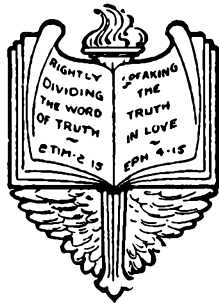


# Words in Season

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



January, 1930

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## WORDS IN SEASON

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### IMPORTANT

Notice. By the time this issue is in the hands of our readers, D. V. we will be on our way to California, on account of health conditions. Our address will be, care of Dr. D. C. Martin, 507 Gaylor Place, Glendale, California. Please send all renewals, changes of addresses, complaints, items for insertion, etc., to Mr. C. R. Keller, 6672 Chew St., Germantown, Philadelphia, Pa. This will expedite matters.

### WORK AND WORKERS UNITED STATES

**MEMPHIS, TENN.**—Hugh Thorpe had a few meetings here. He also visited Sardis, Miss., and Crowville, La.

**EVERETT, PA.**—One professed to be saved.

**EL PASO, TEXAS.**—S. C. Keiler came here for meetings after visiting in Houston and San Antonio.

**HATBORO, PA.**—A good work for God has been in progress in this town during the past few years. Through the labors of S. J. Rea, O. McLeod, J. Marshall and others, a number of souls were saved. A new assembly was formed recently in full fellowship with similar gatherings in the Philadelphia district.

**BRYN MAWR, PA.**—About four hundred gathered here at the Thanksgiving Day meetings and the ministry was good. Bren. Marshall, Chas. McEwen, Miller and Bradford spoke.

Bren. R. A. Barr and Geo. Shivas visited the Lord's people in Kansas, Oklahoma, and Texas on their way to the coast, scattering thousands of tracts on the highways and in the villages enroute.

**WESTERLY, R. I.**—While the attendance this year at the conference was smaller than in previous years, yet the Word ministered was good. Bren. S. and H. McEwen, McCullough, McCrory, and others spoke.

**HARTFORD, CONN.**—Bro. Bernard and McCullough visited us recently. Also Bro. Hy Fletcher gave us a night speaking on the Lord's work in Venezuela.

**PHILADELPHIA, PA.**—James Marshall held a series of meetings in the Mascher Street hall. P. Hoogendam spent some time in the Down Town Hall using his chart "The Two Roads and the Two Destinies."

**WINDSOR, VT.**—N. Vendetta has rented the basement of a church building in this new field and is plodding on alone with a fair interest.

**WELLSBORO, PA.**—We are requested to make known that the Assembly gathered to the name of the Lord Jesus Christ here will gladly welcome any servant of the Lord who is exercised to come along for meetings. The correspondent is James J. Sampson, 73 West Avenue, Wellsboro, Pa.

**MISSION RIDGE, NEB.**—S. Greer and J. Horn used an old church building here for gospel meetings. Interest was good. Five professed to be saved.

**KANARADO, KANS.**—The hall was well filled here at the Thanksgiving conference. Bren. Erskine, J. Horn and Greer ministered the word. God's people were cheered and helped.

**FORT WORTH, TEXAS.**—Bren. D. Horn and Grierson are holding forth the Word of life in this needy field.

# Words in Season

Edited and Published by Dr. E. A. Martin

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No. 1

1930

"A year untried before me lies,  
What it shall bring of strange surprise,  
Or joy, or grief, I cannot tell;  
But God my Father, knoweth well.  
I make it no concern of mine,  
But leave it all with Love Divine."

With this issue we begin Volume 22 of "Words in Season." There is scarce anything that has more to do with the Christian's well-being than his choice of reading matter. The quality of his convictions will be likely to rise or sink very much as the character of these silent, but ever present and influential, associates is elevating or grovelling.

To maintain a good state of soul it is of first importance that we should daily read and meditate upon the Word of God. Then where possible we should regularly assemble for worship, prayer and the ministry of the Word. It is also a matter of no small importance that we should seek the company of godly companions so that we may profit by what they have learned in the school of God. Death has removed many of the godly from us, but, through their writings, they being dead yet speak. Not every one, however, has access to the writings of those who have been recognized as guides among the people of God; and in the hurry and bustle of modern life very few have the time to spare, after reading their Bibles, to do more than read what is arranged for their convenience in the monthly magazines.

Our aim has been to select from the writings of the past that which we consider most applicable to the present; and from the ministry of the present that which is most calculated to encourage unto godliness.

The days are growing more and more difficult for those who desire to walk in the "old paths." A new kind of preachers—for this country, at least—is seeking to bring in new ways. Organs, solos, magic lanterns, platform tomfoolery, a catering to those who desire smooth things, a seeking to break down the walls of separation, all tell us too plainly that Laodicea is at our very doors.

How faithfully the Scriptures warn us of the terrible character of the last days. The itching ears, the love of pleasure, of sin, the ecclesiastical apostasy in its ripest and most fearful phase, the insubjection to the Word, the toleration of

everything whether right or wrong, the boasting and self-satisfaction, all these things proclaim that we are nearing the end.

The word "Laodicea" translated means "Justice for the people." The time was when kings ruled, but the people are deposing kings and ushering in the time of "iron mixed with miry clay," spoken of by Daniel the prophet (Dan. 2). The clerics of the so-called "Church" once pandered to kings; then ruled over them; but now they also are ruled by the people. But the voice of the people is not the voice of God; and he who would please the people is not the true servant of Christ. Our resource in an evil day must still be God, and the Word of His grace which is able to build us up and to give us an inheritance among all them that are sanctified. We desire to be fellow-helpers with those who seek to guide the Lord's people in the "old paths"; for his Name's sake.

### GOOD NIGHT OR GOOD-BYE?



R. —, of New York, tells of a devoted Christian businessman who was struck by an auto and hurried to a hospital. He was informed he had only about two hours to live. He had his family called to him and thus addressed them:

"Good night, dear wife. You have been the greatest woman in the world to me. Through sunshine and shadow we have walked together. You have been my inspiration in everything I have undertaken. Especially has this been true in reference to my religious life. Many times I have seen the Spirit of God shining in your face. I love you far more than the day you became my bride. Good night, dear, I'll see you in the morning; good night.

"Good night, Mary. You are our first-born. What a joy you have been to your father. How glad I am that you looked so much like your mother. In face and spirit you have always reminded me of her. I see in you the sweet, beautiful young woman who left her home to be the builder and keeper of mine. What a Christian you are, Mary; you will never forget how your father loved you. Good night, Mary, good night.

"Good night, Will. Will, your coming into our home has been an unmixed blessing. You were a manly boy, you have become an exemplary man. You love the God of your father. How proud I am of such a son. Continue to grow in every Christian grace and virtue. You have your father's love and blessing. Good night, Will, good night."

(Charlie was the next. Charlie had fallen under evil influences and grievously disappointed his father and mother. The dying man skipped him and spoke to the youngest child, a beautiful young girl.)

"Gracie, your coming was like the breaking of a new day

in our home. You have filled our hearts with music. When, not long ago, you received Christ your father's cup of happiness was full to overflowing. Good night, my girl, good night.

"Good-bye, Charlie. Charlie, what a fine, promising boy you were. Your father and mother believed you would develop into a great and noble man. We gave you all the opportunities we gave to the other children. If there has been any difference you yourself must admit that the difference was all in your favour. You have disappointed us. You have followed the broad and downward road. You have not heeded the warnings of God's holy word. You have not hearkened to the call of the Saviour. But I have always loved you and love you still, Charlie. God only knows how much I love you. Good-bye, Charlie, good-bye, good-bye."

Charlie seized his father's hand and between his sobs he cried out, "Father, why have you said good night to the others and good-bye to me?"

"For the simple reason that I shall meet the other members of the family 'in the morning,' but by all the promises that assure us of a reunion, by those same statements of God's word I can have no hope of seeing you 'over there.' Good-bye, Charlie, good-bye."

Charlie fell on his knees by his dying father's bed and cried out in the agony of his soul, praying God to forgive his sins and give him the hope of meeting his father again.

"Do you mean it, Charlie; are you in earnest?"

"God knows I am," said the heart-broken young man.

"Then God hear you and save you, Charlie, and it will be good night and not good-bye. Good night, my boy." And he was gone.

Charlie is now a preacher of the Gospel.

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### "I AM THINE, SAVE ME," Ps. 119: 94

By W. P. Douglas

(Paper 2)



**H**EAR sister, seeking to serve the family that God has given you (and God alone knows the care of bringing up a family!) remember that you serve the Lord Christ. You who teach in the Sunday School, don't forget that you serve the Lord Christ. He has done, and is doing His best for us, so we want to serve Him well. The Lord stimulate us to do our best for Him the little while we are down here. I remember shaking hands with John Smith on a little station platform on the 3rd day of June about fifteen years ago. Just five short weeks after that, dear John Smith's service was ended, here on earth. How soon our time of service will be ended only He knows, but may we make the best of the time we have.

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Look now, if you will, to verse 63. "I am a companion of all them that fear thee." Someone once said "Show me a man's company, and I will tell you his character." Birds of a feather always flock together. There are some of us here who are well on in our Christian pilgrimage, and we can thank God that our companions now are not the companions that we chose in earlier years. Oh how much some of us owe to the example of Godly Christians! I don't know of anything that is more important for the young Christian than to be careful of his company. How many there are who have blighted their whole Christian growth by failing to get into the company of those who are Godly. "I am a companion of all them that fear thee." Dear young believer, be very careful in connection with the company you keep.

Now turn to verse 19. "I am a stranger in the earth." When we read this we think of Abraham. He was the only man in the Old Testament who was honored by being called "a friend of God." I remember entering the city of Harrisburg one night, shortly before the election of a Governor for the state of Pennsylvania. Bands were playing, flags were streaming in the air, and the main streets were crowded with people. While passing along a by-street we had occasion to pass a Chinaman's laundry, and although it was nearly 11 o'clock at night, yet the Chinaman was totally unaware of all the noise and confusion around him. What did he care who was going to be Governor of the state of Pennsylvania? He was a stranger, and his citizenship wasn't in the United States. He was just interested in the procuring of a few dollars so that he could return to the land of his fathers. Dear friends, let us remember that we, too, are strangers here.

" 'Tis the treasure I've found in His love  
That has made me a pilgrim below."

We are told that dear John Darby wrote that hymn while visiting the most beautiful lakes in the world—the lakes of Killarney. It is only a little while ere we shall shake the sands of the desert from off our feet forever, and an unbroken rest remains for the people of God.

Now look at the last point in verse 141. "I am small and despised." I have said, and I say it again, that it is only in measure as we follow in the steps of Him whom we call Lord that we will be looked upon by the world as small and despised.

The Lord help us to remember, in the little while that intervenes, these words—"It has been given to you on the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

"Thy reproach far richer treasure  
Than all Egypt's boasted pleasure."

ASSEMBLY DISCIPLINE

By C. S. Summers



N assembly is spoken of as "The house of God, the church of the living God, the pillar and ground of the truth." 1 Tim. 3: 14. As the house of God an assembly is responsible for the behaviour of those who compose it, and to exercise discipline when sin manifests itself. Holiness becomes the house of God, and when there is behaviour that is contrary to that, the assembly has to deal with it.

There are different forms of discipline that an assembly may be called upon to exercise, depending on the character of the offense. Those who take a lead in assemblies should know how to deal with sin when it appears. It has often been true that because of a man's relationship and position in an assembly, his sin has been passed over in a very easy and slipshod way, and on the other hand, because of some grudge against a brother, he has been made to undergo a discipline that his sin did not call for at all. Maybe a simple trespass stressed and charged as railing and the man put out of an assembly when there was no scripture warrant for doing so.

In 1 Cor. 5 we have the assembly called upon to deal with a man in their midst guilty of fornication, and the discipline in that case is excommunication. "Put away from among yourselves that wicked person." The instructions in 1 Cor. 5 about putting the man away do not only apply to a fornicator, but the apostle mentions other things as well, so that 1 Cor. 5 warrants an assembly not only to put out a man that is a fornicator, but also the covetous, idolator, railer, drunkard, and extortioner. And no doubt the scripture is of wider application still. If a man in an assembly committed murder, there is no definite scripture to put out such, and yet none of us but would consider his place was outside. "Purge out therefore the old leaven," and "Put away from among yourselves that wicked person." These words would cover the case of a man that is a murderer, and other cases as well.

It is a serious and solemn thing for an assembly to put one of their number in the outside place. The overseeing brethren should endeavor to get the consent and fellowship of the whole assembly in putting one out. In order to obtain this they should get full proof of the party's guilt and present it to the assembly. With the man's guilt being thus established in the minds of the Lord's people, and the scripture that covers his case read to them, it would be clear to all that the assembly was acting according to the word of God in putting away the guilty man.

Such discipline is really delivering such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus. This ought to make brethren very

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careful and very slow in going ahead with such a course unless they are absolutely sure of the man's guilt. If the priest was in any doubt about a man's leprosy he was to shut him up seven days more. Of course when the evidence is clear, the word of God should be carried out without delay.

In 1 Cor. 5 the man was guilty of moral sin, but from 1 Tim. 1: 20 with 2 Tim. 2: 18, we see that an assembly may scripturally put away one guilty of doctrinal evil. This is also seen in the Lord's accusation against Pergamos in Rev. 2: 5, "Thou hast also them that hold the doctrine of the Nicolaitanes." An assembly should not only be particular about moral behaviour, but also the doctrine. The former is filthiness of the flesh, the latter is filthiness of the spirit. Both are equally hateful in the sight of God. If anything, the latter is more so. The man in 1 Cor. 5, guilty of moral sin, was restored in the second epistle (2 Cor. 2: 5-11), but there is no word of Hymanaeus, guilty of doctrinal error, being restored. Usually a man gets filled with pride when he gets into evil doctrines, and seldom is reached. As assemblies, may we be kept from doctrinal and moral evil.

We would say here that all discipline has the restoration of the disciplined one in view. If it is just to get rid of a brother it is not discipline, and another word would have to be used to describe it. In putting the man in 1 Cor. 5 out, it was that the spirit might be saved in the day of Jesus Christ. God had the final restoration of that man in view. The same is true with those guilty of doctrinal error in 2 Tim. 2. "If God peradventure would give them repentance to the acknowledging of the truth." Discipline always has the future betterment of its subjects in view. "No chastening or disciplining for the present seemeth to be joyous but grievous nevertheless afterward it yieldeth the peaceable fruits of righteousness."

In Matt. 18: 15 we have the trespass of one brother against another. This in itself does not in the beginning at least, warrant putting away, but it may lead to that as we shall see. The first thing was to go to the offending brother alone, and if he acknowledged his sin, that ended the matter and it went no further. "But if he shall not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." If he did not hear them, it was to be brought before the assembly. If he still refuses to acknowledge his sin, he is to be treated as a heathen man and a publican. That is equivalent to putting the man out of the assembly because in the church there is neither Jew, publican, nor Greek, the heathen man.

In this case the man is not put out for the trespass, but for not listening to the assembly when carrying out a course prescribed by God. The case of the man in 1 Cor. 5 is different.



He was put out for the sin of fornication and supposing he had acknowledged and confessed his sin, the assembly discipline would have to be carried out just the same.

This is also brought out in connection with David. He sinned grievously and when the sin was brought before him by Nathan, he confessed it and God forgave him. See 2 Sam. 12. Yet God's judgment upon David was carried out: "Thou didst it secretly," said the Lord, "but I will do this thing before all Israel and before the sun."

Even if the man voluntarily withdrew, the assembly in order to clear itself would have to take action and declare the man out of fellowship. In this way it would be clear to all how the assembly stood in regard to the sinning one. One disciplined by the assembly occupies a position in regard to the assembly that men and women of the world guilty of the same crime do not occupy. As the apostle shows (1 Cor. 5: 9-11) that if we were to act toward all guilty ones the same as the one disciplined by the assembly, we must needs go out of the world. With such an one we are not even to eat a fellowship meal, and if the man has simply withdrawn, what would hinder the Christians in the assembly from doing so? And what would hinder the man from coming back when he wanted? If the assembly took no action to declare him out of fellowship, they could not consistently keep him from coming to the Lord's table.

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### THE SWORD OF SAMUEL



AND Samuel hewed Agag in pieces before the Lord in Gilgal" (1 Sam. 15: 33). These words occur in one of the most intensely interesting of the Old Testament narratives. Thousands of years have passed away since these scenes were enacted; and yet, each time we travel o'er them in the sacred page, they appear with a freshness as of yesterday. And when we remember that, while Israel was an earthly people, we are a heavenly—with hope, and treasure, and country, all in heaven—these records of bygone times are fraught with lessons of the deepest moment for us on whom the ends of the world are come. It is not difficult to see in Saul the type of fleshly rule in the church of God. Saul is the "people's man"; and although he is the one whom God gave, it was in His anger; and He is now about to take him away in His wrath (Hos. 13: 11). In Amalek we have a type of the flesh itself; for we find in Exodus 17: 16 (margin) that the hand of this Amalek is against the throne of the Lord. In Samuel we see the faithful servant of God, carrying out the command of the Lord at all hazards; while, in his sword, we find a type of **the word of God**, which is sharper than any two-edged sword, and a discerner of the thoughts and intents of the heart (Heb. 4: 12). Remembering these things (needful

for us as a heavenly people to remember), all the rest is clear.

Saul is commanded by God to smite Amalek, and utterly destroy all that they have. He sets out on his mission, and returns, professing to have done as he was commanded. But, from Sam. 15: 9, we learn that he spared Agag the king of the Amalekites, and the best of the sheep and oxen, etc. It availed him nothing that the sheep and oxen had been spared professionally to "sacrifice unto the Lord." God had said they were to be utterly destroyed; and His word ought to have been sufficient. Hence the searching question, "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (ver. 22). Then comes the terrible sentence, "Because thou hast rejected the word of the Lord, He hath also rejected thee from being king" (ver. 23); followed by the hewing of Agag in pieces.

In such a history, the anointed eye can behold truths of the highest practical importance. What the sword of Saul failed to do, the sword of Samuel was ready to accomplish. God ever has His faithful ones. If the eyes of Eli are getting dim, and the lamp of God is about to go out in the temple of the Lord (1 Sam. 3: 3), a Samuel can easily be got to attend to it. And if Saul refuses to hew Agag in pieces, the Lord will get a faithful one to do the work; and a man, after His own heart, to rule His people Israel, whom Saul now ruled only in name. My dear brother, it matters not what opinion we have of ourselves, or what great work we are supposed to be doing: **God can easily do without us.** And if we are not living in the power of the Holy Ghost, and acting faithfully for God in the position we have taken, then He can, and sooner or later will, **remove the candlestick.** We may continue to keep up the appearance long after the power has departed, as Saul did. But we may be sure of this, that God, all the while, has His anointed ones in the wilderness somewhere (1 Sam. 17: 28), ready to come forward at the right moment to carry out His will. This is solemn. May it have its due weight on our souls.

Then in Saul we see a clear illustration of mere **fleshy compassion.** If we are walking in the flesh ourselves, how compassionate we are to the flesh in others! And, in lukewarm days such as these, one need not wonder that there is scarcely any denunciation of the popular sins of the day. "Speak unto us smooth things" is the cry: and smooth things are preached. "Let us hear about the heavenly places, and our place there; but don't come down to practical details of everyday life." Such is the preaching that is in demand. But, beloved, it is the truth of God regarding the practical details that we need, as well as the truth of the heavenly place, blessed as that is. We want faithful witnesses for God, living in the power of the truth—men of God, with the sword of the Lord

in their hand, and flinching not to hew every spiritual Agag in pieces. There will doubtless be some to say that "such plain speaking would not be desirable." But it matters not. Be it yours and mine to bend to the word of God in everything—not making our boast in obeying this precept or that one; but esteeming all His precepts concerning all things to be right (Psa. xxix, 128). And, when we see some faithful "Samuel" laying the sword of the Lord to the fleshly indulgence, the disorderly walk, the "little foxes," or the things that are "not convenient," let us not be as Saul, who rejected the word of the Lord, and was in turn rejected from being king. But we need not wait till some messenger from God reveals to us the true state of our souls. Saul had in his own hand the weapon with which he could have done what Samuel did. And, in your hand and mine, beloved, we hold the weapon ("the sword of the Spirit, which is the word of God"), with which to hew in pieces everything about us that is of the flesh. Do we thus prove ourselves—our walk—our ways? Do we give Amalek (the flesh) the place of death? Or do we spare to hew it in pieces, reserving what of the flesh the world reckons "good"? God forbid, for, as Saul, by so doing, left the work for Samuel to do, so, if we neglect to try ourselves by the word of God, we shall necessitate its being done by Samuel's Lord at the judgment seat. If we will not allow God's word to try us **here**, it shall assuredly try us **yonder**.

And let us not forget that Agag was hewn in pieces **before the Lord** in Gilgal. This "hewing" is an individual matter. It is in the **presence of God** that Agag must be slain. It is when alone with God that we find out what "death to the flesh" means. And it was "**in Gilgal**." That was where the reproach of Egypt was rolled away, and where Israel was circumcised the second time. Let it be ours to shrink not from the knife of spiritual circumcision; but to let God's Word search us and cut us—"painful though the humbling may be"—so that we may be truly His witnesses in this evil age, and rejoice in the day of Christ, that we have not run in vain, neither laboured in vain.

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### CROSS-BEARERS

What an honorable position was that of Simon the Cyrenian, to be cross-bearer to Jesus Christ! We could almost weep that we were not there, that we might have had the honor of carrying Christ's cross for Him. But we need not weep, for we shall have His cross to carry if we are His people. There are no crown-wearers in heaven who were not cross-bearers here below. There shall be none among the throng of the glorified who had not their cross on earth. Hast thou a cross, believer? Shoulder it manfully! Up with it! Go along thy journey with unshrinking footsteps and a rejoicing heart,

knowing that since it is Christ's cross it must be an honor to carry it; and that while you are bearing it you are in blessed company, for you are following Him.

### SEVEN PHASES OF "THE WORLD," 1 John

By R. Telfer

#### I.—The Lusting World (1 John 2: 16)



UST three things in it, in spite of all its attractiveness, progress and advancement: (1) the lust of the flesh; (2) the lust of the eyes; (3) the pride of life. The same three things seen in embryo in Gen. 3, when our mother Eve looked at the tree: (1) "good for food"; (2) "pleasant to the eyes"; (3) "to be desired to make one wise"—"ye shall be as gods, knowing good and evil." (Gen. 3: 5-6.) Men and women of the world are proud of its progress, but the higher up in it that a child of God aims at getting, the harder he finds it to live for God. Many people of God have made shipwreck by allowing the lustful world to get a grip of them, instead of being satisfied with small things.

#### II.—The Passing World. (Chap. 2: 17)

Don't follow the fashions of this world, for they are transitory; but he that doeth the will of God abideth forever. The course of the world is downward and the terminus is the "pit"; the devil is its prince, its political ruler (Eph. 2: 2); but God is going to shake it, and He is doing it now, "overturning it until He come whose it is; and God will give it to Him." (Ezek. 21: 27.)

#### III.—The Ignorant World. (Chap. 3: 1.)

This is the 20th century of progress, wonderful discovery and invention; yet the world is ignorant. It does not know: (1) God, the Father, 1 Cor. 1: 20-21; (2) Christ, John 1: 10; (3) the Holy Spirit, John 14: 17 (He strives with them but they do not know Him); (4) the believer, 1 John 3: 1. When God saves a soul, He breaks the spell that binds him or her to the world.

#### IV.—The Hating World. (Chap. 3: 13.)

The world hated Christ without a cause (John 15: 18, 25) although there was everything in Him for it to love. It has not changed since it said, "Away with Him, crucify Him." The reason we don't get more of its hatred is that **we are so unlike Him**. The days of open religious persecution are past; the hatred is of a different stamp now—ostracising you—making you feel you are not one of them. But if one is becoming cold and indifferent perhaps the world is saying, "He is not so bad as he used to be; he used to be preaching at us all the time but now he doesn't say a word about God, or heaven, or hell, or Jesus." If we do not get the world's scorn and contempt, we may be sure there is something the matter.

### V.—The Anti-Christian World. (Chap. 4: 1-3.)

The anti-Christ, that wonderful coming super-man, will not be manifested until the Holy Spirit takes the church away, (2 Thess. 2: 7-8), but the spirit of anti-christ is here already, denying that Jesus Christ is come in the flesh. Many people besides Jews and Unitarians, deny that Jesus was God and man in one Person and do not believe in the virgin birth and the divinity of the Son of God. Infidels, like Ingersoll, are not needed today; the devil succeeds in getting men in high places to do such work. Spiritualism is a defiling system.

### VI.—The Deluded World. (Chap. 4: 5-6.)

Men who preach the atoning work of Christ and the necessity of regeneration are not wanted today. The world demands men that can draw and hold the people—Satan's ministers, transformed as ministers of righteousness, telling them to do what is right and follow Jesus, while they deny the total ruin of man and the atoning work of Christ—"The spirit of error." "Holiness people" call us the sinning Christians because we would not say we could live without sin. They would quote 1 John 2: 1. We find that God **does** ask a Christian to do what he cannot do in perfection. God puts a perfect standard before us—Christ—and wants us to aim at living like Him. God knows we will never attain to it fully down here, but He wants us to go on increasing in the knowledge of God.

### VII.—The Satanic World. (Chap. 5: 19.)

The world lies in the arms of the evil one and all the unconverted belong to their father, the devil. When a soul gets troubled, he rocks it to sleep and tries to keep it deluded and led captive down to hell. If you are a professing Christian, and love the world more and more, the love of the Father is not in you.

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### BURDEN-BEARING. Romans 15.



ONE of the key words in this chapter, I think, is found in the first verse: "Ought to bear," and a fitting subject for the chapter would be the above.

We dread **burdens**. Our life today in the twentieth century seems to be made up largely of trying to get rid of burdens which our forefathers and others carried for years and all kinds of methods are resorted to for this purpose. In the things of God it is just as much a matter of concern to us at times to get rid of certain burdens, but twentieth century methods cannot be applied here, and although the **burdens** God gives us to carry seem heavy, nevertheless He wants us to carry them. There are certain **unnecessary burdens** which we often carry that we should cast upon the Lord, Ps. 55: 22. To cast such burdens off, strength is needed and is to be obtained by "waiting on the Lord," Isa. 40: 31, etc., but I would

like to consider some **burdens** the great apostle carried himself and his example we should emulate.

One of such burdens we read of in this chapter is "**the infirmities of the weak.**" We will always have the weak with us, spiritually as well as physically, and it is in this spiritual sense I would speak. In uncivilized tribes they get rid of the old and weak, very often in a quick manner. There is not much room for such in the busy world of today, but they should always have a place in our hearts and the weak amongst God's people should have our especial care. In dealing with them we will need tenderness and wisdom as well as strength from the Lord, but it surely is well pleasing to Him for us so to do. Amongst the Lord's people everywhere some, without doubt, are found who do not make much progress, who do not seem able to grasp certain truths and who, sometimes, we would judge are an annoyance, but God would have us bear with them and seek to gently lead and instruct them in the ways of the Lord.

In verses 16 to 20 we have the **burden of carrying the Gospel to the regions beyond.** This is a **burden** not carried by many, as it should be today. There is a growing tendency amongst God's people generally to forget our obligations to the world at large, beginning at home and reaching out to others. We do not need to expect the conversion of the world—however we should strive for its "evangelization." The great apostle ever had the "regions beyond" before him. We have responsibility personally in regard to this and if unable to carry the gospel personally we should seek to help in whatever way God has fitted us. In verse 24 he speaks of his intended journey to Spain. Spain at that time would be the end of the world (that was known then) and so the ever-zealous and true-hearted servant would not be satisfied short of that goal. It is evident he did not take that journey, but without doubt he will get reward for it at the "Judgment Seat of Christ," since all the things that were in our heart to do for Christ will then be rewarded, though through force of circumstances we were not able to carry out those desires. What a comforting thought this is to many who would but are not able.

Verses 25 and 26 give us another **burden** he was carrying—that of **having a care for the poor saints.** "The poor ye have always with you" and God gives a rich reward to those who are interested in His poor. "He that giveth unto the poor lendeth unto the Lord and that which he hath given He will pay him again." What a pity when those who have this world's goods in abundance neglect their responsibilities to the poor. The apostle was forward in having this care for the poor according to his confession in Gal. 2: 10. Never be afraid that anything given to God's poor will not be acceptable to Him or go unrewarded.

These **burdens** we have been speaking of, the apostle carried himself and did not ask others to carry them, though we might well follow his example, but now from verse 30 to the end he speaks of a **burden** in which they can have a share and that is, the **burden of prayer**. How few of us today know anything of the **burden of prayer**? A few words spoken into the ear of God, very often without much exercise, very often to satisfy the conscience, very often neglected altogether—what a substitute for real prayer. The apostle was a man of **prayer**. He made a **burden** of it. Like his Master, he knew what it was to spend much time in secret and herein lay the secret of his remarkable fortitude in the immediate presence of danger and even death. Acts 27; 2 Tim. 4, etc., and this was also that which gave him the consciousness that he was in the path God would have him to be in and gave him peace of mind. We can have no peace in our minds, we can have no strength for the conflict with the enemy all around us and within us, unless we spend time in secret with God our Father. Nothing will take the place of this and a **prayerless** life is a **fruitless** life no matter how much seeming success there is. It is a transitory success, evanescent and short. **We must pray**. If we will not, God (if there is the bond of relationship) will bring us to the place where we will have to pray. May the Lord give us grace to carry this **burden of prayer** as well as the others mentioned and seek to remember in our prayers others who are seeking to carry the Gospel to the perishing at home and abroad, that doors may be opened of the Lord and that grace may be given to enter the conflict with the assurance that "If God be for us, who can be against us?" We are living in a day of a **weak** Christianity compared with that of former days. The spirit of the martyrs and sufferers for Christ's sake seems to be vanishing entirely. May we remember the fleeting character of life and the eternal glory which may be ours if we should prove "faithful unto Him." No one feels that the Lord's people have ceased to pray for him quicker than the one who is out in the enemy's territory seeking to carry the Gospel to the needy, away from the fellowship of the saints. God has so ordained that we cannot very well get along without each other—let us "**strive together**," v. 30, and so **share together** in that day when all will be manifested and all done for Christ will be rewarded.

W. H. FERGUSON

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### YOUR GIFT

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee. Leave there thy gift before the altar, and go thy way: first be recon-

ciled to thy brother, and then come and offer thy gift," Matt. 5: 23-24.

"This cuts deep: it was meant to do so, and to rouse the conscience of the hearers to the impossibility of any mere human righteousness in the presence of God. That of Scribes and Pharisees would never do for Him who is of purer eyes than to behold iniquity, and who cannot look upon sin. Their whole method was a false one. They valued apparently God's altar, loading it, Cain-like, with gifts defiled by the hands that offered them. The Lord warns them that they must be reconciled to their justly offended brethren, before presuming to bring such offerings: and while the application here evidently is to Israel the principle as manifestly applies to every one of us today." (F. W. G.)

"The picture is drawn from life. It transports us to the moment; when the Israelite having brought his sacrifice to the court of the Israelites, awaited the instant when the priest would approach to receive it at his hands. He waits with his gift at the rails which separate the place where he stands from the court of the priests into which his offering will presently be taken, there to be slain by the priest, and by him to be presented upon the altar of sacrifice. It is at this solemn moment, when about to cast himself upon divine mercy, and seek in his offering a seal of divine forgiveness, that the offerer is supposed, all at once to remember that some brother has a just cause of complaint against him through breach of this commandment in one or other of the ways just indicated. What then? Is he to say "As soon as I have offered this gift I will go straight to my brother, and make it up with him? Nay, but before another step is taken—even before the offering is presented—this reconciliation is to be sought; though the gift have to be left unoffered before the altar." (Jamieson, Fausset, Brown.)

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### A NEEDED WORD TO PREACHERS

While thanking God for those sent to minister His word to us this year and last, we believe that there is need to stir up laboring brethren as to the smaller conferences. There seems no need to exercise them as to the large ones as they flock to them like flies to honey. There were at least three passed within a few miles of here within a few days of the conference going to a large conference. I heard that there were fifty-two preachers at a large conference some time ago, and at other large gatherings it is much the same. One would feel like asking, Is the Lord consulted about this, or is it the natural desire simply followed? The smaller conferences have an important place to fill. The Lord spoke to small companies as well to the great.

A Subscriber.



**“OCCUPY TILL I COME,” Luk. 19: 13**

His word left for His own to follow was “Occupy till I come.” The context to this portion, I believe, is a preceding verse, “The Son of man is come to seek and to save that which was lost.” He Himself must go away—and did go by the way of the cross; but He left His own with the word to occupy, or continue that which He came to do, to seek and to save that which was lost, by spreading the good news of full and free salvation through His precious blood. The word to “occupy” has, doubtless, many applications, but with them this one. So let us give heed to it as He shall give strength and leading.

We enclose herewith a portion of His own—sent forth in His fragrant name.

Don't let us forget that there is to be a sequel to this. “And it came to pass, that, when He was returned, having received the kingdom, then He commanded these servants to be called unto Him to whom He had given the money, that He might know how much every man had gained by trading.” He will have an account from your own lips as to how much of your income was used for carrying on His work of seeking and saving the lost?

“To-morrow,” he said to his conscience,  
“Tomorrow I mean to believe,  
To-morrow I'll think as I ought to,  
To-morrow my saviour receive.

When age and his passions had written  
The message of fate on his brow,  
And forth from the shadows came Death,  
And said to that sinner, “Come now!”

---

Pharaoh more lamented the hard strokes that were upon him, than the hard heart which was within him. Esau mourned not because he sold the birthright, which was his sin, but because he lost the blessing, which was his punishment. This is like weeping with an onion, the eye sheds tears because it smarts. A mariner casts overboard that cargo, in a tempest, which he courts the return of when the winds are silent. Many complain more of the sorrows to which they are born, than of the sins with which they were born; they tremble more at the vengeance of sin than the venom of sin; one delights them, the other affrights them.

## WORDS IN SEASON

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### QUESTION CORNER

**"Do you believe it to be of God for a professor of Christianity to"—do so-and-so, etc.?**

There is a spurious Christianity that allows a person to do almost anything he has a mind to, on the two following conditions, viz., that he manages to evade the laws of the country, and attend Sunday meetings in order to "down with the cash" for religious purposes. The teaching of God's book, however, is that "if any man will live godly in Christ Jesus he shall suffer persecution." (2 Tim. 3: 12.)

It is quite evident from Ccl. 3: 17 that a Christian can do nothing scriptural unless he does it "in the name of the Lord Jesus, giving thanks to the Father by Him." That simply means, doing all things by the authority of His blessed word, and according to 1 Cor. 10: 32, "doing all to the glory of God." Much of what people call "harmless," is cut off forever by these two foregoing principles. To them, however, may be added a third, viz.: "Whatsoever is not of faith is sin" (Rom. 14: 23), and "The plowing of the wicked is sin" (Proverbs 21: 4). Surely, keeping these principles in view, it cannot be of God that a Christian professor should be ministering music for the delectation of the ungodly, and so help the devil to drown in them all reflections as to the future.

Where "religion" is at all respected in the country, it is quite common for persons who have never received Christ, and consequently never were born again, to have and to maintain the profession of Christianity, and at the same time have fellowship in business, politics, pleasure and amusements with infidels, Mormons, Universalists, Restitutionists, Soul-sleepers, Unitarians, Free-lovers, Sodomites, etc. This is the "liberal Christianity" so much admired and commended in these last days by the religious-unconverted great and popular leading talkers, who by "gammon" flatter the people in order to get at their purses, while their way to the sad, sad "wailing and gnashing of teeth" is smoothed with pathetic music and oiled words by those whose "mouth speaketh great swelling words, because they have men's persons in admiration because of advantage," or gain (Judge 16).

Let us, however, never forget that whatever is popular under the name of religion in this age of deep apostacy is of the world and of the devil, and what is unpopular meanwhile is more than likely to be partially correct, at least; and what will be popular in the Millenium will be right, and the unpopular will be wrong. It will be helpful to you, reader, to keep this in view. (Donald Ross.)

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### SAVED, BUT—

I am saved, but is self buried?  
Is my one, my only aim,  
Just to honour Christ my Saviour,  
Just to glorify His name?

I am saved, but is my home life  
What the Lord would have it be?  
Is it seen in every action,  
Jesus has control of me?

I am saved, but am I doing,  
Everything that I can do,  
That the dying souls around me,  
May be brought to Jesus too?

I am saved, but could I gladly,  
Lord, leave all and follow Thee,  
If Thou callest can I answer,  
Here am I, send me, send me?

## WORDS IN SEASON

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**PITTSBURGH, PA.**—Annual conference held here November 28, to December 1st continues to grow. The ministry was helpful and varied, and Christian fellowship was much in evidence. Bren. Oliver, Douglas, Livingstone, J. Ferguson, Beveridge, Waugh, Duncan, Dickson, Bernard, C. Keller and others ministered. A large number of unsaved were present and the gospel was preached every night. J. Ferguson remained for meetings in Friendship Avenue Hall. J. Bernard went to Homestead. W. Beveridge began in East Pittsburgh.

**SEATTLE, WASH.**—Bro. Saword has gone on to Tacoma after being here for a few nights. Meetings were very much enjoyed.

**WEST PALM BEACH, FLA.**—A good number of souls have been saved here lately. Eleven have been baptized and others are exercised about it. J. Fraser was with us about two weeks but has returned to the Bahamas.

**LOS ANGELES, CAL.**—F. W. Mehl ministered to Christians in W. Jefferson and Avenue 54 halls. He also visited Long Beach.

**STRATFORD, CONN.**—James McCullough sailed on December 14th for a visit to Ireland.

**WINCHESTER, VA.**—W. G. Smith is having happy times in this little city and visiting amongst the farmers in the surrounding districts with tracts. This is a new and needy field of labor. Care of General Delivery reaches him.

### CANADA

**OWEN SOUND, ONT.**—The Thanksgiving conference was well attended and the ministry would encourage God's people to go on in the "old paths." Bren. R. Telfer, McCartney, T. Telfer, Watson, Miller, Livingstone and Joyce took part. Bro. Telfer went on to Craighurst for meetings.

**HAMILTON, ONT.**—Bren. G. Gould and Son had well attended meetings in the East End Hall and saw the hand of the Lord in salvation.

**GLEN EWEN, SASK.**—Bro. Willoughby had some meetings here which were much appreciated, and then went on to Brandon.

**MERLIN, ONT.**—Steve Mick held gospel meetings for over five weeks. Three professed to be saved. Quite a good number of strangers attended the meetings.

**PETERBORO, ONT.**—A splendid new hall has been built here. Bro. Baillie and R. Telfer opened it with a very good interest in the gospel. The hall has been filled on Sunday nights.

**PORT HOWE, N. S.**—The annual Thanksgiving conference was as large as usual. About 100 remembered the Lord on Sunday morning. It was a refreshing time. Bren, Brennan, McMullen, Goodwin and MacNeill ministered the word. Bro. McMullen has been visiting isolated Christians in New Brunswick and was expecting to have meetings at Eryant's corners. Bro. Goodwin was not able to return to Appleton on account of much snow on the roads.

**KIRKFIELD, ONT.**—Bro. Bruce is having meetings here with interest. He had good meetings in a house near Coboconk with fruit in conversion.

**DESERONTO, ONT.**—Bren. Widdifield having good meetings here. They also had meetings at Oshawa.

**SUNNIDALE, ONT.**—J. McCartney was with us for meetings but roads became impassable with snow.

**OWEN SOUND, ONT.**—Bro. A. Joyce is now living here. His address is 1224 3rd Avenue A. West. He and Fred Watson are having meetings with good attendance in spite of very stormy weather and much sickness.

**MITCHELL, ONT.**—Bro. Wilkie is having meetings here with interest. A brother from Stratford is helping him.

**PORT ARTHUR.**—We had good meetings and some were saved when Bren. McGeachy and Silvester were with us.

### FALLEN ASLEEP

**YORK, N. Y.**—Mrs. Jacob Diegel, in fellowship with the Assembly here. She had been in poor health for years. James Barefoot preached at the funeral service held at Holland, N. Y. where she was buried.

## WORDS IN SEASON

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**BOSTON, MASS.**—On October 23rd, Elizabeth McCahon, 13 yrs. 9 mos. of age. A wonderful little girl for her age with a real heart for the Lord. She gave abundant joy to the Assembly during the time she was saved, 2 yrs. and 9 mos. Travelled on Sunday 15 miles to Sunday school. An affecting sight to see her class of girls weeping when told their teacher had gone to heaven. Among her last words were "Oh why was He there as the bearer of sin, if on Jesus my guilt was not laid." Two were led to Christ since her death. Parents are feeling their loss keenly. The funeral was large being conducted by Bren. Bernard, McGill, H. Marshall and W. Farquhar.

**WELLSBORO, PA.**—Alfred Hazleton, a Servant of Christ, ailing for some time but not knowing real source of trouble. He was taken to the hospital in Blossburg, Pa., where the Doctor gave no hope for his recovery and passed home to glory on Friday, November 29th. He was 33 years of age and saved about 15 years ago at meetings held by Bren. Winemiller and Armstrong near Thumtstown, Pa. For the past five years he has been devoting his time to the Lord's work exclusively, not only in pushing out into the "Regions beyond," but at times ministering acceptably to the Lord's people in the assemblies. A gifted, promising young man but the Lord had need of him. The funeral service which was held at his home was large over 200 being present and Bren. Hoogendam and Mick spoke a solemn word to all there. A wife and two little girls are left bereaved of a kind and loving father and husband. Prayer is desired on their behalf.

**DALLAS, TEXAS.**—Mrs. Jean S. Foord, sister of Bro. William Sommerville of Kansas City, Mo., went to be with Christ on October 25th. Family is well known in Iowa. T. C. Bush spoke at the funeral.

**CONSECON, CANADA.**—Mrs. P. Carley passed home to glory after a lingering illness. R. Telfer took the funeral service.

**FOREST, ONT. CAN.**—Mrs. William Kernohan, aged 88 years passed home to glory on October 14th. For over 50 years connected with the assembly. Ero. James Goodfellow and Gould Jr. tok the service.

