return a revenue of thanksgiving to Him, then, so far as we are concerned, that blessing has been bestowed in vain. God is robbed of His due, and we need not be surprised if He dries up the stream that brought us the refreshing. This principle of God's dealings is beautifully exemplified in ii Cor. 8: 8-15. God is able to make all **grace abound toward you**; that ye always having all sufficiency in all things, may **abound to every good work**. (As it is written, He hath dispersed abroad: he hath given to the poor: his righteousness remaineth forever. Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness:) Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is **abundant also by many thanksgivings unto God**; whiles by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men. And by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for His unspeakable gift." The source of supply for the saints is inexhaustible. But the stream must not be dammed up, nor allowed to stagnate in the Dead Sea of covetousness. God sees to it that there are always needy saints to be supplied, or laborers in His vineyard to be helped "forward on their journey after a godly sort": who will return to Him the abundant thanksgiving that is His due. Too often God's people are like the proverbial Kansas farmer who wanted "More land, to grow more corn, to raise more hogs, to get more money, to buy more land to grow more corn, to raise more hogs, to get more money, to buy more land, ad infinitum." Bunyan tells us, "There was a man: they called him mad: The more he gave the more he had." How much spiritual poverty can be traced to the selfishness of covetous saints? The lesson is tersely put in Luke 16:9-13. "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your

trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Philemon made the happy choice of serving God; and without doubt the apostle's prayers for him would be answered speedily. "I will hear, saith the Lord, I will hear the heavens and they shall hear the earth. And the earth shall hear the corn and the wine and the oil, and they shall hear Jezreel. And I will sow her unto me in the earth: and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people: and they shall say, Thou art my God," Hos. 2: 21-23. Here is a beautiful picture of millennial blessedness: a similar blessedness is now the portion of the man who keeps the channel open so that thanksgiving and prayer returns to God. God, the heavens, the earth, Jezreel, the corn, oil and wine all in one happy circle of fellowship.

Fellowship in Doing Good, and in the Acknowledging of Good Done.

"That the communication (fellowship) of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus," (ver. 6).

Here we have another exceedingly important principle of Christianity expressed in few words. We are slow to acknowledge good things in others, and quick to detect their faults. And yet **fellowship** to become effectual requires that there be this recognition, and acknowledgment of the good that is in others. The bowels of the saints were refreshed by Philemon, and the apostle sends him his grateful acknowledgement of this delicious fruit of love and faith. If a friend sends us a basket of delicious fruit, would we not communicate to him our thanksgiving? How much more when we see the fruits of the spirit in a fellow believer?

Some are hindered from acknowledging the good in others lest they flatter him, and puff them up in pride. But this is a false fear arising from a wrong conception of what flattery is. Flattery is **insincere complimentary speech**: and we are told to "meddle not with him that flattereth with his lips," Prov. 20:19. Let us beware of this. But to refuse to acknowledge the good that others do is un-God-like, for God does not fail to commend where commendation is due. The acknowledging of good done is the counterpart of the doing good, and completes the circle preparing the way for the further doing of good. To receive thankfully is the counterpart of giving joyfully, and it requires both to make a complete fellowship.

Fellowship! What a precious thing Christian fellowship is!

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It is one of the seven things that constitutes Assembly testimony for the present Church dispensation. "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles doctrine and FELLOWSHIP, and in breaking of bread, and in prayers," Acts 2:41-42. There are many nominally in fellowship in the Assemblies that know very little about true heart fellowship with those who are really in fellowship with God in His great work of saving sinners, and of gathering saints unto the name of the Lord Jesus Christ.

In the First Epistle of John we have eternal life manifested, in the person of God's Son, to the apostles, who heard, saw, looked intently upon, and handled the word of life. They bare witness, and shewed, and declared that eternal life to others, in order that others might have fellowship with them. Wherever the apostles declared their life giving message souls were saved, and brought into fellowship with them. And not only into fellowship with them: the apostle adds, "and truly our fellowship is with the Father, and with His Son Jesus Christ," i John 1:3. What a circle of fellowship! He who knows this fellowship has found the key to fulness of joy. "These things write we unto you that your joy may be full." What the word fellowship expresses in spiritual things is usually expressed by the word partnership in natural things. In a partnership the losses of one are the losses of all, the profits of one the profits of all, the joys of one the joys of all, and the sorrows of one the sorrows of all. And so it is in the partnership in which are apostles and saints, the Father and His Son Jesus Christ. Other partnerships may be dissolved, but this never: their projects may fail of realization, but this has Omnipotence behind it. "All things work together for good to them that love God, to them who are called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren," Rom. 8:28-29.