**VICTORIA ROAD, ONT. CAN.**—On November 26th our esteemed Bro. John McLeod, aged 75 years, went home to be with Christ after a brief illness. He was saved 43 years ago at tent meetings here. Was baptized and received into the fellowship of the assembly shortly after his conversion. Entertained many of God's servants and will be greatly missed. Bren. Bruce and Telfer spoke to a large crowd at the funeral held in the hall.

**PITTSBURGH, PA.**—On December 6th, Mrs. Robert Forsythe, aged 43 years, went to be with the Lord after a time of patient suffering. She led a quiet consistent testimony for the Lord. A husband and two sons are left to mourn her loss. Bro. Wm. Beveridge spoke at the funeral.

**PHILADELPHIA, PA.**—On December 4th, Mr. Henderson, was called home. Saved in Scotland 43 years through reading a tract. Was in fellowship in Cathkin Place and later in Ireland. Crossed to America in 1926. J. Marshall and W. Robertson took the funeral service.

**RICHMOND HILL, N. Y.**—Mrs. Robert Scott of the Richmond Hill Assembly went to be with Christ. Eorn and born again in Scotland. Aged 58 years. A patient sufferer for years. Left a family of eight children. Bren. Jack, Fenty, and Hendricks took the services.

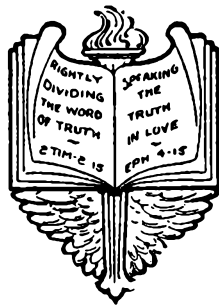
**LOWELL, MASS.**—Bro. Richard Robertson was called home November 28th. Aged 70 yrs. Born and Born again in Scotland. Was in fellowship in the Lowell Assembly for 42 years. A godly man and will be greatly missed. Bro. Wm. Hunter spoke at the funeral.

**SAGINAW, MICH.**—On October 20th Mr. Barbara Benzie passed into the presence of the one she loved and longed to see. Aged 69 yrs. Saved 25 years. T. Dobbin took the services.

**WINNIPEG, MAN. CAN.**—On November 29th, Mrs. A. McLeod in her 99th year. Born in Port Gower, Scotland and born again 63 yrs. ago when Donald Munro was preaching there in 1866. Associated with assemblies in Oak Ridge and Winnipeg over 40 yrs. She was truly a mother of Israel.

# 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, 1930

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## WORDS IN SEASON

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### ANNOUNCEMENT

The Editor of this magazine has gone to California to try and regain his health. It would be appreciated very much by him if all renewals, changes of addresses, complaints, items for insertion etc., would be mailed to Mr. C. R. KELLER 6672 CHEW ST. Germantown, PHILADELPHIA, Pa. This would greatly help to relieve the Editor in his present condition.

### WORK AND WORKERS

#### UNITED STATES

**NEW YORK, N. Y.**—Bro. Blackwood had four weeks meetings in the 125th Street Assembly which were good throughout. A few professed and the ministry was helpful to God's people.

**SCRANTON, PA.**—There is a small assembly gathered to the name of the Lord Jesus in this large and important city in the anthracite coal regions. They would appreciate a visit from any of the Lord's servants who would feel exercised to go and labor among them. Harry Leishman, 115 W. Warren Street, Dunmore, Pa., is the correspondent.

**PITTSBURGH, PA.**—Bro. J. Bernard visited both the Friendship Avenue and North Side assemblies. His ministry was much appreciated.

**CAMBRIDGE, MASS.**—Sam McEwen had four weeks meetings in the Board of Trade building. The people attended very well and some were saved.

**NEWPORT NEWS, VA.**—The all day meetings held at the New Year were crowded by the Christians from the Virginia assemblies. Wm. Ferguson and the McEwen Bros. ministered the word. Bro. Ferguson visited Norfolk, Richmond, Petersburg, and Matoaca after the conference. W. G. Smith is visiting in the Shenandoah Valley giving out tracts.

We are requested to announce that Gospel Tracts can be had free by those who will distribute them if they write L. Wm. Gabler, 621 Laurel St., Elgin, Illinois. For 15 years tracts have gone out from this source and God has saved through the silent messengers. The Lord's people might pray for this seed sown and if they have any tracts or gospel papers that are not soiled our brother can make good use of them.

**SEATTLE, WASH.**—It was the expression of many that our recent conference was one of the best, and the harmony that prevailed was one of the pleasing features of the meetings. Varied and practical and much needed truth was given by Bren. Pearson, Scott, Summers and others. One of the S. S. scholars professed to be saved.

**CANTON, N. C.**—W. G. Foster has been holding the fort alone here for the last six months seeking to shepherd and lead on the young saints in the Assembly.

**YOUNGSTOWN, OHIO**—John Govan spent a few weeks with the assembly here seeking to preach the gospel and minister the word as the Lord led.

**HATBORO, PA.**—Chas. R. Keller was with us for a number of weeks. Several young people professed to be saved.

**ATLANTIC CITY, N. J.**—Bro. James Waugh is with us at present building up the saints in their most holy faith. Peter Kelly 2835 Fairmount Avenue is the Assembly correspondent.

# Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 22

FEBRUARY, 1930

No. 2

## FROM VARIOUS AUTHORS

"For giving is living" the angel said  
"Go feed to the hungry sweet charity's bread."  
"And must I keep giving again and again?"  
My selfish and querulous answer ran.  
"Oh no!" said the angel piercing me through  
"Just give 'till the Master stops giving to you."

\* \* \*

The words which the Lord Jesus Christ gave unto us are only received truly by us when they lead us to believe in Him. You may listen to them, you may talk about them, you may profess them to any amount, but until the words which the Father gave to Christ, and which Christ has given to us, are so received by us that we believe on Him whom God hath sent, we have never profited, we have never truly received them. Oh, to examine them more carefully, and to live upon them more abidingly! Here we have the ground of peace, joy, comfort, hope, and blessing.

\* \* \*

Ye challenge yourself that some truths find more credit with you than others. Ye do well for God is true in the least, as well as in the greatest, and He must be so to you. Ye must not call Him true in the one page of the leaf, and false in the other, for our Lord in all His writings never contradicted Himself yet. Although the best of the regenerate have slipped here, always labour ye to hold your feet.

\* \* \*

Never was the religious atmosphere so surcharged as now with the false idea that a bit of humanitarian kindness and of surveys and soup-kettle compassion for human masses make up a superior kind of Christianity. They simply make up no Christianity at all. They make up a shrewd cheat to deceive the sin-warped hearts of proud men. The kind of preaching to correct this is essentially doctrinal—the doctrine of the crucified Christ and what His atoning Blood does for the hopelessly lost soul of every unregenerate person.

### COMMUNION WITH GOD



CHRISTIAN diligence is a duty; but an excess of activity even in good things, may prove a sin and a snare. Hurried work is generally ill done, whether it be for God or man. The powers of human endurance have their limit, and inordinate exertion leads to reaction, and exposes to temptation. Healthy life is regular in labor and in repose. A man who has spasms today, so that two men must hold him, may have a palsy next week, so that four men must carry him. Thus over-action results in inaction.

Haste leaves the soul unsettled. Unremitting toil is followed by spiritual dearth and mental decay. Ceaseless effort may either wear us out prematurely, or drive us for relief to mere worldly recreations.

The soul needs rest; and Christ says, "Come unto me and I will give you rest." It is not enough to go to meeting; we must go to God. Hearing and talking have their place; but silent and secret communion with God must not be forgotten. If we depend for refreshment on the drippings and overflows of others' cups, we shall see thirsty times. If we have in us "a well of water, springing up;" if we have a personal understanding with our Saviour, then no drouth can affect the constant outflow of our joy and peace.

No society, however good or holy, can make up for the society of our Saviour. No fellowship, however sweet, can profit us like fellowship "with the Father and with his Son Jesus Christ." Indeed, this fellowship comes first, and the fellowship "one with another" depends for its source, its sweetness, and its permanence, on our prior fellowship with God.

We must cast our cares on the Lord. We must commune with him;—and, retiring from the world for this fellowship, we shall return with the odors of incense in our garments, and the radiance of an unseen glory on our brows.

Here we may find health, and shaking off the feverishness of care, grow calm and strong in the rock and God of our salvation. Thus we may avoid the evils of hastiness of thought, and speech, and judgment; and may find more of blessing for our own hearts, and hence greater power attending our testimony.

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### SEPARATION FROM RELIGIOUS EVIL



THE Children of Israel to whom had been committed the oracles of God (Rom. 3:2) and ordinances of divine service (Heb. 9:1), rejected their Messiah, saying, "Away with Him, crucify Him" (John 19:15). Their house of worship, with all its ritual, was now to be left unto them desolate (Matt. 23:38). They had cast out the



Son of God and would have none of His teaching. They led Him without their city and sanctuary, the place that aforesaid Jehovah had chosen for Himself to place His name there, and to which the tribes went up to worship, and they took the Lord to Calvary where they crucified Him in ignominy and shame. As the sin-offering of old was burned without the camp (Lev. 6: 30; 16: 27), so Jesus also suffered without the gate.

### The Lord Outside

Inside that apostate city, the temple worship went on with all its beautiful display; but where was the Christ of God? Outside, rejected, slain! Consider it, my soul. Could that temple worship be now acceptable unto God? Impossible! Would the Son be anymore acceptable to Christendom to-day if it could be that He came? The leaders are denying His deity, virgin birth and atoning blood, and could they more definitely reject Him? Yet they continue their ornate services in their chaste architectural edifices, professedly worshipping God! Does He accept it? Nay!

The true worshipper must turn his back on the religious delusion, and "go forth therefore unto Him without the camp, bearing His reproach" (Heb. 13: 13). Crucifixion is a reproach, and the Cross a shame and offense unto this day.

Where the Word of God has not its place and men worship according to their own instincts and taste, a loyal heart can do no other than separate to the name of the Lord, to go simply by His precious Word. Though many dear saints remain where they are, we cannot help them by remaining too. One has well said, "You cannot stand in a basket and lift it." God has commanded, "Take forth the precious from the vile . . . let them return unto thee, but return not thou unto them" (Jer. 15: 19). And again, "Come out of her, My people, that ye be not partakers of her sins" (Rev. 18: 4).

### The Great Passage on Separation

is 2 Corinthians 6: 14-18, "Be ye not unequally yoked together with unbelievers," etc. This scripture touches every department of life and is applicable to every unequal yoke, whether in marriage, business, social relations, organizations, politics or religion. Believers and unbelievers, righteousness and unrighteousness, light and darkness, Christ and Belial, the temple of God and idols—these cannot be yoked together. All such yokes are wrong, yet the most serious one is the religious, for it touches the Lord so closely.

What is seen on every hand today is organized sects with a hired ministry—one man paid to officiate and no room for the Holy Spirit to minister through whomsoever He will; humanly appointed elders, deacons, etc., many of them being unconverted men; infant sprinkling substituted largely for believ-

ers baptism; the Lord's Super not observed each first day of the week, according to apostolic practice, and often unsaved people allowed to partake of the emblems; worldly things patronized such as bazaars, concerts, entertainments, dances, and other forms of amusement; money begged and accepted from the unsaved to carry on the professed work of God. And, worst of all, "ministers" unsound in the faith teaching their infidel doctrines from the pulpits, and no power to put them out of the ministry.

### What Must We Do?

"Come out from among them, and be ye separate saith the Lord, and touch not the unclean thing," is the clear duty of every child of God. And when at His command we have separated ourselves from it all, not in a pharasaical spirit but in the fear of the Lord, how can anybody be justified in returning occasionally to the thing they have left? In the words of the inspired apostle, "If I build again the things which I destroyed, I make myself a transgressor" (Gal. 2: 18).

Does separation from religious evil and the systems of men curtail one's usefulness? No, it does not. To the obedient one a great word of encouragement is given by the Lord: "I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept My Word, and hast not denied My Name" (Rev. 3: 8).

### Position and Condition

A right position is of God and essential to our obedience; but equally so is a right condition of heart and life. God has joined the two together, and let not man put them asunder. Separation is from evil, and is purifying; but separation is also unto a walk with God. This communion with Him will give the right condition, with enlargement of heart to embrace all His commandments (Psa. 119: 32); likewise it will produce that love to all saints, individually, which God enjoins in His Word, though we have to stand aloof from identification with the systems which hold them in bondage. May it be so!

F. F.

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### THE SPECIAL ORDER OF OUR PRIESTHOOD



HERE remain only three passages besides those mentioned where the terms "priest" or "priesthood" is used as relating to a New Testament order. These are found in the book of the Revelation given to John, and there this special dignity and privilege is ascribed to all whom the Lord Jesus loved and washed from their sins in His own precious blood (i. 5, 6); to all those who from every nation have been redeemed unto God by the blood of Christ (v. 8-10); and to every one of the "blessed and holy who hath

a part in the first resurrection" (xx. 6). All of which is true, not of a particular division, but of every true member in the Church of Christ.

Comparing the Royal Priesthood described in these passages with the Levitical order, we see an analogy and a contrast. They were an election from the midst of Israel. **There is no validity in priesthood if it be not God-chosen and God-appointed.** Even the Aaronic order did not take the honour unto itself, **"but was called of God"** (Heb. v. 4; see Exod. xxviii. 1; Lev. viii. 2). When, not called of God, Korah and his associates ventured to claim the holy office, we know how terrible was the judgment of their sin. So even Christ, though He were the Son, yet, because He was at the same time for man's salvation, the Obedient Servant, "glorified not Himself to be made an High Priest," but was "called of God an High Priest after the order of Melchizedek" (Heb. v. 5, 10).

Indeed, Christ was pre-eminently the "called and elect," in whom God's soul delighted (Isa. xlii. 1-6; xlix. 1).

But as in the case of the Aaronic, together with the call of the head, or chief, his whole family was called to the same holy office; so in the Melchizedek, all Christ's true family are "partakers of the (same) heavenly calling," as the apostles and high priests of their profession (Heb. iii. 1; see also Rom. viii. 28-30), and are a whole chosen generation, or elect race, of royal priests.

The contrast consists in that, while the earthly Levitical priesthood were a small body distinct from the main assembly of God's chosen earthly people, the Melchizedek order includes the whole assembly of saints, and there is no priesthood distinct from the Church; for every believer, by no second ceremonial or separation, but by the fact of his belief in, and union with, Christ, is made a king and priest unto God His Father.

Thus we find in the Christian Church a totally different state of things from that which existed in the Mosaic economy. There we find one elected tribe, from and for an elected nation; but the Church is an election of individuals, not only from Jew and Gentile, but from "every kindred, and tongue, and people, and nation," all redeemed to God by the blood of Christ, all washed in one fountain, all clothed in the same priestly robes of righteousness and salvation, and all anointed by the same Spirit, and brought so near to God that nearer they cannot be.

Those that endeavor to introduce in the dispensation a sacerdotal priesthood distinct from the great assembly of God's redeemed people are either going back to the weak and beggarly elements of the law, and are two thousand years behind time, or they anticipate the millennium, when such a priesthood will again be introduced. In either case the system

is out of time and out of place, for even the millennium can present no parallel to the Church of this dispensation. Then God will deal with nations as nations, but the Church of this dispensation is an election of individuals from all peoples. Among the millennial nations there will be differences and distinctions even as regard their relationship to God; thus not only will Israel be priests of the Lord to the other nations, but even Egypt and Assyria, etc., are to occupy positions different from the rest of mankind (Isa. xix. 24, 25), while it is the peculiar glory of the Church that in that holy congregation, composed of individuals of every nationality, **“there is no difference,”** for there is neither Jew nor Greek, there is neither male nor female; for ye are all **one in Christ Jesus**” (Rom. x. 12; Gal. iii. 28; 1 Cor. xii. 13).

The home, calling, and blessings of Israel and the other nations in the millennium will be earthly, and there will be a priesthood to correspond with such a state of things; but ours is a heavenly calling, and our peculiar blessings are **spiritual in heavenly places in Christ Jesus** (Eph. i. 3; Phil. iii. 20; Col. iii. 1-6).

#### **The Distinguishing Feature of the New Order of Priesthood**

It is most important and beautiful to notice that in every one of these five passages in the New Testament which we have just examined, and where the term “priests” is used specially of the new order, **their priesthood is joined with royalty.** All the chosen generation is a **Royal Priesthood** (1 Peter ii. 9).

We adore and ascribe glory and dominion for ever and ever to our blessed Lord Jesus, who loved us and washed us from our sins in His own blood, because He made us **kings and priests** unto God His Father, and we shall reign with Him on the earth (Rev. i. 5, 6; v. 10; xx. 6). This fact of itself shows that the Levitical order cannot be the model and type of the New Testament order of priesthood; for in that line, as we have already seen, the dignity of royalty was kept distinct from the priesthood, and **could not** be joined with it. But it also shows that our priesthood is of the same order and the same in kind, though in a limited sense, as that of our blessed Head, who is the true Melchizedek, **“a Priest upon His throne.”**

Let us now inquire, What is meant by a “royal priesthood?” What is meant by king? what by priest? What is the idea of kingship and of priesthood? For it is evident that in this world there are many kings and many priests who give us a false and, if not an erroneous, yet an inadequate idea of what God means by royalty and by priesthood. For the things and relations which are seen on earth, and which are imperfect and temporal, are according to realities which are in heaven, and which are perfect and eternal. Even in the case of the illustration of father and child, we must not transfer earthly

things to heavenly things; but we must rather transfer heavenly things to earthly things. There is true, eternal, and perfect fatherhood; and thus we must also learn from God's Word what is implied in kingship and in priesthood.

Now, the idea of kingship was, to some extent, announced in the creation of Adam, who was of God (Luke iii. 38), and who was appointed lord and ruler over the earth, over the beasts of the field, and over the fowls of the air (compare Ps. viii. and Dan. ii. 37, 38). A king, then, is a man in the image of God, who represents upon earth God Himself, and unto whom, direct from God, without the intervention of any other, there is given power and dominion that he may rule according to the mind, according to the goodness and the wisdom of God.

“By priesthood is meant communion with God; that which brings unto man the love of God; that which brings unto God the worship and service of man.” Now this ideal is only perfectly realized in Christ. He, the eternal Son, is the only One into whose hands the Father hath committed the government of the universe, and who could represent the holy and almighty rule of the king, eternal, immortal, invisible, the only wise God, to whom be honour for ever and ever. Amen.

As the Son of Man, too, which in Scripture means the Man *par excellence*, the true Man, both the ideal and representative of the race, God hath put all things under His dominion (Ps. viii.), and anointed Him King on the holy hill of Zion (Ps. ii.), and commanded that His throne should be for ever and ever, the sceptre of His kingdom a right sceptre (Ps. xlv. 6). In Him alone, also, is realized the essential idea of priesthood, which, as we have before seen, is *mediatorship*—one that draws nigh to God on behalf of man, and that perfectly represents God to man. Looking at it in this light, the claims of every one else are excluded. In a kingdom there can be only one king; and when kingship is allied with priesthood in essential unity, there can be only one priest, quite apart from the important thought to be borne in mind, that true mediatorship implies at any rate perfect knowledge, if not equality with both parties; and who but Christ, the only One God-appointed Mediator (Tim. ii. 5), has perfect knowledge of either God or man?

But we may ask, Does not this refute the very idea of a believer's priesthood? The problem how in a measure we too are kings and priests unto God our Father is solved in the mysterious but wonderful and glorious fact of our legal and vital union with Christ. Apart from Him, we are and can do nothing, and the mere arrogation of the title of priesthood, as some men without living faith in Christ have done, is nothing but sacrilege and usurpation of Christ's glory, which God will not give to another; but once by God's Spirit joined to

Him, as the branch to the Vine (John xv.), or as the different members of the body to the Head (1 Cor. xii. 27; Eph. v. 30), and having His life not only for us, but flowing in us (Gal. ii. 20; 1 Thess. v. 10), all Christ's dignities and glories are spread over us, and we are what Christ is.

By David Baron

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### ASSEMBLY DISCIPLINE

#### Paper 2

We will now look at one or two forms of internal discipline. 2 Thess. 3: 6-15. There we have the brother that walks disorderly in the sense of being lazy and not providing for himself. Such are no help or ornament to an assembly, but become busybodies. There is no scripture to warrant putting him in the outside place. What is to be done with such? In the first place they are told to "with quietness work and eat their own bread." The Lord's people are also told to withdraw from such and do not company with them, that they may be ashamed. "Yet count not him as an enemy, but admonish him as a brother." This may be done, and the brother still in the assembly.

In 1 Tim. 5: 20 we have another form of internal discipline. "Them that sin rebuke before all, that others also may fear." We are not told what nature the sin here is, but from the context we would learn it had especially to do with an elder or one taking a lead in the assembly. That would make the offense more serious than if it were an ordinary brother trespassing against another brother as was the case of Matt. 18. The sin of an elder would affect the testimony of the assembly more than if it was one of the others. Hence the necessity of the public rebuke. See in Lev. 4: 22-31 where the ruler had to bring a male and the common person a female for his sin offering.

I do not say that 1 Tim. 5: 20 is limited to elders. That form of discipline may be and has been carried out with good results with others who have sinned.

In Rom. 16: 17-18 we are told "Mark them which cause divisions and offenses contrary to the doctrine which we have learned." This is an aspect of discipline that like others, has been abused and great care has to be exercised in carrying it out.

The procedure necessary with other forms of discipline should be carried out here too, namely that we should get full proof that one is really causing division from a scriptural standpoint. The fact that one or two brethren oppose the majority in an assembly does not in itself prove them guilty of causing division.

Suppose for instance that in some meeting the leading brethren are practically unanimous that sisters should be allowed to take public part. Two brethren oppose it. The result is that the assembly is divided. Who caused the division? Undoubtedly those who sought to bring in what was contrary to scripture. Or it may be a case of discipline where the evidence is very clear, but because of the man's position and influence or relationship, the discipline is not carried out. Some in the Assembly and rightly so, insist that the word of God should be carried out. As has often been true, it results in a division. Who has caused the division? Every time, those that act contrary to the word of God. Where it is only a case of personal feelings, it is our responsibility to let our yieldingness be known unto all, but where the truth of God is in question, let us contend for it and not yield an inch.

In John 17 the Lord Jesus prayed for the oneness of all His people. That prayer has been answered in the oneness of all believers in Christ and will be fully realized in the glory. In no other way can we say that that prayer has had anything like an answer. The people of God are divided into hundreds of parties. The only thing in the world that approaches in any little measure to an expression of the oneness the Lord prayed for, are companies of believers gathered to the name of the Lord Jesus and walking in the truth of God. Anything that conflicts with this is contrary to the mind of God, and thus division.

May the Lord keep us from dividing His people by acting in an unscriptural way. May we also seek to act according to God and mark and avoid the real causers of division among God's people.

The Lord has written these things that we may behave properly in the house of God. May we walk becoming those that belong to His house.

C. S. Summers

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### JESUS IN THE MIDST

(1). This must ever be His place, whether in glory or suffering, "In all things He must have the pre-eminence," "On either side one and Jesus in the midst," John 19: 18. Here we have Jesus in the place of suffering, as our Saviour. No doubt they put our blessed Lord in the midst as though He were the worst criminal of the three, and more deserving of death than the thieves. The physical sufferings were more real to Him than to them. Their coarse natures had become accustomed to pain, but it was all new to Him.

What it must have meant to Him? How his tender heart must have felt all? How He must have been rent and torn in His tender affections, and gentle spirit? It would seem as if

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every spark of human sympathy was gone: men did their worst: "no man cared for His soul."

How passing strange this all is when we remember His holy life doing good to others, and bringing blessing wherever He went? The thieves could not enter into His sufferings. Who will measure the sorrows of those three awful hours of darkness when the storm of divine wrath broke upon Him? Who will know the ingredients of that bitter, bitter cup that He drank when He became answerable for our sins? What a mystery of love and woe? "Behold and see if there be any sorrow like unto My sorrow," Lam. 1: 12. Never man lived, loved, or suffered like this man.

(2). Jesus in the midst as Lord, Matt. 18: 20.

Here we have Jesus in our midst as Lord, our Gathering centre. We own Him as our Lord. We gather in His name alone. We rally around Him as our divine centre. None must displace Him. Alas, many of the Lord's dear people glory in some other name. Sometimes the names of good men, but this must not be. He must be Lord in the midst without a rival or compeer. We gather simply as christians, owning *no name but His*. See Acts 11: 26, "The disciples were first called (divinely called) christians at Antioch." Surely this ought to be enough for every heart. We have been brought into a large place and room is made here for all the people of God. "Unto him shall the gathering of the people be," Gen. 49: 10.

(3). Rev. 5: 6. "In the midst of the Throne."

Here again we have Jesus in the midst. What a scene is this. The same Jesus of Jno. 19: 18 now in the "Midst of the Throne." It is the same Jesus, only in another form. In this scripture He is the anointed Christ, a Priest upon His Throne, Zec. 6: 13. The centre of heaven's worship and song. How wonderful is this all. Brought into a place where we may worship. Thank God this is true in measure even here. The very highest service we can render our God is worship. Christendom has no "worship" meeting. Plenty of meetings for preaching, praying, testimony, etc., etc., but no meeting exclusively for worship. No portion (collectively) for God. This is what makes the meeting on Lord's Day morning so unspeakably precious. We gather in His Name, around His table, and as we look on the bread and wine, we remember Calvary, and as we muse, the fire of worship burns. Thus, ere we are aware, we, in spirit, join that happy throng around the Throne in worship. "He is thy Lord and worship thou Him, Psa. 45: 11.

(4). In Rev. 2: 1 He is seen "in the midst" walking in the midst of the seven golden candlesticks, as Son of man scrutinizing, reproofing, and treading down all that is contrary to His will. "His eyes are as a flame of fire: His feet



like unto fine brass as if they burned in a furnace: seven times over in these seven epistles we hear Him say I know. How searching? Nothing is hidden from those searching eyes. We may deceive our brethren, and look fair on the outside: we may be in our place at all the meetings and take part in service, and yet He say withal "I have this against thee, thou hast left thy first love." While we think of Jesus on the cross in the midst dying for us, and rejoice that He is our Saviour: of Him in the midst as our Lord to be obeyed: of Him in the midst of the throne, the Christ to be worshipped by us, may we also remember that He is in the midst of the assemblies as Son of man in government to be feared and revered by us.

"Let us have grace whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire." Heb. 13: 28-29.

Jas. McCullough

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### MISSIONARY LETTER

I am writing from Chivacoa where I have been for ten weeks having meetings at night and helping to build a new Hall by day. We are at it from 6 a. m. until 5 p. m. and then home to our boarding house—a carpenter's shop, then a wash up: a little reading and prayer: a frugal meal, often of rice and black beans: then a good preach. At 9 p. m. we often thought of D. Olivers saying that "The bed was a great invention."

Bro. Gunn and I had a long campaign here five years ago; and we baptized some who have gone on well. They have been much exercised about a Hall, and they naturally looked to us to help them with it. When I came over and saw neither means nor material, and only four Christians baptized it looked dark indeed. But I was reading in Haggai, "Work for I am with you, saith the Lord of hosts" this encourages us, and God graciously supplied the need for a nice Hall 25x28 including corridor.

There is a real interest and on Sundays we get from 200 to 300 inside and outside to listen. Last Sunday the priest came and asked for a chair, and sat with the crowd. Chivacoa is only a backwood country place of about 1500 souls.

We had the formal opening of the new Hall on Lord's day, and were pleased to have Bren. Johnston, Wells and Wills. Mrs. Wills and my wife came over from Nirgua. We had a baptism, and started an Assembly testimony when between 50 and 60 broke bread. Some came from Aroa, P. Cabello, San Felipe, and Yaritagoa for the opening. God is working, and some have professed. Bro. Wills has been with me for the last three weeks. (W. Williams, Apartado 38, Puerto Cabello.)

**PRIDE AND ITS CONSEQUENCES**

The Lord hates pride so much so, that three times over He declares it is an abomination to Him.

"Six things doth the Lord hate: yea, seven are an abomination unto him." And the first mentioned is "a proud look." (Prov. vi. 17, 18.) Again, "Pride, and arrogancy, and the evil way, do I hate." (Prov. viii. 13.) And the third time, "Every one that is proud in heart is an abomination to the Lord." (Prov. xvi. 5.)

The Lord resists it: "God resisteth the proud, but giveth grace to the humble." (James iv. 6; 1 Peter v. 5.) It was the pride of Esau which provoked the Lord to fight against him (Mal. i. 3, 4), and the pride of Moab that brought judgment upon him. (Isa. xvi. 6, 7.)

The Lord will bring it down: "Thou wilt bring down high looks." (Ps. xviii. 27.) "Him that hath an high look and proud heart will not I suffer." (Ps. ci. 5.) "Behold, I am against thee, O thou most proud. . . And the most proud shall stumble and fall," etc. (Jer. 1. 31, 32; see xlvi. 29-44.) Notice also the fruit of Nebuchadnezzar's pride in Dan. iv.

The Lord would have us mourn over it in His people: "Hear ye, and give ear; be not proud: for the Lord hath spoken. . . But if ye will not hear it, my soul shall weep in secret places for your pride; and mine eyes shall weep sore, and run down with tears, because the Lord's flock is carried away captive." (Jer. xiii. 15, 17.) Hear also His pathetic appeal to Israel: "Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries." (Ps. lxxxi. 13, 14.) And again, "Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." (Isa. xlvi. 18.)

Pride causes shame: "When pride cometh, then cometh shame." (Prov. xi. 2.) How bitter the shame which came upon Aaron and Miriam for speaking proudly against Moses. (See Num. xii.)

Pride causes contention: "Only by pride cometh contention." (Prov. xiii. 10.) See what contention was caused by a few proud words between the men of Israel and of Judah, in 2 Sam. xix. 41-43, and xx. 1, 2. Well may we echo the apostle's words: "Behold, how great a matter a little fire kindleth!" etc. (James iii. 5, 6.)

Pride brings destruction: "Pride goeth before destruction, and a haughty spirit before a fall." (Prov. xvi. 18.) Pharoah brought all his plagues upon himself by his haughty rebellion against God. (Comp. Ex. v. 1-9, and xv. 3-19.) Uzziah thought himself strong, and was lifted up before he fell. (2 Chron. xxvi. 16-21.)

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“A man’s pride will bring him low.” (Prov. xxix. 23.) How low Rehoboam was brought through his proud and haughty, yet foolish speech. (1 Kings xii. 1-19.) And if Amaziah had not lifted up his heart to boast, what sorrow he would have saved himself and others. (See 2 Chron. xxv. 16-21.)

The Lord seeks to **hide pride** from man (Job xxxiii. 14-30), and leads His people about to humble and to prove them, and to do them more good in their latter end. (Deut. viii. 2, 3, 16.)

Let us seek grace to humble ourselves “under the mighty hand of God” (1 Peter v. 6), and to learn of the Lord Jesus, who is meek and lowly in heart: that we may find rest to our souls. (Matt. xi. 29.) “He that humbleth himself shall be exalted.” (Luke xiv. 11.) “Though the Lord be high, yet hath He respect unto the lowly” (Ps. cxxxvi. 6), and dwells with him “that is of contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.” (Isa. lvii. 15.) What greater encouragement could He give us, to confess wherein we have sinned, and to humble ourselves before Him?

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### DAVID IN REJECTION

Read 1st Samuel 22-1, 2 Sam. 2

By C. R. Keller

The meaning of the name David is Beloved, or Dear. To his true followers he was all that those names so aptly describe. One would have thought that after his great victory over the giant Goliath he would have been beloved, or dear to all.

What a wonderful victory it was. The armies of the living God were at a standstill. Defied by this giant of great stature and the work of the Lord not prospering. Like a thunderbolt out of a dark sky, the stripling David appears on the scene, and **though hindered by relatives and other things** he was not turned aside but in the name of the living God pushed on to victory. True it is that his praises were sung, “Saul has slain his thousands but David his ten thousands. True it is that souls were knit to him like Jonathan, and many became lovers of David. But great victories bring in their wake envy, and jealousies. Often this is stimulated by singing the praises of the individual to others. And when the women came out of the cities of Israel, with tabrets, with joy and with instruments of music, ascribing to Saul thousands but to David ten thousands, Saul was very wroth and the saying displeased him and he said, They have ascribed unto David ten thousands and to me but thousands, and what can he have more than the kingdom? And Saul eyed David from that day forward.

This was the beginning of David's rejection. Step by step he was pushed into the outside place and made to realize that as yet he was not the reigning king of Israel. Hunted like a partridge in the mountains he finally escaped to the cave of Adullam. What a wonderful type of the Lord Jesus. He too wrought a great victory. Sin, Satan, Death and Hell seemed to be defying God and the human race, when the Son of God came into the world. Nothing could swerve Him from his purpose and though foes might hate, despise, revile and friends unfaithful prove, that heart of His could only love. He went on to the cross and through death He brought to nought him that had the power of death, that he might deliver them who through fear of death were all their life time subject to bondage. It was a great victory and brought deliverance to thousands, yea millions. One would have thought that Jesus would have been dear and beloved to all after accomplishing the work of redemption, but it did not take long to manifest, after his resurrection, that He was in the place of rejection. As time went on it was evident that He was given the outside place, outside the heart, the home, the world—both religious and otherwise. As the hymn very aptly puts it,

Room for pleasure, room for business  
But for Christ the crucified.  
Not a place that He can enter  
In the heart for which He died.

There is a great similarity between David in Adullam and Christ in His present rejection. When his brethren and all his father's house heard that David had escaped to the cave of Adullam they went down thither to him. Any one who has ever been in a cave will remember that there is nothing attractive about it. And to live in a cave with its dampness and all the hardships connected with it is not at all pleasing to the flesh. Yet these individuals went down thither to him. What was it that attracted them? David? Yes, it was the person of David. What cared they for the hardships as long as they were with David. True he was in rejection yet they recognized, and owned him as their leader, and coming king.

They were quite satisfied to put up with surrounding conditions as long as they were with David.

Like David, the Lord Jesus occupies the place of rejection. Has He not said in His Word, "Let us therefore go forth unto Him without the camp bearing His reproach. Christ still occupies the cave—the unattractive place, no fine music to attract, no wonderful surroundings, no great oratory to tickle the ear. It is still the place of hardship. Much to depress and to discomfort. No attraction but Himself. But He is enough. What matters where on earth we dwell? Where

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Jesus is, 'Tis heaven there. Far better to be in the cave place with Christ than in the palace without Him.

Three things characterized those that gathered themselves unto David in the cave. 1st.—They were in distress:—Yes, distressed over the treatment of the one they knew and believed was the true king. Distressed over the fact that he was not getting the homage that was due Him. How distressing it is today to the true followers of the Lord Jesus to see him not getting the place that is due him as the rightful King. 2nd.—They were in debt:—David assumed all their liabilities making them his own. Our blessed Lord made himself answerable for our sins when he hung upon Calvary. 3rd.—He became a Captain over them. They were quite willing to be subject to David their leader. The Lord, Jesus, is the Captain of our salvation. He found us discontented, distressed and in debt, and now during his rejection we gladly own Him as our leader, our Lord Jesus Christ, and look for the coming day when He will be manifest as King of kings and Lord of lords.

One is struck with the expression "And there were with Him about 400 men. This was a small number in comparison to those who were following Saul. Thousands yet in Israel were for him and with him while this little flock was enduring privations and hardships to be loyal to the rightful King though in rejection. Smallest of numbers still characterizes the companies that are loyal to our true David, the Lord Jesus.

(Continued)

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### QUESTION CORNER

Is the Scofield Bible our King James Version with notes by Mr. Scofield: or the American Revised text: or Mr. Scofield's own version of the Bible?

It is the King James' translation with helps, and hindrances by Mr. Scofield: some of his helps are very misleading. If you want to get acquainted with God then read His word with prayerful waiting upon the enlightening Spirit without notes or comments so that your mind will be unbiased by what men say, to meditate upon what God says. If your object in reading the Bible is to fill your head with an intellectualism of a certain type then get a Bible with plenty of notes and be sure to read the Bible in the light of the notes. This is what good Catholics are supposed to do—if they read the Bible at all. Protestants are becoming less and less Bible readers: they would sooner read something about the Bible. Many of Scofield's notes are good, but not so good as the Bible. Bible helps are all right in their place, but when bound up with the text they tend to supplant the word of God. Learn to read the word of God in its own light rather than to be spoon-fed by Mr. Scofield or any person else, and in preference to all other translations, read the ordinary Authorized version. This, with the marginal readings, we believe, will make the reader acquainted with God quicker than any other translation.

## WORDS IN SEASON

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### WOMAN'S RIGHTS

"The Rights of Woman"—what are they?  
The right to labor and to pray;  
The right to watch while others sleep;  
The right o'er others' woes to weep;  
The right to succor in reverse;  
The right to bless while others curse;  
The right to love whom others scorn;  
The right to comfort all that mourn;  
The right to shed new joy on earth;  
The right to feel the soul's high worth;  
The right to lead the soul to God,  
Along the path her Saviour trod;—  
The path of meekness and of love,  
The path of faith that leads above,  
The path of patience under wrong,  
The path in which the weak grow strong.  
Such Woman's Rights—and God will bless  
And crown their champions with success.

She shall be called Woman because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh," Gen. 2: 23-24.

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### WE'D RATHER

I heard a sound as of a million voices,  
Sweet woman voices, blended into one.  
It said: "Ah, every husband that rejoices  
In loving that good wife whom he has won  
Is just the same—and serving him's no fun.  
They come to us for fondling, loving, petting,  
Like great big, sulky baby boys that come,  
They come to us for aiding and abetting,  
Till sometimes we with weariness are numb.  
And still—O, I don't know;  
We'd rather have it so.

They look to us to soothe the head that's aching;  
They look to us to cook them tempting meals.  
They come to us, to soothe a heart that's breaking,  
Or when they're out at elbows and at heels.  
It's pretty hard, sometimes, a woman feels.  
It's "Dearie, where's that shirt?" or "Where's that tie?"  
Till sometimes we are worn enough to die.  
And still—O, I don't know;  
We'd rather have it so.

They want so much—a button may need sewing;  
They may need petting, just because they're cross;  
They want our faces with light laughter glowing,  
They want us gold, all unalloyed with dross,  
Ever the same through all life's pitch and toss.  
And soothe them, though ourselves need soothing, too.  
And yet—O, heart of mine, how would I miss them  
If they were gone. O, sisters, wouldn't you!  
And that is how I know  
We'd rather have it so.

## WORDS IN SEASON

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**DONORA, PA.**—Bro. R. Curry spent a week with the Assembly in this place and then went to Washington D. C. and Asheville, N. C. He and Bro. Jas. Smith are expecting to have meetings in Miami, Florida, soon.

**ROCHESTER, N. Y.**—Our esteemed brethren W. P. Douglas and A. Livingstone gave us a much appreciated visit.

**HARTFORD, CONN.**—Three were baptized here lately. J. P. Conoway came on for meetings after the Boston conference. There was a good interest.

**MICHIGAN NOTES.**—On New Years Day two meetings were held in the Central Gospel Hall in Detroit which were good. Gospel work is encouraging here. 100 or more unsaved attend on Sunday nights. A. Klambunda was encouraged in MIDLAND. Short visits were given by Wm. Ferguson and T. Dobbin in JACKSON. Jas. Gunn commenced a series of meetings in BAY CITY using his chart on "The Tabernacle."

**CAMDEN, N. J.**—Mr. J. Watt recently arrived from Carlyle, England was with us for a few meetings. His word was appreciated.

**KANSAS CITY, MO.**—The conference held here in December was the largest in years and ministry was wholesome and practical. Bren. Muir, Ferguson, Bush, and others ministered the word.

**BROOKLYN, N. Y.**—The Assembly formerly meeting at 434 Franklin Avenue, moved to 541 Central Avenue, three blocks east of Broadway (Brooklyn) on the Halsey Street car line. Breaking of Bread Sunday 11 A. M. John Boyd, 1469 Jefferson Avenue is correspondent.

### CANADA

**BRANTFORD, ONT.**—Bro. Thos. Ferguson had nearly five weeks gospel meetings. A few souls were saved and the saints cheered.

**WINNIPEG, MAN.**—S. J. Saword returned here after a happy visit on the Pacific Coast telling of the work in "regions beyond" in Venezuela. He is looking to the Lord to open doors for the preaching of the Gospel in this needy province during the next few months.

**MERLIN, ONT.**—Bro. Steve Mick started meetings near here in a school house with a large attendance and interest increasing each night.

**MONTREAL, QUE.**—Well attended and very helpful meetings were held in Laurier Avenue Gospel Hall on New Years Day. Bro. R. J. Dickson returned home after some time spent on the western prairies.

**DESERONTO, ONT.**—The meetings held by Bren. Widdifield and Miller were good and God gave fruit in conversion. After closing here they went on to Donald Station in Halyburton Co. and are having meetings in a hall secured for this purpose, and are seeing some interest. This is a new field of labor.

**TILLSONBURG, ONT.**—Our 35th annual conference was well attended and a time of blessing and refreshing to many. The practical ministry which was varied and helpful was given by Bren. McCrory, Telfer, Wilkie, Joyce, Nugent, Gillespie and others. Bro. G. Smith went to Straffordville for meetings, after the conference. Bren. Joyce and Wilkie commence meetings here soon.

**COLLINGWOOD, ONT.**—J. McCartney is having meetings at present. The word is profitable and helpful to the saints.

**SUNNIDALE, ONT.**—We had a much appreciated visit from Bro. Silvester. The ministry was with freshness and power.

**TORONTO, ONT.**—Bro. McGeachy is having meetings in Swanwick Avenue Hall. The usual Sunday School gatherings at the years end were times of profit, and cause for thanksgiving for blessing seen in Sunday schools during the year.

**HUNTSVILLE, ONT.**—The regular meetings go on here with blessing. F. Watson is expected soon for a series of meetings.

**DENVER, COLO.**—Bro. S. Greer had two weeks meetings here. Christians came from Pueblo, Longmont and Colorado Springs for meetings on Lord's day.

## WORDS IN SEASON

**CALIFORNIA NOTES.**—The LOS ANGELES conference was good. About 550 were present at some of the meetings. Two professed to be saved and the Lord's people were helped. Bro. S. C. Kelier commenced meetings in W. Jefferson Hall. T. Stewart went to MONROVIA. Eren. Barr and Shivas are having gospel meetings in LONG BEACH. The Christmas day conference in MONROVIA was real good. There was ministry suitable for the present need by Bren. Rouse, Hunt, Roy, Keller, Stewart, Barr, Shivas and Greer. The Lord's people were greatly encouraged. J. J. Rouse went to RIVERSIDE for meetings, and J. Rankin to HEMET.

**BOSTON, MASS.**—The annual conference held here at the close of the year was considered one of the largest and best for some years. Bren. Douglass, Waugh, Marshall, Sam McEwen, Dickson, Thorpe and others took part.

**PHILADELPHIA, PA.**—Many of the Lord's people from the various assemblies in this district attended special meetings held on New Years Day in the Mascher Street Hall. Six of the Lord's servants were present and the Word that was ministered was very helpful.

### FALLEN ASLEEP

**TORONTO, CAN.**—Norman P. Moody of Weston, on November 25th. Aged 54 years, went home to be with the Lord after an operation in the Toronto hospital. Saved in Clairville 25 years ago. Baptized and gathered to the Lord's name there, and later associated with the West Toronto Assembly. A consistent Christian. F. G. Watson spoke to a large company at the funeral.

**BALTIMORE, MD.**—On December 11th after a brief illness, Bro. Jos. M. Wildrige fell asleep. Born twice in Port Glasgow, Scotland. Came to Baltimore in 1910. Saved while young, he obeyed the Lord in baptism, and was ever identified with those who gather alone in the name of the Lord Jesus. Though living a long distance from the Hall, and feeble in his last years, yet seldom was absent from the Lord's table. Major M. T. Barlow ministered at the funeral.

**ROSSITER, PA.**—Henry Strachan connected with the Punxsutawney, Pa. Assembly went home to glory. In his 71st year. Bro. Geo. Winemiller took the services.

**SALTCOATS.**—On December 29th Mrs. Catherine McNichol, age 78. Saved when a girl and in a small assembly here since its inception. Bro. S. J. Saword took the funeral. About 100 unsaved heard the gospel.

**WESTFIELD, MASS.**—Bro. W. H. Emerson was called home January 3rd. Aged 78 years. Was associated with the assembly here ever since its beginning over 32 years ago. He was of a gracious disposition and will be missed. J. P. Conoway took the services.

**CHICAGO, ILL.**—On December 17th Bro. W. V. Slocombe for many years in the Avondale assembly went to be with Christ. A godly, consistent brother with a love for the things of the Lord. Aged 68 years. Leaves a widow and two sons. T. D. W. Muir took the services.

**TORONTO, ONT.**—Mrs. Robert Lodge of the West Toronto Assembly departed to be with Christ December 31st 1929. Aged 72 years. Saved 52 years ago when Jas. Smith and Alex. Carnie went to Lloydtown with the gospel, and was in fellowship there as long as an Assembly remained, and of late years in Toronto. F. Watson and J. Gilchrist preached the gospel to a large company at the funeral services.

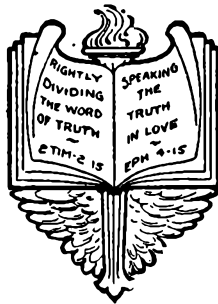
**SAGINAW, MICH.**—On January 6th Jacob Coon went to be with Christ. Aged 80 years. Saved and "gathered out" at Standish over 40 years ago at meetings held by Bren. Kay and Hicks. Bore a good testimony and souls led to Christ through him. J. Gunn spoke a good word at the funeral.

**MONTREAL, CAN.**—Mr. Matthew Gilmore Gilmour, aged 72 years. Saved a number of years ago and gathered to the Lord's name in W. Jefferson Hall in Los Angeles. On his return to Montreal identified himself with the Assembly 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



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## WORDS IN SEASON

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### ANNOUNCEMENT

It might be of interest for our readers to know that Dr. Martin, (the Editor of this magazine) and his wife reached California, where he has gone to try and regain his health. It would expedite matters if all SUBSCRIPTIONS, changes of addresses, items for insertion, etc., would be mailed PROMPTLY to MR. CHAS. R. KELLER, 6672 Chew Street, Germantown, PHILADELPHIA, PA.

### WORK AND WORKERS UNITED STATES

**PHILADELPHIA, Pa.**—Mr. James Waugh had a months meetings in the Olney Assembly ministering to Saint and Sinner. W. F. Hunter visited the "Down Town" Assembly. John Watt saw the hand of the Lord in West Philadelphia, also in meetings recently closed in Camden, N. J. Bro. O. L. McLeod held meetings in the Bryn Mawr hall with blessing to saint and sinner.

**YOUNGSTOWN, OHIO.**—George Duncan spent some time with the Lord's people here and then went on to Harrisburg, Pa., for meetings.

**LONG BRANCH, N. J.**—Bro. Cesare Patrizio visited here and had very good meetings. The hall was crowded with saved and unsaved. He also visited Orange, N. J. where the saints were refreshed and sinners saved.

**HORNELL, N. Y.**—Bren. Thomas Ferguson and J. Barefoot started meetings in the town hall in this place and are getting a good hearing. This is a needy field and one of the districts where the gospel in its simplicity is seldom heard. Pray for these brethren.

**FROSTBURG, MD.**—After spending some time with the Christians in Altoona, Pa., and Cumberland, Md., Bro. W. J. Armstrong came on here and started meetings which were well attended.

**YORK, N. Y.**—Bro. William Pinches came here for meetings after visiting Welland, Canada, where a few like Gideon's men "faint yet pursuing" keep maintaining a testimony.

**CLEVELAND, OHIO.**—Bren. George Gould Jr., and J. McMullen held Gospel meetings for five weeks in the West Side Assembly Hall. The meetings were real good. Some were saved and others are still anxious. Prayer is desired for their deliverance.

**CLARKSBURG, PA.**—Bro. George Winemiller had seven weeks meetings in a lodge hall rented for the purpose in this new field of labor. The attendance was small. One man professed to be saved.

**BARRINGTON, R. I.**—Mr. Hugh Thorpe came along for the children's treat and remained for meetings which were good. There are at present a few interested souls.

**MIAMI, FLORIDA.**—After spending a little while in Asheville, N. C. and Atlanta, Georgia, Bro. Robert Curry began meetings here. James Smith is laboring with him.

**OMAHA, NEB.**—Bro. Arthur Rodgers underwent an operation for Hernia which so far has been successful. He is able to preach a little, taking the regular meetings, always sitting in a chair. Pray for his recovery.

# Words in Season

Edited and Published by Dr. E. A. Martin

**VOL. 22**

**MARCH, 1930**

**No. 3**

## FROM VARIOUS AUTHORS

What can a poor man lose? Ans. His health, his reputation, his peace of mind, his bodily strength, his mental faculties, and his soul.

\* \* \*

To possess anything, we must receive our title from God, hold it with a single eye to His glory, enjoy it as an expression of His complacency, and use it as a means of honoring and pleasing Him. This gives us a possession of our inheritance, property, time, and talents, that is worth something.

\* \* \*

Novels are mean imitations of literature, and usually the poorest part of it. They devour much precious time, and what is worse, have a bad effect upon mind and morals. Their fanciful, distorted and exaggerated sketches of life tend to vitiate and corrupt the taste.

\* \* \*

Among the various kinds of degeneracy which mark the times in which we live, there is perhaps none more obvious in its character, or more melancholy in its prospective results, than family insubordination. I can well remember—and I am not very old—when the parents were not only in fact the head of the family, but were generally so regarded by the children. But now, by some strange process, this arrangement is, in many cases, reversed—the children ruling, and the parents rendering due obedience. I can also remember when nobody thought of doubting the wisdom of Solomon's directions in respect to the management and discipline of the young; but I have known many of late, who deem both his precepts and his practice in this respect, inhuman and barbarous. Insubordination in the family is not only a growing evil; it is also a serious one. It will not be necessary to argue this point with those of us who were taught long before we could read the story of Eli and his profligate sons, if we believe the inspired record.

\* \* \*

Who ever read the account of the overthrow of the proud Haman, that was not constrained to admire the justice that overtook him?

FATHER JACOB



HE day on which our story begins, there suddenly came into Father Jacob's cottage an old friend, a soldier, just back from Algeria. A book was in his hand. "Look here," he said; "when we landed at Marseilles, a lady was there on the quay giving away books, and this one she gave to me. A nice book I thought it was, and just now I showed it to his reverence at the parsonage. But only think! he said it was a dangerous, wicked book, and he told me to burn it. Seems a pity, doesn't it? However, I don't care to keep it, so, Father Jacob, if you like to have it you may."

"Give it me," said Father Jacob. And afterwards he related, "When I took that book in my hands, somehow I felt that I had got hold of a treasure. And when I opened it at the title page, I read these words, 'The New Testament of our Lord and Saviour Jesus Christ.' Oh, what a wonderful book! A kind of awe came over me. I thought, it is a book about Jesus Christ! No, it can't be a bad book. It must come from God." "Therefore Father Jacob said, 'Thank you, kindly. I'm right glad to have it.'"

When the soldier was gone, Father Jacob went into his little room with his book all alone. But a terrible fear came over him. The priest had said it was a dangerous, wicked book. And yet it was about Jesus. Was it a sin to read it? "But if it comes from God will He not tell me," thought Father Jacob, "if I ought to read it or not? Will not the book tell me?"

And Father Jacob knelt down with the book in his hand, and said, "O my God, if this book comes from Thee, and I ought to read it, show me in the book that I should do so."

Then Father Jacob opened the book, and saw these words before his eyes: "If we receive the witness of men, the witness of God is greater; for this is the witness of God, which He hath testified of His Son." And he opened it again, and he read these words, "He that believeth on the Son, hath everlasting life."

Father Jacob needed no more at that moment. He had the witness of God, how much greater than that of the priest! And very soon after that happy day, he was seen with a radiant face, and the book in his hand, going from house to house to tell his friends and neighbors that God had given His Son, and that He gives eternal life, and full, free forgiveness to all who believe in Him.

In vain did the priest rebuke Father Jacob for his mad ways. He only thought "The priest may say what he likes, but the witness of God is greater, and **this, this,**" and Father Jacob clasped his book lovingly and reverently, "is the witness of God, which He has testified of His Son."

Soon the news spread from village to village, that Father Jacob had wonderful tidings to tell out of a book that came from God. And people came from far and near, over the mountains and torrents, to hear the witness of God. And sometimes a messenger would come to Father Jacob from some distant place to ask him to come and tell the good news and read the book.

As years went on many of these men and women of the mountains believed and were saved, and they would meet together to pray and to thank God, and Father Jacob found means of getting Bibles and New Testaments for them also. For a colporteur met him once on his journey, and sold to him a whole Bible, and Father Jacob said, "Now I have a double treasure, the Old Testament and the New." And these poor men and women began to take the Lord's supper together in some of the mountain cottages, in remembrance of the death of Jesus. And thus they do still.

It came to pass last winter (December, 1890) that a message was sent to Father Jacob from a mountain village a long way off. In this mountain village, quite out of the way of the world, there had long been a priest who was much beloved by the people. This poor man was as dark as his neighbors, but he was kind-hearted and generous, and made everyone fond of him by this means.

And trusting that he was out of sight and out of mind of the bishops around, he had taken to himself a wife, with whom he lived happily. As time went on, the bishop of the diocese discovered that the priest was married and that he had several children. He, therefore, banished him from the village, and put in his place a priest who would better conform to the rules of the church.

But the people were filled with anger, and not only did they hate the new priest, but they tormented him in many ways. They liked to hold Dutch concerts with tongs and tin kettles under his windows at night. They hooted him and called him every bad name they could think of. And as none of these means had the desired effect of driving him away, a new idea occurred to them. They would one and all become Protestants.

But what is it to be a Protestant? they asked one another. They had heard of such people, but had never seen them. All they knew was this, that Protestants did not go to mass, and that the priests warned everyone against them. How could they find out the way of becoming Protestants?

"I know!" said one; "there is Father Jacob. The priests hate him, and say he's mad. No doubt he's a Protestant. Let us send for him."

Thus did the message reach Father Jacob, that he was wanted at once in the village of M. to teach all the people, old

and young, how they were to become Protestants. Accordingly Father Jacob lost no time, but started on his journey, despite the wind and snow of December. When he came to the village he was welcomed by everyone, great and small, except the unhappy priest.

"And now you will teach us how to be Protestants," they said.

"I will teach you how to be Christians," said Father Jacob, "but I don't know much myself about Protestants. Anyhow, I would have you know that to make a din beneath the priest's windows, and to insult and ill use him is not Christianity, or Protestantism either. But if you want to be that which God would have you be, I have a book that will tell you all."

Then Father Jacob opened his book, and preached Christ to them. How little had they imagined what it was they were to hear! But they heard eagerly, and one after another was saved.

Amongst these people who believed to the saving of their souls, was a poor woman, the wife of a man who was known far and wide as a "drunken brute." He had been the terror of his village, and of the villages round, and when all his neighbors went to hear Father Jacob, he stormed at them and threatened them. He was not going to be such a fool as they were—not he!

But after a while his good and patient wife began to astonish him by her loving words and ways, and when he had many times asked her how Father Jacob had managed to bewitch her with his sorceries, she said, "Come and see." And against his will he came.

Father Jacob opened his book and read out of it a short story. It was the story of Nathanael. He was a man, said Father Jacob, who was very unwilling to come to Jesus, but he had a kind friend who entreated him to come, and when he said he thought there was no good thing to be found in Jesus, his friend said "Come and see."

Then the angry man started up, shook his fist, and shouted, "Who told you all about me?"

And Father Jacob explained to him that he knew nothing whatever about him, but that the Lord Jesus who saw Nathanael under a fig tree when he was far away, had seen him also, and was waiting to welcome him, for he loved him, and was calling to him.

Then the man fell on his knees, and said, "It is no use, I am too wicked; I am far, far too great a sinner!"

And when he went home with his wife he could not go to bed, but he threw himself on the ground, and cried and groaned, and said he was lost, lost, lost for ever!

But Father Jacob knelt beside him, and told him of the blood of Jesus, and of the Shepherd who went after the sheep

that was lost until He found it. And at last the poor man believed the blessed news, and he, too, was saved.

And now, if you were to go to his village, and ask for his little cottage, you would hear no longer drunken shouts, and the terrified shrieks of wife and children, but you would find the "terror of the village" sitting with his children round him and on his knee, teaching them to sing hymns, and to read the Book, Father Jacob's precious Book.

Now in that village from fifty to one hundred meet together on the Lord's Day to pray and read the word, and to remember the Lord's death, and to comfort themselves together, and to edify one another. And when they have a visit from Father Jacob, it is a high day and a festival, and it is in vain that the priest warns them that he is but a lunatic. They have received the witness of God, and they have believed the record that He has given of His Son.

---

### CONSPIRACY AGAINST DAVID

Read 2d Sam, Chapters 15 and 16

#### Paper 2



**T**IME wrought great changes among David's followers, and he experienced a second going out. A conspiracy arose. Absalom, his son being the chief conspirator and the crowd seemed to follow him. Every effort was made to draw away David's followers. David went out head bare, feet bare and weeping as he went.

About 100 years ago a small number were led to take their place with our blessed Lord in His rejection—outside the camp. A distinct line of demarkation was seen between the companies gathered to His name and the world, religious and otherwise. These companies increased and spread to all parts of the world. Time also has made great changes. The Apostle warned the Ephesus elders that the time would come when from among your own selves men shall arise speaking perverse things to **DRAW AWAY DISCIPLES AFTER THEMSELVES**. One cannot help but see that these days are upon us now. Under a plea of unity, **SONS** are introducing subtle methods, like Absalom, to draw away God's people from the rule of our blessed Lord. While on the surface it has the appearance of unity, underneath it has the tendency to break down godly order, discipline and all that is connected with the order the Apostle wrote about to the Early Christians:—"joying and beholding your order." Sad indeed it is that this is being carried on by Sons.

Test brings out character. It also brings to the surface what perhaps has been hidden in the heart for years. God requireth truth after the inward parts. Many have professed to be valiant for the truth and perhaps have proclaimed it vehemently for years yet all the time it was head knowledge

and not truth in the inward part at all. And when some leader like Absalom comes along who makes overtures to them, they are captivated and led away. Others perhaps who know better are blinded by Absalom's gifts and depart from the true David. Let us notice what the test produced in David's followers.

### **Simple Followers. 2 Sam. 15: 11**

"And with Absalom went two hundred men out of Jerusalem, that were called and they went in their simplicity and they knew not anything." How easy it was for Absalom to draw away this class. The simple ones who were not able to discern, for they knew not anything. There are always the simple ones among God's own and not being rooted and grounded in the things of God, are usually first to follow after the Absaloms.

### **Ittai of Gath. Sam. 15: 19 to 22**

"Faithful among the faithless" would well describe this Philistine soldier who as a stranger and exile had but yesterday come among David's followers. A deep attachment to David, the satisfaction of being in his presence made him willing to abandon all and stick to David. David's heart is touched and warmed by this outspoken devotion of Ittai when he says, "As the Lord liveth, and as my Lord the king liveth, surely in what place my Lord the king shall be whether in life or death even there also will thy servant be." David yields, and accepts his service.

### **Ziba. 2 Sam. 16: 1**

When David was a little past the top of the hill Ziba the servant of Mephiboseth met him with bread, raisins, summer fruits, and wine. Immediately the king inquired, "What meanest thou by these? The bread and fruit was for the young man to eat. The wine was for those that might faint in the wilderness. Then again David asked: "Where is thy master's son?" Ziba, answered "Behold, he abideth at Jerusalem, for he said: Today shall the house of Israel restore me the kingdom of my father." What a misrepresentation of Mephiboseth! Yes! more than misrepresentation. Slandering one who was devoted to the king, would be a better description of Ziba. Taking advantage of Mephiboseth's misfortune, who was lame. Ziba saddles the ass and was away to David with his bribes and story against his Master. Many a true servant of the Lord has suffered in this way. Others taking advantage of certain circumstances have sought by misrepresentation and slander to lower him in the eyes of God's people. Sometimes it is difficult to remain silent under such charges. The story is told of a certain individual living in the days of the civil war. President Lincoln wanted some special information. The only way it could be secured was in the following way. Lincoln called this man into his presence and told him what he



desired and informed him that in order to get this information he would have to join confederate forces. The man was loath to forsake the Federal army, but for the good of the cause finally consented. He forsook the blue uniform and donned the gray, and in the course of time secured the desired information for Lincoln. After the war ceased he took up his residence in a northern city. Often it was cast into his teeth that he had deserted the northern army to link up with the south. He quietly suffered these false charges for years. A political opponent in a campaign was using this very strongly against him. He could stand it no longer, and produced papers signed by President Lincoln which gave the story in full and completely exonerated the one who had bore misrepresentation for years. Is not this a carrying out of Psalm 37, Commit thy way unto the Lord—and He shall bring thy righteousness to pass as the noon day sun. God will in His own time and way exonerate those who have been slandered and misrepresented.

**Shimei—Read 2nd Samuel, 16: 5 to 14**

David's cause looked hopeless and while many were turned aside after Absalom yet few of them went as far as Shimei. The test proved the attitude of his heart toward David. It was a sarcastic, open rebellion directed at David and his TRUE servants who were still seeking to do His will and go according to his desire. Shimei became very bold when he thought it was a lost cause of David's, and cast stones at David and his servants. A very wretched principle indeed. Has this not been the history of the church. Men have sought to remain true to Christ's rule and when some testing period comes some Shimei comes to the surface and seeks to cast stones at servants of Christ, who are seeking to go on in paths that have been green pastures.

(Continued)

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**BETHEL. (GEN. 35, 1-7. I PET. 5: 1-8.)**

By John Blair

**"God is for us,"** is one side: **we are for God** is the other side. Bethel means "The House of God." It was the mind of God that Jacob should not only go there but also dwell there. God has only one place for us to dwell, and that is in His presence in fellowship with Himself and with those who are in fellowship with Him, until He takes us above.

Jacob was not only to dwell there, he was also to **build an altar there**. This call to a closer walk with God stirred up Jacob's conscience to see that the strange Gods were put away. That which controls our minds so as to make the word of God of none effect, so as to hinder fellowship with God is a false God, and must be put away if we are to go up to Bethel. Keeping the Lord Jesus before us will keep other

gods out of our hearts. Do we feed upon Him daily? Do we **GET SOMETHING FRESH FROM GOD EVERY MORNING?** We won't get anything if something is between us and Him. What we get direct from God grips us and humbles us. Our **UNION with Christ CAN NEVER BE BROKEN**, but **COMMUNION CAN BE BROKEN** by a thought, word or deed. How can we get right again? We must go back where we got off the track. We must **CONFESS OUR SIN**—what we did or said or what we didn't do that we should have done. Communion is like an electric trolley wire and the great power house is above. Is the wire broken? It is if we have grieved the Spirit of God. No one can move or do anything to please God if that wire is broken. **WE SHOULD BE IN A GREAT HURRY TO GET IT SET RIGHT** so we can enjoy communion again.

Genesis 35:2. There should be putting away of all strange gods, and a washing and changing of garments. It is an awful thing for any child of God to displace God's Son. He belongs on the throne of our hearts. How can we expect to get blessing from God if He is not there? The nations were not trembling at Jacob's coming, until the strange gods were put away, "They gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. And they journeyed: and the terror of God was upon the cities that were round about them," Genesis 35: 4-5. The strange gods were a hindrance to the people being reached by God. If we are not in fellowship with God, we are a hindrance to God getting at our friends and neighbors. (See John 11:39). "Take ye away the stone." That is what we should be doing—**ROLLING AWAY STONES**, between Christ and poor, dead sinners—if we are living in fellowship with God. But if we are not, we are rolling stones in between them. The devil uses the lives of carnal Christians to keep the unsaved from Christ. What is the best thing any child of God can do for the Assembly?—**KEEP RIGHT WITH GOD YOURSELF**. When the strange gods were put away the terror of God was upon the nations. (Gen. 35: 5.) All the time we are out of fellowship with God we will bring no terror to our neighbors.

1 Peter 5: 3. All of us should be ensamples, walking before the flock. All of us have **AN INFLUENCE OVER GOD'S PEOPLE**, either for good or bad. Peter said, "I go a fishing." The result was that others followed him. Should we not be careful in talking about what we are going to do? We should never allow our feet to stand upon ground where all in the Assembly could not be.

Verse 5. "Ye younger, submit yourselves unto the elder. Yea, all of you, be subject one to another, and **BE CLOTHED** (not patched) with humility." There will be no humility as

long as we are away from God. IS MY SOUL RIGHT WITH GOD? If we can read our Bibles without getting anything from God, we are away from God. Getting back into fellowship with God will bring the clothing of humility,—standing on separated ground and living and walking before him. Verse 7—“Casting all your care upon Him, for He careth for you.”

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UZZAH



OW very careful we should be lest we treat divine things with levity. “Holiness becometh Thine house, O lord, forever,” Ps. 93: 5. The ark of the covenant of the Lord of hosts must not be trifled with. God dwelleth between the Cherubim. Good intentions, as David’s were, to have the ark near himself, did not excuse his neglect of the word of the Lord: and Uzzah the Levite should have remembered that what a Kohathite should have borne on his shoulders must not be put on a cart.

Surely God desires to teach by this terrible “breach upon Uzzah” the need that exists for the deepest reverence in all things connected with divine worship and services; and the danger that arises from over-familiarity with holy things. Some would say, How trifling the sin compared with the severity of the punishment. Sin is never a trifle. Gaze a little at the agony of the Son of God in the garden of Gethsemane. Look on that face “marred more than any man:” See that “man of sorrows and acquainted with grief, stricken, smitten of God and afflicted” during the darkness of the sixth to the ninth hour: meditate on these things in the closet when thou hast shut thy door, and then ask thyself, Is sin a trifling matter? Alas, for present day shallowness of profession, levity in worship, careless in reading, and neglect of prayer.

This is a day of grace, some might say. Be careful, God’s mercy is never despised at the expense of His holiness: nor did the mercy seat on the ark exempt the Levite Uzzah from the sudden judgment of a holy God. The sin of these last days is told us in Jude, verse 5, “turning the grace of God into lasciviousness,”—taking occasion of grace to live carnal lives: denying the only Lord God (The word used for Lord here has the meaning of Master, as in Malachi 1: 6, If I be a Master, where is my fear?), and our Lord Jesus Christ, that is, the Lordship of Christ. Holy things do not sanctify profane things. The ark did not sanctify the cart, and though it appeared in jeopardy there was no need of the profane hand of Uzzah. God can take care of his own institutions, and it is a grave question whether the carnal means used in preaching the gospel now-a-days, music, choirs, etc., do not bring about more empty profession than souls truly born of God, but born again christians are vessels of the Holy Spirit, to be kept

purged, sanctified and meet for the Master's use and prepared unto every good work. "So the priests and the Levites **sanctified themselves** to bring up the Ark of the Lord God of Israel. And the children of the Levites bare the Ark of God upon their shoulders, with the staves thereon, as Moses commanded **according to the word of the Lord.**" 1 Chron. xv, 14: 15. To the Word and to the testimony. Let us keep them with holy diligence. How tremendous will be the cost now, but let us reckon things in the light of the judgment seat, where everything will be burnt up that will not stand the test of the Word of the Lord.

May God increase our faith, for there is so much to make us deviate from "It is written." Remember Uzzah and his unholy license. He appeared strong—the meaning of his name—but it was in nature only, and God blew upon it. May we seek rather that strength that can only be made perfect in weakness.

I would here remark as to the expression used now so much "Not fundamental," as if room was allowed for some laxity at times for things termed "non-essentials." What will such expressions amount to when "The day shall declare it."

God, however, has a place for His ark and His Presence, though circumstances may turn it aside, until eventually He shall find His everlasting rest; and the Lord blessed Obed-Edom, and all His household, and so will He bless today amidst all the dishonor and confusion, "Where two or three are gathered unto My Name, there am I in the midst of them, Matt. xviii, 20. Yes, He says "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. Zeph. iii, 12.

Soon will our Lord Jesus find His Eternal rest amidst all His blood bought people. The staves of the ark—so to speak—will be drawn out then. The wilderness past and gone forever, and ourselves amongst the throng, "A glorious Church not having spot or wrinkle, or any such thing." Eph. 5: 27. Our souls should indeed anticipate this "Arise O Lord into Thy rest. Thou and the Ark of thy strength. Let thy priests be clothed with righteousness, and let thy saints shout for joy," Psalm 132; 1, 9, and He will say "This is my rest forever; here will I dwell, for I have desired it."

"He and I in that bright glory,  
One deep joy shall share;  
Mine to be forever with Him;  
His, that I am there."

Oliver C. Fish

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Today if ye will hear His voice harden not your hearts."

PSALM 145

I was reading Psalm 145 yesterday, and it is just the same today. It has been true since David spoke it and has lost none of its freshness or beauty because of antiquity.

You have noticed the title. It seems unique. "David's Psalm of Praise." Others are styled a "Psalm of David," but this one seems to be peculiarly his own Psalm of Praise. I would only spoil it by trying to comment on it, but the first nine verses are surely great.

Verse 3:—"Great is Jehovah. Greatly to be praised and His greatness is unsearchable."

Verse 6:—"I will disclose Thy greatness."

Verse 7:—"Thy great goodness."

Verse 8:—"Great mercy." "And this God is our God."

Oh, how marvelous His grace to a creature like me. Not only so dull and stupid, but so absolutely wilful and perverse and unbelieving by times; but He is God. "He spared not His Son," and such His delight in His Son and His obedience unto death, that He without stint, blesses us.

THE CLOSING WORDS OF THE FOUR GOSPELS



WHAT lover of divine truth has not felt a sacred spell cast over him as the closing words of these grand harmonious gospels have fallen on his ear, and distilled on his heart. The words of the poet have fitly described his feelings:

"The angel ended, and in Adam's ear

So charming left his voice, that he awhile

Thought him still speaking, still stood fixed to hear."

Yes, let us still stand to hear: for though we may not expect to have any addition made to the revelation already possessed while in this world, yet we may look for the Comforter, the glorifier of Jesus, to show us more of His excellencies, and to plant in our hearts those germs of truth of which the words and acts of the Incarnate One are so full.

Four objects meet our view as we contemplate the closing words of the four gospels.

I. The friend of sinners at the right hand of God.

II. A fountain of joy in the desert, which should ever flow on.

III. A field of labour which will always yield a rich return.

IV. A fulness of truth and sympathy which can never be exhausted.

The evangelist Mark writes as follows: "So then, after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God." Here we have two things connected which do not often meet in the great of this world, i.e., **ministry and majesty.**

What a transition from standing on our sorrowful earth

conversing and teaching, to sitting on the right hand of God! He who came not to be ministered unto but to minister, and who ministered to the souls and bodies of men so untiringly and lovingly, is now seated on the eternal throne, "angels, principalities, and powers, being made subject unto Him;" and these He sends forth to minister to His feeble people.

Thus did God reward His faithful service, and honour His obedience unto death, "even the death of the cross." The sacred writers exult in the exaltation of Jesus; the testimonies on this point are very remarkable and extremely numerous. Let us seek fellowship with them in their adoring joy, that the Lamb once slain is "the Lamb in the midst of the throne;" that one in our nature is Head over all things to His Church.

The circumstances connected with the fact of the Lord's ascension to heaven are recorded by the third evangelist. (See Luke xxiv. 50-53, and Acts i. 9-11.) Here, as in many parts of the Lord's earthly history, we see tenderness and triumph harmoniously blended. He was a loving friend to the last, giving sweet counsel to His followers. He was the great High Priest about to enter within the veil, and His parting act was "blessing His disciples." "As He blessed them He was parted from them, and a cloud received Him out of their sight."

Thus He, whose lowly birth, whose sinless childhood, whose manhood of humble labour, whose ministry, miracles, death and resurrection are so graphically described in the preceding pages, ascended into heaven. And He who lay in the manger, who worked as a carpenter, who went about doing good, who agonized in Gethsemane, who died on Calvary, and who lay in Joseph's tomb, is on the throne of God. What a proof is this of His divinity; what an attestation from God to the value of His sacrifice; what may we not hope for from His presence in heaven, and His prevailing intercession there! Nor should we fail to remember that among His last words on earth we have the glorious declaration, "All power is given unto me in heaven and in earth."

II. And thus on earth (in many respects so unlike heaven) a fountain of joy sprung up which should continue to flow on for ever.

Those disciples whose hearts were a little while before filled with sorrow, when Jesus only spoke of going away, were now "exceedingly glad," though He had actually departed from them. They loved Him more than ever, and He had no longer to say of them, "If ye loved me ye would rejoice, because I said I go unto the Father." They were becoming more intelligent believers; they could ardently love an unseen Lord; they now knew somewhat of the design of His mission, the nature of His work, the reason for, and results of His death. After the cloud had received Him out of their sight, and He had passed beyond the deep blue sky, and the angels had as-

sured them that He the same Jesus would come again, "they worshipped Him, and returned to Jerusalem with great joy."

The joy was great during the ten days which elapsed between the ascension and the coming of the Holy Spirit at Pentecost, but it was greatly increased when the Comforter came in power. The history of the early church shows that Christians were a very joyful people. Persecution, poverty, trials of all kinds could not hinder their joy; it was irrepressible, it was sanctifying; the joy of the Lord was their strength. "The disciples were filled with joy and with the Holy Ghost," and the Lord Jesus saw in them the desire of His yearning heart fulfilled. "These things have I spoken unto you, that my joy may remain in you (or that I may continue to have joy in you), and that your joy may be full," or complete.

This joy came from above; it was independent of all earthly circumstances. Christ was in heaven; God had accepted His sacrifice; and God blessed all who believed on Him according to His own estimate of its value, and according to His own delight in His Son.

These causes for joy still exist unchanged. They are as real and as great now as on the day of Pentecost, and all believers should thus "rejoice in the Lord alway." It is joy in the Lord and from the Lord, and so should ever continue to flow. We look up to Him who having "by Himself purged our sins sat down on the throne of God," and sing, "thou art the same." If we would "rejoice in the Lord alway," and "in everything give thanks," we must constantly have to do with facts, divine facts; even with facts relating to the incarnation, life, death, and glorification of an infinite Person; we must remember the wonders that He did, the words He uttered, the way God hath dealt with Him, and then we shall be able amidst all sorrows and perplexities to sing, "Thou, Lord, hast made me glad through thy work, I will triumph in the works of thy hands;" yea, higher still our joys may rise, we also may "joy in God through Jesus Christ by whom we have now received the reconciliation."

III. Realizing in some measure this joy we shall be willing to labour on for God; and the Lord's last words find a field of service for us which will always yield much fruit. "Go ye therefore, and teach (or make disciples) of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." (Matt. xxviii. 19, 20.) With these words we should study the same commission as found in the other three evangelists (see Mark xvi. 15-20; Luke xxiv. 46-49; John xx. 21-23); but our space will not allow us to quote and investigate these testimonies.

In the words just quoted we have a commandment where to go, and what to do.

The field is the world; and we are commanded to go forth and sow the seed, even the word of the kingdom broadcast. Preach the word, seek to gather souls to Christ as His disciples, baptize all such in His name, teach them to do His will, and to observe all that He commanded. Here is work in the world and in the Church, which implies conflict with Satan and all his agents, and requires a single eye to the glory of God.

A blessed proclamation of the Lord's greatness, glory, and grace, accompanies this command. He who laboured on earth, but now lives in heaven, is the omnipotent and omnipresent friend of all loving labourers for souls. Surely they cannot labour in vain, because they shall not labour alone; for He has said, "Lo I am with you alway, even unto the end of the age."

A few precious words are added which contain a precedent for our encouragement, and a pledge of the Lord's faithfulness. "And they went forth and preached everywhere, the Lord working with them; and confirming the word with signs following." Thus it has been with the true successors of these honoured men in all ages: and thus it shall be with us, if we do the Lord's work honestly, depending on Him for strength and blessing, ever delighting in Himself as our Saviour, Friend, our glorious Head, "the Lord of all."

IV. Lastly, these closing words reveal a fulness of truth and sympathy which can never be exhausted.

Let us ponder the wondrous truth of John xx. 30, 31. "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

It would seem that when John had written these words, he laid down his pen, and thought his glorious record was finished—that he had said all that the Holy Spirit intended that he should say. Well this would have been a grand finish to his most divine biography, but the glorifier of Jesus thought not so. Either at the same time or at some after period, the gracious Remembrancer brought before the mind of the beloved disciple that most touching scene at the sea of Galilee, in which the transcendent tenderness of Jesus shines forth so brightly, and yet so softly. And having sketched the scene in which sublimity and simplicity are combined, he adds, "This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And 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. Amen." (John xxi. 24, 25.)



Now what is the impression which the closing words of these two wondrous chapters of John leaves upon our minds and hearts? Is it not as if He had said, "Though I have written so much about the love, tenderness, wisdom, and glory of Jesus, there is much more of the same kind to come; do not think that I have told you all; do not fear but that in the day of the Lord's glory, and in the ages to come, there will be many unwritten wonders concerning the life, death, and forty resurrection days of the Saviour to be revealed; more of His looks, words, tears, and tenderness to be known and talked over."

Let us then diligently study what has been revealed to us with much gratitude and earnest prayer, and wait for further unfoldings in eternity. Let us bear in mind that the life of Jesus has in it an **identity throughout**, that whether in humiliation, or in exaltation, He is "Jesus Christ, the same yesterday, today, and for ever;" and that the life of Jesus is the food of all true believers, and if we would live to God, we must be ever feeding upon Him.

Many have speculated about the site of Paradise with its four rivers: in Christ we have our true Paradise, and the four gospels are our four rivers, which will bear us into His heart of grace and home of glory. In His life on earth, and His life in heaven, we find also the true tree of knowledge and the abiding tree of life. May we ever sit down under His shadow with great delight, and find His food sweet to our taste.

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"Oh, child of God, keep no company with any one with whom you cannot kneel at the throne of grace, and speak freely about your blessed Master."

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### **THE SEED APPEARING AFTER THIRTY YEARS**

Mr. Fred Stanley Arnot says: "About thirty years ago a number of missionaries who had been laboring in the Zambesi district of Africa, resolved to carry the Gospel to the upper regions of that great river. They set out, but everything seemed against them. The chief was hostile, and the country was very unhealthy, causing the death of two of the party. Very much dispirited, the only surviving two returned, thinking they had done no good. But after the lapse of thirty years, when I was passing through that same tract of country I was surprised by an aged woman coming up to me and saying, 'Tell me about Jesus, the King of Glory.' I regarded her with astonishment, for I did not think that any one within hundreds of miles of me knew anything about that dear name. Then I thought that some one had told her to ask that question of the white stranger; but I discovered that her inquiry came from the depths of her heart. Thirty years before, she had heard the Gospel preached, but had not realized it in its ful-

## WORDS IN SEASON

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ness, and during all these years her hungry soul had been yearning for another draught of the living water. Taking the New Testament from my pocket, I began to read to her, and I could not have wished a more interested listener. Again and again she came to me to hear more of Jesus, and soon she confessed herself a Christian. She became a most zealous worker, and spoke to all she met about Jesus. Her zeal got her into trouble. She brought one of the king's wives to hear me, and for that crime was made a slave and banished from the country; and bravely she suffered persecution for righteousness' sake."

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### QUESTION CORNER

**What is the usual way of electing brethren to various services in an Assembly.**

It is best not to elect them at all. Election, or choosing by vote, to any department of the Lord's service seems to be entirely opposed to the spirit and teaching of the Scripture. The Lord's way of fitting for any special service proceeds on different lines. He first puts "the earnest care" into the heart (11 Cor. xiii: 16); next, those whom He is calling, are found doing the work—"addicting" or settling themselves to it. Others who see them doing it, with God's blessing and approval, will gladly "acknowledge" them, and give them the place, unless, perchance, they aspire to fill it themselves. Persons in that frame of mind can own nothing, save what they do themselves.

### MY NEXT FLITTING

**"For they that say such things declare  
plainly that they seek a country."**

—Heb. xi 14.

No house, however new and grand,  
But is only built by man's weak hand;  
And on a patch of fire-doomed land,  
Unstable as the shifting sand—  
I'll have to flit again.

And hair gets grey, and back gets bent,  
And life itself has just been lent,  
And years are fast becoming spent,  
Nor can my soul be here content—  
I'll have to flit again.

But one fine day will see the end,  
And I to Heaven will gladly wend  
My happy way; and my voice lend  
To sing the Praise of my Dear Friend,  
And never flit again.

What? Never flit again?  
No! Never flit again!  
My soul has reached her abiding place,  
The object of His Matchless Grace;  
Caught up to see His Glorious Face,  
And ever in His Glad Embrace—  
I'LL NEVER FLIT AGAIN.

H. B.

## WORDS IN SEASON

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**BALTIMORE, MD.**—Bro. H. Webber had a three weeks series of meetings with us. Two professed conversion and we hope and believe the seed sown will bear more fruit in the future.

**ROCHESTER, N. Y.**—Bro. P. Hoogendam had a weeks meetings with us using his chart from Creation to the Eternal State, which was very helpful to the Lord's people.

**BAY CITY, MICH.**—Bro. James Gunn had four weeks meetings here which were much appreciated. A large chart on the "Tabernacle" was used and two adults professed to be saved.

**PITTSBURGH, PA.**—Bro. J. M. Bernard, from Cardiff, Wales, spent about 8 weeks among the four assemblies in this district, the ministry being to the edifying of the saints, and the salvation of sinners. He went from here to Donora, Pa.

**DETROIT, MICH.**—Bren. F. W. Mehl and L. Sheldrake are holding forth the Word at Central Gospel Hall. Bren. J. Marshall and J. Govan had some weeks of meetings in Ferndale Gospel Hall, and later Bro. Marshall went to the East Side Hall. Bren. J. Ferguson and Nottage held meetings in the W. Chicago Boulevard Hall.

**SO. MANCHESTER, CONN.**—It is purposed to hold the annual conference here in the Odd Fellows Building on April 18, 19, and 20. Circulars will be mailed later.

**BUFFALO, N. Y.**—Bro. Wm. Beveridge had good meetings here with fair attendance. One professed to be saved.

**DECKERVILLE, MICH.**—Bro. A. R. Crocker visited the Christians here after leaving Cass City Hospital where he underwent an operation for throat trouble.

### CANADA

**VANCOUVER, B. C.**—Bren. Pearson and Summers had encouraging meetings in the Cedar Cottage hall, a good number of unsaved attending, and fruit in conversion. On January 20th a farewell meeting was held for Miss Ruth Scott in the Fairview Hall. She purposes going to Venezuela. Her father D. R. Scott has gone east calling at a few places enroute.

**RIVER HERBERT, N. S.**—Bren. Brennan and Goodwin held meetings in this place with a fair attendance. Some were saved when they were here a year ago, and now a little company gathers in His name. Bro. Isaac McMullen has been having meetings in New Scotland, N. B., a country district. The unsaved attend very well.

**DONALD, ONT.**—Bren. B. Widdifield and D. Miller had five weeks well attended meetings in this new place. First in a school house and later in a home. God saved sinners and our brethren hope to return later and follow up the work.

**COLLINGWOOD, ONT.**—Bren. H. Harris and R. Bruce are having good meetings here.

**BRANTFORD, ONT.**—Bro. R. Telfer had three weeks good meetings here with some professing to be saved. Later on he went to Valens for meetings.

**GRIMBSY, ONT.**—We much enjoyed the meetings E. Steen had with us. The attendance was much hindered through sickness. He has returned to South River.

**TORONTO, ONT.**—D. McGeachy had five weeks good meetings in Pape Avenue Hall. Also a Lord's day at Birch Cliff. J. T. Dickson is having good meetings in West Toronto Hall. E. Steen spent a Lord's day at Brock Avenue Hall and R. McCrory was in Central Hall for a Sunday. All meetings were good and ministry appreciated.

**HUNTSVILLE, ONT.**—F. Watson is having well attended meetings here. Saints are being helped and sinners reached by the word.

**ARNSTEIN, ONT.**—R. Harris has been with us for a few weeks. Meetings are good. He called also at South River and Huntsville.