The partnership of Philemon's faith became effectual by the apostle's acknowledging every good thing that was in him. "We have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother."

(Continued)

LIFE'S LIMITATIONS

On a house still standing between Walsall and Tretsey, in Cheshire, built in 1636, of thick oak frame-work, is this inscription: "You would weep if you knew that your life was limited to one month, and yet you laugh, while you know not if it may be restricted to a day."

EXTRACT FROM A LETTER WRITTEN BY THE LATE
MR. JOHN SMITH

Toronto, Canada, January 29, 1875.

Dear Brother:

Just a few lines today for Jesus' sake,—in which let me begin by asking you, how is your soul? Are you enjoying unbroken fellowship with the Father and His Son Jesus Christ? 1 Cor. 1-9. This is the heritage of all God's people, but alas few enjoy it. If you are, you will find you can have but little fellowship with the most of God's dear saints, for the majority seem to be in fellowship with the world, or with one another in the flesh, which is only an abomination to the Lord.

O how few care for walking with God, dear brother. As far as human sympathy and fellowship is concerned, it is a lonely path, but in a more blessed sense, it is not lonely to walk with Jesus, the Man risen from the dead,—the One who was the Man of sorrows, the despised and rejected of men. He is now the chief stone of the corner.

He knows all your temptations, dear brother. He knows all that would tend to drag you down to the world and away from Himself, and thus keep you from walking with Him. But be much in prayer,—He bids you tell Him all. Nothing is too insignificant for Him to take notice of; and how very useless, and how grieving to His loving heart it must be, for Him to see His loved ones trying to resist temptation in their own strength, or bearing their own burdens, and carrying their cares. He says: "Casting all your care upon Him for He careth for you." 1 Pet. 5, 7. Again, "Cast thy burden on the Lord, and He shall sustain thee." Psalm 55-22. And depend upon it, dear brother, if you are to live for God, honestly, you will find strength alone in Him, and need expect no sympathy from the world, or saints who are walking in the flesh.

I know you will find it harder to be reproached by carnal believers than by the ungodly, but remember you are not alone in this, for it is not you but Christ in you that stirs up the hatred of the world and the flesh. The nearer to the Cross our blessed Lord came, the fewer were His sympathisers. It was even so with our beloved Brother Paul. In his last epistle, written out of prison to Timothy, who was the only one he knew like-minded with him,—all they of Asia had forsaken him. When before Nero, no man stood by him, but he could add "the Lord stood with me." Ah yes, Praise His Name! Our Lord stood alone before the judgment seat of Pilate,—lover and friend forsook Him. Not so with Paul before Nero,—"The Lord stood with him." So with us, dear brother. Let us go on with God. The world will not understand us. Our brethren may forsake, misjudge or misrepresent us. But amid all our blunders and failures, He has said,

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and His Word is true, "I will never leave thee, I will never forsake thee." Heb. 13-5.

The meetings here are small but sweet. The weather is very cold, and the conveniences not what we would wish them. But some have been saved,—Praise the Lord! Write me how the work goes on in Hamilton. Tell the saints to live for God. Ask them from me in the sight of God: "How is your soul?"

Your brother by grace.

ABRAHAM

Notes from an Address by W. P. Douglas.

Read Gen. 13:1-2; 12:1-10.



ABRAHAM was given the title of the "Friend of God" and none other ever had it. (2 Chron. 20:7; Isa. 41:8; Jas. 2:23). God records the failures of His friend as well as his virtues—for our encouragement.

Abraham went up out of Egypt with gold, silver and cattle but he also had a heavy heart and a bad conscience because he had been out of fellowship with God down there. He had bought these things at too high a cost. (Chap. 13:1-2). Let us be careful not to buy earth's treasure at this tremendous cost.