**TILSONBURG, ONT.**—Bren. Joyce and Wilkie are having good meetings here with fruit in conversion.

## WORDS IN SEASON

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**CREEMORE, ONT.**—Bro. Silvester gave us a visit and his ministry was cheering and appreciated.

**NIAGARA FALLS, ONT.**—Bren. McBain and Klabunda began meetings here. The regular Sunday night meetings have been well attended lately and it is hoped that some will enter the strait gate.

**BOLTON, ONT.**—J. Gilchrist had a few gospel meetings and the attendance was very encouraging even though the weather was extremely cold.

**MERLIN, ONT.**—The Lord gave blessing on the seed sown in meetings held here during the past few months by Bren. A. Stewart and Goodfellow, also S. Mick.

**ORILLIA, ONT.**—Bro. W. H. Harris had a series of meetings here. A number professed and the Lord's people were helped.

**TORONTO, ONT.**—The Forty-fourth annual convention of Christians will be held in Massey Hall in Toronto, April, 17th, 18th, 19th and 20th. Circulars will be issued later.

### NOTES FROM AFAR

**HOPE TOWN, WEST INDIES.**—Bro. James Fraser is being encouraged here by seeing the Lords hand in salvation. The attendance at the Sunday night meetings is very good, the hall is usually packed to the door. His address is Hope Town, Abaco, B. W. Indies.

**NASSAU, WEST INDIES.**—Bren. W. A. McCullough and C. E. Simms had a series of meetings in the hall, recently rebuilt at Palmetto Point, Eleuthera. The saints were refreshed and a number professed conversion. Box 446 Nassau, Bahamas, B. W. I. reaches them.

### FALLEN ASLEEP

**SARNIA, ONT.**—On December 6th, Miss Elizabeth Johnston went to be with Christ. Aged 81 years. Saved when quite young. Identified with Saints gathered to the Name for over 40 years. A quiet, consistent, godly woman. A good number gathered at the funeral. D. McGeachy took the services.

**BARRIE, ONT.**—Bro. Angus Clark of Creighurst in January went home to glory. His aged wife preceded him by 6 weeks. Both were in Christ for over 60 years; Bren. J. Silvester and H. Harris had both services. A goodly number of friends and neighbors gathered and listened attentively to the word preached.

**DETROIT, MICH.**—On December 20th, our sister in Christ, Mrs. Sophia Gates, at the age of 84 went home to be with Christ. Her last words as she lifted up her hands were, "Absent from the body and present with the Lord." T. D. W. Muir spoke at the funeral.

**PAWTUCKET, R. I.**—On January 14th, after a brief illness, Bro. Wm. J. Bonner peacefully passed into the Lord's presence. Aged 71 years. Saved in New Bedford many years ago. In fellowship in the Pawtucket Assembly 25 years. D. McGill, R. Halliday and J. Conaway conducted the services. Also Mrs. Donaldson, formerly of Paisley, Scotland, aged 70. A godly woman who will be missed. J. Dickson, took the services.

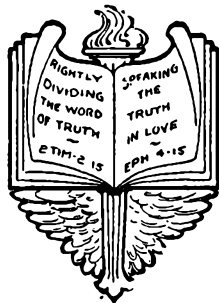
**DETROIT, MICH.**—On December 25th, our Brother and Sister, Mr. and Mrs. Carl Domeck were called to part with their little daughter, Eleanor, aged 3. The sympathy of God's people who know the family will go out to them. Messrs. Muir and Mehl took the funeral.

**BYFIELD, MASS.**—On January 25th, after a short illness due to heart failure, Susan D. Rogers passed peacefully into the presence of the King. Aged 77 years and saved 52 years. A true "mother in Israel" ever watching over the younger Christians. Entertained many of the servants of Christ in past years. W. G. Farquhar spoke at the funeral.

**BRIDGEPORT, CONN.**—On January 12th, Bro. Wm. Campbell and his wife, Susan passed together into the Lord's presence. The jet on the gas stove was accidentally turned on Saturday night and both were found dead on Lord's day morning. Both saved many years ago in Ireland at Campbell and Matthews meetings. Over 20 years in the Bridgeport Assembly. Wm. H. Hunter spoke to a large gathering at the double funeral.

# Words in Season

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



April, 1930

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## WORDS IN SEASON

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### ANNOUNCEMENT

It would be greatly appreciated if all SUBSCRIPTIONS for WORDS IN SEASON, also changes of addresses, items for insertion, etc., would be mailed PROMPTLY to Mr. CHARLES R. KELLER, 6672 CHEW ST., Germantown, PHILADELPHIA, PA. The new address of Dr. E. A. Martin is 1135 Winchester Ave., GLENDALE, California.

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### WORK AND WORKERS

#### UNITED STATES

**FLINT, MICH.**—Bro. J. Gunn has had a series of meetings here with encouragement.

**TAMPA, FLA.**—Bren. R. Curry and James Smith visited West Palm Beach after closing meetings in Miami, and then came on here to begin tent work.

**IRVINGTON, N. J.**—Bren. Armstrong and Winemiller began meetings here with a fair attendance but not many unsaved are coming. Irvington seems like Jericho—"straightly shut up."

**WESTBROOK, MAINE.**—Bro. Hugh Thorpe had three weeks meetings here and also several nights in Portland in a hall hired for the purpose.

**SPRINGFIELD, MASS.**—Mr. Wm. Pinches had two weeks meetings for Christians which were much appreciated. He also visited Waterbury and Torrington.

**ROCHESTER, N. Y.**—Bro. James Waugh was with us for three weeks, using His chart from Eden to the new Heavens and new Earth. The Lord's people were much helped. A number of strangers were present and one professed.

**DANBURY, CONN.**—Bro. C. Patrizio was with us for two weeks. Meetings were good and two were saved. Four were baptized lately and the assembly goes on nicely.

**PITTSBURGH, PA.**—Bren. G. Gould Jr. and James McMullen held meetings in the Friendship Avenue Hall with a fair interest. T. Black gave appreciated help in the "North Side" Assembly. W. Foster spent a Lord's day in E. Pittsburgh.

**HOMESTEAD, PA.**—Bren. Charles Keller and Gordon Reager held a good series of gospel meetings here. Both saint and sinner attended well and a number were led to put their trust in Christ.

**PHILADELPHIA, PA.**—Bren. John Conoway and Robert Halliday had a series of gospel meetings in the Olney Assembly which were encouraging.

**COLLINGWOOD, ONT.**—Bren. Bruce and H. Harris had meetings here seeking to help on the God's people in the ways of the Lord.

**WALKERTON, ONT.**—Bro. D. Miller had meetings here with some encouragement.

**OHIO NOTES.**—J. M. Bernard visited Steubenville, Akron, and Cleveland. His meetings were much appreciated. Bro. W. P. Douglas had several weeks meetings in Youngstown. L. Rosania visited the Italian Christians in Cleveland. J. Lyon had a series of meetings in Akron with a fair attendance.

# Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 22

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No. 4

## FROM VARIOUS AUTHORS

Tell of His birth at Bethlehem—"Emanuel," God with us.  
Tell of His death at Calvary—God for us.  
Tell of His resurrection and heavenly gift at Pentecost!—  
God in us.

\* \* \*

Beware how you continue in contact with what soils your hands, wounds your conscience, grieves the Holy Spirit, and mars your communion. No earthly advantage can compensate for the loss of a pure conscience, an uncondemning heart and the light of your Father's countenance.

William L. Faulknor.

\* \* \*

A man's strength is tested not by what he says, but by what he can bear. There are some men who can walk up a staircase with a two-hundred-weight sack upon their back, without feeling overburdened, while others would be sorely tried to carry half that weight. The real strength of a believer is shown by the amount of abuse and misrepresentation he can bear from troublesome brethren and the world.

Some who can boast of their faithfulness to truth quickly break down when called upon to bear and forbear.

\* \* \*

## UNSPOTTED FROM THE WORLD

A writer tells of going with a party down in a coal mine. On one side of the gangway grew a plant which was perfectly white. The visitors were astonished that there where the coal dust was constantly flying, this little plant should be so pure and white. A miner threw a handful of black dust upon the plant but not a particle adhered. The visitors themselves repeated the experiment, but the coal dust would not cling. There was a wonderful enamel on the white petals, to which no speck or stain could fasten.

This little plant, with its pure whiteness, amid the dust and drippings of a coal mine, is a picture of what every Christian life should be. In this world of evil, where so many unholy influences breathe about us, it is the Christian's mission to be pure, to keep themselves 'unspotted from the world.'—  
Selected.

### G. V. WIGRAM'S CONVERSION



GOOD instructions as to the contents of the Bible were mine at school, at 17, under a John the Baptist ministry. But I never knew the Gospel till, at 19, I went abroad full of the animal spirits of a military life. I and my comrade spent a tiring day on the field of Waterloo, in June, 1824, arriving late at night at Quick.

It struck me, "I will say my prayers" (it was a habit of childhood, neglected in youth). I knelt down by my bedside, but found I had forgotten what to say. I looked up as if trying to remember, when, suddenly, there came on my soul a something I had never known before. It was as if some One, infinite and almighty, knowing everything, full of the deepest, tenderest interest in myself, though utterly and entirely abhorring everything in and connected with me, made known to me that He pitied and loved myself. My eye saw no one, my ear heard no one, but I knew, assuredly, that the One whom I knew not, and never had met, had met me for the first time, and made me know that we were together. There was a light no sense or faculty of my own human nature ever knew. There was a presence of what seemed infinite in greatness; something altogether of a class that was apart and supreme, and yet, at the same time, making itself known to me in a way that I, as a man, could thoroughly feel, taste and enjoy. The Light made all light Himself withal, but it did not destroy, for it was love itself, and I was loved individually by Him. The exquisite tenderness and fulness of that love—the way it appropriated me, myself for Him, in whom all was, while the light from which it was inseparable in Him discovered to me the contrast I had been to all that was light and love.

I wept for a while on my knees, said nothing, and jumped into bed. The next morning's first thought was, "get a Bible." I got one; it was henceforth my handbook. My clergyman-companion noticed this and also the entire change of life and thought. We journeyed on together to Geneva, where there was an active persecution of the faithful going on. He went to Italy, and I found my own company, and stayed with those who were suffering for Christ. I could quite now, after 50 years' trial, adapt to myself these few lines:—

"Christ, the Father's rest eternal,  
Jesus once looked down on me,  
Called me by my name external,  
And revealed Himself to me.  
With His whisper, light, life giving,  
Glowed in me, the dark and dead,  
Made me live, Himself receiving,  
Who once died for me and bled."



### OVERSEERS

Overseers, like other gifts pertaining to the Church, come from the ascended Head, the Lord Jesus Christ Himself. "When He ascended up on high, He led captivity captive and gave gifts unto men." Eph. 4: 8. Among these gifts is mentioned that of pastor, and as we shall see, an overseer in an assembly does the work of a scriptural pastor.

The Lord Jesus in speaking to His disciples of the need of laborers said, "Pray ye the Lord of the harvest that He will send forth laborers into His harvest." That reminds us that men of God come from God Himself, and He has His own way of training and fitting men for the work He means them to do. He had Moses forty years in the desert.

Man has his colleges and seminaries for turning out men to fill the high places of the different religious orders of Christendom, and sad to say, this spirit is getting into the assemblies of God's people and if things go at the rate they are going in some quarters, it will soon be hardly possible for a man to be commended to the Lord's work unless he has gone through one of those places. One has quaintly said, "Such a place may not do one any harm, but you never can tell."

Regarding one being fitted to take the place of an overseer in an assembly of God, he must needs go through the school of God and get his degree there (1 Tim. 3: 13). Many assemblies today are suffering by men taking a lead that as far as acting for God is concerned, do not know their right hand from their left. God's people greatly need men that have gone through the school of God; proved men; men of experience, and experience comes through patience, and patience through tribulation (Rom. 5: 3).

The word "experience" in that verse has the meaning of probation. It is the same word used of Timothy in Phil. 2: 22 "Ye know the proof of him," and in connection with the deacons "Let these also first be proved." God trains and proves His men, and when they come to the front it is very evident that God has prepared them. God had proved David, and David had proved God with the lion and the bear before he came forth to slay Goliath the giant. So the apostle states in speaking to the Ephesian elders that the Holy Ghost had made them overseers.

The apostles ordained elders (Acts 14:23) and Titus was delegated to do so (Tit. 1: 5), but no authority has been given the church for that purpose. God raises up and fits men to fill that place, and it is our responsibility to recognize them.

The trouble in many places is that there are no God made overseers and men with more or less, mostly less, spiritual fitness seek to fill the place with the result that godliness and spirituality in the testimony is sadly lacking and much world-

liness and carnality gets in among the people of God. How often God has looked for a man but found none.

However when God does raise up such men it is our responsibility to acknowledge them (1 Thess. 5: 12-13), and be in subjection to them in the Lord (1 Cor. 16: 16). Such men are to be honored, and those that rule well are to be counted worthy of double honor, especially those that labor in the word and teaching. (1 Tim. 5: 17). The overseer is known by his work. A man's gift makes room for him.

It is often the case that men with a good measure of spiritual fitness and having a true heart for the people of God (Heb. 13: 17) are ignored and not allowed to take a place of responsibility while men who because of Absalom-like cleverness and that can talk nicely, are allowed to control. May the Lord preserve His dear people from such men.

In 1 Tim. 3 we have the qualifications that are to be looked for in one that seeks to do the work of an overseer. The expression "Office of a bishop" is one word in the original, and is better rendered "Overseership." It is not an office but a work. "If a man desire overseership he desireth a good work."

In Titus 1 we also have qualifications of an overseer and fourteen things are mentioned, while in Timothy there are sixteen. Seven of these qualifications are mentioned in both epistles, so that altogether twenty-three are given.

It would be too much to go over in detail all those things expected in the overseer, but it would seem that those given in both epistles are of special importance.

The first of these is, "Blameless." The meaning given to this word is "Not to be laid hold of or attacked." This is nicely brought out in Daniel when his enemies had to say, "We shall not find any occasion against this Daniel except we find it against him concerning the law of his God."

The overseer is to be the "Husband of one wife." The evident meaning of this is that he is to have but one. In most countries today a man cannot legally have more than one wife, but divorce is common, and a man who has put away his wife, except for fornication, and is remarried while the first is still alive, could not take the place of an overseer.

To be "Sober" is next given. We are living in a day when lightness and frivolity prevail. The serious things of this life, far less eternal things, are lightly thought of, and the man who aspires to overseership should be sober. The word means to act with prudence and moderation and is the same as is rendered "temperate" and "discreet" in Titus 2: 2-5. How often there is a dead fly in the ointment and the smell is bad. Maybe too much familiarity with the opposite sex. The bathing beaches and the social parties often dry up

## WORDS IN SEASON

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the spirituality of men that otherwise would be a real help to God's people. Brethren let us be sober.

"Given to hospitality." Here is a work that the overseer should excel in. In many homes there is no guest chamber; Sometimes where there is the extra room there is no heart to open the home for the Lord's people and His servants. Maybe something is in the home that the conscience is not easy about and a man of God is not wanted there. However, those that go in for this work have a joy and a satisfaction in it that they would not miss for a great deal. You remember the woman of Shunem that had the chamber prepared for Elisha. She was not a loser by it. The Lord gave her a boy and when he died she received him back to life again. Then when the famine came God sent her to another place for seven years and when she came back she received her land and all the fruit during the time of her absence.

"Not given to wine." This has the sense of "Not ready to quarrel and offer wrong as one in wine." There are some men always on deck when a fight is on, and like the man that could not tell what political party he belonged to but "he was against the government." Such men are unfit to be overseers in God's assembly.

"No striker." This may mean striking with the fist as has sometimes, alas, been the case, or striking with the mouth in the sense of reviling or railing.

"Not greedy of filthy lucre." Here is a man grasping for the dollar and every one he gets is a prisoner. Some men go in for gambling in stocks and shares, and have become rich at the business. It is all right if God brings prosperity one's way, but this hastening to be rich has the "evil eye" with it and it is doubtful whether such a one should be in an assembly, far less take the place of a leader.

These are qualifications of the overseer that God gives twice, showing their importance. There are sixteen others, all important in their place. One is, "Holding fast the faithful word." A man that is not prepared to stand for the truth of God is not fit to be a leader among His people.

Seeing that God has been so particular as to the qualifications of the overseer, the work that he has to do must be very important, and it is well to know what that work is. It is not simply attending the monthly business meeting. It is to shepherd the Lord's people (1 Pet. 5:2), and watch for souls (Heb. 13:17). It is "looking diligently lest any fail of the grace of God" (Heb. 12:15). The godly overseer seeks to supply the spiritual needs of God's people.

We might notice here that the elder, overseer and shepherd or pastor refer to the same person. See Acts 20:28 and 1 Pet. 5:1. He is an elder as to experience, an overseer as to his position in the assembly, and a pastor as to his work in looking after the people of God.

In 1 Thess. 5: 14-22 we have the work of the overseer given in more detail. In verses 12 and 13 the apostle exhorts the christians, "Know them which labor among you and are over you in the Lord and esteem them very highly in love for their work's sake." Then in verse 14, evidently giving a special word to the overseers themselves says, "Warn them that are unruly; comfort the feebleminded; support the weak; be patient toward all. See that none render evil for evil unto anyone, but ever follow that which is good both among yourselves and to all." Then prayer and thanksgiving are mentioned. He also tells them to prove all things; that is quite different from believing a one-sided story. The Lord gave Peter a special charge to feed His lambs and sheep and the apostle Paul spoke of Timothy as caring for the state of God's people. So the work of the overseer is to feed, tend and care for the saints

This often entails hardship and self sacrifice, and sometimes no thanks or appreciation from the objects of the labor of love. However such labor is specially dear to the heart of the Lord, and when the Chief Shepherd shall appear the true overseer will receive the crown of glory that fadeth not away.

C. S. S.

### "THE TRIAL OF FAITH"

There is a needs be for every trial that God calls His loved ones to pass through. The apostle says "If needs be ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." (1 Pet., i., 6-7.)

When our blessed Lord was upon earth there came to Him saying: "He whom thou lovest is sick." What an opportunity for the Master to go and manifest His love by bidding the sickness cease, and thus remove the cloud from that devoted little home in Bethany. When Jesus heard that he said "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." What a word for Faith to lay hold upon. This storm is not for destruction. It is but the frame work upon which God will build His rainbow, and thus display the glories of His Son.

Perhaps those who heard these words did not consider their tremendous import, nor think them of sufficient value to be worth carrying back to the anxious sisters; and even if they had, it is questionable if the sisters would have rested quietly upon them. Circumstances seemed so against the little family, and we are so apt to misunderstand God because we misunderstand circumstances; or to look upon circumstances as though they had ceased to yield obedience to God, as though they had run away from their master. It looked

as though the Lord ought to have made haste to heal Lazarus. But instead of doing so, he tarried until one brought the sad news "Lazarus is dead." And even then the Master seemed so heartless, saying, "I am glad for your sakes that I was not there." Of course, He added "to the intent ye may believe." But unless faith was active this part of the saying would be forgotten. The human heart is so apt to see only that which seems to be unkind in the sayings and doings of others. "I am glad for your sakes that I was not there"; and then the still further delay until Lazarus had been four days in the grave. How would we feel if one with power to heal our loved ones should treat us so? What a test for Faith. For in such circumstances only Faith could say: "The Master loves us and will do all things well." And this is what the Master desires. He must teach His loved ones that He can safely be confided in; that no combination of circumstances is too difficult for Him to handle for the glory of God, and the good of His people. The greater the difficulty the greater the loaf for Faith to feed upon. The greater our need, the greater His glory in meeting that need, for meet that need He must, since He has promised to work all things for the good of those who love God. Nor can He add a needless sorrow. True, the test may be severe; but the more severe the test, the more glorious the ending. We do not take a sledgehammer to kill a fly, nor will the Lord send deep trials without a corresponding glorious end in view. Think you this weary watching, this death chamber sorrow, this four days mourning were all for nothing? No, No. The trial of Faith is much more precious than gold. They shall learn to trust Him in the dark as in the brightest sunshine. Nay, they shall praise Him for leading them by the way of the tomb when the end is once seen. And shall not this sorrow, turned into joy by the Master, make all future sorrows bright with confidence that the pilot who guided safely into this happy haven has skill to guide through every storm, reaching the end, praise and honor and glory at His appearing?

He who wept at the grave was not lacking in sympathy. He who said "Lazarus come forth" was not lacking in power. It was here He proclaimed Himself the resurrection and the life. Himself at once the raiser and the raised, the quickener and the quickened, the possessor and the giver of an endless life—a higher life than Adam knew in Paradise—a life with power to force its way through death's dungeons, transforming them into habitations of glory and immortality.

Listen to Him speak: "Lazarus come forth." Lazarus came forth bound hand and foot. "Loose him and let him go"; and willing hands unwound the grave clothes. Thus by heavenly magic death gives place to life; mourning to rejoicing; hard thoughts it may be of the Master, to unbounded admiration and unbelievers "Believed on Him." What pen can

paint the glorious ending of this so great a trial. What unspeakable blessing to those who seeing "Believed on Him." What joy inexpressible in that little Bethany home. What glory for the Son of God!

Dear Christian reader, this is a voice to you.

You know what trials are—severe trials. It may be some loved one is slipping into the jaws of death, and you are feeling lonely and forsaken and you are tempted to think that God has turned his back upon you. No, no, never; He cannot do that. Trust Him. Four days may not put your loved one back in your arms, nevertheless there is a resurrection, and they shall rise, each blood bought one resplendent with Christ's glory, and you then shall thank God for those very trials that seemed so severe, and discern that they were all needed for the burnishing of your faith and that they were unto praise and honor and glory at His appearing.

But what shall we say to those that know Him not. Alas! Alas! What ails you at Christ? What stay have you in sorrow? What prospect in death? How will you answer a thrice Holy God when He makes inquisition for your sins? How shall you endure the everlasting punishment?

He died for you. His blood cleanses from all sin. He invites you to come. Him that cometh He will in no wise cast out. "Believe in the Lord Jesus Christ and thou shalt be saved." "He that believeth not shall be damned."

E. A. M.

### ESSENTIAL IDEAS OF PRIESTHOOD

By the late David Baron



**N** and with Christ, we are kings and priests unto God the Father, and in His priesthood is to be found the model and example of our holy order. Let us, then, "Consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. iii. 1).

Let us note a few more of the essential ideas associated with the Priesthood of our great Master, and ask ourselves if these be true of us, remembering at the same time that there are certain aspects of Christ's Divine Sonship and Royal Priesthood which are incommunicable to us.

(1) "Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners" (Heb. vii. 26).

**Separation and holiness** are leading characteristics of priesthood. These ideals were realized in Christ; are they present in those persons who arrogate to themselves the name "priests"?—and, more, do they really characterize the true priesthood—all believers in Christ?

Separation is made up of two equal parts: separation from this evil world, and separation to God. Alas! many of us merely live in the blessed objective truth, that in Christ we

are chosen and separated unto God; the objective truth was true also of Christ as man. He was the chosen and separated of God; but did He rest there? Did not He turn the objective truth into a subjective reality? Oh! when will it be so with us? Holiness means perfectness, not human perfection, which is an impossibility, not the sinless perfection of the flesh, which is unscriptural and a dangerous error; but the walking in the Spirit, the living out on the earth the perfect life of our glorious Head, Jesus Christ. Though we are priests we are morally blemished and unfit for the exercise of our spiritual priesthood if our lives be not like Christ's, "holy, harmless, undefiled, separate from sinners," which does not mean monkish exclusion from the world, for Christ mixed with publicans and sinners, and ate with them; but the living in the world, yet being not of it—the mixing among sinful men in such a manner and on such terms that they shall feel, even if we be unconscious of it, the fact that we are separate from them, that on our forehead there is written with God's own finger "Holiness to Jehovah."

(2) A yearning sympathy and compassion for the ignorant, and for them who are out of the way, is another essential idea associated with priesthood (Heb. v. 2). Going to sinful men as God's representatives, we have to show forth His holiness; drawing nigh to God on behalf of men, we must be touched with a feeling of their infirmities, and take up their burdens, their sorrows, and their sins, and lay them at His feet. Does the priestly compassion of Christ dwell in our hearts? Have our eyes shed tears of grief and compassion over the rebellious and sinful? Do we bear the griefs and sorrows of others as He hath borne ours?

**Compassion.**—On looking around, one begins to wonder if there be such a thing in the heart of the majority of Christians. "Compassion of the ignorant!" How much of it, my brother, have you exercised of those twelve or fourteen hundred millions of human beings who, by the end of this generation, will have passed into eternity without having even so much as heard of Christ's glory or His redeeming work? Compassion!—How much of it have you shown to poor scattered, wandering Israel, to whom God Himself has put you under obligation, "that through your mercy they may also now obtain mercy"? (Rom. xi. 31). How much mercy—which, being interpreted, means compassion in exercise—has the poor Jew received at your hands? How much the Mohammedan? Yea, how much of it have you shown to the ignorant and those who are out of the way—to the wretched, the tempted, the fallen, and the outcasts who crowd your own streets?

"Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him,

how dwelleth the love of God in him? How does he fulfill the ideal of a king and priest?

Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, and so make it evident to all men that ye are the priests of the Lord, and the ministers of our God.

Compassion will produce in us a twofold effect. It will show itself in *intercession*. It will drive us to God to plead with Him on behalf of man. Like Moses, who was also a priest (Deut. ix. 18), we shall ascend the mount of communion and intercession, and even forgetting our necessary food, will cast ourselves at His feet in prayers and supplication for this perverse and crooked generation. Like the Great Apostle and High Priest of our profession, we shall spend whole nights alone with God in prayer for the sinner's salvation.

**Intercession.**—Do we know its practice? Have we seen its power? Is this essential of priesthood realized in us? Some wish, as they say, that they had more power to benefit their fellow-men. What power? Power on earth? That will not effect much; but, hark! You are a kingly priest, and by means of intercession you may have more power in heaven, for the effectual fervent prayer of a righteous man availeth much. The intercession of Moses saved Israel from the exterminating judgments of God which they deserved, (Ex. 32:10-14. See also Jas. 5:17-18).

The other effect it will have on us is, that it will drive us to men to plead with them on behalf of God, as Christ's *ambassadors praying and beseeching them in His stead to be reconciled to God*. Like Moses we shall come down from the mount of intercession, our faces lit up with the glory of the Lord, crying among men, "Who is on the Lord's side?" Like Christ we shall come down from the mount of prayer, and shew forth to men the compassion of God in words of grace and acts of kindness.

O God, endue Thy church with such a spirit of compassion, and make her to answer Thine ideal of a Royal Priesthood!

(Continued)

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### DAVID'S RETURN. 2 SAMUEL 19-9 TO 43

#### Paper 3

"Truth crushed to earth will rise again," is an old adage. How true in David's case? His cause was just: he was the one God had chosen to reign. How differently some would have acted during David's rejection, had they known that David was again to reign? Absalom's course had certainly put things into a bad state." "All the people were at strife throughout all the tribes of Israel." Many were longing for the return of the King who had delivered them out of the



hand of their enemies: who was now the victim of a conspiracy among his followers. Absalom was dead; so now the cry went forth "Now therefore why speak ye not a word of bringing the king back?" The thought of the return of the King gave some no pleasure: it gave others great joy.

### **The Elders of Judah, verses 11 and 12**

The elders of Judah were the last to speak a word about bringing back the king. They were slow in desiring to see the King. They were ashamed at His coming: they had departed from his rule and order; and now to be brought into his presence produced the same effect upon them it did upon Joseph's brethren when he revealed himself to them. Though they were bone of his bone and flesh of his flesh they only said, "Return thou and all thy servants, when David bowed the hearts of the men of Judah."

One hesitates to say much about elders in Assemblies, as their position is difficult enough to fill, but when one sees the word of God cast aside by men that once stood in the gap, one often wonders will they not be ashamed at the return of the King?

### **Joab**

It meant much to Joab for the king to return. For many years he had been loyal to the king. A stern, haughty, jealous, vindictive man he had fought on David's side for thirty years, but in heart had steadily drifted away from David. He was a hard man and ripening years did not mellow him. He never knew the greatness of gentleness, but was self-opinionated, dogmatic, and overbearing to the last. He rose to the top of power by murdering men. He never knew mercy towards others, and at last called for it himself in vain. There was no eye to pity him: only a sigh of relief when freed from his tyrannical ways.

### **Shimei**

Who in the day of David's calamity cursed him—bold, defiant, sarcastic—the return of the king brought no joy to him. When he saw how things had gone against Absalom, he made haste, with the men of Bahurim, to meet David. He bowed in David's presence as though he were a humble penitent, confessing his sin, and begging for mercy. Though the judgment was stayed for a time yet it fell upon him in Solomon's day. God's principle is still true, "Whatsoever a man soweth that shall he also reap" Gal. 6:7.

### **Mephibosheth**

Mephibosheth still loyal and true to David was glad to welcome the king back again. He had neither dressed his feet nor trimmed his beard, nor washed his clothes from the day that the king departed until he came again in peace. He had no sympathy with the Absalom rule and manifested this by his deportment. Being lame he was not able to march

with David's men when driven out, nor could he have been of much service to the king, though he would have gone had his servant not deceived him, however he shewed upon whose side he was. He manifested that he was a mourner for his beloved absent king and when the king returned his heart was overjoyed though his property was divided with the servant who had deceived him. And shall we not rejoice when we see the King in his beauty even though we leave the possession of earthly goods to those who are servants.

### Barzillia

When David was fleeing from rebellious Absalom, Barzillia recognized in him the true king, and ministered unto him of his substance. No less than fourteen things were done for David by Barzillia. At that time it did not look as if David was the Lord's anointed, but Barzillai had faith in him, and the reward from David that he could not accept on account of old age, he did accept for his faithful servant Chimham. When our King returns the infirmities of old age will be a thing of the past, and we will be able to enjoy to the full the abundant reward that is laid up for those who minister of their substance during this the day of His rejection. May we be found faithful with the unrighteous mammon until that day!

C. R. K.

### PROBLEMS AND GUIDANCE



**P**ROBLEMS are always with us; therefore guidance is always in demand. There are more than enough problems to go round; is there guidance enough for all? Certainly it is easier to discover problems than to discover the way out. Good guides are rare.

There is not a detail of life or experience that does not have its special problems. There are problems of health, financial problems, problems in education, the problem of what to read and what to let our children read, where to live if we are free to make a choice, executive problems confronting business men almost daily, problems in the home administration, problems facing statesmen and rulers as never before, and problems for the humblest individual. There are a few rare persons who seem almost invariably to have good judgment: men or women to whom every fresh problem is but a new opportunity for a sure solution. But for one such safe guide there are a hundred who are perplexed, baffled, discouraged or tormented by their problems.

Happy is the person who, when meeting any of these continually recurring situations that seem beyond the best human judgment, knows that there is One to whom we can turn in full assurance that we shall not be disappointed. Every Christian ought to be such a person. For the Christian is a child of God. And there are no problems to God. He sees the end from the beginning: the end of all things in time, and the end

—if we may use such an expression—even of all things in eternity. Nothing is ever baffling to God. Nothing is unexpected to Him. Nothing can take Him by surprise. Nothing can tax His resources, His knowledge, His powers, His wisdom and understanding. God is an absolutely safe and sure Guide. He is the only really safe and sure Guide in the universe.

Part of the wonder of the Gospel is that this infinite, omniscient, omnipotent and all-loving God has placed His resources at the disposal of every human being who has come into right relationship with Him by faith in His Son as Saviour and Lord. He cannot, indeed, do this for those who will not take the first step of confidence in Him by accepting the only way of salvation from sin which He so freely and lovingly offers in the death and resurrection of His Son. Those who will not do this are separated from God by a great gulf; their great and unsolved problem is how to be saved, how to pass from death unto life. There is only one way by which this can be done, and that Way is Christ. Until this Way has been accepted there can be no fellowship between man and God, no communion, no seeking and finding of guidance. But when Christ has been received as Saviour and Lord, the believer finds that "Christ Jesus . . . is made unto us wisdom" as well as righteousness and redemption. With the greatest of all problems solved, the newborn child of God can then have a continuing and lifelong experience of all lesser problems cleared up by the free gift of God's own wisdom.

"James the Just" was called by the Apostle Paul one of the pillars in the church at Jerusalem, and his Epistle shows that he was a most practical man. He spoke a word about problems and guidance that has come down to us through the centuries. It is a safe and true word, for it was inspired of God, "God-breathed." Said James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

Here is a very comforting assurance. God will never reproach us for bringing our problems to Him. How many may we bring to Him? All that we have. How often may we come to Him for help? Every day, every hour, every moment that we need to. We never can tire out this Guide. He will never lose patience with us. His mind never grows weary in considering our problems and in dealing with them successfully.

But, James notes, there is a condition attached to securing this sure and safe guidance. We must ask in faith. We must believe God. We must have taken the initial step of faith in His Son as our Saviour; then we must trust that

Saviour with our lives, trust Him so utterly that His will is supreme in our lives; and then we must take God at His word and believe that His wisdom will be given to us freely when we ask for it. That is faith.

James has no monopoly on this assurance of divine guidance for himself and for all the members of the family of God. The same "blessed assurance" rings through the pages of Scripture from Genesis to Revelation. Isaiah knew the Lord, and knew what satisfying light can come from Him. He told Israel of God's assurance: "I will bring the blind by a way that they knew not; . . . I will make darkness light before them, and crooked things straight." Does our present problem surround us with such dense darkness that we cannot see through? By Isaiah again comes the Lord's assurance: "Then shalt thou call, and the Lord shall answer; . . . then shall thy light rise in obscurity, and thy darkness be as the noon day."

When the Lord Jesus left this earth He promised to send His disciples the Holy Spirit as guide and comforter; and of this One He promised, "He will guide you into all truth."

Do we need any more encouraging or satisfying assurances than these? Have we problems? "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

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### CONFESSION

*"Confess your faults, one to another, and pray one for another, that ye may be healed" Jas. 5:16.*

*"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" 1 John 1:59.*



NOTHER cup gone! O Amy, you reckless, wretched creature! Now we've not enough left to go round that match!"

"Well, you needn't be so tragic about it, Prue; and anyway, it wasn't my fault. The old thing's been cracked for ages, and its time had come—it simply went to pieces in my hand."

"Quite simply—after you'd knocked it against the faucet. It naturally would," said Prue, dryly.

Sally and May, busy putting back glass and china on the shelves of the cosy living room, after the tea, laughed and exchanged a meaning look.

"Why, Prue, of course it wasn't Amy's fault!" said Sally, with overemphasized reproachfulness. "How could you think it for a minute?"

"No, of course it wasn't!" added May sweetly. "Most likely it was no one's fault at all; but if it was anyone's, it certainly was anyone but Amy!"

That night, as Amy brushed her hair before the glass, there was a worried pucker between her brows. A broken teacup more or less did not matter much, but there had been something in the girls' tone that did matter. They were joking, of course, but it was something she did not like—something different; almost as if they had been talking of some one else—of a girl much less popular and petted and admired than Amy Alston. Bother the miserable cup! If Sally or May had broken a dozen cups, she would have sympathized with them; she would not have made invidious remarks. What did May mean with her hateful "Anyone but Amy!" She had never considered herself as infallible.

Amy paused with head bent sidewise midway of a brush stroke down her smooth, brown locks. There had been that loaf of cake that was burned—but that never would have happened if Sally had not called her off to consult her about something quite unnecessary. She had hurried back as quick as she could; and they could use most of it, by cutting off the bottom and one corner. She brushed again, hard. Sally ought to have known better. Cake required a person's whole attention!

"Anyone but Amy!" To be sure, the time she forgot to snap off the storeroom light, and it was on for three days, she had pointed out that, if Isabel had gone the rounds carefully before locking up, it could not have happened; and if the girl who had the key was not responsible for going the rounds, who was? Why, Isabel had acknowledged that she ought to have made sure about every light, even though she did not know anyone had been to the storeroom. No! Isabel never tried to squirm out of a hole. She accepted consequences.

Just there Amy laid down her brush and sternly addressed the sober young face confronting her in the glass.

"My child," she told it, "you've always considered yourself a pretty good sort, and in particular an all-round, good comrade. Let's hope you are. But there's one thing you've got to learn thoroughly and right away, and that's the art of owning up. You'd be decent enough to take the blame for anything big, I honestly believe, if you deserved it; but it's mean and disagreeable to try to slip out of small responsibilities.

"Now, my dear, you can't drop the best salad bowl tomorrow and nobly and spectacularly confess the crime, as you'd like to do, because the bowl can't be spared; but you can and will buy six new penitential teacups to make good with interest the one you smashed—yes, **smashed!** That is the word you'll use, and you won't even hint that it was cracked! After this, every blunder, fault and accident for which you are responsible is yours, and yours only; you won't let any one else claim a share, if she wants to! Not any one but Amy!"

## WORDS IN SEASON

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Christian, do you cultivate the grace of confessing your faults?

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### SICKNESS

“A bruised reed shall he not break; and smoking flax shall He not quench, till He send forth judgment unto victory: and in His name shall the Gentiles trust.”

How clearly this brief portion of inspiration brings to us His devotion; His never-failing love; His gentleness; His tenderness—Do not our hearts warm within us, as we mediate upon Him, just Him? The man Christ Jesus: The Son of God: The Son of the Father? And the prospect brightens of soon seeing Him.

I have been ill for some little time, but the lessons have been sweet. Physical infirmity is inevitable. But does not Paul have a definite word from his own lips for our comfort and joy in 2 Cor. 4: 16. The inward man is renewed, while the outward is perishing. Yes these mortal bodies are bodies of humiliation: but it is true “I give unto thee eternal life and they shall never perish” John 10: 28.

W. H. E.

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### QUESTIONS AND ANSWERS

What is the sin unto death, mentioned in 1 John 5:16?

God chastises the sinning believer often through sickness. And the chastisement may lead to the physical death of the child of God. Such was the case in Corinth (1 Cor. 11:30-31). It is the same case as James 5:14-16. If the sin is not unto physical death as a chastisement, we can pray for the brother and he will be restored. But there is a sin unto death. Ananias and Sapphira committed such a sin. No prayer in such a case does avail anything. God in His governmental dealings takes the offender away as to his life on earth. It does not affect the salvation of the soul, as those teach who think that one who has believed, has eternal life and is a member of the family of God, can be lost again.

\* \* \*

**“LET THIS MIND BE IN YOU, WHICH WAS  
ALSO IN CHRIST JESUS.”** Philipians 2. 5.

\* \* \*

No words of man can fully show,  
The love of Him Whose love we know:  
The Glorious One, God over all,  
Became a Man, that from the fall  
He might poor sinners raise on high,  
Saved by His blood, in Him made nigh.

O wondrous depth of humble love  
To lift the guilty far above;  
Our Lord thereby reveals the way  
His saints should walk from day to day;  
For sovereign grace all pride lays low,  
Leads in the path we ought to go.

\* \* \*

Jacob saw angels ascending and descending, but none standing still.

## WORDS IN SEASON

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**CALIFORNIA NOTES.**—D. Cameron visited Orland having cottage meetings and was expecting to go to Corning and Chico. S. Greer is having encouraging meetings in Santa Barbara where there is now an Assembly gathered unto the Name, meeting in the home of O. Kenneth Wilson, 824 Bath Street, Santa Barbara (Correspondent). Accredited servants of the Lord will be welcome. Bren. Barr and Shivas had three weeks good meetings in Jefferson hall in Los Angeles. G. M. Stewart had good meetings in Goodyear hall in Los Angeles. J. Rankin spent some time in Riverside. Bro. S. Branigan has had encouraging meetings in a rented theatre in Los Angeles. Some were saved and backsliders restored.

### CANADA

**NIAGARA FALLS, ONT.**—Bren. A. Klabunda and L. E. McBain had five weeks of gospel meetings here. Souls were saved and saints were refreshed.

**WINDSOR, ONT.**—Bren. A. Stewart and L. Sheldrake had a series of meetings here with some professing faith in Christ.

**TORONTO, ONT.**—Bro. J. Dickson had crowded meetings in the West Toronto hall with a good number professing. He then went to the Central Hall for meetings. D. Scott had several nights in the Brock Avenue hall. T. Higgins from Africa visited several halls in the city telling of his work.

**HUNTSVILLE, ONT.**—Bro. F. Watson continued the meetings here six weeks with Bro. Widdifield helping toward the close. God gave encouragement and a number professed to be saved. They are now visiting isolated saints at Deer Lake. Those saved there last fall go on nicely.

**ST. CATHARINES, ONT.**—We had visits from D. Scott and D. McGeachy which were very much enjoyed. Bro. Scott also visited Grimsby for a night which was a cheer to the saints.

**WINNIPEG, MAN.**—Bro. S. J. Saword, missionary from Venezuela, has been with us for seven weeks speaking to the Lord's people and preaching the gospel in a hall used for Sunday School work by West End and Main Street assemblies. The meetings were much appreciated and some were exercised about their souls salvation.

**HAMILTON, ONT.**—We had T. Higgins of Central Africa from Tuesday February 18th over Lord's day telling of his work in that land. The meetings were well attended and were enjoyed very much by the Lord's people.

### CONFERENCES

**TRURO, N. S.**—The annual conference will be held at the Easter season, April 18th, 19th, and 20th, preceded by a prayer meeting, Thursday evening, April 17th.

**TORONTO, CANADA.**—The 44th Annual Convention of Christians will be held in Massey Hall (Victoria and Shuter Sts.) on April 17th, 18th, 19th and 20th, preceded by a prayer meeting in Central Gospel Hall (Brunswick and Sussex Sts.) on Wednesday, April 16th at 7:30 P. M. James Gordon, 22 Yarmouth Rd., Toronto, Canada, correspondent.

**YORK, N. Y.**—The annual conference will be held in the Town Hall, May 30th, 31st and June 1st. Prayer meeting Thursday evening, May 29th at 7:45. No special invitations are being sent to the Lord's servants. We look to God to send along God fearing men walking in the old paths who will declare unto us the whole counsel of God. John Barefoot, 28 Route., Leroy, N. Y. correspondent.

**LOWELL, MASS.**—Our annual conference will be held in the Gospel Hall on Moore Street on April 19th and 20th preceded by a prayer meeting Friday evening (18th) at 7:45.

**CHICAGO, ILL.**—Our annual conference will be held on May 30th, 31st and June 1st in the Gospel Hall, 86th and Bishop Sts. Further details and circulars later. A. J. Cotton, 36 West 70th Place, correspondent.

## WORDS IN SEASON

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**PETERSBURG, VA.**—The thirty-sixth annual conference will be held in the Gospel Hall, W. High Street on April 19th, 20th, and 21st, preceded by a prayer meeting Friday evening April 18th, at 7:45. Hugh Campbell, Jr., correspondent.

**SO. MANCHESTER, CONN.**—The annual conference will be held in the Odd Fellows building (at the center) Friday, Saturday and Sunday, April 18th, 19th, and 20th. Prayer meeting Thursday evening at 7:30 in the Gospel Hall, 415 Centre St. Correspondent, Wm. McBride, 15 Westminster Road.

**BAY CITY, MICH.**—A two days conference, May 17th and 18th will be held in the Masonic Temple (31st and Broadway) preceded by a prayer meeting Friday evening at 7:30. No circulars will be issued, but all are heartily invited and we look to the Lord to send along His servants. Meetings for prayer, praise and ministry of the Word of God will be held at 10:30 A. M., 2:30 and 7:30 P. M. W. N. Mowat, 618 Stanton St., correspondent.

### FALLEN ASLEEP

**DARBY, PA.**—On February 24th, Miss Emma Dugan, after a months illness in the hospital, passed into the presence of the King. Aged 45 years. Saved 16 years and was associated with the West Philadelphia Assembly. She bore a good testimony and went on consistently in the ways of the Lord. The funeral was large. Chas. R. Keller spoke at the services.

**NIAGARA FALLS, CAN.**—On February 23rd, Mrs. Minnie Turnbull fell asleep in Jesus. Saved 22 years ago at meetings in Goshen held by Bro. Touzeau. Has been associated with the Lords people gathered to His name in Courtland, Tilsonburg and Niagara Falls. She was highly esteemed amongst us.

**ST. CATHARINES, CAN.**—On February 22nd, our sister in Christ, Mrs. D. H. Patrick, after much sickness, went home to be with Christ. Aged 76 years. Saved over 45 years ago near London, Ont. A godly consistent Christian who will be missed. At the funeral, which was large, Bren. Geo. Gould Jr., and D. McGeachy conducted the services.

**MIAMI, FLORIDA.**—Mr. Hector Munro, aged 77 years, departed to be with Christ February 23rd after 4 weeks illness. He left behind a very bright testimony to the saving grace of God. Gathered to the Lords name for 50 years. Funeral which was held in the Gospel Hall was largely attended. Bren. Smith, Curry and Germany spoke a faithful Word.

**FOREST, CAN.**—On January 2nd at the age of 68 years our sister Mrs. Vance went to be with Christ. Saved about 60 years and associated with the Lord's people at Lake Shore and Forest ever since. A quiet godly woman and a real help to the assembly. D. McGeachy and Goodfellow took the services.

**APPIN, CAN.**—On February 15th our sister Arsena Demar, aged 23 years, died in the Victoria hospital after a few days illness. Associated with the London Assembly, (Dundas and Clarence Sts.). A Father, Mother and two sisters mourn her loss. D. McGeachy took the services.

**LYNDONVILLE, VT.**—On February 21st, James E. Mattison in his 90th year, was called home. Saved 45 years ago when Bro. John Knox McEwen was in Novia Scotia. In the assembly at Port Howe, N. S. for a number of years. Bren. White and Dickson of Montreal spoke at the funeral.

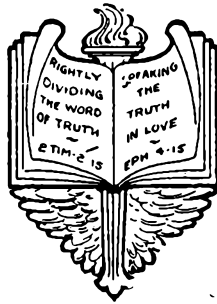
**BALDWINTOWN, CAN.**—Our brother T. E. Baynton, aged 81 years passed into the presence of the Lord February 10th. Saved 21 years and bore a quiet and consistent testimony. A patient sufferer for many years. R. F. Varder spoke a very comforting word to the bereaved widow and family and a very searching word to the unsaved.

**NASSAU, B. W. I.**—On March 12th, Mrs. Fraser (wife of J. Fraser who labours in these parts) passed home to be with the Lord. Aged 30 years. Saved over 8 years ago and in fellowship over since. During her illness she enjoyed those lines of the hymn, "Every trial brings Him nearer, Peace, Peace is mine." Bro. W. A. McCullough and Simms preached the word to a large company at the funeral. A husband and 5 children mourn her loss.



# 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, 1930

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## WORDS IN SEASON

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### WORK AND WORKERS UNITED STATES

**ROCHESTER, N. Y.**—After visiting the needy little companies in Indiana and Punxsutawney, Pa., George Duncan came on here for meetings.

**NIKEP, MD.**—Bren. McKay and Gillespie Jr., working in fellowship with the Lonaconing assembly held meetings here for 11 weeks in a store room rented for the purpose. Six professed to be saved.

**NEW YORK, N. Y.**—The Assembly meeting at 51 East 125th Street, N. Y. is moving May 1st to a much larger and more suitable place in the Masonic Temple Building, 310 Lenox Ave. (between 125th and 126th Sts.)

**ASBURY PARK, N. J.**—Believers who formerly met at 509 Sewall Ave. have moved to 204 Ridge Ave. Neptune. Lord's Day meetings 10:30 A. M. and 7:30 P. M. M. B. Dussman, Eatontown, N. J. correspondent.

**IRVINGTON, N. J.**—Our esteemed brethren Winemiller and Armstrong had 4 weeks meetings here. One woman professed and one man restored to fellowship. John Clark, 703 So. 12th St., Newark, N. J. correspondent.

**NEW JERSEY.**—Bren. Halliday and Bousfield are visiting towns and villages in South Jersey with tracts in their new "Glad Tidings" Bible Car. Many places hitherto untouched are being reached with the Gospel through the printed page. Pray for the seed sown.

**FLORIDA.**—Bren. R. Curry and Wm. Warke have their tent pitched in TAMPA. Attendance keeps up and a few are interested. J. Clarke had two weeks well attended meetings in MIAMI.

**IOWA.**—Bro. Oliver Smith visited Stout, Hitesville, and Coster. A good interest was shown in these places by saints being cheered and sinners saved.

**EL PASO, TEXAS.**—S. C. Keller continues here with meetings in a rented store room, with some interest among believers.

**EVERETT, WASH.**—Bren. Rae and Pearson had good meetings here, and then went on to Arlington. The people came out well and souls were troubled.

**PITTSBURGH, PA.**—Bren. G. Gould Jr. and J. McMullen spent five weeks in the Friendship Ave. hall with a good interest. Saints were refreshed and several professed conversion. The correspondent for the Assembly is Norman Gunn, 300 Lexington Ave., Homewood Station, Pittsburgh, Pa.

**STRATFORD, CONN.**—Bro. J. McCullough has moved to Box 846, Henry Ave., Stratford Conn. He has been having meetings here in a club hall and has been encouraged by seeing a number of strangers attending.

### CANADA

**LAKE SHORE, ONT.**—We are requested to announce that the Assembly here goes on as usual. Visitors are requested to bring letters of commendation. Robert Kersey, Ravenswood, Canada, correspondent.

**GUELPH, ONT.**—The address of Miss Ruby Paul (who has left Guelph

# Words in Season

Edited and Published by Dr. E. A. Martin

**VOL. 22**

**MAY, 1930**

**No. 5**

## FROM VARIOUS AUTHORS

### THE BIBLE

- Contains—**
1. The Mind of God.
  2. The State of Man.
  3. The Way of Salvation.
  4. The Doom of the Sinner.
  5. The Happiness of the Believer.
- It is—**
1. Milk for babes.
  2. Meat for strong men.
  3. Medicine for sick folk.
- It Furnishes—**
1. Light to direct.
  2. Food to support.
  3. Comfort to cheer.
- The—**
1. Traveller's map.
  2. The Pilgrim's staff.
  3. Pilot's compass.
  4. Soldier's sword.
  5. Christian's charter.
- It will—**
1. Fill the memory.
  2. Rule the heart.
  3. Guide the feet.
  4. Reward the labour.
  5. Condemn the triflers.

Sin will keep you from the Bible, but  
The Bible will keep you from Sin.

### What to do with the Bible

**Know it in the Head.**  
**Stow it in the Heart.**  
**Show it in the Life.**  
**Sow it in the World.**

1. Read it to be wise.
2. Believe it to be safe.
3. Practice it to be holy.

Dig it up.  
Write it down.  
Pray it in.  
Live it out.  
Pass it on.

Read it  
Slowly.  
Frequently.  
Prayerfully.  
Reverently.

"WHOSE SON IS THIS YOUTH?"

William Williams



VARIOUS explanations have been offered why Saul and Abner did not know who David was when He went out to meet Goliath. They ought to have known him; but they did not, and their culpable ignorance of the victor over Goliath only makes David a more perfect type of Him who unheeded and unknown was victor over a greater than Goliath,—our Lord Jesus Christ

It is plainly seen from 1 Sam. 17: 28 that David's brethren neither knew him nor his mission. "I know thy pride and the naughtiness of thine heart, for thou art come down that thou mightest see the battle" said Eliab his eldest brother. It is equally evident that the Lord's brethren sadly failed to recognize His purpose in coming, and the message He preached. We read "And when His friends heard it, they went out to lay hold on Him, for they said, He is beside Himself" Mark 3: 21. In verse 31 His human mother called Him, but He made himself known in a wider relationship than the natural, with all who do the will of God. No, no one knew David, "the stripling," as Saul called him: and no one really knew the royal "Son of David," as God calls Him. Poor Pilate said in his dilemma, "Whence art Thou." The high priest said "I adjure Thee. . . tell us whether thou be the Christ. And what a throb of pain it must have caused yonder loving heart to hear His first and foremost follower say, with oaths and curses "I know not the Man." Yes, alone and unknown He trod that valley path down to meet that great Goliath. "Scorned by man, by God forsaken, outside the camp."

But 1 Samuel 18: 1-4 is a blessed ending to David's battle "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David and Jonathan loved him as his own soul . . . and Jonathan stripped himself of the robe that was upon him and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." The Camp of Israel would be full of talk about the wonderful victory; but there was one there who was occupied with the Victor. His heart went out to David and was linked to him in true love and consecration. True love must have expression "open rebuke is better than secret love," yet in these days of Laodicean conditions how many of God's people are guilty of secret love. They fail to protest in business against shady deals. When we were in the North

of Ireland, we heard a christian business man pray one Saturday morning before going to business, in the family reading; "Lord save us today from telling a lie by silence or gestures in the store." Secret love in the home, when we see the things of the world coming in is a betrayal of our trust, and secret love in the Assembly when we see God's people going back to what we left in the Sects and Missions is a betrayal of our Lord. Jonathan said little but he did much. Actions speak louder than words.

Then too, true love must have for its object a person. Theories, abstract ideas, nominal fellowship, etc., will never fill the heart that has tasted of His love. It must have a Person. It must have Him. He must be all and in all. Such love is costly. Service means sacrifice. It began by Jonathan giving to David his princely robe. That robe likely marked him out as the king's son—a prince. It symbolized his social standing. How many of us are willing to give our social standing to our Lord Jesus Christ? I saw at the street corner last night a man, a vile wretch, enemy of God and His people. Something said go over and speak to him. I went and talked with him and told him that in spite of all his guilt and sin God loved him. Something said, put your hand on his shoulder and plead with him. No, I thought I will not be seen touching that man. But the Lord Jesus put out that Holy hand and identified Himself with the leper. I placed my hand on his shoulder, and gave up my robe to the Master. Brethren and sisters, if we would serve Him, we must let the social robe go and get down to the level of our blessed Lord when He touched the leper. Many a victory God has given us with our hand on a fellow saint, or sinner's shoulder. We want to get near to people, and if we air our social robe by sitting in the car at the Open Air meeting, or by choosing the chief places in the assembly we will never have a large spiritual family.

Then Jonathan gave David his sword. That sword was for his self-defense. Have we given up the sword to the Lord Jesus? It is so natural for us to try and defend ourselves, or our cause. God's people sometimes say hard things about us. We are misunderstood: our motives are misinterpreted, and we just like to draw the sword and defend ourselves.

An African who had been a notorious character said to the missionary "I want you to immerse my whole body, but leave unbaptized my right arm." because I want it to take vengeance on my enemies." How many of us left the tongue unbaptized, the right hand or the sword out when we went down into the waters of baptism? Happy the person who has learned to give the sword to the Lord and allow Him to defend their cause and take vengeance on their foe.

Then Jonathan handed over the bow also. The bow was for shooting arrows to wound enemies at a distance. It was

a dangerous weapon and caused the death of many a good man. What wreck and havoc have been wrought in the assemblies and at Conferences by the use of this fatal instrument shooting its fiery darts. And then last, but by no means least, Jonathan handed over his girdle. Here in Venezuela, the girdle is better understood, for it means the purse, where they carry the heavy silver currency. So to hand over the girdle means to hand over our money, and sing as few can, truthfully;

“Take my silver and my gold  
Not a mite would I withhold.”

Very, very few of God's people know what it is to hand over the girdle to the Lord. After nearly twenty years spent in the foreign field, one sees that we have much to learn yet in giving prayerfully, systematically and intelligently to the Lord. Many Assemblies have their favorites, others have their list of preachers which they try to cover once a year and so on. But how few elder brethren meet and get down on their knees to ask God where they should send the Assembly offerings for the spread of the gospel. Yet God lives, loves and cares. Praise His name. If God's people will not hand the girdle over to the Lord, and if the Assemblies cater to the week end preacher who comes along in his car perhaps, our God has a big reserve fund for His servants away on the foreign fields of China, Africa and South America—yes, a check book we have never yet exhausted “My God shall supply all your need.” Nevertheless it is sweet and blessed, we say by experience, to seek, whether as Assemblies, or individuals, to hand over our girdle, big or little, to our blessed Lord Jesus Christ, and if you will do so, you will find more softness in your voice and more moisture in your eyes when you sing,

“When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss  
And pour contempt on all my pride.”

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### THE REVIVAL OF PALESTINE



IGHTEEN dreary centuries of deepest winter have slowly spent themselves, but the ancient Fig-tree, storm-threshed, leafless, bare, has lived and will live. Yet shall she strike her roots downward, and spread her branches upward, and flourish in the summer sun, and cover herself with luxuriant growth, and yield the rich harvest of her fruits.

“Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh” (Matt. 24: 32). These are weighty words, uttered by the Lord Himself. Note that there is a summer coming; human beings will witness that coming; the putting forth of

the fig leaves will immediately precede that coming. What particularly interests us is this: that of the 63 generations that have come and gone since these prophetic words were uttered on Mount Olivet, may we, of this present generation, standing upon this self-same Olivet, lift up our eyes and say quietly and truthfully, "Behold the fig-tree putting on her leaves!"

With this question before our minds shall we proceed to examine, briefly, a few facts that may have some bearing on a matter of so great importance.

It is now a little over five years since the Military Administration set up in Palestine as a consequence of the late war, was replaced by a Civil Government, with Sir Herbert Samuel as its High Commissioner. During this short time many drastic changes have been brought about.

From time immemorial Palestine has suffered much from that lawless element who lived by brigandage and made travel and transport a precarious matter. This menace, under British rule, has been steadily minimised, until, at the present time it is quite safe to travel anywhere on this side of the Jordan without molestation. As a consequence of this, there has been a steady growth of trade, both in imports and in exports. The revenue accruing from this instead of finding its way into channels of bribery and to the coffers of some conquering nation, has been wisely expended on the country, with the result that hundreds of miles of main roads, and hundreds more of bye-roads opening up villages and colonies have been constructed.

With the prospect of settled government the stream of Jewish immigration flowing Zionwards would have been far too great had not the Palestine Administration taken matters in hand. It was necessary to regulate affairs in such a manner that not more might be admitted into the country than could be dealt with by a government of such limited resources.

When the Armistice was signed after the late war, there were in Palestine approximately 55,000 Jews. Today this number has increased to about one hundred and twelve thousand, a good proportion of these being settled on the land. The Jewish population, however, is still greatly in the minority, there being about 613,000 Moslems and 75,000 nominal Christians. Approximately about two-thirds of the total population of the entire country are on the land, about one-half of the total area of Palestine being suitable for cultivation.

One displeasing feature of Palestine, so noticeable to visitors, is the comparative scantiness of trees in many places. This is mainly due to the ceaseless process of deforestation in times past. To remedy this defect, and assist the colonists in their efforts at afforestation and other general improvements, an agreement was entered into between the Anglo-Egyptian

Bank and the farmers for the purpose of raising loan money. The effect of this can be readily seen. Millions of seedlings have already been planted, and ere long the land will be greatly beautified by this useful process of systematic tree-planting.

But by far the greatest feature of modern Palestine is the formation and growth of the Jewish Colonies. There are now about 100 of these, dotted from Gaza on the South, to the Syrian border on the north. The most wonderful transformation has taken place on the great plain of Esdraelon. Four years ago Esdraelon was desolation. Today it has twenty new villages, state schools, and roads. Its marshes have been drained, and 800 acres planted in forest. In place of a few ignorant Arabs you see everywhere light-hearted, youthful, educated Jewish Colonists, fired with the ambition of restoring their national home and making their particular colony a success. These colonists have the appearance of being very much alert in adopting improvements and linking science with labour. In some cases the fight to ensure success will be a hard one, as the mode of land purchase, the methods of profit sharing, and the local conditions vary greatly.

Amongst the most striking evidences of the revival of Palestine is the phenomenal growth of the Town Colonies. At Tel-aviv, near Jaffa, a town has literally sprung into existence. What was, a few year ago, a village colony with a few hundred houses, is now a beautiful city of 30,000 inhabitants, wholly Jewish. The houses are splendidly built and in the most modern style, parks and gardens have been well laid out, and industries, involving considerable capital, have been started. The whole city throbs with new life.

Some thirty miles north of Jaffa and sheltering in the Bay of Acre is the promising town of Haifa. What was, before the war, a peaceful little German colony, is now a bustling port, which may one day be the terminus of a great railway coming through from Mesopotamia and deflected to the south to avoid French Syria with its terrible grades across the Lebanons. Already the Jews possess one big ocean liner, which creeps cautiously into the bay at Haifa laden with freight from abroad, and for some time engineers have been discussing a big harbour scheme which may one day be adopted.

The colonies at Jerusalem vary somewhat from the ones referred to. The ancient city, with its solid masonry, its narrow, arched thoroughfares and its historic walls, does not lend itself to the process of modernisation. But a place so rich in historic memories as Jerusalem must exercise a fascination over the Jew. And so it is the environment of the city that is undergoing transformation. Day by day the booming of explosives tells of the rocks being blown away to make room for new building sites, new streets, new gardens. It is amazing what industry, coupled with sentimental patriotism, can



accomplish on this rocky plateau of Judea, in turning waste places into gardens and terraces of surpassing beauty and fertility.

Enough perhaps, has been said to give those interested in the fulfillment of prophecy an idea of what is transpiring in this most interesting of lands, in whose streets the language of David is again being freely spoken. Space forbids at this time giving a description of Palestine from an historic or scriptural point of view. We have been viewing the land as "the world's timepiece," not as "the Bible's greatest commentary," which we hope to deal with later.

In the meantime let us realize that we are living in most interesting and extraordinary days. Change and uncertainty are on the face of everything. "Knowledge shall increase, and many shall run to and fro" says the Prophet Daniel. "The Gospel shall be preached in every land for a witness," says the Lord; and "When the fig tree putteth forth her leaves ye know that summer is nigh."

Palestine is surely putting forth her leaves, but leaves are not fruit, and the approach of summer is not summer; for there can be no fruit, either nationally or individually without Christ, neither can there be summer till the terrible misrule of the nations has been replaced by the Lord's reign of righteousness and love. In spite of all the happenings of the past, the Jewish mind is still unrepentant, still arrogant towards the Saviour of the world; and this national arrogance nothing but the terrible woes of the Tribulation will ever effectually displace. But many and interesting are the signs which bespeak the changing of the seasons.

With our own eyes we watch the ancient Roman Empire showing signs of revival, and the nations of the East awakening out of their millenniums of slumber. Can we not see also a marked "falling away" in Christendom, which is characterized by "a form of godliness, but denying the power thereof?"

At such a time, without being apathetic regarding the signs of the times, nor yet cast down by the convulsions of a doomed social system, let us rather buy up the neglected opportunities in this and other lands, while the Day of Grace still runs its course; and with heads uplifted, and hearts assured by His marvellous promises, let us carry on in quiet assurance "Till He Come."

—J. W. C.

### RESTLESSNESS



FEW of our brethren in the sects seem to be in deep trouble. Nine-tenths, probably, of their man-made ministry is going after the down-grade materialism and infidelity so fashionable and general in these days. There are but a very few indeed who oppose this tendency,

and they who do, print and publish articles against it both sharp and pungent. Nevertheless, it would seem as if all the barriers put together were only raised to be swept away as by an overflowing flood. Such is the force of this wave of infidelity that already it has covered very much, and it increases in penetration and magnitude as it approaches the complete leavening of all that at one time was held to be true, and indeed very dear to many hearts.

Our honest after-a-sort brethren who contend for a measure of the truth, seem to forget that the sects are like the vessel on fire at sea and when already burnt down to the water's edge, some on board are crying "port the helm," whereas the only thing for them to do is to come out of harm's way and betake themselves to the Life Boat as others have done before them when they saw and understood a little of the unscripturalness of what was at that time not half so corrupt as it is now, the end of which must, of necessity, be sad. It is a "sowing to the wind and a reaping of the whirlwind." They, by their sympathy, presence and support of what they know to be unscriptural, helped on this humiliating condition of matters and are now to use another figure, like Lot, who left his family to live very much as they liked till impending judgment was at the door; then he warned them, only to have his warning words treated as of one that mocked. See Gen. xix: 14.

Our good Sect-Brethren could not expect any other termination than what now appears certain and near. They knew right well that the principles that governed their church action in the past must have ripened into this shameful harvest of Infidelity. One of themselves penned and published a few years ago the statement that there was not a college or seminary in the country excepting one or two into which he could conscientiously send his boy for his education, as all the rest were honey-combed with Infidelity. Nevertheless, he kept up his connection with this very thing, and gave the place of Gospel ministries to the young man raised in these hot beds of scepticism, and he does so still.

Moreover our would-be orthodox brethren must know, if they are not fools, that if the Educational Institutions of the country are leavened with Infidelity the manufactured "minister" coming out of them must be so too, and if these ministries be so corrupted, sooner or later must the people be also. The scriptural principle holds true, (Hosea xiii: 6) "According to their pasture so are they filled."

Once on a time the "Iron Railings" of a creed—"ordination vows" and "public opinion"—had some restricting and restraining power over them; now, however, as these are being swept away or modified, the unconverted preachers come out

in their true colors, and believe anything they like, or nothing at all, as simply suits them.

The support of these ministries also comes mostly or largely from the world, and as they are in the business for trade, the world they must placate and please. The congregations, as they know well, are largely of the world and very little else; in a word, there are no scriptural church principles at all in their church-making or church work. The whole thing is of the world, worldly.

Thus the so-called churches have corrupted the earth, according to Rev. xix: 2. Mother and daughters alike are going fast towards Infidelity.

Come out of her, my people; that ye be not partakers of her sins, and that ye receive not of her plagues, Rev. xviii: 4, and, if you, reader, have got gifts for preaching or teaching, go at it and keep at it for Him. It is our work to preach the Gospel if He has given us gifts for that, and it is His work to build His own church. Matt. xvi: 18. To interfere with Him in His work will simply spoil matters. Leave that to Himself.

D. ROSS

### ESSENTIAL IDEAS OF PRIESTHOOD

#### Paper 2

(3) Another essential idea associated with priesthood is **sacrifice**, which we, too, as royal priests are called upon to offer. It is because we have left this out of sight that spurious sacrifices are being offered by self-assumed spurious priesthoods. What sacrifices are we called upon to offer? Not **animal sacrifices**, for they were all types and shadows of our Lord Jesus, and dared not, at the risk of certain judgment of God be offered except by one tribe specially appointed of God, and in whose ministry even Christ, were He on earth, could not participate (Heb. viii. 4).

**Not sacrifices for sin**, for our ministry, unlike the Aaronic, is based upon atonement and reconciliation as **accomplished facts**; and sacrifices of any kind offered with a view to atone for sin or to propitiate God are mere blasphemous contradictions of Christ's dying proclamation from the cross, "It is finished!" and reveal in the offerers a melancholy lack of the sense of the infinite majesty and holiness of the God they have offended, as well as a lack of sense as to what that hateful thing sin is; as if anything they could offer could atone for that for which all the myriads of bulls and goats slain in the courts of the Jewish temple could not atone (Heb. x. 1-10).

The glory of having a share in the atoning of Christ is not given even to believers, but is reserved exclusively to Him, the eternal Son of God, who through the eternal Spirit offered Himself without spot to God once and for all.

Not **literal sacrifices**, such as the Roman apostasy, boasting succession from Peter, pretends to offer; for Peter himself,

writing to the true priesthood says, "Ye also . . . are . . . an holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ." What are these spiritual sacrifices? Calvin well says, "Among spiritual sacrifices, the first place belongs to the general oblation of ourselves, for never can we offer anything to God until we have offered ourselves (2 Cor. viii. 5) in sacrifice to Him." This, then, ourselves, is the first and chief sacrifice which we as a holy priesthood are called upon to offer God.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service" (Rom. xii. 1).

Here is one sacrifice which God expects from every one of us. "The sacrifice is characterised as being 'living.' It is not a dead animal put upon an altar. It is a living man—living to God. It is a living sacrifice wholly separated by God Himself—by His own sanctifying act—unto the Lord. It is acceptable to the Lord, who is seeking worshippers, workers, witnesses; and in the person of the redeemed sinner sanctified and consecrated unto Him, we have a holy worshipper, a true worker, and a consecrated witness, a priest, a Levite, a Nazarite.

"And it is our 'reasonable service,' not the irrationalism of mere externalism, and attitude and action of the body, but that which proceeds from that internal mind that God has given, a reasonable service—reasonable as being holy, and in being acceptable as being sent up to God by the whole man. Our body is presented to God as a casket which contains the priceless gem. We find the Lord Jesus spoken of as tabernacled here in the flesh. So we have this tabernacle—the body—which contains in it the holy place and the most holy, which are to be given up entirely to God for His work, for His worship, and for His witness."

May we not, as members of the same order of priesthood as our Great Head, adopt the wonderful word used by Him through the Spirit even long before His advent in the flesh: "Sacrifice and offering Thou wouldest not." "In burnt offerings and sacrifices for sins Thou hast had no pleasure; but a body hast Thou prepared Me"—not indeed in our case, to be given up as a vicarious offering for the sin of the world; but nevertheless, to be offered up to God as a "living sacrifice" for Him to dispose of as He sees fit.

Honestly, have we such a thorough surrender of ourselves—have we offered up this great sacrifice in gratitude for the greater One offered for us, which is one of the duties of our holy priesthood?

Ourselves first, the other spiritual sacrifices which it is our privilege to offer upon the altar of our God are our prayers (Rev. v. 8; viii. 3); our praises (Ps. 1. 14; Hosea xiv. 2; Mal. i. 11; Heb. xiii. 15), the doing good, "the sacrifices of righteous-

ness," the communicating out of our substance to the necessities of the saints, and giving of our money for the furtherance of the gospel (Ps. iv. 5; Phil. iv. 18; Heb. xiii. 16)—all which are "an odour of a sweet smell, sacrifices acceptable, well pleasing to God."

Comparing the ninth verse with the fifth verse of the second chapter of I Peter, we have the two aspects of the spiritual sacrifices—the God-ward and the manward. As a holy priesthood (verse 5), we offer up spiritual sacrifices to the Father of our spirits; and as a royal priesthood (verse 9), we manifest God in our service to the world by "showing forth the praises of Him who hath called us out of darkness into His marvellous light." Do we shrink from offering these sacrifices unto God because of conscious imperfections? Let no unbelieving timidity hold us back. Let us give our imperfect gift to Him, and in His hand the imperfect shall become perfect; be but sincere, and the altar will sanctify the gifts. They will become "spiritual sacrifices acceptable to God by Jesus Christ" for "Christ is both precious Himself, and makes us accepted."

(4) Essentially related with priesthood and sacrifice is the idea of a **sanctuary** where the holy office is exercised, and where the sacrifices can be offered. The Levitical priesthood was inseparable from the "tabernacle made with hands" and the temple in Jerusalem, which made that order not only temporary, but local. Those who aim at introducing a model of the Levitical ritual and temple worship in the Christian Church must be reminded that, apart from the folly of trying to attach to the New Covenant **practices and ceremonies from an old dispensation which was but temporary until the bringing in of the better hope**, all the three elements of that old dispensation, i.e., the **priesthood**, the **sacrifices**, or ritual, and the **sanctuary**, were all, down to the most minute detail, **God appointed**. "They were not man-invented, but God-given; they descended from heaven; they derived their authority from God; they originate in the Divine mind; they were framed by Him who seeth the end from the beginning, and who in the most elementary and partial revelation has regard to the harmony and organic unity of the whole. . . . What has Israel's symbolism—God-given, inspired, spiritual, heart-searching, and Christ-unfolding—to do with the inventions and institutions of **men**—substituted for the Word of God, and placed not to illustrate, but to obscure the truth as it is in Jesus?"

There could be but **one** earthly sanctuary where literal sacrifices, acceptable to God, could be offered, the very site of which was God-chosen. To that one spot, where the symbolical manifestation of God's presence dwelt, all the tribes of Israel, from the utmost limits of the land, had to go up and present their offerings. Any deviation from that command, any ritual

service away from the temple of Jerusalem, was looked upon as idolatry (Deut. xii. 5-7, 11-13, 14-18; I Kings viii. 29; ix. 3). Now if the Levitical order be the model for the church, the plan must be taken entire, for it was inseparable from the ceremonial ritual and the temple of Jerusalem. Which, then, is now the sanctuary whither all Christendom may go up to worship God and present their offerings? Is it St. Peter's at Rome, the Notre Dame of Paris, or St. Paul's of London? Is there any place on earth where men may especially worship the Father?

Priesthood in the New Testament is a communicated holy office and dignity; its source is Christ. He is the Apostle and High Priest of our profession, and our ministry and offerings are only acceptable unto God by Him. The sanctuary where He has entered, and where He exercises His holy office as Priest, is the one where all those who are by Him and with Him made kings and priests do minister. But Christ has not entered into any holy places made with hands, which were only figures of the true; but into heaven itself, God's true dwelling-place, now to appear in the presence of God for us (Heb. viii. 2; ix. 11, 24). There, the place where our Great High Priest ministers, is the true sanctuary, the real Holy of Holies; and there, too, we, by the new and living way which He hath consecrated for us through the veil, that is to say, His flesh, draw near to offer spiritual sacrifices acceptable to God by Jesus Christ.

There alone now is found the only and true "altar, whereof they have no right to eat which serve the (earthly) tabernacle" (Heb. xiii. 10).

Like Jeroboam (1 Kings xii. 26-33), Satan has succeeded in setting up many an opposition sanctuary lest the people go up to the true one on Mount Zion, and he thus lose his subjects; but the priests who minister in these man-devised sanctuaries" are not of the same order of priesthood with Jesus Christ, but are like those of the apostate King of Israel, "made priests (by man) of the lowest of the people."

But is there no special place on earth—no special sanctuary, where we may specially worship God in an acceptable manner? Yes, there is a temple—a Holy of Holies—built by our Great High Priest Himself. "Behold the Man whose name is the Branch. . . . He shall build the Temple of the Lord" (Zech. vi. 12, 13). Now, although the primary reference of this prophecy may be to the Heavenly Sanctuary, where our glorious Messiah has now entered, and the gates of which He has thrown open to all believers; yet it may also be applied in another way. One of the events which were to accompany Messiah's advent to the earth, according to Daniel's prediction (Dan. ix. 24), was the anointing or the consecration by Him of a new Most Holy. Of this we have an explanation and ful-

fillment in the fourth chapter of the Gospel to John. There, in the recorded conversation of our Saviour with the woman of Samaria, a blessed announcement is made by Him—an announcement which marked an epoch in the spiritual history of the world, and was a revolution in all previous ideas of the relation of man to his Maker. Before this, the worship of God was always associated with some particular place: "Our fathers worshipped in this mountain, and ye say that Jerusalem is the place where men ought to worship." But Jesus, though claiming for Jerusalem precedence, when compared with Mount Gerizim, and declaring the Jews alone to be possessed of the true knowledge of God, and that they are the channel through whom the salvation of God must proceed, announced the time when neither Mount Gerizim nor yet Jerusalem shall be the only place to 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. God is a Spirit; and they that worship Him must worship Him in spirit and in truth." Thus, "the veil of the Temple was first rent at Jacob's well, and from within the veil of His Father's house in Jerusalem came forth the Saviour of the world to consecrate all the earth as one vast Holy of Holies."

(5) Another characteristic of priesthood, and, perhaps, the most blessed of all, is **nearness to God**.

In Psalm lxxv., verse 5, we have a summary of all the essential ideas and privileges of priesthood, and the chief feature in it is special nearness to God. "Oh, how blessed is the man whom Thou choosest and makest nigh, that he may dwell in Thy courts."

"We shall be satisfied with the goodness of Thy house, even of Thy holy temple." We, too, have been specially chosen and separated by God for this holy office. From the dust and dunghill the gracious sovereign of God has taken us up; and bridging over the great gulf which separated us from Him by the blood of atonement and propitiation, He has made us nigh (Eph. ii. 13).

But does His purpose stop here? Oh, no; blessed be His glorious name! By His grace, we are not merely permitted an audience of the great King, at the close of which we must withdraw. He has done all for us. He has chosen us from all eternity, and removed the obstacle which separated us from Him, at the infinite cost of the precious blood of His only begotten Son, and all in order that "we may dwell in His courts."

Oh, Christian, do you know this privilege of priesthood? Where dwellest thou? Are you at your charge in the courts of His house? Behold, how marvellously greater are your privileges than those of the Aaronic priesthood. They could only dwell in His courts. Even the High Priest was only permitted to enter within the veil once a year, and then dared

not behold the symbolical manifestation of God's glory, lest he die; but you have "liberty to enter into the holiest of all, by the blood of Christ" (Heb. x. 19); and not only liberty to enter, but to abide there, dwelling in the house of the Lord all the days of your life, continually with unveiled face beholding the beauty and glory of the Lord (2 Cor. iii. 18;1:6).

How wonderful that the feeblest of Christ's followers—the least in the kingdom of heaven—should be exalted even above Israel's High Priest; but so it is.

In the Levitical order there were priests and the High Priest; in the Melchizedek priesthood, united with Christ, we are all **High Priests**—all having, not only access, but "liberty to enter into the holiest of all"; and therefore to distinguish the Head of our holy order, He is called the **GREAT High Priest**.

And our priesthood is royal. We are made **kings and priests** unto God the Father. It is true that "it doth not yet appear what we shall be." Like Christ, we are not yet in possession of the glory and kingdom which shall be ours at the manifestation of Christ, but we are already kings as certainly as we are priests. Let us, then, now exercise our priesthood in a royal spirit, as we shall by and by, in the glory of the Lord, exercise our royal authority and power in a priestly spirit. Look at the great Apostle and High Priest of your profession. "Jesus knowing that the Father had given all things into His hands, and that He was come from God and went to God (i.e., in perfect consciousness and strength of His dignity), He riseth from supper, and laid aside His garments, and took a towel, and girded Himself," and proceeded to wash His disciples feet and to wipe them with the towel wherewith He was girded. In the same spirit let us go forth. Conscious of the dignity that is ours, and looking ever to the eternal glory and joy that is set before us, let us go forward in the garments of humility as **priests** to do the service of our God, counting nothing too lowly that is done for His blessed name, and determined to keep the vow of our consecration to live wholly unto Him.

"Now unto Him that loved us, and washed us from our sins in His own blood, and hath made us **kings and priests** unto God and His Father, to Him be glory and dominion for ever and ever. Amen."

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### USE OF HARD TIMES

The best result of a time of depression is that it preaches to purpose on the text that a man's life does not consist in the abundance of the things he possesses. Plain living and high thinking go well together when sordid care is once removed. He is therefore a benefactor who shows men how they may live on little—how they may put their little store to the best



use, nor be disturbed by cravings after luxuries which can never be lawfully theirs. We suggest that in these times men who desire to be true to themselves, and so false to none, should accustom themselves to make a small measure of affection, recognition, present success, and reward go so far as to suffice them.

But the times and the seasons are still in the power of the Father, and with Him it is better we should leave them. Many causes have been sharply retarded because their leaders committed themselves to chronological prophesies. Three years,—and then cometh harvest, said the man of the golden mouth; and, because of that, fifty years have come and gone, and the harvest is still unreaped. The mountain climber achieves one height to find another far above him. On the very verge of attainment some undreamt-of foe arises out of the earth and our hopes are thrown back for years. Work is done poorly, hastily, nervously, and with grudging under these conditions. Let us return to the ways of the wiser workmen into whose labors we have entered. They toiled on for long and far results. They thankfully accepted every sign and token, however faint, of progress. But they lived on little of such fare, and were stronger and calmer than we, to whom it often seems that summer is at the doors. Instead of always anticipating the end, let us toil on, and feel no pang, although it is delayed till we are no more in these streets and beneath these skies.

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### EXTRACT FROM A LETTER Apartado 11, Malaga, Spain

Jan. 21, 1930.

“After nine years here, I had three month’s in the home land last year: and since my return we have had the joy—amidst much that tends to discourage—of baptizing two young Christians, for which we praise the Lord. When we look on the “Broad Road” and see the thousands and thousands who give no sign of a thought of God or eternity it makes us sad.

I am happy in my work amongst what I call my larger congregation, in the park, the streets, and houses. Today I had a good time giving away Gospels (John’s) and was rejoiced to see old and young reading them, when we returned by the same way.

Pray for Malaga, “and for me: and please ask the Lord to send a Spanish speaking married couple, to help, or to take over the work rather for I am getting shakey. I am not quite 74 yet, but I am feeling the weight of years. He graciously enables me to feed on the Wave Breast, and Heave Shoulder—Eph. 3: 19-20—His love and His power. Dear Brother, you would do a real service to caution Christians not to send dollar bills in letters, not even in registered letters, to Europe, as

they often fail of their destination.

Love in Christ Jesus to the saints,

Yours heartily in Him—JOHN MITCHELL

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QUESTION CORNER

Should an Assembly that has put a person away for sin (I Cor. 5) notify other assemblies of the fact, lest being well known to some and carrying no letter he seek to break bread as formerly?

The Lord does not demand that an Assembly notify all other assemblies, as to their discipline, though those of a shepherd heart would naturally protect neighboring assemblies. Letters of commendation are the Scriptural way of protecting other companies of God's people, and should be required oftener than is customary in certain quarters. The perfidy of the one who, having been put out of his home assembly, would dare to betray the confidence of another assembly that as yet was ignorant of the fact that he had been put away, is hard to understand. He well deserves to be despised by all who know him.

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THINE

Thine, Jesus, Thine,  
No more this heart of mine  
Shall seek its joy apart from Thee;  
The world is crucified to me  
And I am Thine.

Thine—Thine alone,  
My joy, my hope, my crown:  
Now earthly things may fade and die,  
They charm my soul no more, for I  
Am Thine alone.

Thine—ever Thine  
Forever to recline  
On love eternal, fixed and sure—  
Yes, I am Thine for evermore,—  
Lord Jesus, Thine.

Then let me live,  
Continual praise to give  
To Thy dear name, my precious Lord,  
Henceforth alone beloved, adored;  
So let me live—

Till Thou shalt come  
And bear me to Thy home:  
Forever freed from earthly care,  
Eternally Thy love to share,—  
Lord Jesus, come!

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If I think of the world, I get the impress of the world. If I think of the trials and sorrows, I get the impress of my sorrow. If I think of my failures, I get the impress of my failures. If I think of Christ, I get the impress of Christ.

## WORDS IN SEASON

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for Central America) will be Apartado 61, Quezaltenango, Guatemala, Central America. Miss Ruth W. Scott who recently left Vancouver for Venezuela has arrived there safely, and purposes sharing in the day school work, and other spheres in which our sisters Miss Watson and Miss Gulston have so acceptably served the Lord for some years. Her address will be Apartado 38, Pto. Cabello, Venezuela.

**CRAIGHURST, ONT.**—The meetings go on nicely. We had a much appreciated visit from Bro. Watson lately.

**CHARLTON, ONT.**—B. Widdifield has been visiting scattered saints here and at Earlton, and holding meetings in various places as roads and weather permit. His visit has been a real cheer to the saints.

**SUNNIDALE, ONT.**—We enjoyed a visit from Bro. Silvester lately and the Word was good.

**TORONTO.**—Bro. J. T. Dickson still continues in the Central Hall with blessing. Attendance large. **BROADVIEW HALL** was badly damaged by fire April 6th.

**SOUTH RIVER.**—The work here goes on nicely. Bro. Watson had a week here with good attendance. Bro. Steen had a funeral service at Powassan. There was a real interest in the Word spoken and it is hoped it may be the means of opening a door there.

**COLLINGWOOD, ONT.**—Bren. H. Harris and R. Bruce are still going on here ministering the Word to Saint and Sinner.

### FALLEN ASLEEP

**FROSTBURG, MD.**—On March 28th Mrs. George Savage was suddenly taken home. While engaged in her morning work upstairs she was heard fall, and was with Christ in a moment. She was 66 years of age and was saved at tent meetings held by the Keller Brothers 17 years ago. The funeral service was large. Christians attended from Homestead, Everett and Lonaconing. George Duncan spoke a good word from Proverbs 10-28 at the services. A husband and six children mourn her loss.

**CAIRNBROOK, PA.**—On March 24th, John J. Lindsay passed into the presence of the Lord after an operation at the Johnstown hospital. Saved while young, he was for many years connected with the assemblies in Bellshill and Bothwell, Scotiand. He was an ardent worker for the Lord and leaves a splendid testimony in the district where he lived. A wife and four children mourn his loss. The simple gospel at his own request was preached at his funeral to a large company.