I. CALL AND SEPARATION. The God of Glory appeared unto Abram when he was an idolator and made a wonderful promise to him. (Acts 7:2). (The same God has appeared unto us. Result should be—Gal. 6:14).

Gen. 12:6. The Canaanite was then in the land. Abram had no fellowship with them—their politics, fashions, etc.—but was separated unto God. (That is the way we should be).

Verse 7—Altar—character as a worshipper.

Verse 8—Tent—character as a pilgrim and stranger.

(The speaker remarked that as he is getting older he is feeling more and more that this is a poor world. Referred to Hymn 80 in the Believer's Hymn Book—"I'm but a stranger here"). If we go in for the world, we will have to acknowledge in the end like Saul—"I have played the fool, and have erred exceedingly." (1 Sam. 26:21).

II. TRIAL AND FAILURE. (verse 10). Abraham is also called the "father of the faithful" and he was characterized by faith. (See Gal. 3:6-9). Faith feeds on trials and in this trial (the grievous famine), Abraham failed and forsook the place of blessing, going down into Egypt. God could have supplied his need but he took this wrong step and it cost him a great deal. Down in Egypt, God's friend was guilty of deception and telling lies. (We should not think that we cannot be guilty of the sins that others commit. The root of every sin is in our hearts

and ready to break forth whenever the opportunity is given). Abraham had no altar down there—no communion with God. So he is finally sent away in disgrace out of Egypt by Pharaoh and he went back to where he had started from. He went up with a heavy heart and a blasted testimony and—a “Hagar”—source of trouble to him later.

III. RESTORATION. (Gen. 13:3-4). The time in Egypt had been lost, wasted because he was not in fellowship with God. (Only the time spent in communion with God will count at the Judgment Seat of Christ. How little bulk there will be!)

“Deeds of merit as we thought them, He will show us were but sin;

Little acts we had forgotten, He will tell us were for Him.”

Communion with God and happiness was restored when Abraham got back to the altar and called upon the Name of the Lord. (verse 4).

IV. TESTIMONY OF RESTORED FRIEND OF GOD. (Gen. 13: 5-9). How unseemly it was to allow the Canaanite and the Perrizite to see strife between these two brethren, Abraham and Lot, in the persons of their herdmen. (verses 7-8). Abraham was now in the mind of God and he showed a beautiful spirit toward Lot. Although he was the elder, Abraham did not take authority over Lot but submitted to the younger. (Referred to Phil. 4:5—“Let your yieldingness be known unto all men”). When it is simply a matter of our own personality or reputation being assaulted, we can well afford to yield and submit to one another, even if the other is not in the right, in order to maintain peace. But when it is a question of holding the Truth of God, we should not “budge an inch.” We are exhorted to “buy the Truth and sell it not.” (at any price). (Prov. 23:23).

(The speaker recalled an incident which occurred years ago between James Marcus and himself. They had been at a meeting with several brethren in a certain place one Saturday night, attempting to straighten out some difficulties in the Assembly. The purpose could not be accomplished and the meeting broke up late with hard feelings still existing. On the way home, Mr. Marcus said to Mr. Douglas, “William, as long as I think you are a better man than I, things will go on all right. But as soon as I begin to think I’m a better man than you, there will be trouble.” The speaker remarked that he never forgot it and firmly believed it.)

HIS LAMBS

“He will gather the lambs with His arm; and carry them in His bosom,” Isa. 40: 11.. If we take and keep the place of lambs, we will enjoy His tender care. Sometimes it is easier to be a “he goat” than to be a lamb—but His grace is sufficient if we only appropriate it.

CONFERENCE MEETINGS



SHORTLY, if the Lord will, our Christmas and New Year meetings will be here, and in quite a number of places believers will have the opportunity and privilege of assembling to hear the ministry of God's precious Word. It is of essential importance that He shall have His way in these periodical gatherings, and that His saints shall come in the spirit of expectation that the Lord will speak to us through His chosen instruments, and with that readiness of heart to obey His Word, which He so loves to see.

Though we have room for the "five words" message, when God is in it, still we believe that these special gatherings should be largely left to the ministry of brethren whose reputation in the assemblies is that they have addicted themselves to the ministry of the Word, and that it has been to "edification, and exhortation and comfort" (1 Cor. 14:3)—men who have been true helpers of God's people. But the brother whose attempted ministry in the assembly where he is in fellowship does not edify in any godly way, and who could not gather a company to hear himself, is certainly not justified to step upon the platform of an important meeting to take up the time of the congregation.

Here, doubtless, lies a responsibility devolving upon elder brethren who call together these all-day meetings, to place a restraining hand upon such as are manifestly out of their place as speakers at conferences, and if it is not altogether a pleasant duty it is surely right and would earn the thanks of all who come to listen. We hope we would be the last to wish to unduly restrict the platform or to interfere with the Holy Spirit's control, but we do believe in a godly order (1 Cor. 14:40) that shall seek to give full scope to brethren whom God has given a gift "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11-12). Time should be filled up as profitably as can be.

We should make no discrimination between the brother who by grace is enabled wholly to devote his time to Christ, and the ministering brother who follows a business occupation, for often among the latter are found men of useful gift—the very backbone of assemblies. Have we not felt specially helped by the words of a man of business, because he could give the personal touch to the conditions of life in which so many of his hearers are placed, in a manner that one "out in the work" cannot always do to the same advantage?

Furthermore, brethren who are accustomed in their usual ministrations to take a whole evening for their subject should certainly show very good cause why they should take as long a time, or nearly, at an all-day meeting. We cannot but feel sometimes the unfairness of such a procedure, in view of it shutting out another or more speakers who were feeling they had a message,

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too. The needs of an audience are most varied, and generally speaking are more likely to be met by a number of not over-long addresses than by a lesser number of more lengthy ones.

What, we are sure, is the thing really of first importance is the spirit of confession, supplication and prayer at the meetings, and an increase in the number of those who would thus take part. Herein doubtless lies the true success of a conference, and the reaching of that standard of blessing which is felt for many days to come. Wherever there is first of all the drawing near to God in felt and confessed need, there will be without fail His drawing near to us, opening the treasures of His Word, and meeting the need of hungering souls in His own blessed way. Good times at all-day meetings are not necessarily things of the past. There is still the same God as of old for us to count upon, who truly delights to bless His people when they shall make room for Him. Let us truly look to Him and our faces shall not be ashamed, and let us seek after that life, which shall please Him and glorify His name.—F. F.

A PRAYER TEST

One night, during the Revolutionary War, near a British camp not far from the Hudson, a Highland soldier was caught creeping stealthily back to his quarters out of the woods. He was taken before his commanding officer and charged with holding communications with the enemy.

The Highlander pleaded that he had gone into the woods to pray by himself—that was his only defense. The commanding officer was himself a Scotchman and a Presbyterian, but he had no sympathy for the culprit.

"Have you been in the habit of spending hours in private prayer?" he asked sternly.

"Yes, sir," was the reply.

"Then down on your knees and pray now," roared the officer; "you never before had so much need of it."

Expecting immediate death, the soldier knelt and poured out his soul in a prayer that for aptness and simple expressive eloquence could have been only by the power of the Holy Spirit.

"You may go," said the officer, when he had done. "I believe your story. . . If you had not been often at drill, you could not have got on so well at review."—Inland Africa.

Whatsoever things are true,
Whatsoever things are honest
Whatsoever things are just,
Whatsoever things are pure,
Whatsoever things are lovely—
Think on these things. Phil. 4:8.

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QUESTION CORNER

What is meant by the scripture, "Work out your own salvation with fear and trembling?"

Fear and trembling is a condition here attached to fellowship of spirit with Christ in the humiliation of a servant, a condition implying weakness as to nature (1 Cor. 2:3, II Cor. 13:14.), a condition implying obedience and subjection of will (II Cor. 7:15). It is the condition of the people of God in a suffering dispensation as contrasted with the condition of Israel, who, in working out their deliverance and salvation struck fear and terror into their enemies. It is a condition of fellowship of spirit with Christ the sufferer in an evil world, patiently enduring all things for God, so that He might be glorified in the suffering. Hence the supply of the spirit of Christ, sought for in chapter 1, 19, is not the Holy Spirit generally, which He had, but the spirit of Christ, the Martyr—the mind which was also in Christ Jesus (2:5).