**BAY CITY, MICH.**—On February 19th, Mrs. Wm. Burns went to be with Christ. Saved several years ago at meetings held by Bro. McBain and Charles Keller, she went on consistently for the Lord. She leaves a husband and six small children.

**MIAMI, FLA.**—On March 28th, Wilbur Pyfrom died almost suddenly from a stroke. Attended meetings up until Thursday night and was very happy in soul. Bro. J. A. Clarke conducted the services. A wife and two daughters who are in fellowship, and an unsaved son mourn his loss.

**KILMARNOCK, SCOTLAND.**—On March 19th **JOHN RITCHIE**, for 37 years the Editor of the—**BELIEVERS MAGAZINE**—was called home. Aged 76 years. Saved 59 years ago at meetings held by Donald Munro in the town of Inverurie, Aberdeenshire. He was a Faithful Man of God and maintained Gods truth for years, never turning away from it.

**WATERLOO, IOWA.**—Bro. U. G. Kramer departed to be with the Lord on March 6th as the result of a stroke. Saved two years ago at meetings held by Oliver Smith. His testimony was good. The services were held in the hall which was packed with people. Oliver Smith spoke at the funeral.

**PETERSBURG, VA.**—On March 23rd, after 9 days illness, Mrs. Joseph Burns passed happily into the presence of the Lord. Aged 71 years. Saved in 1889 while on a visit to England. One of the first gathered to His name in Petersburg over 35 years ago. For 19 years her home was open to the Lord's servants. Bren. Sam McEwen and H. Horn took the service.

## WORDS IN SEASON

**MANSFIELD, MASS.**—Mrs. Dunkerly, mother of Miss B. Dunkerly of Pawtucket assembly died March 10th, aged 88. Wm. Pinches took the funeral service. Burial was in Providence, R. I.

**STRONGVILLE, CAN.**—On April 2nd, Mrs. Elizabeth Crone (wife of the late Thos. Crone) of Collingwood, departed to be with Christ. Aged 84 years. Saved and gathered to the Lord's name over 50 years ago. Bore a bright testimony to the end. Bren. R. Bruce and J. Silvester conducted the services, a large company being present.

**ASTORIA, L. I.**—On March 16th, Andrew Nesmith Sr., went to be with Christ. Aged 70 years. Saved when Donald Ross was having meetings in Rosewell, Scotiand, 55 years ago. Associated with 125th St. assembly N. Y. for the past 14 years. An active worker in the gospel and will be missed.

### CONFERENCES

**VANCOUVER, CAN.**—Annual conference of Christians gathered unto the name of the Lord Jesus Christ will be held in the Fairview Gospel Hall, 1666 10th Ave. West on the 23rd, 24th, and 25th of May. Pray about it. James Rae, 644 Granville St., correspondent.

**TACOMA, WASH.**—The Assembly at 43rd and East B. St., will (D.V.) hold their annual Decoration Day conference on May 30th, 31st and June 1st, preceded by a prayer meeting Thursday evening at 7:30. Accommodations will be provided for all visitors. H. C. Montgomery, 321 5th Ave. N. W. Pullayup, Wash., correspondent.

**PAWTUCKET, R. I.**—We are requested to announce that the way is not clear for the Pawtucket Assembly to have their annual conference the end of May, this year.

**AKRON, OHIO.**—A Conference will be held here on May 30th, 31st and June 1st, as hitherto, in Perkins Auditorium, with THREE MEETINGS daily, for the ministry of the Word of God and Prayer. All coming from a distance will be freely entertained. Believers Hymn book will be used, and those who have same will please bring one along. M. W. Becker, 1733 19th St., Cuyahoga Falls, Ohio, correspondent.

**BYFIELD, MASS.**—The annual conference will be held here May 31st and June 1st, preceded by a prayer meeting May 30th. Strangers coming from a distance will be freely entertained. Frederick L. Pearson, Box 114, Byfield, Mass., correspondent.

**SARNIA, CANADA.**—The annual conference will be held here in the City Hall on June 6th, 7th, and 8th, preceded by a prayer meeting in the Gospel Hall Thursday evening, June 5th at 7:45 o'clock. The Lord's people attending will be entertained freely. J. P. Taylor, 242 Emma St., Sarnia, Ont., Canada.

**CHICAGO, ILL.**—The annual Decoration time conference will be held here on May 30, 31st and June 1st in the Gospel Hall, 86th and Bishop Sts. Further details and circulars can be secured from Andrew J. Cotton, 36 West 70th Place, Chicago, Ill.

**YORK, N. Y.**—The annual conference will be held in the Town Hall, May 30th, 31st, and June 1st, preceded by a prayer meeting Thursday evening, May 29th, at 7:45. John Barefoot, Route 28, Leroy, N. Y.

**WINNIPEG, CAN.**—The annual conference in connection with the West End and Main St. assemblies will (D.V.) be held on June 6th, 7th and 8th, in Norman Hall, 275 Sherbrook St., half a block south of Portage Ave. Circulars will be mailed later. Send correspondence to W. D. Stewart, 542 Banning St., Winnipeg, Man. Canada.

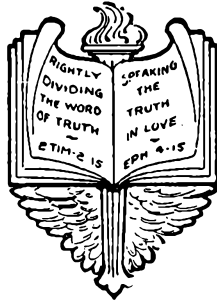
**ORANGE, N. J.**—The sixth annual ITALIAN conference will be held in this city May 30th, 31st, and June 1st at 300 Main St. A prayer meeting will be held on May 29th at 8 P. M. in the Gospel Hall, 83 So. Day St. Jos Ranelli, 190 Taylor St., Orange, N. J.

**BAY CITY, MICH.**—A conference will be held here on May 17th and 18th, preceded by a prayer meeting Friday evening at 7:30 in the Masonic Temple (31st and Broadway). W. N. Mowat, 618 Stanton St., correspondent.

**ROSEISLE, CANADA.**—A Conference will be held here June 13th, 14th and 15th preceded by a prayer meeting, Thursday evening, the 12th, at 8 o'clock.

# 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, 1930

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## WORDS IN SEASON

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### WORK AND WORKERS UNITED STATES

**GRAND RAPIDS, MICH.**—A new Gospel Testimony has been opened up in the N. East section of this city in the Gospel Hall, 2125 Plainfield Avenue. Joe Nicboer, 872 Crosby Street, N. W. Grand Rapids, Mich., is correspondent.

**ROME, ITALY.**—V. O. Lella writes of encouragement in the Lord's work in Rome and hopes soon to have some baptisms.

**HOMESTEAD, PA.**—Bro. T. Black visited the North Side Assembly in Pittsburgh, also Toronto, Ohio, and then came on here for meetings.

**WATERBURY, CONN.**—The assembly was cheered through meetings held by Bren. Bousfield and Halliday.

**SCRANTON, PA.**—The little company here, has been encouraged lately by visits from several of the Lord's servants. Harry Leishman, 115 W. Warren Street, Dunmore Pa., is correspondent.

**DETROIT, MICH.**—Bren. Wm. Ferguson and Warke are re-visiting towns in Northern Michigan and Wisconsin, in the iron and copper country. Prayer is desired for this Bible carriage work.

**MANCHESTER, CONN.**—The Easter conference here was larger than ever. Good wholesome ministry was given by Bren. Ferguson, McCrory, McCullough, Bernard and others. J. Ferguson visited Westerly and Hartford after the conference.

**NASSAU, BAHAMAS.**—After an absence of 17 years, B. M. Nottage of New York visited here. Saints were stirred, backsliders restored, and souls were saved.

Four assemblies in these parts have commended S. B. Thompson to the work of the Lord. He has been in hearty fellowship for a number of years.

**JACKSON, MICH.**—Bro. Lorue E. McBain has moved. His new address is 609 N. Waterloo Avenue, Jackson, Michigan.

**HUNTINGTON, W. VA.**—After spending 3 months in Martinsburg W. Va., Wm. G. Smith moved into this needy field. He expects to pitch a tent shortly. Care of general delivery—Huntington, West Virginia, reaches him.

**VANCOUVER, B. C.**—S. Greer and G. Shivas held meetings here. Meetings good and some were concerned.

**BROOKLYN, N. Y.**—The Assembly (541 Central Avenue) had a visit from Bro. George Winemiller and later by Bro. Wm. Armstrong. Meetings were much appreciated.

**LONG BEACH, CALIF.**—Bren. Reeddock and McDonald had 3 weeks meetings in Long Beach.

**LOS ANGELES, CALIF.**—Hy Fletcher held meetings in the different halls here and surrounding districts telling of the Lord's work in South America.

**INDIANA, PA.**—Bro. Wm. Pinches had meetings in Indiana and called at Punxsutawney on his way home.

**WESTERLY, R. I.**—Bro. S. McCullough held interesting meetings here using his chart on "The Tabernacle in the Wilderness."

# Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 22

JUNE, 1930

No. 6

## FROM VARIOUS AUTHORS

“Come.”—Matt. xi. 28

I have a Friend! a precious Friend, unchanging, wise and true;  
The chief among ten thousand!—Oh! I wish you knew Him  
too!

When all the woes that wait on me relax each feeble limb,  
I know who waits to welcome me—have you a Friend like Him?  
He comforts me—He strengthens me, how can I then repine?  
He loveth me! This faithful Friend in life and death is mine.

\* \* \*

To speak well of yourself is vanity; to speak ill, affectation.

Talking much about one's self tends to produce an intellectual famine.

\* \* \*

It is a good country we are going to, and there is ill lodging  
in this smoky house of the world, in which we are yet living  
. . . My counsel is, that ye come out and leave the multitude,  
and let Christ have your company. Let them take clay and  
this present world who love it. Christ is a more worthy and  
noble portion: blessed are those who get Him.

\* \* \*

May He shelter our feelings, and shelter our affections,  
they are too keen for such a world; they need to be **sheathed in  
Himself**, embosomed in Him, till the time when they shall be  
able to expand to the creature without idolatry, without a  
wound, without a sorrow.

Lady Powerscourt.

If we know that “our citizenship is in heaven” we can  
afford to be **nothing** here. When we are consciously lifted out  
of self, sin, and circumstances we can live above the good or  
bad opinion of “this present evil world.” How sad that any  
followers of the rejected Lord Jesus should court the smile of  
His murderers, and regard it as a great point gained to stand  
well with the world that despised and crucified their Lord!  
When willing to be **nothing** in the flesh, and to be **nowhere**  
in the world, the peace of God shall rule in our hearts, and we  
shall then live above the power of circumstances, as strangers  
and pilgrims seeking a city that hath foundation whose builder  
and maker is God.

THE FIVE CARD SHARPERS



AS the five card sharpers still kept pressing me to play I at last said, "Gentlemen, I tell you I cannot play, but there is one thing I can do." "What is that?" they asked eagerly. "I can tell fortunes." "Capital! Will you tell ours?" "If you wish it; but I warn you it may not be very flattering." "What card will you want?" "The five of spades, please," and it was handed to me, with expectation of great sport. "I shall require one other thing, if you don't mind," I further said. "What!" they asked a little impatiently. "A Bible." They could not produce one. "No, but you had one once," said the fortune teller, "and if you had followed its precepts you would not have been what you now are. However, I have one," and to their dismay I produced the small Testament I always carried with me.

A pistol would hardly have been a more unwelcome object. But as fortune teller I began: "Gentlemen, you see these two pips at the top of the card? I wish them to represent your two eyes; this one in the middle your mouth; and these other two your knees. Now, in Revelation 1.7, I read, 'Behold, He cometh with clouds; and every eye shall see Him.' The Speaker is the Nazarene, who shed His blood for sinners like you and me; and your eyes, that now see Him, have to stand before Him to be judged. That is the future of your eyes," I continued. "Now, concerning your mouth and knees, let me read Philippians 2.9-11: 'Wherefore God also hath highly exalted Him, and given Him a name which is above every Name; that at the Name of Jesus every knee should bow, of things in Heaven, and things on earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' From this I foretell that your knees will bow to Jesus, and your tongue, that used to say 'Gentle Jesus' and 'Our Father,' will have to confess that He is Lord of all. Your eyes will see Him, and when you see Him your knees will grow weak, and you will fall before His Majesty."

"Gentlemen, that is only the first reading of this card. Now for the second, if you please. These five spades represent five actual spades that are already made, and may ere long dig the graves of you five sinners, and then your souls will be in Hell, crying in thirst for a drop of water, and you will wish you had never been born."

The five card sharpers were getting more and more fidgety, but they could not get out, as the train would not stop until it had reached Reading.

"Gentlemen," I continued, "you may escape this terrible future, and my fortune not come true, if you do what I did, and perhaps I was the worst of the six. My eyes saw the Lord Jesus dying upon the Cross for me in my stead, bearing my doom. My tongue confessed Him Lord, and my knees



bowed to Him in lowly submission. If you do this, I can foretell the very reverse of all I have said. I have told your fortunes, as I promised, and if I am right you ought to cross my palm with a shilling apiece. But I do not wish your five shillings. I will be content if even one of you will accept the Lord Jesus Christ whose blood cleanseth from all sin."

They would neither pay nor promise, but as the train pulled up at Reading they tumbled out as if the carriage had contained a small-pox patient, leaving me in possession of the "five spades." "Stop!" I cried, "here's your card," which I tossed after them.

Recently walking near my home at Shepherd's Bush, London, I was accosted by some one saying, "Good evening, sir." "It is a good evening if all your sins are forgiven," was my rejoinder. "Yes, and I am glad you are still at it," replied the stranger. "Still at what?" "Telling fortunes." "That is not my line." "Well, you told mine more than ten years ago." "I think you are mistaken." "Oh, no, I am sure you are the same person."

He then recalled the train journey from Oxford. "Ah I remember, and you left like a lot of cowards, without paying the fortune teller." "I am your payment," he replied; "your words came true of three of us; three spades have dug their graves, the other one I saw at Reading a few days ago. He is anxious to be saved from the fortune you foretold. As I parted with him I earnestly said, 'Sam, don't forget the five of spades.'"

"And what about yourself?" "When you saw me I had been to a sister's. I was right down miserable. Mother had just died. Calling me to her bedside, she had said, 'William, kiss your mother, and I leave you this Scripture, **Behold, He cometh with clouds; and every eye shall see Him** (Rev. 1. 7).' When you quoted those very words, it seemed as if my dear mother rose up and frowned upon the cards. That text followed me. I drank, and drank, and drank again; but continually I heard, 'Every eye shall see Him.' At last I went to California for the gold diggings. Soon after I landed, having nothing to do one evening, I stopped to hear some singing. When a young man got up to speak, he gave out as his text, '**Behold, He cometh with clouds; and every eye shall see Him.**' It was more than I could stand. That night I bowed my knees in submission, saw Jesus as my Saviour, and with my tongue confessed Him. I have long wished to meet you, and tell you the result of your fortune telling, but I did not know who you were, and had no means of finding you. With what surprise and delight I recognized you tonight." He was soon going back to the diggings, but that one interview was good payment for the fortune teller.

You may not be a card sharper, or one absolutely wicked, but you are a sinner, for "all have sinned and come short of the glory of God" (Rom. 3. 23) ; and you need the same Saviour to save you from the wrath to come."

Will you now "Behold the Lamb of God, who taketh away the sin of the world" (John 1. 29), look and live; or, will you await that Day, and behold Him coming in Power and great Glory, to be banished from His presence into darkness for ever?

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### GATHERED TO HIS NAME



OR where two or three are gathered together unto My Name, there am I in the midst of them."

The Lord Jesus made this matter of fact statement in connection with discipline in an assembly. See Matt. 18:15-20. If one brother commits a trespass against another, a sin which in itself does not warrant putting away, but if not acknowledged or repented of when the offended one and the "one or two more" brings it before him, it is to be told to the assembly and if he neglects to hear the assembly, he is to be counted as an heathen man and a publican which is equivalent to putting away.

The Lord goes on to show that this act of discipline on the part of an assembly, it being according to the word of God, is recognized in Heaven. "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on earth shall be loosed in Heaven."

What further responsibility has an assembly to a man thus disciplined? Pray for him. That is shown in verse 19. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven." They had failed to gain the brother and now being disciplined they can have no fellowship with him but united prayer ought to be made for the recovery of that one.

An assembly as we have seen, can discipline one, Heaven recognizing the action. Then when the man is thus disciplined the assembly may unitedly pray for and expect God to bring about the recovery of the erring one. What is it that gives such authority and weight to these actions of an assembly? It is because as the Lord says in verse 20, "Where two or three are gathered together unto My Name **there am I in the midst of them.**" His presence in the midst is what gives weight and authority to what an assembly does in carrying out the Word of God.

Matt. 18:20 does not say "Where two or three meet," but "Where two or three are **gathered together.**" The language implies that a gathering power was at work bringing God's people together to the one center, Christ.

## WORDS IN SEASON

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“Gathered together unto His Name” is a practical acknowledgment of the lordship of Christ by His people. They are drawn to the Name and Person of Christ by the Holy Spirit working on the heart and conscience thru His Word. They own no name but His, and recognize no authority but His Word. To belong to a religious sect or system of men is to own another name than that of Christ and to acknowledge an authority His Word does not recognize. Being gathered to the Name of the Lord Jesus, having Him in the midst of them, constitutes a company of christians an assembly of God.

Being gathered to the Name of the Lord Jesus is taught in the New Testament scriptures and is part of the faith once for all delivered to the saints and for which we are to contend earnestly. The Lord Jesus clearly states the **principle** in Matt. 18:20, and in the Acts we see it carried out. “The Lord added together daily those that were being saved.” Acts 2:47 R. V. After the death of Ananias and Saphira, “the disciples were all with one accord in Solomon’s porch, and of the rest durst no man join himself unto them . . . but believers were the more added to the Lord multitudes both of men and women.” Acts 5:12-14. When Paul joined himself to the disciples at Jerusalem “he was **with them** coming in and going out.” Acts 9:28.

After Barnabas had seen the grace of God at Antioch, he went to Tarsus for Paul and “a whole year they were gathered together with the church” in Antioch. Acts 11:26 R. V. This scripture shows that being gathered together refers to more than just the time that christians are met together to break bread or for prayer. With Paul and Barnabas it meant being identified in assembly fellowship with those called christians in Antioch.

The christians at Antioch were gathered to the name of the Lord Jesus and He was in the midst of them according to His Word. Matt. 18:20 is not quoted but the truth of it is implied. When God states a principle in His word it is not the usual rule when referring to it to quote it in full. Paul and Barnabas “a whole year were gathered together with the church” at Antioch and taught much people and it is evident that they made much of the name of Christ for it was at that time and in Antioch that the disciples were (divinely) called christians first. They were gathered to the name of the Lord and He bestowed His own name upon them.

And the path is the same today for those who want to please the Lord. “Let him that nameth **the name of the Lord** depart from unrighteousness,” and “follow after righteousness, faith, love, peace, **with them** that call on **the Lord** out of a pure heart.” 2 Tim. 2:19-22 R. V.

A company of christians gathered to the name of the Lord with Him in the midst of them can exercise all the functions of an assembly of God. Discipline exercised by a company not

thus gathered would not be valid or binding. The apostle in charging the assembly at Corinth to discipline a man tells them "In the name of the Lord Jesus, ye being gathered together . . . to deliver such an one unto Satan." 1 Cor. 5:4. Like the assembly at Antioch, the saints at Corinth were gathered unto the name of the Lord Jesus and now they are called upon to act in that name, in putting one away from the fellowship of the assembly and everything that is done has to be done in the name of the Lord Jesus. Col. 3:17.

This act of the assembly in discipline is valid because it is done in the name of the Lord Jesus, and recognized in Heaven (Matt. 18:19) and should be acquiesced in by all the Lord's people. 1 Cor. 1:2 last part.

The Lord Jesus could not be associated with evil or have His Name linked with sin, so the assembly is called upon to deal with it. Being gathered to the name of the Lord implies separation from evil, and if a company of Christians are to know the Lord in the midst of them, they will have to depart from iniquity.

Christians thus gathered, can legitimately "keep the feast" in remembrance of the Lord. 1 Cor. 5:8. Breaking bread on Lord's day to show the Lord's death till He come is an assembly act because it is an expression of the truth regarding the assembly. "We being many are one bread and one body, for we are all partakers of that one bread." This is blessedly true of the assembly as the body of Christ and it ought to be true of each local assembly. As the apostle beseeches the Corinthians by the name of the Lord Jesus Christ "that ye all speak the same thing and there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."

To sum up, Christians gathered to the Name of the Lord Jesus have Him in the midst of them, and are thus an assembly of God. "Gathered to His Name" infers that an assembly is separated from evil and has sin judged in its midst, and is privileged to "keep the feast" in remembrance of the Lord and exercise other assembly functions as given in the Word.

C.S.S.

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### "COMFORTED OF GOD"

In II Cor. 1.4 the above three concluding words are very expressive. Every exercised child of God has known the sweetness of this COMFORT.

JACOB must have known it, both on his fleeing from Esau, and on his returning to meet him again.

DAVID gave expression to this knowledge in psalm XCIV 19. "Thy Comforts delight my Soul."

PAUL was no stranger to such experience either and desired to be comforted together with the Romans Chap. 1.12.

He was **comforted** by the coming of Titus II Cor. VII 6.

He was **comforted** also in the COMFORT God bestowed upon the repented-Corinthians II Cor. VII 13. And desired that all of them might learn the ways of God and know the **comfort** of God I Cor. XIV 31.

But turning back to our verse in which is contained our head line, let us not miss the unselfish and practical part of it. . . . "that we may be able to comfort them which are in any trouble."

If we have known the COMFORT OF GOD, and have been **comforted** of Him . . . let us practice it on others.

Only those who have known consolation can offer consolation.

I believe God allows some to pass through painful experiences in order that they will be better fitted for their work as shepherds. And herein the Apostle Paul failed not, and was able to **comfort** the brethren in the home of Lydia after having spent a night in prison.

He was able also to **comfort** the Thessalonians as a Father doth his own children I Thes. II 11. We are reminded of the blessed One who said I will not leave you **comfortless** John XIV 18. Also He who **comforts** all those who are cast down II Cor. 6. Yea He is called the God of all **comfort** II Cor. 1 3, and in closing one is reminded of Israel in a future day being able to say.

. . . "thine anger is turned away and thou **comfortest** me" Isaiah XII 1. May it be ours to know the experience of Ruth for "that thou has **comforted** me" Ruth 11-13.

T. R.

---

### SICKNESS

"A bruised reed shall He not break; and smoking flax shall He not quench, till He send forth judgment unto victory: and in His name shall the Gentiles trust."

How clearly this brief portion of inspiration brings to us His devotion; His never-failing love; His gentleness; His tenderness—Do not our hearts warm within us, as we meditate upon Him, **just Him**? The man Christ Jesus: The Son of God: The Son of the Father? And the prospect brightens of soon seeing Him.

I have been ill for some little time, but the lessons have been sweet. Physical infirmity is inevitable. But does not Paul have a definite word from his own lips for our comfort and joy in 2 Cor. 4:16. The inward man is **renewed**, while the outward is **perishing**. Yes these **mortal bodies** are bodies of humiliation: but it is true "I give unto them eternal life and they shall never perish" John 10:28.

W. H. E.

“PERILOUS TIMES.” ii Tim. 3:1



HIS is how God characterized the close of this dispensation. The force of the Greek word used here can be seen from Matt. 8:28, where the same word is used respecting the demoniacs. They are said to have been “exceeding fierce,” so that none might pass safely that way. If we carry the thought of the demoniacs in their fierceness into the days in which we live we have a good picture of the condition of things all around us. The evil passions of selfish men are given full rein, and covetousness, drunkenness, robbery, adultery, and murder are on every hand.

The natural mind is always against the spiritual; and the natural man is always against the spiritual, or born again man, this is chronic; but now the disease has become acute. It is as it was before the flood when violence and corruption filled the earth. God lifted Noah out of it all, and swept it away with a flood; and He will lift us out of it by and by: in the meantime He is able to protect His own who seek to honor Him. The worst feature of this fierce ungodliness is that it is done by those who have a form of godliness, but deny the power thereof.

Two currents are running in opposite directions in the Assemblies professedly gathered unto the name of the Lord Jesus Christ. The one runs toward sectarianism, into the mission, into the pulpit, into the language and ways of sectarianism: and their doors are more or less widely open for sectarians to mingle with them. And where is sectarianism running? Multitudes of college professors, and teachers that they now turn out, deny the truth of Gen. 1, robbing God of his honor as Creator, attributing the origin of all things to evolution. In this way the Old Testament is gradually being annulled so far as its authority over men is concerned.

Nor do they stop here, the first chapter of Matthew must also be set to one side, by disbelieving in the virgin birth of the Lord Jesus Christ, the holy One of God. Men gain newspaper notoriety quickly in this way; and are counted as bold and independent, up-to-date thinkers when they boldly defy their church dignitaries to deal with them for these blasphemous utterances. This is the apostatizing stream, and runs fast toward the antichrist, and his denial that there is any God save Himself.

The other current, the current of the “overcomers,” runs in the opposite direction. They find plenty of room to serve the Lord Jesus outside of sectarianism—that thing which He condemns—with them that call on the Lord out of a “pure heart,” 2 Tim. 2:22. Persecution from the religious world is the only normal thing for those who will live godly: and in proportion as these are godly they suffer from those who are in the “fierce” current of apostacy.

Where two currents flowing in opposite directions pass each other whirlpools form, such as the great Maelstrom, noted for its destruction of life. Between these two currents we have the "middle of the roaders," sometimes flowing one way, sometimes the other; sweeping round and round in endless strife and confusion, and if they are not swallowed up in the maelstrom themselves they sweep others on to their destruction. That which is out and out for God can prosper. That which is out and out for the devil can prosper. But that which is neither for God nor the devil, how can it prosper?

E. A. M.

### INSUBJECTION TO GOD'S WORD



INSUBJECTION to God's revelation was the root cause of all the evils and troubles recorded in the book of Judges. The inscription over the entrance to a municipal building in Cambridge, Mass., reads, "God hath given commandments unto men, and from these commandments men have framed laws whereby the people are to be governed. If these laws are faithfully applied, the people are well governed: but if these laws are not enforced the people are not well governed."

Joshua had power and authority to enforce the divine laws; hence the people were well governed; and surely they reaped the blessing. But after his death, alas, there was a move of spiritual decay, and God's laws were not enforced; and as a consequence the unity of the nation was broken up, and a series of evils and troubles arose; and the name of Jehovah was dishonored.

In our day as we look around over the ecclesiastical condition we see only confusion. Even though we overlook the so-called sects of Christendom with their various corruptions, and narrow our view to those who claim to be maintaining a Scriptural testimony we see enough to sadden the hearts of those who fear the Lord, and seek to walk in subjection to His word. A number seem to be putting shingles over the heads of those who plainly are not in subjection to that word but are following some self-chosen path. God would have us to be out and out for His truth, and for those who are seeking to walk in subjection to that truth; and not to be found sitting on the fence ready to jump to the one side or the other. Ruth did not sit on the fence ready to jump into Prof. Micah's field, or into the field of Boaz as the whim might take her. No, no, she was true, and humble, and obedient, and went not to glean in any other field; and had the approbation of Boaz. It is nice to be among those who fear the Lord. Appearances are not to be trusted. We must wait to see who the men are that have really been used of God, and not to go by present appearances. Many who apparently are accomplishing great

things for God, will be found to have been, by their disobedience to certain well known truths, great hinderers to many of the Lord's people obeying His word to "Come out from among them, and be ye separate, saith the Lord." The fire will try every man's work, of what sort it is.

John Martin.

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### BROKEN SHIPS

"Jehoshaphat made ships of Tharshish to go to Ophir for gold, but they went not; for the ships were broken at Ezion-geber" (1 Kings 22: 48). Solomon before him had sent a similar fleet from the same harbour. His expedition was successful. The ships returned filled with gold and other precious things. Jehoshaphat tried the same experiment, but failed. His ships never left the harbor, but were broken before they ever sailed, probably by some tidal wave or hurricane. The reason of the disaster is stated in 2 Chron. 20: 35. "And after this did Jehoshaphat, King of Judah, join himself with Ahaziah, King of Israel, who did wickedly. And he joined himself with him to make ships to go to Tharshish; and they made the ships in Ezion-geber."

The pious king of Judah had made an alliance with a wicked man, and God could not bless him and his work in such a fellowship, nor can He bless His children fully today if they are unequally yoked with unbelievers. Much of the failure of God's people in spiritual and temporal affairs may be traced to this cause.

May we have grace today, in the remembrance of this text, to bless the Lord for ships broken at Ezion-geber, as well as for vessels freighted with temporal blessings; let us not envy the more successful, nor murmur at our losses, as though we were specially tried. Like Jehoshaphat, we may be precious in the sight of the Lord, although our schemes end in disappointment."

The secret cause of Jehoshaphat's loss is well worthy of notice, for it is the root of very much suffering of the Lord's people; it was his alliance with a sinful family, his fellowship with sinners. In 2 Chron. 20: 37 we are told that the Lord sent a prophet to declare "Because thou hast joined thyself with Ahaziah, the Lord has broken thy works." This was a fatherly chastisement, which appears to have been blessed to him, for in 1 Kings 20: 49 we read that he did not allow his servants to sail in the same vessels with those of the wicked king.

Would to God that Jehoshaphat's experience might be a warning to the rest of God's people to avoid being unequally yoked together with unbelievers! A life of misery is usually the lot of those who are united in marriage, or in any other way of their own choosing, with those of the world. O, for



such love to our Lord, that like Him, we may be "holy, harmless, undefiled and separate from sinners"; for if it be not so with us, we may expect to hear it often said, "The Lord has broken thy works."—A. C. G.

### THE WORD OF GOD:

#### Its Value and Use to God's People



HE need of continual exhortation to a diligent study of God's Word increases as "the day approaches." Therefore, we are inclined to linger a little over this; seeking to impress on our hearts the importance of "searching the Scriptures daily," and applying the truth honestly to every thought, word, and deed, so that all may be brought into harmony with the Divine mind. The grand thing is to realize that we are to be doers of God's Word, and not hearers only.

We must feed upon God's Word, that we may "grow thereby"; not that careless, casual reading of the Bible, without meditation or prayer, which is so common in these perilous times, when Christians, by an endless round of engagements, are tempted to neglect the Scriptures; when society is in a state of unrest and distraction by pleasure seeking, excursions, and entertainments of every kind which divert the mind from the soul's welfare, and lead to spiritual apathy and leanness. We cannot serve two masters. "The present world," in every form, is opposed to Christ; we should therefore turn away our eyes from its vanities, and not follow its fashions or ways. Our spiritual strength to bear the difficulties of life, and walk so as to glorify God, must depend on our feeding upon Christ, through communion with the Spirit, over His Word.

One has truly said that "every ray of the sun contains three colours, the properties of each being to give light, to heat, and to fertilize. Likewise, truth emanates from God, the fountain of light, and is intended to enlighten our understanding, to warm our hearts, and to produce the fruits of righteousness in our lives."

Desultory reading of God's Word imparts but little profit, because it lacks the heartfelt desire to know God's mind, in order to be obedient children. The mere desire to increase our stock of knowledge is not a satisfactory motive to prompt us in "searching the Scriptures." Natural wisdom in the Church of God (apart from a heart exercised by the Holy Ghost) leads to sorrow. Man's wisdom gathered from man's writings cannot feed the soul; it often spoils it. The faltering step and the uncertain sound which characterises those who neglect closet prayer, with reading and meditation on God's Word, is quickly discerned by the spiritual mind.

In Divine things "there is a time for everything." God has told us in Numbers ii, that the manna had to be gathered "early in the morning"; when the sun waxed hot, it melted, and what was hoarded up bred worms and stank. Solemn and seasonable truth is unfolded here. The manna had to be gathered fresh from "the dew." In Scripture, dew is typical of the Holy Spirit (see Hosea xiv. 5), and we are to learn from this that whilst all around is barren, yet God provides for the daily need of our wilderness journey. His Spirit shall abide with us for ever. He unfolds Jesus to our souls as the Bread of Life. Truth from Him invigorates the new man. Truth acquired second-hand is comparatively useless. We must feed upon the Word fresh from the dew, if our souls are to grow thereby (see Eph. iii. 16, 1 Peter ii. 2, Col. i. 10). The world knows nothing of this meat which sustains and strengthens. And the quiet solemnity of the early morning is the best time to gather this heavenly food, before the heart is ruffled with the cares of life. Braced up with this, we shall be "strong in the Lord, and in the power of His might."

It is good for God's people to adopt a systematic, regular, and conscientious reading of God's Word. David esteemed all God's precepts; so should we read carefully from Genesis to Revelation, and devote as much time daily to this delightful exercise of soul as we possibly can. It is easy to see how many hours and days in a year we should thus have, if we set apart fixed times daily for reading God's Word. Those who do this unite in testimony as to the great profit their souls have derived and the increasing interest awakened in spiritual things until it becomes sweeter than honey to their tastes (Psa. cxix. 103), a light to their feet (Psa. cxix. 195), and "better than thousands of silver and gold" (Psa. cxix. 127).

Paul, in writing to Timothy, his son in the faith, exhorts him to "give attention to reading," and to "meditate upon these things."

The need that "the Word of Christ should dwell in us richly, in all wisdom," is greater now than it ever has been, for "Satan himself is transformed into an angel of light," and our only way to detect his wiles or parry his thrusts is by let these go their way." It is impossible to read fiction or taste for spiritual food. Tales found in periodicals of various using the sword of the Spirit, and having our "loins girt about with truth." "The entrance of God's Word giveth light, it giveth understanding to the simple," and, according to Prov. vi. it leads us when we go, keeps us when we sleep, talks with us when we are awake, and is "a lamp to our feet and a light to our path."

In these perilous times, Satan does all he can to neutralize the power of God's Word both in saints and sinners. He has flooded the land with works of fiction to charm the mind

and suit every taste—from the religious novel to the profane novelette. Sad to say, this garbage from the adversary is too often substituted by Christians for the Bread of Life. In thousands of Christian homes, light literature is eating like a canker into the souls of young believers, and spoiling their forms feed the lusts of the flesh and produce unhealthy excitement of the mind, which, more or less, rob the soul of communion with Christ, who says to such, "If ye seek me, "comparing Scripture with Scripture," and "Meditation on the things of God." Without digestion, food is not assimilated to the body. So without reflection our reading is unprofitable to the soul. The Psalms tell us much of the blessedness of those who "meditate on the law of the Lord." His promise is that such shall be fruitful, evergreen, and prosperous. We want more closet communings with our blessed Lord, with ears awakened morning by morning to hear what He shall say to our souls. Public meetings alone do not suffice for spiritual health. We must get away from "the many coming and going," where we can hear His voice, which alone imparts holy counsel and heavenly strength to lead us safely along, amid snares and seductions, walking with God through these last and perilous times.

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EMMANUEL

"God was in Christ, Reconciling the World unto Himself."

2 Cor. v. 19

What a wondrously blessed thought it is that the One who is in heaven, a glorified man at God's right hand, is the very One whose feet often wearily trod this sin-stained earth of ours; whose hand ministered to its ceaseless necessities, and whose heart was moved with pity and compassion for its countless woes.

Gazing back upon His earthly path, we see it like a streak of light, winding through the darkness of the surrounding scene. Whether it be by the well side at Sychar, or the sea shore at Galilee, or the road going up to Jerusalem, or the home at Bethany, we see the light of divine love and grace and tenderness throwing a halo around every step of the way. "Jesus loved him;" "Jesus wept;" "Jesus had compassion;"—these are the words we meet at every turn of His earthly history. But now He is gone! He is "seated at the right hand of the majesty in the heavens," from "henceforth expecting until His enemies be made His footstool."

But is He different now to what He was? Is He changed or altered since He left this scene? Is His arm shortened that it cannot save now? Is His ear heavy that it cannot hear? Or has His heart grown careless or indifferent to His people's

woes? Nay; "Jesus Christ is the same yesterday, today, and for ever." Trace Him from the moment when His feet first touched this earth—in all that wondrous path of grace and tenderness which He pursued down here—till He was lifted up from it and received into glory, and it is God in Christ whom we can track right through—"this same Jesus," the "Man Christ Jesus," who is now in glory; It was a human hand of flesh and blood which "touched" the leper and healed him; but it was also the hand of the Omnipotent Creator who had first formed and shaped the sin-marred vessel. They were human tears, falling from human eyes, which He wept over the doomed city of Jerusalem, but their source was the heart of God! It was Emmanuel—"God with us"—"God manifest in the flesh"—who "dwelt among us;" but it is "this same Jesus" all through.

"Behold," said Stephen, "I see the heavens opened, and the Son of man standing on the right hand of God." "The man Christ Jesus," now glorified at God's right hand; but with the same ear, the same heart, the same love—unchanged as in the days of His humiliation—all engaged in His people's behalf. True, to sight and sense He cannot now be reached; but the eye of faith, steadfastly gazing upward, can still "see Jesus"—our Saviour-God—and approach Him with the same unclouded confidence as did those of old, who "came and saw where He dwelt, and abode with Him."

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### GOOD WORKS

When once the human heart is put under the microscope of Scripture, and we see it with a spiritual eye, we perceive it to be so vile, that we are quite sure it would be just as impossible to expect to find good works in an unrighteous, unconverted man, as to hope to see fire burning in the midst of the ocean. The two things would be incongruous. Our good works, if we have any, spring from a real conversion; yet more, they spring also from a constant spiritual influence exercised upon us, from the time of conversion even until the hour of death. Ah, Christian, thou wouldst have no good works if thou hadst no fresh grace day by day! Thou wouldst not find the grace given thee at the first hour sufficient to produce fruit today. It is not like the planting of a tree in our hearts, which naturally of itself bringeth forth fruit; but the sap cometh up from the root Jesus Christ. We are not trees by ourselves, but we are branches fixed on the Living Vine.

Our good works spring from union with Christ. The more a man knows and feels himself to be one with Jesus, the more holy will he be. Why is a Christian's character like Christ's character? Only for this reason, that he is joined and united

to the Lord Jesus. Why does the branch bring forth grapes? Simply because it has been engrafted into the vine, and therefore it partakes of the nature of the stem. So, Christian, the only way whereby thou canst bring forth fruit to God is by being grafted into Christ and united with him. If you think you can walk in holiness without keeping up perpetual fellowship with Christ, you have made a great mistake. If you would be holy, you must live close to Jesus. Good works spring only thence. Hence we draw the most powerful reasons against anything like trusting in works; for as works are only the gift of God, how utterly impossible it is for an unconverted man to produce any such good works in himself. And if they are God's gifts, how little of our merit can there be in them!

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### BARGAINING

In Bargaining, lie not at all, neither in a little thing nor in a great, neither in the substance nor in the circumstance, neither in word nor deed; that is, pretend not what is false; cover not what is true; and let the measure of your affirmation or denial be the understanding of your contractor; for he that deceives the buyer or the seller by speaking what is true in a sense not intended or understood by the other, is a liar and a thief. For in bargains, you are to avoid not only what is false but that also which deceives.

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### MINT, AND ANISE, AND CUMMIN

Endeavor by God's grace to bring even the little details of your walk into keeping with God's Word. You will find something there to guide you in many matters of "minor importance," if you take the pains to search. When you thus bring the Word to bear on your walk in outward things, very likely some will call it the tithing of mint, and anise, and cummin (Matt. xxiii. 23). But the Lord Jesus did not **condemn** the tithing of the mint, and anise, and cummin, as some seem to think. He said that these were not to be left **undone**, while the weightier matters of the law ought to be **done**. Therefore the passage in question gives no countenance to carelessness in little details. We profess to be a heavenly people, and to be only pilgrims and strangers here. Why, then, should not our whole manner of life proclaim that we are not of this world? It will help us to order our conversation aright if we seek to remember that we are a people whom God hath separated unto Himself as His peculiar treasure, and that we are to walk in wisdom toward them that are without.

## WORDS IN SEASON

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### QUERIES AND ANSWERS

How should we act towards a person who has applied for fellowship when some believe his conversion is genuine and others doubt it?

Ans. To put the case to a vote is to make division; what then is left is the "Throne of Grace." Do nothing, but make the whole matter a regular business for prayer, constant and assiduous, and God will manifest His faithfulness for relief, eventually.

Some of the Lord's people have got a craze for a big meeting, others have got a craze for doubting everybody's conversion. "Let patience have its perfect work." James i.4.

D. ROSS

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### "AS THOU GOEST, STEP BY STEP I WILL OPEN UP THE WAY BEFORE THEE." Proverbs 4:12. (Heb. Trans.)

Child of My love, fear not the unknown morrow,  
Dread not the new demand life makes of thee;  
Thy ignorance doth hold no cause for sorrow  
Since what thou knowest not is known of Me.

Thou canst not see today the hidden meaning  
Of My command, but thou the light shalt gain;  
Walk on in faith, upon My promise leaning,  
And as thou goest all shall be made plain.

One step thou seest—then go forward boldly,  
One step is far enough for faith to see;  
Take that, and thy next duty shall be told thee,  
For step by step thy Lord is leading thee.

Stand not in fear thy adversaries counting,  
Dare every peril, save to disobey;  
Thou shalt march on, all obstacles surmounting,  
For I, the Strong, will open up the way.

Wherefore go gladly to the task assigned thee,  
Having My promise, needing nothing more  
Than just to know, where'er the future find thee,  
In all thy journeying I go before.

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The sins of God's people are to be measured, not so much by what they are in themselves, as by the One against whom they are committed. Is there not something touching in the extreme, something that must surely speak to any heart not utterly dead, in those two little words, "Against ME" (Hos. 7:13-15). Against the One who has loved us, redeemed us, saved us; the One who spared not His own Son for our sakes; the One who followed us in our wanderings, and sought us till He found us; the One who has been unchanged in His love and tender pity amidst all our changes; against such an One as this we have sinned. The One who could say to these same rebellious children how He had "loved" them, "called" them, "taught" them, "healed" them, "drawn them with cords of a man, with bands of love" (chap. 11:1-4). "Against Me," He says, ye have sinned.

## WORDS IN SEASON

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**PETERSBURG, VA.**—Report reached us of a very good conference held here at Easter. A number of the Lord's servants were present to minister the word.

**WESTFIELD, MASS.**—Bro. Nick Vendetta is with us for a series of gospel meetings.

**PHILADELPHIA, PA.**—Bro. J. Watt started a series of meetings in the Olney Gospel Hall.

**LITHIA SPRINGS, GA.**—Robert Curry is having encouraging cottage meetings in this country district.

### CANADA

**STROME, ALBERTA.**—C. H. Willoughby has had a series of meetings in Amity Schoolhouse in fellowship with the recently re-gathered Assembly. Weather conditions brought the meetings to a close. There was some interest.

**MONTREAL, QUEBEC.**—Bro. James H. Blackwood has moved. His new address is now 6388 First Avenue, Rosemont, Montreal (Quebec) Canada. C. R. Keller and G. Reager are having meetings here.

**NIAGARA FALLS, ONT.**—R. J. Hartley is the correspondent for the Assembly here. His new address is 1144 Ontario Avenue, Niagara Falls, Canada.

**NOVIA SCOTIA.**—Bro. David Scott is having meetings at Pugwash Junction. The people are coming out well. I. McMullen is preaching the Word at River Herbert. Five weeks of meetings were held by Bren. Brennan and Goodwin at Sydney, Cape Breton, which were encouraging. A. Polander was saved. Others were exercised about the Lord's path.

**KINGSWOOD, ONT.**—Bren. Widdifield and Miller are having meetings here with some interest. They hope soon to return to Donald to follow up the work done last winter.

**TRURO, N. S.**—Easter conference was not as large as usual on account of bad roads. Those who ministered the word were Bren. Brennan, Scott, Gooden, McMullen and others. Bro. L. K. McIlwaine formerly laboring in Ireland has arrived to preach the gospel in these parts. His address is P. O. Box 495, Truro, N. S., Canada.

**PETERBORO, ONT.**—The meetings go on nicely here. We were cheered by a visit recently from Bro. Baillie.

**OSHAWA, ONT.**—Bro. Douglas gave us a much appreciated visit. The word was good and a cheer to the saints.

**OWEN SOUND, ONT.**—Bren. Joyce and L. McBain are having meetings in a rented house here. Attendance real good, so they plod on and look to the Lord for blessing.

**NIAGARA FALLS.**—R. Telfer is having meetings here. The Lord gives help, and the word is good. He purposes visiting Welland also.

**TORONTO.**—The conference here was a time of blessing. About 1400 broke bread. Some professed to be saved. J. T. Dickson remained for meetings in Brock Avenue. James Marshall started in Pape Avenue—meetings good.

### FALLEN ASLEEP

**BYFIELD, MASS.**—On April 7th, Hannah J. Floyd departed to be with Christ after a brief illness. Aged 70 years. Saved at meetings held by Bren. J. Pearson and W. H. Hunter 26 years ago. A faithful witness to all who visited her home.

**TORONTO, CANADA.**—On April 26th, Olive Duval of Brock Avenue Assembly fell asleep in Jesus. Aged 22 years. Saved 14 years ago she went on with a steady course and good testimony. Bren. D. Peat, F. Watson and J. T. Dickinson shared the funeral service when the gospel was preached to a large company.

**TORONTO, CANADA.**—On May 1st, Wm. Wray passed home to glory. Aged 70 years. Saved during his last illness, he left a clear testimony. R. Telfer and F. Watson preached the gospel at the burial.

## WORDS IN SEASON

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**VALPARAISO, IND.**—On April 12th, Mrs. L. Maudlin went to be with Christ. Aged 69 years. Saved in her youth, and in fellowship here for many years. Bore a good testimony before Saint and Sinner.

**DESERONTO, CANADA.**—On April 18th, Mrs. Wm. Foote went to be with Christ after a lingering illness. Saved many years ago. B. Widdifield preached the gospel to a large company at the burial.

**DUBOIS, PA.**—On December 8th, Mrs. Wm. Dennis. Saved 20 years ago at meetings held by D. L. Roy. Associated with the Punxsutawney Assembly. She was a good woman who bore a quiet consistent testimony. A good company gathered at the services which were conducted by Wm. Pinches.

**BELFAST, IRELAND.**—On April 14th, Sarah A. McKee (wife of Wm. T. McKee—deceased a year ago). Saved in 1883. Associated with the Lord's people in Old Lodge Road Assembly, then in Adam Street for many years. Well known to servants of Christ throughout the world. A sister beloved and Phoebe like—was a servant of the church. Will be much missed.

**NIAGARA FALLS, CAN.**—Mr. Pinches (father of Wm. Pinches, evangelist) was called home to be with Christ. He attained a good age—84 years.

### CONFERENCES

**STRONGVILLE AND STAYNER, ONT. CANADA.**—The annual convention of Christians will be held in the town hall, Stayner (D.V.) on June 13th, 14th and 15th, preceded by a prayer meeting on Thursday the 12th at 8 P. M. Robert Armstrong, R. R. 1, Stayner, Canada, correspondent.

**VENEZUELA.**—The conference at San Felipe was good. Bren. Williams, Wells, Johnston and W. H. Wills sought to help as led in the ministry for His own. Others helped in preaching the Gospel. Three were baptized.

**WASECA, SASK., CANADA.**—Annual conference will be held (D.V.) in the Memorial Hall, Waseca, July 5th, 6th, and 7th. Correspondent is C. F. Broadhead, Box 54, Waseca, Canada.

**PUGWASH JUNCTION, N. S. CANADA.**—Annual conference will be held here (D.V.) on June 28th, 29th and 30th (three meetings daily) preceded by a prayer meeting Friday evening, June 27th. Notices will be sent later.

**SARNIA, CANADA.**—Annual conference will be held here in the City Hall June 6th, 7th and 8th. Prayer meeting in Gospel Hall, June 5th at 7:45 P. M.

**ROSEISLE, CANADA.**—Annual conference June 13th; 14th, and 15th will be held here. Prayer meeting June 12th at 8 o'clock.

**MERIDIAN, SASK., CAN.**—Annual conference will be held here in the new Gospel Hall recently built on June 27th, 28th, and 29th preceded by a prayer meeting at 8 P. M. on June 26th. Chas. McFarlane, Glen Ewen, Sask., Canada, correspondent.

**WATERLOO, IOWA.**—The usual summer conference will be held here beginning with a prayer meeting Thursday, July 3rd, and continuing three meetings daily, Friday, Saturday and Sunday, July 4th, 5th and 6th. Usual arrangements to accommodate all visitors. Address all communications to E. G. Matthews, 206 Leland Avenue.

**STRAFFORDVILLE, CAN.**—All day meetings will be held here Tuesday July 1st. It will be 50 years that day since the Hall was opened by Bren. Smith, Muir and Ironsides.

### LATE NOTES

**DUBLIN, IRELAND.**—A number of believers gathered to the name of the Lord Jesus Christ. Now meet in the hall of the Dublin City Mission, 9 Anglesia Street, Dublin. Visitors are requested to take letters of commendation. James F. Williamson, 9 Lindsay Road, Glasnevin, Dublin, correspondent.

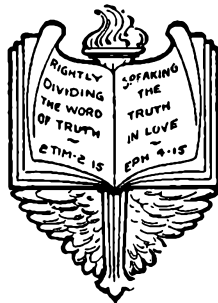
**CONQUEST, SASK., CAN.**—The Assembly of Believers gathered to the Lord's name, would welcome some godly brothers gifted to minister God's truth to the saints, and to preach the gospel, to come and labor for the Lord among us. Correspondent E. S. Haviland, Box 8, Conquest, Sask., Can.

**VENEZUELA, S. A.**—The Assembly at Puerto Calello has experienced joy lately in seeing souls saved.



# 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, 1930

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### ANNOUNCEMENT

All subscriptions (checks, postal orders, etc., for same) changes of addresses, Work and Workers conference notices, death notices etc., should be sent to CHAS R. KELLER, 6672 CHEW ST., Germantown, Philadelphia, Pa.

### WORK AND WORKERS UNITED STATES

**WESTBROOKE, MAINE.**—Visitors from the various assemblies who purpose spending their vacations in Portland, Old Orchard, and adjacent seashore places will find a welcome at the Bethany Gospel Hall, 540 Main Street, Westbrook, Maine. Visitors will please bring letters of commendation.

**BOSTON, MASS.**—Bro. Hugh Thorpe has had meeting in Barrington, R. I., also in assemblies adjacent to Boston. He purposes going to Nova Scotia for tent work this summer.

**BYFIELD, MASS.**—The annual conference here was well attended. Bren. McCullough, Pearson, McCrory and Vendetta took part.

**BOSTON, MASS.**—Bro. R. McCrory had 3 weeks meetings in Boston (Cliff St.) using his chart on Revelation. He also visited Barrington and Pawtucket R. I. Meetings well attended.

**MICHIGAN.**—Bro. George Smith visited Bay City and Midland. Meetings were good. T. Smith visited Detroit, Bay City, Forest and Grand Bend (Ont.) telling of the work of the Lord in Spain. L. Sheldrake has been working near the "Soo." Some were saved. He is exercised about Northern Michigan for the summers tent work.

**SEATTLE, WASH.**—Bro. Henry Fletcher visited us telling of the work in Venezuela. He also was in Everett, Arlington, and Vancouver.

**CAMBRIDGE, MASS.**—A new assembly has been opened here for a testimony to the name of the Lord. Gordon Ramsey, 232 Washington Street, Belmont, Mass., is correspondent. Bro. David Scott was here at the opening. Bren Pearson and Thorpe followed.

**AKRON, OHIO.**—The conference here was large and good. Bren, Douglas, Duncan, Marshall and others ministered the word.

**ORANGE, N. J.**—The Sixth Italian Conference was the largest ever held, about 200 sat at the Lords table. Many sinners came to the meetings and 4 professed to be saved. Bren. Patrizio, Rosannia and Cappiello and others spoke the word.

### CANADA

**MIDLAND, ONT.**—The conference here was about the usual size, and very good. Profitable ministry with help from God was given. Bren. Telfer, McCartney, Marshall, Watson, Bruce and others took part.

**CREEMORE, ONT.**—Bren. Silvester and Harris visited here. The word was good and cheering to the saints.

**OWEN SOUND, ONT.**—Bren. McBain and Joyce had encouraging and good meetings on the West Hill. Bro. Silvester hopes to join Bro. Joyce up in the Wearton district with the gospel.

**GORMLEY, ONT.**—Bren. Widdifield and Miller were encouraged by some professing in the meetings they held in a "hired house" some miles from here.

**TORONTO, ONT.**—Bren. Chas. Keller and G. Reager had meetings in Central Hall, also Bracondale and Junction halls, which were enjoyed. They also called at Deseronto and Oshawa on the way through from Montreal. Bren. Telfer and Watson have gone to the Prairies where they expect to labour this summer.

# Words in Season

Edited and Published by Dr. E. A. Martin

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## FROM VARIOUS AUTHORS

Take Thou our hearts, and let them be  
For ever closed to all but Thee:  
Thy willing servants let us wear  
The seal of love for ever there.

\* \* \*

Faith is not so much a disposition of the mind toward the truth, as a disposition of the heart toward Christ, produced by means of the truth. Faith is begun in the head but not perfected till it comes into the heart.

\* \* \*

A professed believer cannot be in a more dangerous condition than when he has been delivered from the unclean spirit of gross sin, and yet has not given Christ the throne of the heart.

If the heart is not reached, the arrow has fallen short of the mark. Grace is the new nature of the Christian, and hypocrisy that art which counterfeits it; and the more exquisite it is in imitation it is the more plausible to men, but the more abominable to God.

\* \* \*

In faith there is an intellectual act, namely the apprehending of the meaning of what is stated concerning Jesus. But this apprehension of the meaning of what is stated, or testified, concerning Jesus, is but the avenue and not the goal. It leads the soul to the person of whom these things are declared. It never is the belief of bare propositions that saves the soul; for these have to do only with the understanding. Propositions, however weighty, must guide us onward to the person who is the essence of the testimony; and they are made use of for this end by the same Holy Spirit who enlightens our once carnal understanding to see the real truth. The belief of the testimony, or record, concerning the Son of God, our Saviour, is the porch of the building, through which we pass into the audience-chamber and meet the living inhabitant, who is Light, and Life, and Love.

God always brings a man out on the heavenward side of the earthly difficulty.

The man who has lost everything except faith and hope has, maybe, lost nothing at all.

SAILOR SAM, "THE SHIP'S DEVIL"



HE had gone to his native place to seek his early home, and the parents from whom he had recklessly run away; but they had removed to the larger village of Langport. Thither he went; and having inquired for his father by name, he was told that the man he sought for worked for a Mr. Stuckey. He went to the place of business of Mr. S., and, seeing there an elderly man, he inquired,—

"Does Mr. Stuckey live here?"

The old man answered, "Yes; do you want to see him?"

"No; but, I want to have a word with a man that works for him," said the sailor.

Twenty years had so changed both, that there was no recognition on either side. The old man then asked the younger,—

"What is the man's name whom you want?"

"Joseph Petheric," said the sailor.

"That's my own name," replied the other.

"Well, if you are the man I'm looking for, I'm your Sam," said the heavy, broad sailor.

"No! your not my son," said the father.

"But I am your son," persisted the sailor.

"Well, if you are, your mother will know you,—come along with me."

They went together to the old man's home, and the father said to his wife,—“Mother, here is a strange man, who says he is our son Samuel.”

"If he is," said the astonished mother, "he has a mark made by a piece of wood on the elbow of his left arm, and by that I shall know at once."

The sailor had off his jacket in a moment, and baring his arm, he said,—

"There! will that do for a mark?"

"Yes! oh, yes! it is our Samuel,—the lost one is found!" the mother exclaimed; and they "fell on his neck and kissed him," rejoicing like the father of the prodigal son.

The parents, however, soon discovered that their long-lost son had returned to them, not only lost to all sense of his soul's eternal interests, but even to any care for the morality common among men. Deeply grieved, and yearning over him with a parent's love, they sought by words of tender remonstrance and entreaty to win him to some consideration of these things; but all in vain: and his parents' society soon became uncongenial and irksome to the sailor. Two of his brothers had heard of his return, and came from a short distance to spend the day with him, and—as they said—"to have a jolly spree."

The father, who had heard of proposed preaching by a stranger, entreated Samuel to go with him in the evening to

hear the gospel. But Satan was at work there, as if anticipating that this thoughtless sinner was about to be plucked as a brand from the burning. He refused to go, preferring the company of his brothers, who were, like himself, without God and without hope in the world. So the three brothers started for the village tavern to seek congenial company. Finding him immovable, the father said to his son, "Well, Samuel, if you will not go with me, I will go with you;"—and there, in that evil place, sat the swearing, drinking sons, and the praying, Christian father.

After a little while, one of the brothers said, "Come, Sam, let us go to another place." They went a little way, the father following with a yearning heart. Presently, Samuel said to his brothers, "Let's go back; there's no fun in having father about after our heels,"—and back they went to the father's house. When there, in reply to further entreaty, Sam said, "Well, I suppose, there'll be nothing but sulks in the house, now I'm come home, if I don't go to hear the preaching to-night, so I'll go."

He came; but I had not heard a word about him, and did not even know that he was in the place. I preached the gospel from the fifteenth chapter of Luke,—the Father's love to the prodigal son. After the meeting, on my way to my lodgings, I was asked to stop and see a sailor who had lately returned home. I found a fine looking man seated, and evidently under much emotion, his chest moving heavily. He may have often heard himself called a sinner by fellow-men; but now God said to him in the secret of his heart—"Sinner!" and his guilty soul trembled at the thought of God's judgments for sin.

"This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

"I dare say it's all true enough what you say," he replied; "but Christ will have nothing to do with me. I'm too bad a fellow for Him."

I added, "Jesus Christ, the Son of God, came to seek and to save the lost—the chief of sinners."

"Yes, but you don't know," said he, "how bad a fellow I am. In twenty years I have not entered a church, or read a word of the Bible or of any good book; and in the worst crew of wicked sailors that I ever shipped with I was so much worse than the rest that they named me 'The Ship's Devil.' Why, sir, in the midst of a storm, when every plank seemed to tremble as the thunder broke and the lightning played around us, I have stood on the deck and madly cursed Him who sent the storm,—No, no! he'll not save me!"

I only added, "Jesus came to save real sinners, even the chief;" and then said, "Good night."

I did not call on him to pray for mercy, but rather to believe in a mercy already provided. The fountain was there,

and he was to be shown its waters rather than to be told to ask for it.

The next evening he was again present and heard the same gospel as the night before, of present, perfect, and eternal salvation, through faith **only** in the person and precious blood of Christ. The following morning, while I was at breakfast with my host, just previous to leaving the village, the door-bell was rung, and the servant came in saying,—

“Samuel Petheric is at the door, sir; and he told me to say, that he loves the preacher better than the preacher loves him.”

We all thought at once what it meant, and said, “Oh, do tell him to come in!”—and we ran to meet him as he came. He was no sooner in the parlour than he said to me,—

“Oh, my dear sir! I’m not the sailor you saw on Tuesday night,—I’m another man,—a **new man**. I heard the good news again last night, and my heart was opened to receive it,—but the peace and joy didn’t come just then. But after we went home, **Brother Pomeroy**”—he knew that now every child of God was to him a **brother**—“said, ‘Let us pray together;’ and so he prayed, and then I prayed; and, as we rose from our knees, I found myself filled with peace and joy. And when I went to bed—No! bed indeed!—I didn’t go to bed—who’d think of going to bed on such a night as that? But I went up to my room, and there I rejoiced and gave thanks to the Lord for my salvation. But all at once I thought,—‘Ah! but is it possible,—all those dreadful sins of so many years gone,—and in a moment?’ And I turned round, and said, ‘Ah, Mr. Satan, that’s you, is it? Come, come, you’ve had your way long enough,—yes! they are all forgiven; for the blood of Jesus Christ, God’s Son, cleanseth from all sin.’ So the old enemy had heard enough, and he fled.”

That night the profligate sailor, “The Ship’s Devil,” was enabled to believe in Jesus Christ the Son of God; and in believing he received the knowledge of salvation, full, free, and complete. He was translated out of the kingdom of Satan into the kingdom of God’s dear Son. Oh! glorious translation—wondrous change!

“My dear sir,” he continued, “I feel as light as a cork; why, I could clear that table at a spring with only one hand upon it.” He spoke like a sailor as he had been used to speak, and I would give his own expressions. One look at Christ by faith, and his soul was saved; he knew it too, and, like the Philippian jailor, he rejoiced the same night, believing.

He then went on to say,—

“Why, there are two of us here now!”—striking himself on the breast,—“yes two of us,—one holding with the Lord, and the other still holding with the devil. Even this morning,

that one that holds with the devil said, 'Come, Sam, let's put on our hat, and take a stroll.' But the other said directly, 'No, no, Samuel; we'll go and see the servant of Christ, and tell him what the Lord has done for us.' So here I came. Oh! how I should like to be able to go and tell my old shipmates that Christ has sought me and found me; and tell them about Him.—But there!—I suppose I must stay, and have my own faith and hope strengthened, and know more about the Lord before I try my hand at that; but I can pray for them."

I then said to him, "Samuel, you are indeed saved by grace; and now the grace of God, that brings salvation, teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously, and—" "Oh, yes!" interrupted he, "Why, the grace of God has been talking to me all the morning about that, just like a father would talk to his child. It said to me, 'Samuel, my boy, we have no more now to do with the old ways. It is our business now to please Christ and to follow Him.'"

I took leave of him; but four days afterwards, at another village, where I was preaching in a barn, I saw Samuel; and he did, indeed, look like another man—not at all like the rough sailor I had first seen him. Some Christians were gathered round him, hearing and asking him questions. As I passed by I overheard his reply to some question, which I did not catch. The reply was,—“I don't know, I'm sure, for I'm only four days old.”

Instead of being occupied with himself, and inquiring, like Nicodemus,—“How can I be born again?” the sailor simply cast himself, by faith, on Jesus—he was born again. One look at the brazen serpent healed the Israelite in the wilderness; a single look at Jesus healed the sinful sailor. The Israelite had not to do aught else but look to get healed; the sailor had not a work to do, but just to look and be saved. It was not the way he looked, but the object he looked at, that saved his soul. “Look unto me, and be ye saved, all ye ends of the earth.”

Reader! are you unsaved? Behold what God did for “The Ship's Devil!” Can He, will He, not do it for you?

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### “I AM THAT I AM,” Ex. 3: 14

“Jesus as God gives us His eternal Name. He has put on Eternity as His robe. He knows no past; He knows not future. He lives unmoved in one unchanging present. He stretches through time which is gone and time yet to come. His only bounds are immeasurable boundlessness. 'Ere time was born He is “I am that I am.” When time shall have expired He still is “I am that I am.”

If there had been a moment when His being dawned His name would be I am what I was not. If there could be a mo-

ment when His being would end His Name would be, I am what I shall not be. But He is "I Am That I Am," thus He treads first and last beneath His feet. He sits on the unbroken circumference of existence as He who ever was and ever is and ever shall be. Let thought fly back until in weariness it faints. Let it look onward until all vision fail, it ever finds Him the same "I Am." He who never began to be God—here begins to be as man."

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### MEDICINE FOR THE SOUL

Don't tie a tin can to the tail of all your troubles and send them howling all over the neighborhood. Just remember other people have a few little troubles of their own which they are trying to rock to sleep for your sake. Why not uncork your blessings and mercies and let the perfume fly; you will soon find that your mercies will out-vote your miseries.

The finest machinery in the world begins to gather rust as soon as it stops working. Grumbling, fault-finding, jealousy, are the rust that gathers on the delicate mechanism of your soul just as soon as your spiritual machinery stops working; and it has the same effect as rust on the delicate works in the engineer's watch, on the pilot's delicately-balanced compass by which he guides the ship, on the surgeon's knife, on the chemist's measuring scales. Keep all the faculties of your soul working every day, or you will be overtaken by stagnation, decay and death.

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### NOTES ON LEVITICUS VIII

By Mr. A. Matthews



**I**N the eighth and ninth chapters of Leviticus we observe three things, the authority of the **Word of God**; the value of the **blood of Christ**; and the **power of the Holy Spirit**. The thing that the Lord commanded should be done. To Moses there was but one source of authority, the word of God. This gave assurance, and fixedness of purpose, and left no room for man's tradition with its uncertain sound, nor for mere human expediency. These have no place in the heart that has learned to prize, reverence, and obey God's word.

The result of Moses' rigid adherence to the word of God was that the "glory of the Lord" appeared in their midst. Had anything been added to, or omitted from, God could not have manifested His glory in their midst. He may bear with ignorance, or infirmity; but neglect or disobedience He cannot sanction. This is solemn in these days of lawlessness and self-will. I exhort, therefore, to give diligent heed to rigidly adhere, and seek to be reverently subject to the infallible word of God. Weigh everything in this balance: try everything by this standard: measure everything by this rule: have done with



everything that will not stand this test. Oh to be really awakened to the proper sense of the important place that belongs to the Word of God! Dear reader, pause and ask yourself the question, Am I sanctioning by my presence, or adopting in my practise any departure from the word of God? If you are in any wise connected with, or involved in anything that bears not the stamp of Divine sanction, whatever fair form it may wear, reject it at once and forever.

### The Value of the Blood

Here the sons of Aaron are presented to God as priests in all the virtue of the blood of the sacrifices. Christ, our Great High Priest, presents us to the Father, as Sons, in all the value of what He accomplished on the cross. Then the blood-stained ear spoke of fitness to hear what God has to say to His sons; the blood-stained hand to execute the services of the sanctuary; the blood-stained foot to tread God's sacred courts. The blood was the foundation of sacrifice for sin; and was sprinkled on the vessels of service and the furniture used by the priesthood. Aaron is a type of Christ. Aaron and his sons speak of Christ and His redeemed.

### The Anointing of the Holy Ghost

Christ was sanctified and sent into the world—anointed by the Holy Ghost. After He was risen from the dead, He was fully identified with His Church on the day of Pentecost. As Aaron's sons were shut in with Him seven days, waiting for the glory to appear on the eighth day so by the power and energy of the Holy Ghost His priestly family are shut in with Him, a heavenly people, to serve Him in the power of the Holy Ghost, to worship Him in spirit and in truth, and to wait for His return from Heaven.

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## HINDRANCES TO PRAYER

By J. SMITH

(Conference Notes)



**P**EAD Daniel IX, 1-3. We have been hearing that wicked spirits hinder us from getting into the presence of God in prayer. (Eph. 6: 11-12). There are other hindrances as well. The wicked spirits oppose those who are seeking to enter into their heavenly inheritance, those who are seeking to use the whole armour of God. Most Christians know but little of such conflict. Many are contented to say their little prayer in the morning and at night and do not seek to press on into the land that God has given them. Of this they know nothing, so it is not the wicked spirits that hinder the prayers of such being heard and answered.

In this third verse we learn that Daniel "set his face unto the Lord God to seek by prayer and supplications, with fasting and sackcloth and ashes." Daniel had a purpose, and that purpose was to please God. The people might threaten him with a

den of lions, but he went on in the purpose of his heart to please God. So when he sought God in prayer it was no vain thing, God heard him. Are we seeking God with honesty of heart so that He may speak to us?

But as we said there are other reasons why our prayers are not answered. Read Isa. LIX. 1-2. "Your sins have hid His face from you that He will not hear." Is not this the reason why our prayers are sometimes not heard? It may not be some outward sin of which others take notice, but He notes it and hides His face. What about evil speaking? Bitter words behind the back and sweet words to the face? What about the foolish jesting so often indulged in; would not that hinder? Or the newspaper reading; are there any of you sisters who read the stories in the newspapers? Do you wonder why prayer is hindered in your case? Do you wonder why your boys and girls are not saved? You pray for them but your prayers are not answered. Do you not think that your indulgence in that lust of the flesh hinders? You may blame the wicked spirits, and the devil, but in this case it is yourself. May God speak to you. If you can indulge in these things you must be in a deplorable state of soul. And you, brethren, that tobacco habit may be the hindrance. Not to speak of the filthiness of the habit; and the injury to your bodies, it hinders. How can you speak to an unsaved one and your breath smelling of tobacco? And then think of wasting God's money in purchasing it.

For other things that hinder read Isa. LXIV. 7 and Hosea V: 14, 15. When such things are put away from us then may we know the truth of 1 John 1: 7-9, "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. If we say we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

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### PRAYER



**N**a life of well over half a century in length, I stand in humble gratitude and wonder before God when I consider His marvelous answers to my prayers. One occasion in particular stands out unforgettably in my memory.

It was a day of severe cold and snow in late January of the year 1903. My husband, myself, and our three small children, two boys of five and three, and a five-months-old girl baby, together with my sister, a few years my junior, were staying in a very small village in western New York. We were living in a small boarding house, where we had been for about three months (business requiring my husband to be there temporarily). Our home was on a farm in New Jersey, about thirty miles from New York.

On my eldest son's fifth birthday, after the small celebration was over, and the little ones fast asleep, my husband was suddenly stricken with acute appendicitis. It was before the general use of telephones, and there were then no hospital or nurses in the village, or nearer than Rochester.

The village physician, whom my sister and I secured by going out after him at midnight in a blizzard, said on arriving that it was an even chance as to whether my husband would live till morning, but that if he did he must be operated upon as soon as his condition permitted. Undoubtedly another attack would prove fatal. How I thanked God that he did not take my husband from me that night!

In a few days my husband was a little better, though desperately weak, and it was thought possible to move him. He himself said that the only move he would make would be to go back to our home. He said that the strain on his vitality due to the somewhat longer journey would be more than offset by the comfort of knowing that whatever happened to him, his little ones and I would be near our relatives and old friends. So we decided to leave that evening on the West Shore night train for home.

I learned when securing our three berths that the train was due to pass through a small town a mile and a half from our farm about an hour after sunrise the next morning. So I telegraphed to our hired man to be at that station at a given hour with our carriage prepared to drive us home.

On boarding the train, at my first opportunity, I asked the conductor to stop the train in the morning at the town I desired. He looked at me askance and said it could not be done. I begged and pleaded with him; I urged him to consider the fact that I had a dying man and three babies with me, and that my sister and I could not manage to take the four of them all the way into the city, and then around in the city to the other railroad that served our home town. But the conductor, while sympathetic, was adamant.

He was not allowed, he stated repeatedly, to stop a through train at the request of a passenger. I had no doctor along to assure him that my husband was as ill as I thought. To stop the train would be to create a precedent. He would surely lose his job. He, too, had a family to be cared for. No, it could not be done.

I spent that part of the night in which I was not sleeping the sleep of utter exhaustion, in prayer. I decided then that when we were nearing the village I would pull the bell rope, stop the train, and take the consequences. What did it matter what happened to me just so that I could get that beloved man into the care of competent surgeons at the earliest possible moment? Why, I would gladly go to jail to accomplish it! I would do anything possible if it would save him one pang of suffering.

So, when day broke, my sister and I got our patient and the babies ready to get off. But I did not mention to them my plan to pull the bell rope.

But as we waited, as the train was rushing along toward the longed-for little station, and I was summoning my courage to do the (to me) desperate deed of pulling the rope, suddenly the train appeared to be slowing down. As we realized it, the conductor came rushing up to me, greatly excited and exclaimed: "Get ready to get off! Hurry up! We are going to stop a few minutes here! A freight car has jumped the track just in front of your station, and we have to wait till the men get it back on the track."

So without any rush, we got off the train, and the conductor assisted my husband to our waiting carriage and helped us with the babies and bags. Within ten minutes, the freight car was replaced on the tracks, shunted in to a switch, and the through train was speeding on its way again.

Does God answer prayer? I know He does! Our journey was one of hundreds of miles. Yet that freight car was derailed at the identical spot at which I had asked the Lord to stop the train. Can anyone with intelligence think that that freight car was not ordained to go off the track at that particular place, by a loving, pitying heavenly Father? I think not!

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### WARNINGS AND EXHORTATIONS CONCERNING THE "LIPS"



**V**E all know how easy it is to sin with our lips, and thereby grieve God's Holy Spirit, and not only harm ourselves, but hinder others. This should make us very watchful. James 3 is a solemn warning as to the tongue, and we all find it difficult to control this "little member." But God can and does enable, when there is the constant looking unto Him, and dependence upon the power of the Holy Spirit to enable even in this as well as in all else. May we seek for His controlling power in our daily life, that God may be exalted and honoured throughout. Nothing is too hard for God. May we trust Him more fully, and walk with Him in His Beloved Son.

God has been pleased to give His people many encouragements, as well as warnings. May we heed all that is written, and we shall bring glory to His Name, and be more faithful as witnesses for Him. God's servant was very tried, yet we read in Job 2:10, "In all this did not Job sin with his lips," showing how God enabled and kept him. We know also how it is written, that Moses was meek, yet in Psalm 106:33, even he failed. "They provoked his spirit, so that he spoke unadvisedly with his lips," and we are reminded how heavily he lost, and was not

permitted to enter the land. Yet God, in His mercy, shewed it to him. Surely this is recorded to instruct us, for are not all things written for our admonition? Oh, to be more on our guard, and led of the Holy Spirit. We need to pray constantly, "Set a watch, O Lord, before my mouth, keep the door of my lips," (Ps. 141: 3). May we realize God's keeping power and be "slow to speak,"—but swift to hear His voice, speaking to us through His written words (James 1: 19; Eccl. 5: 2). It is so easy, especially for some, to "talk." Proverbs 10: 19 will help us: "In the multitude of words there wanteth not sin" (see 14: 23; Ezek. 36: 3). We need to remember such warnings. They will be a check to us. For, doubtless, we all have grieved over some of our words. We call to mind, what is written in Psalm 45: 2, referring to the Lord Jesus, "Grace is poured into Thy lips," (cf. Luke 4:22, "They all bare Him witness, and wondered at the gracious words that proceeded out of His mouth"). Again, it was said concerning Him, "Never man spake like this Man." May we seek by grace to be more like Him in this, even as in all else; for, belonging to Him, we should shew, in our walk, that we are the children of God. Proverbs 22: 11 encourages, "He that loveth pureness of heart, for the grace of his lips the king shall be his friend." Shall we turn again to Proverbs 10, where we find several verses on this subject? Verse 13 is precious. In verse 19, "He that refraineth his lips is wise." Another aspect is found in Psalm 40: 9 with reference to Christ: "I have not refrained My lips." There is a time to speak, and a time to be silent. May these verses appeal to our hearts. Proverbs 10: 21, "The lips of the righteous feed many" (build up, edify, 1 Thess. 5: 11). How blessed thus to help, and thereby to glorify God. Surely this is the desire of His people in the Holy Spirit, amid the perils of these perilous times, and in view of Christ's near coming. Proverbs 12: 19 stimulates—"The lip of truth shall be established for ever." Surely Psalm 21: 2 encourages—"Thou hast given him his heart's desire, and hast not withholden the request of his lips." While there is much solemn warning, we have much to refresh, e.g. Proverbs 10: 32 and 16: 23. Could we not dwell at length on such passages? But let us now come to Isaiah 6, where Isaiah had a vision of the Lord. He said in verse 5, "Woe is me . . . because I am a man of **unclean lips**." In verse 7 his lips were touched with a live coal from off the altar; a painful, yet resultful, experience, for, in verse 8, he said, on hearing the voice of the Lord, "Here am I, send me." When the lips are **right**, there is the willingness to speak **aright** for the Lord. In Psalm 51: 15, God's servant David said, "O Lord, open Thou my lips, and my mouth shall shew forth Thy praise." How glorious it will be when our lips are thus **opened**; and God can, and will, work mightily for those who have confessed sin, and who humbly trust in Him, and seek to live, and speak, for Him.

Surely opened lips will speak right things, things which are pleasing to God, and helpful to others. In Psalm 63: 3 we find **Praising lips** (cf. Ps. 34: 1). What a beautiful contrast with murmuring lips. In verse 5, "**Joyful Lips.**" May such lips be ours, and everything that God may be exalted. Proverbs 16: 13 tells of "**righteous lips.**" How we should delight in such a passage as Proverbs 22: 17, 18, "They shall withal be fitted to thy lips." We must hear the words of the wise, and apply our heart to understand knowledge, and keep these words within, then shall we speak wisely and with grace (Col. 4: 6). There are many other passages, but, if God uses this brief meditation, how great will be the change, in causing us to be more watchful as to our words in these lawless days. Hebrews 13: 13-15 will impress—"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." May we thus live, in the Holy Spirit, to God's glory. Malachi 2: 5, 6.

### PARENTAL ANXIETIES



S it is in youth that the character takes its shape for life, and wisdom dictates that special effort be made to give it a proper bias, it is then that Satan is most busy in attempting men's destruction. As he reasoned of old, "If I may but corrupt the first parent, I shall destroy the entire race; and, if I may but seduce the "second man" at the threshold of his ministry, I shall not only ruin Him, but the whole spiritual family"; so he still, in his sagacity, applies himself with double diligence to corrupt the stream of life by poisoning the fountain—to destroy the fruit by blasting the bud. If he ruin the child he has ruined the man.

The very fact that children and youth are so susceptible to good impressions, shows that they are also to bad.

If the pious hand may easily turn the child into virtue's path, so can an evil influence as easily lead it in the way of death. If its heart is more readily impressed by truth, it is more open to error. If the Scriptures are replete with precious invitations and encouragements to the young, so do they also abound with cautions and warnings from them, all of which do demonstrate that many and fearful are the dangers to which they are exposed.

The wise parent knows this, and it causes concern. Over no portion of the life of man are so many parental tears shed, as over his early existence. Never is he so yearned over as during the plastic period of youth. There are other Rachels than those that weep over their dead children.

Yes, because **dangers**, so numerous and so threatening, attend the **young**, parents are, and ought to be, anxious for their children. But it is not enough that they are anxious as to their welfare. Something more is necessary. Mere solicitude, be it

never so deep and abiding, will not secure their good. It is thus they reason with reference to the mind and the body. With what sedulousness and painstaking do they seek to promote and secure the right development of the child's physical and mental energies and capacities. In this particular they not only feel but act. And shall the soul, that noblest part of his being, that for which all else was made, be left to care for itself? Shall less effort be made to secure its welfare than is made for that which is less excellent?

What remains to be said, then, with reference to **manifesting** the concern which parents experience for their children, will relate only to their **spiritual** part.

Secondly. How should this parental anxiety, whose origin has been traced, **manifest** itself?

Many parents who are very ready to **acknowledge** their interest in their children's spiritual good, manifest it not at all, and others not in a proper manner.

This anxiety should be manifested in **direct personal labor** with them, and in securing on their part the diligent use of the **ordinary means of grace**.

A prominent feature in this personal labor with them, should be, **early and habitual conversation** with them on the Scriptures. There is, in this particular, an alarming defect in many Christian parents. If they put forth any endeavor of this kind, it is not with their own children. They will converse with almost any one in the neighborhood sooner than with a child of their own.

There is no just ground for such a course. It is a perversion of the divine method for the saving of mankind. Said our Saviour, "begin at Jerusalem." **Home** labor is first to be performed. Disciple those **first** who are nearest; and thence let the lines of influence run out into regions adjacent. First, the family; next, the town; then, the country lying round about, the State, the land, the world.

And beside, let me ask, who is to care for the souls of your children if not **you**, who are their parents? Who can do them good like yourselves? Who else has half the opportunities of conversing with them, and half the advantages in doing so? Baxter's first serious impressions in early childhood were produced by the conversation of his father with him about God and the life to come. Hundreds can testify with him to the same effect. Begin then **early** to converse with them on their character and destiny. Lead them to expect such conversation. Be familiar in this respect; be plain, tender, affectionate. If you have until now neglected this duty, neglect it no longer. Your children may have been surprised at this conduct on your part, and almost ready to call your sincerity in question, with the son of a certain deacon, who inquired of his neighbor, "Do you think my father's a Christian?" "Surely," says he; "why

do you call it in question?" "Because," replied the boy, "he never said anything to me about the things of God."

Give occasion no longer for such a suspicion. Warn them against the vices incident to youth; entreat them to repent, and not only so, but instruct them in the Scriptures. Such was the conduct of Eunice, the mother of Timothy, and such should be that of all who desire to train up their children in the way that they should go.

A saying of a Jewish Rabbi might well admonish many a Christian parent: "When the boy begins to talk, his father ought to converse with him in the sacred language, and teach him the law; if he does not do that, he seems to bury him."

Manifest this concern also by much prayer for their good. Pray for them in secret. Pray for them around the family altar; teach them to bend their knees, and make them there to hear your petitions on their behalf. Take them also separately, with yourself alone, and there pray with and for them. This duty specially commends itself to mothers. There, as they are bowed with you before God, pray for them, calling them by name. See that they are in the habit of reading the Scriptures. Take them to Gospel meetings. Place them in the Sunday School. Let not any common obstacle prevent you from so doing. It is peculiarly adapted to promote their good. Thousands have, by instructions there received, been led to Christ. Encourage them in it. Interest yourselves in their studies. Assist them to understand what is difficult. Enlist their feelings; and in every way incite in them an interest in storing their minds with those truths which are able to make them wise unto salvation.

It is thus that you will manifest, in a proper manner, your anxiety on their behalf. Are you doing thus? Are you faithful to the trust committed to you? Can it be said of you in this particular, when you depart this life, "She hath done what she could." It is not yours to save their souls. God alone can do this. It is yours to do all you can for them. When this is done, leave them with the Lord. In doing it, cast your cares and anxieties on Him who careth for you, and seek of Him wisdom and every needed grace. It is in the performance of these duties, and in such a spirit, that you may reasonably hope for the joy of that parent, who can say, as he enters the presence of a reconciled God—Lo, here am I, and the children which thou hast given me.

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### A VERY ODD YOUNG LADY

Jacobs of Cambridgeport could, when necessary, administer reproof very forcibly, though the gentleness of his character was always seen in the manner in which it was done. Some young ladies at his house were one day talking about one of their female friends. As he entered the room, he heard



the epithets "odd," "singular," etc., applied. He asked and was told the name of the young lady in question, and then said, very gravely, "Yes, she is an odd young lady; she is a very odd young lady; I consider her extremely singular." He then added very impressively, "She was never heard to speak ill of an absent friend." The rebuke was not forgotten by those who heard it.

It would seem that people might bear with such oddities as this: they are not often met with, and though very unusual, they are not very troublesome in the family, the church, and the community at large. Indeed, unlike many eccentricities, it would injure no one, even should other young ladies, yes, and gentlemen, too, copy oddities like these.

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THE CROSS BETWEEN

Three crosses stood on a lonesome hill,  
Far off 'neath earth's sunny skies:  
Two victims worthy of death and hell,  
Rent the air with mournful cries.  
Midst those two thieves hung the Christ so fair—  
Ah!—how it breaks this poor heart!  
For my dark sins He was suffering there;  
Though in sin He knew no part.

Men's hatred fell on that One Divine,  
Whose ways, to them seemed so odd:  
They had heard Him speak full many a time,  
And tell of His Father God.  
Lo! He is speaking in accents clear:  
Have His words no voice to you?  
"Father forgive them,"—O words so dear—  
"For they know not what they do."

So there He hung between earth and sky,  
God's only, well beloved Son:  
Cruel sinners mocked as they watched Him die;  
Saw the crimson life-blood run.  
The sun withdrew, and refused to shine,  
And all nature writhed in pain:  
Earth, like a drunkard, reeled and fro,  
As she saw her Creator slain.

"If thou be Christ, save thyself and us!"  
Railingly came from one tree:  
Sadly the other rebuked Him thus:  
"Dost thou not fear God? since we  
Are justly condemned by fellow men?—  
Nothing amiss has He done."  
"Remember me, O blessed Lord, when  
Thou to thy kingdom dost come."

Then, listening he heard the Saviour say,  
In a voice so tenderly sweet:  
"In Paradise thou shalt be with me today."  
The peace of his soul was complete.  
The cross still stands twixt the lost, and saved—  
Which side of that cross are you?  
Are you justly condemned? undone?—then  
Trust Him, He'll save you too. —Adapted.

## WORDS IN SEASON

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### QUESTION CORNER

**Does Acts 2: 41-42 apply to this dispensation?**

The present dispensation includes the interval between the day of Pentecost, when the Holy Ghost baptized believers into one body, the church, and that time when Christ will come again to restore the kingdom of Israel, Acts 1:6. Then believers were endowed with power to bear witness, not to Jews only, but "to the uttermost part of the earth," Acts 1: 8.