In working out their own salvation, the ground of fear and trembling was not lest God should have nothing to do with them, but just the contrary; "FOR IT IS GOD which worketh in you both to will and to do of His good pleasure." It was with God they had to do. It was God that wrought in them, and hence the fear and trembling. The fact that it was God who wrought in them (and especially as the apostle was absent too) was the strongest reason why they should look to God alone in a humble sense of weakness and dependence.

THE GOOD WORD

How good the word
That made me see
My danger, and deep need of Thee;
And led me to Thine arms to flee,
How good that word!

How good the word
That made me know
The guilt of sin—its pain and woe;
Telling of One to whom to go,
How good that word!

How good the word
That speaks so plain
Of heaven and hell—of sin's dark stain;
And yet doth such great love proclaim
How good that word!

How good the word
That guides aright
Through brightest day, and darkest night
And proves "the sword" in thickest fight,
How good that word!

How good the word
With hope so dear
To all "in Christ"—hope now so near,
When gone will be all doubt and fear,
How good that word!

—Geo. A. Morrison...

WORDS IN SEASON

A SUGGESTION—A brother in Christ writes: The matter of distributing tracts is a work which ought to be encouraged, as it brings results both in winning souls and in helping saints. One or more in each local Assembly, who have this matter on their hearts, could get the names of isolated Christians and of unsaved people, to whom suitable tracts could be forwarded at regular intervals. Probably there are accumulations of magazines and tracts in most Christian homes that could be gathered up and sent out in this way. I find that "The Pilgrim Tract Service," Box 2763, Montreal, Que., has an excellent selection of tracts and booklets at moderate prices. Mr. C. J. Stowe, 419 Ontario St., Windsor, Ont., can also give good service along this line." (I might add that the Grace Publishing House, 325 W. North St., York, Pa., keeps an excellent line of four page tracts, practically at cost price.—Ed.)

LE ROY, N. Y.—Mr. D. Oliver was with us for a series of meetings. The Assembly has purchased a property in York, N. Y., and hopes to have it ready to open as a Gospel Hall sometime this month.

"MISLED BY A LIST"—A Cheshire brother writes, complaining of being misled in consulting what professed to be a "List of Assemblies" of Christians gathered simply in the Name of the Lord, while on a visit to a distant place during a brief holiday. He went to the hall named in this list, to find there was an appointed speaker, for the meeting that was said to be the gathering of the assembly to break bread, that this speaker was not in the habit of assembling there, but was evidently engaged for the day, as the preacher, and that he manifestly had no acquaintance with the leading of the Spirit of God in worship, for he "absorbed" the whole time in an address which had no bearing on such an occasion. And the visitor found at the close, that this company did not even profess to be an assembly of God according to the Word, but called and advertised itself as a Mission.

A "List of assemblies" is just the reflection of those who issue it. If it be the compilation of one or a few persons, of All-sectarian principles and practices, it will include all such meetings; if the work of a party or clique of another extreme, it will only include their selection. But the honest way would be to say so. Then people would know exactly what to do. If one does not personally know the kind of meeting he is directed or commended to, it would be safer to inquire of some one known in the vicinity, before going or commending others to such a medley as described. It is not a matter of indifference where young believers, and others seeking after the ways of the Lord are sent or commended, for while the practice seen in a godly assembly, walking humbly in the way of the Lord, draws to and helps on others in a right path, those who either do not know the truth, that gathers and keeps together saints of God in a godly and scriptural way, or determinedly set it aside and take their own way, stumble true seekers after the Lord, and bring contempt on His truth by their practices.—The Believer's Magazine.

TORONTO, ONT.—Several have professed to be saved in R. Telfer's meetings in Broadview Ave. Hall, and others are troubled. Bren. McClintock and Shivas began meetings in the new Hall in Lansing. Bren. Rae and Smith are having meetings in Breckendale Hall.

PORT HOPE.—Bren. Pearson and Silvester are here and hope to see an Assembly begun.

COLLINGWOOD.—A large and helpful Conference was held here. There were seven of the Lord's servants present to minister the word.

FOREST, ONT.—The Conference was encouraging. Bren. Ross, W. Ferguson, Walker and A. Livingstone ministered the word.

LANG.—Bren. Baillie and Rae had good meetings, several professing to be saved.

GRAND BEND.—The New Hall was to be opened Nov. 12th; Bro. Watson beginning special meetings.

WINNIPEG, MAN.—J. McCartney had meetings in both the Halls, as he was returning East. Mr. W. J. Chawner's address is 511 Elgin Ave., Winnipeg, Man.

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SOUTH MANCHESTER, CONN.—Mr. Jas. Serpliss (correspondent for the Assembly) has moved to 129 Summer St.

CHARLTON, ONT.—Mr. T. Robinson had a good interest in the Gospel in Charlton, in the fire devastated district. Many came to hear the Gospel for the first time.

MINNEAPOLIS, MINN.—Word from Mr. W. A. Upton, former Correspondent of the Assembly at 1103 Johnson St. N. E. says that Mr. W. R. Simpson, 2434 W. 22nd St., will now attend to this service. Two have been saved and some added to the Assembly recently.

OWEN SOUND, ONT.—It has been decided to hold the Annual Conference during milder weather, and not at New Years as formerly. Dates will be given in due time.

SAULT STE MARIE, MICH.—Mr. L. Sheldrake's address is now, 904 John St. Send a Post Card for sample copies of his monthly Gospel papers, four and eight pages.

CEDAR COTTAGE, B. C.—The Thanksgiving Conference was the largest yet. Six of the Lord's servants were there to minister the word, and Christ Himself was in a special way the theme of the ministry.

BRANDON, MAN.—Mr. W. Williams visited Roseisle, Brandon, Portage, Esk, Saltcoats, Edmonton and Carbon, going on to the Coast where he purposed visiting a number of Assemblies.

BARRIE, ONT.—Bren. Beattie and Sheldrake are having a series of meetings here at the opening of our new Hall.

BUFFALO, N. Y.—Bren. Keller and Martin continue meetings, hoping to see an Assembly, according to the word of God, formed here.

FALLEN ASLEEP

MR. MORRISON, of Somerville, Mass., fell asleep Nov. 2nd, after a long sickness. He was in the Boston Assembly for many years.

MRS. ELLEN SMALL, wife of Mr. John Small, of Lowell, Mass., fell asleep in Jesus, Oct. 30th, aged 81. Saved in '59; identified with the Assembly in Grogan, Co. Antrim, Ireland, from its beginning; came here 39 years ago; 63 years in Christ. S. McClwen, and W. Alexander took part in the funeral services.

(In last month's issue we had a notice of the home call of Mr. Wm. Warley, of North Chelmsford; the initials should have been Geo. H.)

MRS. FRED McMULLEN, of Toronto, Ont., on Nov. 1st, aged 37. Led to Christ 19 years ago by her brother T. Robinson, she was baptized and received into the Assembly here. Bren. McClintock and Telfer spoke at the funeral services.

CONFERENCES

STEUBENVILLE, O.—The Conference will, D. V., be held Dec. 23-24-25, preceded by a prayer meeting Dec. 22. Correspondent, A. Cousley, 1309 Euclid Ave., Steubenville, O.

BOSTON, MASS.—The Conference will, D. V. begin with a prayer meeting Saturday, Dec. 23rd, and continue Lord's day and Monday. The Children's meeting will be Tuesday evening, Dec. 26.

PHILADELPHIA, PA.—Conference dates, Dec. 30, 31, Jan. 1, in the Bethany Brotherhood Hall, 2115-23 South St. Prayer meeting Dec. 29, 8 p. m. in Gospel Hall, 20th and Dickinson Sts. Circulars from Mr. D. P. Harry, 1035 Robbins Ave., Lawndale, Pa.

TILLSONBURG, ONT.—Conference dates, Dec. 30, 31, and Jan. 1, with prayer meeting Dec. 29, 8 p. m. Circulars from J. McCormack.

SEATTLE, WASH.—The Conference will begin, D. V. with prayer meeting Saturday, Dec. 23, and continue over Lord's Day and Monday, Dec. 24 and 25.