The Old Testament, though written long before the Church dispensation began, and given especially to the Jew (Rom. 3: 2), still yields its treasures to the Church, being often quoted in the New Testament, which is in a special way God's book for His people of the present. This was not all given at one time, but "at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him. 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," Heb. 2:3-4. That is, He inspired men to enable them to give us His will for the present dispensation. (See Eph. 3:1-5). Inspired Evangelists gave us in the Gospels that which was spoken and done by the Lord during His earthly ministry. Apostolic, and other inspired "pastors and teachers" gave us the remaining parts of the New Testament. To these God gave the power to do divers miracles, or "gifts of the Holy Ghost, according to His own will." When the New Testament was completed all such miraculous gifts ceased, 1 Cor. 13: 8. Since that time no living person can add one single verse to the Bible, and those who claim any of the "gifts" such as tongues, healing, etc., that proved the reality of those whom God entrusted to complete the Scriptures, or to speak the Scriptures while the New Testament was being completed, now but proves that such persons are deceived, or seeking to deceive others. They were given "For the perfecting of the saints, unto the work of ministering, for the edifying of the body of Christ, till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fulness of Christ, That we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive. But speaking the truth in love may grow up in all things into Him which is the head even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part maketh increase of the body unto the building up of itself in love." (See Eph. 4: 7-16, R. V.)

From this we learn that the Church had an infancy, and that the miraculous "gifts" belonged to that infancy which lasted until the unity of the faith—that is, the completed Scriptures had come. God's wisdom is easily seen in this, for the completed Scriptures protect us from impostors of every kind on the one hand: and on the other enable us to minister to one another according to our several ability, without claiming any of the miraculous "gifts." We must back up what we say by the Scriptures, which at the beginning were miraculously attested to by the miracles, or miraculous "gifts," which some now pretend are still continued, but are manifestly not.

While this new beginning was "for the Jew first," it was not confined to the Jew. Peter says, "And as I began to speak, the Holy Ghost fell on them (Gentiles) as on us at the beginning," Acts 11: 15. We search in vain for any other beginning of the present dispensation "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also having believed ye were sealed with the Holy Spirit of promise: which is the earnest of our inheritance until the redemption of the purchased possession." Eph. 1: 13-14. This is the portion of all true believers, and is not confined to any favored few.

## WORDS IN SEASON

**EXETER, ENG.**—Our aged and esteemed brother John Knox McEwen sailed from Southampton, on the "Westerland" Red Star Line for his old field of labor in Nova Scotia. His address there will be, Care of Ansley Goodwin, Pugwash Junction, N. S.

**TORONTO, ONT.**—Bro. James Gordon who for the last 28 years was correspondent for the Central Hall Assembly, owing to advanced age has now ceased to do this service for the Lord's dear people. Dr. Addison Taylor, 847 Bloor Street, W. Toronto is correspondent for the present.

**BOLTON.**—J. M. McMullen spent a Lord's Day with the assembly in Bolton.

**TORONTO, ONT.**—About 600 were present at the S. S. Teachers Convention held here on May 24th. It was a time of profit. Those who ministered the word were G. Gould, Sr., T. Wilkie, T. Smith from Spain and others.

A good line of Bibles, Books, Tracts, Christian literature, etc., can be had from Ormer G. Sprunt, 78 Awde Street, Toronto 4, Canada.

**SARNIA, ONT.**—The annual conference held here in June was considered very good. There were 17 of the Lord's servants present to minister the word.

**TORONTO.**—Bro. J. Marshall had large meetings in Pape Avenue Hall. A number professed faith in Christ. He called at Hamilton and St. Catharines on his way home. He is exercised about tent work in Willow Grove, Pa.

### FALLEN ASLEEP

**TORONTO, CAN.**—On May 28th, Mrs. George Ironside was suddenly taken home. She attended the Wednesday evening prayer meeting and was with the Lord before midnight. Aged 60 years. Saved at meetings held by Donald Munro 43 years ago. Her hospitality enjoyed by many. The funeral was large. Bren. McMullen, Chas. Keller, and Jackson took the services.

**NIAGARA FALLS, CAN.**—Mrs. Robert Cleland departed to be with Christ May 15th. Aged 64 years. Saved many years ago in Ireland and has been in fellowship here since coming to this country. Robert Telfer and Wm. Pinches spoke at the funeral.

**BEVERLY HILLS, CALIF.**—On May 24th, Bro. Daniel Penman went to be with Christ. Aged 94 years. Many years in the Los Angeles Assembly (Jefferson St.). He leaves a wife (95 years) and one daughter.

**YORK, N. Y.**—On May 17th, John Barefoot went to be with Christ. While operating his farm tractor on a hill it tipped over crushing out his life instantly. He was a true pillar in the assembly and his loss will be felt. Bro. F. Reiner preached at the funeral.

**WINNIPEG, CANADA.**—On April 28th, after a prolonged illness, Mrs. Jessie Allan departed to be with Christ. Aged 68 years. Saved 50 years ago in Footdee, Scotland. Came to Canada shortly afterwards. Was identified with the Lord's people in Montreal and later here. She loved the Lord and His people. Bren. J. McNeill and S. Vanstone took the services, held in West End Hall.

**NORTH CHELMSFORD, MASS.**—On May 11th, Mrs. Agnes M. Wright passed away to be with Christ. Saved in Scotland over 50 years ago. She was a godly woman and left behind a fragrance of Christ. Bren. Thorpe and Oliver spoke at the services.

**TORONTO, CANADA.**—On May 13th, Mrs. Alexander Barr went to be with Christ after a brief illness at the residence of her daughter, Mrs. John Gilchrist. Aged 83 years. Saved through ministry of Bren. Fleming, May and J. Gilchrist 35 years ago. A quiet consistent Christian who bore a good testimony.

**NEW BEDFORD, MASS.**—On June 1st, Mrs. Mary Gatie. Aged 70 years. Saved in 1885 during the first tent season in New Bedford. (Our Bro. W. H. Hunter, evangelist, was saved and baptized at the same time). She bore a good testimony and saw her husband and all her children except one saved. Her father-in-law, Henry Gatie was the first brother to remember the Lord in New Bedford 53 years ago. Bro. W. H. Hunter spoke at the services.

## WORDS IN SEASON

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**WINNIPEG, MAN.**—The conference held here in June by the West End and Main Street assemblies was good. Very searching and seasonable ministry was given by Bren. R. Telfer, R. J. Dickson, F. Watson, H. Watson and James Rae. One professed to be saved. Bro. F. Watson has gone to Roseisle and Portage-la-Prairie conferences, but is expecting to return to Winnipeg to operate a tent in the suburbs.

### CONFERENCES

**HARRISBURG, PA.**—The annual conference will be held (D.V.) in the Pythian Castle, 225 State Street, August 30, 31, and September 1, preceded by a prayer meeting Friday evening, August 29 in the Gospel Hall, Boas and James Streets. The Lord's people attending from a distance will be freely entertained. Circulars from Leon F. Miller, 2616 N. Fifth Street, Harrisburg, Pa.

**WASECA, SASK., CANADA.**—Annual conference will be held, God willing, in the Memorial Hall, Waseca, July 5, 6, 7. Correspondence to C. F. Broadhead Box 54, Waseca, Sask.

C. H. Willoughby is visiting around the locality.

**CONNECTICUT.**—Bro. William H. Hunter visited Waterville, Hartford and Torrington. He purposes pitching a tent in Bath, Maine, a new field of labor.

**HOPEWELL, VA.**—Our Bro. Sam McEwen has his tent pitched in this town and the people are turning out well to the meetings. Bro. Oswald MacLeod is helping him. They hope to see something done for God and a testimony established.

**DECKERVILLE, MICH.**—Bren. D. McGeachy and Wm. Ferguson gave us a few meetings and George Smith also gave us a visit.

**CHICAGO, ILL.**—God gave a good time at the conference recently held here. There were 17 of the Lord's servants present, and much about the Lord Jesus was ministered. A nice spirit of fellowship was manifest among the Christians.

**HAMMONTON, N. J.**—The Christians were refreshed through a visit from Bro. W. J. Armstrong who spent a week here.

**GREENWOOD, N. Y.**—Bro. Thos. Ferguson commenced a series of meetings here in the Orange Hall. He purposes pitching his tent in Andover, about nine miles from Greenwood. He would appreciate a fellow-laborer as he is alone in the gospel.

**CANTON, N. C.**—Bro. W. G. Foster has returned here again after a visit up north and is busily engaged in tent work in the mountains about 2 miles from Canton. Some are under conviction.

**MEMPHIS, TENN.**—Bro. Robert Curry has again pitched his tent in this important southern city. He expects Bro. T. C. Bush of Waxachachie to help him later on.

**BAY CITY, MICH.**—The conference held here was much appreciated by the good numbers who attended. The ministry though varied was practical. There were 13 of the Lord's Servants present. Bro. Geo. Duncan remained for meetings.

**ROCHESTER, N. Y.**—Bro. George Winemiller had a weeks meetings with us, which were enjoyed.

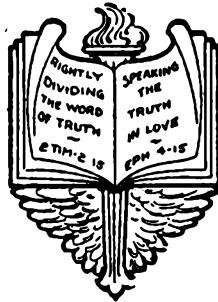
**YORK, N. Y.**—We had a very good conference. About 200 remembered the Lord's death. Bren. McGeachy, Reiner, Thorpe, Dobbin, and others ministered the word.

**CLEVELAND, OHIO.**—We are glad to inform our readers that Mrs. John Smith (wife of the late John Smith, evangelist) shows some improvement, and is able to sit outdoors after being a "shut in" for 5 1-2 months.

**RICHMOND, VA.**—Bren. R. Halliday and Bousfield began a series of meetings here in the Gospel 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



August, 1930

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### WORK AND WORKERS

#### UNITED STATES

**LOS ANGELES, CALIF.**—Bren. Samuel C. Keller and A. Ruddock are operating the tent here in fellowship with the assemblies. The attendance is splendid. S. Greer expects to work the "Goodyear" tent.

**PORT HURON, MICH.**—Bren. D. McGeachy and John Govan are having meetings in a tent in this town.

**COVE POINT, MD.**—Bro. Wm. Beveridge has his tent pitched in this district, near Solomon and Solomon Islands where there are about 1000 inhabitants mostly engaged in fishing and farming. Our brother, though up in years, still seeks to launch forth into "regions beyond." Bro. D. McClintock is helping him.

**WATERBURY, CONN.**—Bro. Wm. Pinches has taken up tent work in this district.

**CLEVELAND, OHIO.**—Bren. McCrory and Bradford are "under canvas" in this lake city and are getting a good hearing. Bro. B. M. Nottage is making a special effort to reach the colored people and has his tent pitched in the district where a great many of them live.

**WESTFIELD, MASS.**—Two were recently baptized here in the river, the fruit of seven weeks meetings held by N. Vendetta. G. Reager helped during the last week. The correspondent is Fred Wadge, Granville Rd., Westfield, Mass.

**DECKERVILLE, MICH.**—Bro. George Smith closed 2 weeks meetings here with some encouragement. Bro. R. A. Barr has located in the village for tent work.

**YOUNGSTOWN, OHIO.**—Bren. McBain and Klabunda have their tent pitched in this important steel town and are getting a fair hearing.

**RIVERSIDE, CALIF.**—John Rankin has his tent pitched here and is looking to the Lord for blessing on the Word preached.

**SCRANTON, PA.**—Bren. Alex. Cather and Thompson have pitched their tent in Dunmore, a suburb of this important anthracite coal city and would value the prayers of the Lords people for this effort.

**MEMPHIS, TENN.**—Bren. R. Curry and T. C. Bush are getting good attendance in tent meetings here. One woman has professed and others are interested.

**SEATTLE, WASH.**—Bro. George Shivas had some meetings here which were appreciated by the Lords people.

**NASSAU, BAHAMAS.**—Bren. W. McCullough and Fraser paid a visit to Hopetown, Abaco, and had a series of meetings which proved a time of blessing for saved and unsaved. A number professed conversion and some were baptized.

**LA-CROSSE, WIS.**—Bren. Sam Hamilton and A. Stewart are having meetings in an old church building 32 miles from here.

**PITTSBURGH, PA.**—Bren. W. Gillespie, Jr., and McKay had 5 weeks meetings on the North Side. Five professed. They intend shortly to start meetings in Alliquippa, Pa.

#### CANADA

**ROSEISLE, MAN.**—On account of much rain making the roads very bad, the annual conference here was smaller than usual, but was good. Profitable ministry was given by Bren. R. Telfer, R. J. Dickson, Hy Fletcher and Fred Watson.

# Words in Season

Edited and Published by Dr. E. A. Martin

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## FROM VARIOUS AUTHORS

Little is much when God is in it;  
Man's busiest day's not worth God's minute  
Much is little everywhere,  
If God the labor do not share;  
In work with God, there's nothing lost,  
Who works with Him does best and most,  
Work on, work on!

"Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel; neither hath he gone into captivity, therefore his taste remained in him, and his scent is not changed." (Jer. XLVIII, 11.) It is a good thing to be emptied from vessel to vessel.

True Faith will take God's single word, without calling for witnesses. To trust when we have the securities in our iron chest is easy, but not thank-worthy. To depend on what we cannot see is more hard for man to do, but more acceptable to God when done. Go and believe, without feeling, before feeling, yea, against feeling.

In the commonest affairs of daily life, men necessarily exercise faith one toward another, thinking nothing of it; but, in their dealings with God, act with all suspicion and reserve, deal with Him as they would with a dishonest person, and where they cannot verify or follow, make a virtue of a necessity, by saying "they will trust Him, though they cannot trace Him," as if that were the language and character of true faith.

It is the Devil's master-piece to make us think well of ourselves.

John Newton, in his old age, when his sight had become so dim as to be unable to read, on hearing this Scripture repeated, "By the grace of God I am what I am," paused for some moments, and then uttered this very affecting soliloquy, "I am not what I ought to be. Ah! how imperfect and deficient! I am not what I wish to be. I abhor what is evil, and I cleave to what is good. I am not what I hope to be. Soon, soon, shall I put off with mortality, all sin and imperfection. Though I am not what I ought to be, nor what I wish to be, yet I can truly say I am not what I once was, a slave to sin and Satan; and I can heartily join with the Apostle, and acknowledge, 'By the grace of God, I am what I am.'"

BELIEVE—TRUST

By the Late Dr. W. P. Mackay, M.A.

In listening to a lecture on chemistry, I heard it explained how it happens that water, if spilt on a bar of hot iron, would spread upon it and instantly dry up; but if the bar were much hotter, it would form into a globule and run off; and this was said to be the **spheroidal condition of liquids**.

Many more experiments were shown to prove it, and we were all convinced of the reality and the cause of the phenomenon. In one experiment, the lecturer's assistant having dipped his hands into a liquid, plunged them immediately thereafter into molten lead, and took out a handful of it, thereby showing very strikingly the truth of the theory.

At the end of the lecture a number of us went up to the lecture table and looked at the molten lead; and we were invited to try the experiment. For my own part I was quite convinced of the truth of the doctrine of the **spheroidal condition of liquids**; but the molten lead looked remarkably hot, and I could not bring myself to plunge in my hand merely after dipping it in water.

I thought, however, this is very absurd; for it must be either true or untrue. If true, my hand cannot be hurt; if not true, what has the lecture been about? and how did the experimenter escape? But I was convinced of the truth of it, and that the experimenter had **bona fide** plunged in his hand with no covering on it but the moisture from the liquid. But still I could not do it. At last I thought I would try. So I dipped my little finger into the liquid, and then suddenly plunged it into the molten lead, and immediately pulled it out again, when I felt my finger even colder than before. After that I could trust my whole hand. A fellow student standing beside me, said, "Well, I believe and understand all about the **spheroidal condition of fluids**, and I believe that the lead would not injure me; but I can't do it."

In this I think we have a simple and striking illustration of a very important and momentous doctrine. I can **believe** all about the doctrine, but I cannot **trust** it. Thus, when we speak to many persons in our enlightened land about the Lord Jesus Christ, they believe all about Him and His work, but they have no knowledge of personal salvation in Him. Why? because they have never made up their minds to **trust Him** and His work, plunging at once into the "fountain opened," staking all their chance of eternity with the greatest confidence on Him and His work.

They stand beside the river of the water of life, acknowledging its life-giving power, but will not **trust** and **drink**.

Reader, you know all about the doctrine of justification by faith: are you justified by faith? You **know**; do you **confide**?



You have had the doctrine proved to your entire satisfaction; have you acted upon it? You believe about the Mighty Sin-bearer; have your sins been laid upon Him? Do you believe they are indeed on Him? You believe: do you trust?

### GOD'S PROVISION FOR THE WILDERNESS

(By Alex. Matthews)



ALL our resources for the wilderness must be in God. The world cannot help forward the heavenly pilgrim so much as one inch: it has nothing for a redeemed people. We sing truthfully, "This world is a wilderness wide": but God has abundant resources for His redeemed people even in the wilderness.

We would notice the following experiences as wilderness experiences: **First**—they entered the wilderness with a song: the weary slave enjoyed the deliverance. He saw those who held him captive in Egypt destroyed by the Sea. Redemption song was in his mouth. But the path of the redeemed is not all song—

**Second**—there are the bitter waters of Marah (Ex. 15:23-27). The young pilgrim often finds the "reproach of Christ" very bitter. Many things that were sweet to the taste of the unconverted are bitter to the new born soul, until the Tree of Calvary is cast into the bitter water; and submission to the will of God is learned to be the cure-all for Egypt's diseases. This is a hard lesson to learn, but most needful.

**Third**—**Elim** speaks of Christian fellowship and intercourse—the One shepherd refreshing those who seek to follow Him. How refreshing the shade of the "palm trees"? and the water of life? The sweetest thing on earth is fellowship with Him and with one another in Him. (See 1 John 1:1-4.)

**Fourth**, (Manna Ex. 16) In the Wilderness they required food: they could not live on singing: and that food must come from Heaven. To look at the people in a great city one would say, Where will sufficient food be found to feed all these people? But think of the task of feeding those hosts in a wilderness! How easy it was with God? In Egypt they fed on the "Roast Lamb." When they reached the land of Canaan they fed on the "old corn of the land" which speaks of Christ exalted and glorified: it was not these foods Israel loathed, but the Manna which speaks of Christ in humiliation. Is not this what tests the Lord's people today? Moses esteemed the reproach of Christ greater riches than the treasures of Egypt. A neglected Bible; a well read Newspaper or worldly magazine: no interest in the things of God but all alive to the things of the world shows where the heart is, feeding upon leeks, and onions and garlic. We are in the wilderness. Happy the man who feeds upon the heavenly Manna! learning of the meek and lowly One and finding rest in Him.

**Fifth—Streams from the Riven Rock, (Ex. 17).** This speaks of the Holy Spirit, in the child of God, and with him all the way. He has been sent down as a result of the glorification of Christ; as a seal upon the believer. He testifies of Christ, applying the Word of God to those who have ears to listen, guiding into all truth, if only there are hearts to listen, and feet willing to walk in the truth: beside this He gives refreshing streams in the desert.

**Sixth—Amelek, (Ex. 17:8-16).** Amelek is a type of the flesh and is ready to destroy those who lag behind, or halt in the wilderness. By the intercession of Moses on the Mount, and the sword of Joshua in the plain, i.e., by the intercessory work of Christ in the glory and the word of God, the sword of the Spirit, God gave victory to Israel. We speak of the Bible as our sword, and it is always effectual if used in the power of the advocacy of Christ and energised by the Holy Ghost, but two edged and self-destructive if used carnally.

**Seventh (provision for wilderness defilement, Num. 19.)** The water which contained the ashes of the Red heifer reminds us of the word of God bringing home to our hearts afresh the cross of Christ which in self-will and forgetfulness had been neglected. Christ washes the defiled feet, John 13. Thus has our God taken into consideration every step of the wilderness journey, every trial, every failure, and every victory.

“When Israel, by divine command,  
The pathless desert trod,  
They found throughout the barren land,  
A sure resource in God.”

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### AN ABUNDANT ENTRANCE

E. A. Martin



ADD to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly love; and to brotherly love, love.” iii: Pet. 1:5-7.

He who adds these things to his faith will not only have an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ, but an abundant entrance. He who does not add these things becomes a spiritual degenerate. He is “idle,” and “unfruitful.” He is “blind,” and “cannot see afar off” (myopic). He has “forgotten that he was purged from his old sins,” and “will stumble,” (see verses 8-10). Spiritual degeneracy of the hands, intellect, eyes, memory and feet, how terrible a calamity to befall any child of God! And then to miss an abundant entrance into the everlasting kingdom,—what eternal loss!

The expression “He that lacketh these things is blind and cannot see afar off” is very forceful. Blind to eternal realities;

and myopic, or near-sighted, that is able to see only things that are near,—the things of time and sense. That the apostle Peter was not blind nor myopic is very evident from this Epistle. In the vision of his soul he looks into the unclothed state, "Shortly I must put off this my tabernacle," 1:14;—looks on to millennial glory, "We made known unto you the power and coming of our Lord Jesus Christ," 1:16;—looks back to the beginning of the age-times when the angels sinned and were cast down to hell, 2:4;—looks back to the antediluvian age when God brought in the flood upon the world of the ungodly, 2:5;—looks at the postdiluvian age and sees God turning Sodom and Gomorrha into ashes making them an ensample unto those that after should live ungodly, 2:6;—looks forward to the day of the Lord and sees the heavens and the earth kept in store reserved unto fire against the day of judgment and perdition of ungodly men, 3:7-10;—looks to the day of God when will be ushered in new heavens and a new earth wherein dwelleth righteousness, 3:12, 13; and, in the light of eternity, seeing sin coupled with judgment he warns God's people to walk carefully, by the light of the prophetic Word, in this dark (squalid) place, until the day dawn.

The unconverted sinner, blind to all eternal realities, does not consider this world a "squalid place." To him the very soil of earth is "real estate." Money, honor and pleasure engage his energies: around these—his gods—he dances the dance of death until the day of his calamity when he descends into the pit. While no child of God will ever be in the pit, yet it is possible to become "Like unto them that go down to the pit,"—blind and myopic. For those who do not become blind and myopic there is an abundant entrance into the everlasting kingdom.

But how shall we go about to secure this abundant entrance? By some great exercise of faith? No! By great activity in Gospel work? No! By giving of our means; our bodies to be burned at the stake? No! No! For then an abundant entrance would be within the reach of but a few. It is to be attained by GROWTH IN GRACE, and growth in grace is as possible for the maid in the kitchen as for the preacher in his pulpit, or the martyr at the stake. "Divine power hath given unto us all things that pertain unto life and godliness." What a donation to start with! He "hath called us to glory and virtue." No earth-born calling, surely! "He hath granted unto us His precious and exceeding great promises that through these ye may become partakers of the divine nature, having escaped the corruption that is in the world through lust," (R. V.).

All this God has done on His part, and our entrance into the everlasting kingdom is sure; but if we are to have an

abundant entrance we must add, on our part. He who has a cramped Christian life here will have a cramped place there. This is very solemn let us not forget it! "Yea and for this very cause adding on your part all diligence, in your faith supply VIRTUE" (1:5, R. V.).

VIRTUE signifies goodness; good quality of any kind; excellence, (see Greek Lexicon). This goodness springs out of faith, and adds to it, just as a bud springs out of, and adds to a tree. This is true Christian "character building." It requires the courage of our convictions to produce that moral goodness that characterized the life of our Lord Jesus Christ. Virtue abstains from vice and conforms the life to the will of God. If we are to obtain an abundant entrance we must be courageous for the truth, honest, upright, meek, lowly, etc., as well as to keep our garments unspotted by the flesh. Barnabus "was a GOOD man, and full of the Holy Ghost," Acts 11:24. Joshua, in the Old Testament, is a good example of a virtuous man, and he had an abundance entrance into the earthly kingdom.

"And to virtue KNOWLEDGE." Knowledge is the candle without which faith cannot see to do good works. The student for earthly degrees often grows drowsy and finds that he has read pages without gathering a single thought, but when he thinks of the graduation day he shakes himself together and applies himself with fresh vigor until he masters his subject: and shall the Christian let sloth master him when an abundant entrance into the everlasting kingdom depends upon his growth in knowledge, nowhere else to be found but in the Word of God? But how are we to get true knowledge? "Go to God by prayer for a key to unlock the mysteries of His word. It is not the plodding, but the praying soul, that will get this treasure of Scripture knowledge. God often brings a truth to a Christian's hand as a return of prayer, which he had long hunted for in vain with much labor and study: there is a God in heaven that revealeth secrets, Dan. 2:22; and where doth He reveal the secrets of His Word, but at the throne of grace? "From the first day that thou didst set thy heart to understand and to chasten thyself before thy God thy words were heard, and I am come," the angel said. And what was this heavenly messenger's errand to Daniel, but to open more fully the Scripture to him. This holy man had got some knowledge by his study in the Word, and this sets him praying, and prayer fetched an angel from heaven to give him more light. If ever we know the mind of God, we must be beholden to the Spirit of God for it, "When the Spirit of truth is come He will guide you into all truth," John 16:13. For the future, to miss an abundant entrance, and for the present to become blind and near-sighted—myopic—how dreadful the lot of those who do not add knowledge!

"And to knowledge TEMPERANCE," (self-control). To

knowledge is added temperance, or self-control, the ordering of one's own house, self, so that the members are obedient servants. Unbridled desires are our worst enemies, "partly," as an old writer puts it, "because they are within us, men of our own house, lusts of our own bosom which rise up against us; and partly because they hold correspondence with a foreign foe, the devil himself, who, as he beat a man at first with his own rib, so he continues to do us the worst mischief with our own flesh. The fire of our lusts is ours, but the flame is his, because his temptations are the bellows that blow it up. And when such a fire meets with such a strong wind to spread and carry it on its wings, whither will it fly? . . . The Word of God can master our lusts when they are in their greatest pride: If ever lust rageth at one time more than another it is when youthful blood boils in our veins. Youth is giddy, and fleshly desires are hot and impetuous: his sun is climbing higher still, and he thinks it a great while to night, so that it must be a strong arm that brings a young man off his desires, who hath his palate at best advantage to taste earthly pleasure; the vigor of his strength affords him more of the delights of the flesh than crippled age can expect, and he is farther from the fear of death's gunshot, as he thinks, than old men who are upon the very brink of the grave, and carry the scent of the earth about them, into which they are to be suddenly resolved. Well, let the Word of God meet this young gallant in all his bravery, and but whisper a few syllables in his ear, give his conscience but a prick with the point of its sword, and it shall make him fly in great haste from them all." Self-control is simply bringing self under subjection to God's Word, so whatsoever we do or say, all may be done for the glory of God. O how careful we ought to be when we consider that an ungovernable temper, or tongue, or appetite, or any such thing will not only militate against an abundant entrance into the everlasting kingdom, but also bring upon us spiritual blindness, and myopia so that we cannot see afar off. May we be diligent in adding temperance to knowledge.

(To be Continued.)

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**"FIRST AND LAST"**

By John Smith

(From notes of a Conference address)



OW the acts of David the King, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer." i Chron. 29:29.

Here we see that David's acts, "first and last" are recorded in three books.

Read also ii Chron. 9:29, "The acts of Solomon first and last;" 12:15, of Rehoboam; 13:22, of Abijah; 16.11, of Asa;

## WORDS IN SEASON

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20:34, of Jehoshaphat; 25:26, of Amaziah; 26:22, of Uzziah; 27:7, of Jotham; 28:26, of Ahaz; 32:32, of Hezekiah; 35:26, of Josiah.

I have read all these Scriptures in order that the fact might be impressed upon us that our acts, as well as the acts of these kings, first and last, are all recorded. In the third chapter of Malachi we read "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name." The remnant that came up out of Babylon had become like impudent children, and were answering back to God. We have heard mothers as they chastised their children say "Wont ye tak a tellin." Before God chastises He goes away back to His dealings with Israel in their early days to prove to them His love. Seven times they answer back saying "wherein." God answers patiently until at last wearied by their impudence He turns to refresh His heart by looking at the small remnant of faithful ones among the remnant, just as the Lord did in Matthew xi. "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." God would have us to go back to our beginning, to the Cross, yea to the annals of eternity, in order that we may know His great love. He saved us, and separated us from the abominations of sectarianism, and gathered us unto the person of His Son. We are not led out, as a parson once said, "to starve on the devil's common." He was starved out. He opposed the truth and God tumbled him out of his pulpit. What a mercy it would be if many of them were tumbled out, to earn an honest living by breaking stones on the road, or renting houses, or keeping peanut stands, or anything rather than by deceiving poor sinners with lies.

We are in a movement that began over nineteen hundred years ago—not eighty years ago, as people talk of "Brethrenism." Let us be done with such talk. Every "born again" person is one of the brethren, though, alas, every one is not gathered unto the Name. I remember coming home one Sunday morning and my father asked me "What was the text this morning?" I said, There was no text, father. He then asked, "And where have you been?" I answered, with a few christians who gather in the old Dispensary. "And where will you go next," said my father. My reply was, I am out to Jesus, and I can go no further.

How good it is to see an Assembly in its first days. Two of the Lord's servants who were carpenters, in the winter when they couldn't carpenter, went to a town and rented a hall at fourteen dollars a week, and had meetings for six or seven weeks, and God saved some souls, and they were gathered

as an Assembly. At the morning meeting things seemed slow; they had not learned to grind, grist or no grist, but tears were flowing freely. Brother William Kernahan gave out that hymn:

A long time I wandered in darkness and sin,  
And wondered if ever the light would shine in;  
I heard Christian friends tell of rapture divine,  
And wished, how I wished, that their Saviour were mine.

I was Pharisaical and thought, This is not a worship hymn; but every one was crying. I spoke to Mr. Kernahan at the end of the meeting, and he said "It was not my hymn; it was blind John's; he asked me to give it out and I thought that it was of God." Some can give out hymns, and pray, and yet no tears, no softness; may God keep us from mere formality. O how riches hinder true godliness. The poor give with exercised hearts, and go on in simplicity; but when people get along in the world self is served, money is piled up, they get nice things, and too often get away in heart from God. Dear brethren, your acts first and last, are all recorded—all will come out at the judgment seat of Christ, the good to be rewarded, the bad as loss, and we will feel our loss to be eternal.

Three names are associated with David's—Samuel, Nathan, and Gad. Samuel gave David his start by anointing him King. When Samuel went to anoint a king he made a feast and called Jesse and his sons to it. Jesse brought seven of his sons to the feast but left David behind. When the eldest son was presented to Samuel he thought surely this is the Lord's anointed, but the Lord said No. The seven were made to pass before him, but the Lord had not chosen any of them. And Samuel said unto Jesse "Are here all thy children?" And Jesse said "There remaineth yet the youngest, and, behold, he keepeth the sheep." They had to wait until David was brought in. No doubt the older sons were boiling; but Samuel anointed David. In after years when David was persecuted he ran to Samuel. Birds of a feather flock together; rats company with rats, mice with mice, crows with crows, hypocrites with hypocrites, carnal with carnal, and spiritual with spiritual. Young Christians, if you want to be godly keep company with the godly, not with young giddy, heady, joking professors. Before I was saved I seemed to know instinctively where there was to be a dance or party, but after God saved me I instinctively found where there was a prayer meeting. At the prayer meeting we met a few old men: one was a dyer with his finger nails all colors: one worked in the coal yard and outwardly was not too nice, but they had the savor of Christ, and they were choice company. Be careful what company you keep. Remember that your acts, first and last, are all being recorded, and that you must meet that record sooner or later.

In ii Samuel vii, David said to Nathan that it was in his heart to build a house for God. Nathan said that the purpose was good. But God spoke to Nathan and he had to go to David and say that God would not let him build Him a house, but that He would build David a house. David was overcome at the goodness of God and praised God for all His loving kindness. In the twelfth chapter Nathan goes to David with an altogether different message. He tells him a parable of a rich man killing a poor man's ewe lamb, and when David pronounces judgment upon the rich man Nathan says, "Thou art the man." It needs grace to say to a king, Thou art the man. It takes grace to lift up the voice like a trumpet and cry against the sins of those you love; but faithfulness to God requires it; and the good of His people requires it. David said, I have sinned. Nathan then said, "The Lord hath also put away thy sin." But though David's sin was forgiven the sword was not to depart from his house. The government of God must run its course. If we will not hear His voice we must feel His hand. We must have to do with God for all our acts, first and last.

When David was old Adonijah rose up to seize the throne. Nathan went in to David and enquired if Adonijah was to be king, and when David said he was not, that Solomon was appointed of God to be king, Nathan saw that the will of God was carried out. There is a great need of those who will stand for God when rebellious men arise.

When David numbered Israel contrary to the word of God, the prophet Gad was sent after him to give him his choice of three punishments. David said, Let me fall into the hands of God. When 70,000 men had fallen by the pestilence David said I have sinned and done wickedly, but these sheep what have they done? Gad was sent to tell him to rear up an altar in the threshingfloor of Arunah the Jebusite. This rich man offered him the place for nothing, but David said that he would not offer unto the Lord that which cost him nothing, so he bought it at a price. An old man once gave fifty dollars for the Lord's work. Some one said to him, You can't afford this. No, said he, but I can sacrifice it. What about it, brethren, are we ready to sacrifice anything for God, or do we let a slight headache, a little rain, or money hinder our sacrificing to God, or our attending to His business? May God help us to look over our acts, first and last, to see that they are such as will meet with the approval of God. And let us hold in high esteem the Samuels, Nathans and Gads who have a care for the welfare of our souls.

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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.



VICTORIES

(Judges 1; 10-12.)

By John Blair



F Judah is to gain and keep his victories, it must be by the truth. If the people of God are to go on winning their triumphs, it must be by gaining in knowledge more and more of the Word of God. That is just what Hebron is. Hebron means communion, and Kirjath-sepher, the city that is closely connected with it, means the city of the Book. It recalls to our mind the Bible. Oh, for power to take possession of it, to make it for ourselves a book of delights: a book that speaks to us of God. When the city of Kirjath-sepher was taken, its name was changed to Debir, which means the Word of God. That is what characterizes Judah's whole victory. It is the Bible become the WORD of GOD, and if Judah had gone on in that way, and taken full possession of the Word of God, and made it his doctrine and a living reality; the voice of God speaking to His people, praise, worship and joy would have been unhindered, and power would have been increasingly manifest.

If the Book becomes a mere letter to us—the mere letter of the Word—and not its living reality, what is the result? There is no further progress; no further growing. The Church has turned away from the Word of God. Little wonder then that there is so little joy among God's people, and that there is so little delight in the things of Christ. How can there be, when the Truth of Christ is so little known and enjoyed.

At the beginning, the Church held the word of God in some measure, and just in proportion as it did, it got its victories. But here in the next part is evidence of weakness. Here are the children of the Kenite (verse 16), Moses' father-in-law, a relation according to the flesh, without the slightest intimation of any Divine connection—they came up from the city of palm trees with the children of Judah and make their abode with them—right in the heart of Judah. That is the secret of further departure from God. When the world and all its evil influences—though there may be connections according to the flesh with God's people—can have a resting place in the bosom of the Church, you may rest assured they will be heard from later on.

From the 18th to the 20th verses, you have further victory. This first portion gives victories on the part of God's people. Yet seeds of further weakness have been planted. If there is to be victory, the Word of God must get its true place in our hearts and lives. We must get the Word of God and stand by it, if there is to be power for God, or if there is to be recovery to God, and make it a living reality in our souls.

In the 21st verse, we come to Benjamin. Just as Judah is a picture of the supremacy of Divine Truth, so Benjamin suggests the supremacy of Christ. Benjamin is the son of my right hand, and he is the warrior tribe, the mighty one, a type of Christ in His victory—with the sword girded on, as in Psalm 45. It is Christ, too, in His people now who is the ruler, the mighty One. In Jacob's blessing of the twelve tribes, while Joseph suggests the fruitful inheritance that Christ has in His people, Benjamin, ravening as a wolf, suggests Christ coming forth in judgment. Now in this short verse, we find that the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem, but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day. **Did not drive them out**, the warrior tribe, which we would have expected to succeed, if any did, fails to drive out the enemy of the very city where God was to put His Name.

Now, if we just apply that individually to ourselves. Christ is to be enthroned in our hearts. The Word of God is the basis of everything, but its theme is Christ, and there must be subjection to Him in our hearts and lives, He must be enthroned in Jerusalem. Christ may be enthroned on our lips: He may be enthroned in your intellect. You may acknowledge that every thing centers about Christ, but if we fail to drive out of our souls everything that exalts itself against the knowledge of Christ, everything that prevents the Lord from ruling and reigning in our in-most souls, let us rest assured, that Jerusalem is in the hands of the Jebusites. You may enjoy much truth and have a measure of communion, and yet not have Christ absolutely enthroned in your inmost soul. To bow to the Word of God, is to bow to Christ's authority for it is Christ that speaks in the Word. How are we to own His Lordship? Only in one way. That is, in bowing to His Word. It is easy to profess Christ in the midst, to make it a battle cry. But Christ in the midst, means Christ obeyed, Christ honored, Christ followed, whatever the cost. Let us learn the lesson of Benjamin's failure to take possession of Jerusalem. Our great danger is to deny the Name of Christ and His authority. The failure of Benjamin to take Jerusalem is a radical failure. It carries everything else with it in a sense. In that one brief verse you have the pivot on which the whole subsequent failure turns.

Joseph went up to take Bethel, and it is necessary to have Bethel. (Bethel is the house of God). Just as Jerusalem suggests the supremacy of Christ, so Bethel suggests the presence of God—the house of God. Its name was called Luz at the first, which means separation. Mere external separation. You apply that to the history of the Church, or to any movement in the Church, and it will be seen how strikingly it corresponds. If we are to have the presence of God, we must have

real separation. We must have the holy sense of His presence, or there is no House of God. Look at the weakness in getting possession of Bethel. Why did they send spies if God had given them the place. That, in itself, is a suggestion of weakness. Moses, when he looked here and there to see if any one was observing him before he slew the Egyptian, showed that he was not looking to God. When they sent out spies into the land of Canaan, it was unbelief that God in His patience was bearing with. So they sent Spies to Luz, and they took possession of it by sparing the man who showed them the way into it. Separation without the presence of God. You have the seed of failure. You have the enemy spared. You have spared the inhabitant of Luz. How much we need the sense of God's presence. The Holy Spirit in our midst. Have we a Bethel, or is it after all only Luz? Are we a set of people who have simply separated ourselves, or are we a people who dwell in the house of God? It is God's presence. It is God's house. Is it His blessed Spirit that controls, or are we a sect turning our backs, it may be, on much that is evil, but not fully enjoying His Holy presence.

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### THE CLOSE OF THE AGE



It would appear that the great majority, even of church-going people, have very hazy and undefined ideas as to there being any definite close to the present age, for it seems to be taken for granted that things will go on, much as they are, for centuries to come; and that no special divine intervention is to be expected. These people would not wish to be classed as scoffers; and yet this is the very view that is attributed to such, in the Bible. For it is the scoffers of the last days who say: "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." The answer to this in the same passage is, that there has been a divine intervention and judgment in the past, at the close of a previous age, when the Flood occurred, and that there will be again; and those who overlook this are said to be "willingly ignorant," or to "wilfully forget, as the Revised Version puts it. (See II. Pet. iii. 3-6.)

This passage in the Epistle of Peter, is similar to what was said by the Lord Jesus, when He refers to the close of this Gospel age. For He compares it with the climax that occurred in the days of Noah, and at the destruction of Sodom; and warns His disciples to be ready and watchful. There is one of His parables also in which our English scarcely conveys the graphic touches of the original language. The people in the street are pictured as standing about, for a long time, in view

of an open door; the door of mercy which they are welcome to enter; but unexpectedly, the Master of the house arises and shuts the door, when panic seizes them and they begin to knock with frenzied eagerness, only to meet with refusal; for the day of grace is ended.

The crises in human history which the Scriptures compare with the close of this age, are all similar in character; for in all of them the people of God are kept safe and delivered, whereas judgment falls upon the unrepentant. This was notably so at the time of the Flood, when Noah and seven others were preserved while the heedless world was swept away. Again, in the times of Abraham, when Sodom is destroyed, Lot and his family leave the doomed city where all others perish. At the Exodus, when the Hebrew people left Egypt to begin their national career, the features are the same. The followers of the Lord are delivered, and the hosts of Pharaoh, who had so long hardened his heart in disobedience to God, are overwhelmed. When Jerusalem is destroyed by the Romans, as Christ foretold, the Christians escape. The song of triumph on the shores of the Red Sea will be taken up again by those who come through the crisis at the close of this age; when they sing the song of Moses and of the Lamb (Rev. xv. 3).

The testimony of the Scriptures is thus consistent everywhere in regard to the manner in which this age will close; and the parables of Christ and His repeated warnings are all to the same effect. Yet many Christian leaders seem afraid to accept these plain statements throughout the Bible or to preach them openly, because they think that such doctrine would interfere with Missionary enterprise. For they suppose that if the people believed that Christ would soon return again, they would assume a waiting attitude and cease their activities; and they must be led to think that the world can only be improved by their own efforts.

Yet is not this merely an argument based on expediency, and arising from a very shortsighted outlook? For, can we suppose that what the Lord reveals to us regarding the future, will stand in the way of our carrying out His express command to go into all the world and preach the Gospel to every creature? There cannot be such inconsistency between the teaching of Christ, and His command; and the fault must be on our part in failing to understand what the purpose of God is during this present age, and what He desires to accomplish through His faithful people.

A very practical reply to this objection is to point out that many amongst the most earnest in Christian work, have held the belief that Christ would return before long to close this age and establish His millennial kingdom. They tell us that the hope of the return of Christ was one of the greatest

incentives to their earnestness. To believe all that the Scriptures declare can never interfere with our Christian usefulness; it is when the Bible is doubted and considered unreliable that zeal is likely to flag.

There is a great danger also in the neglect of any doctrine which is clearly taught in the Scriptures. For it is in the neglected field on the farm that thistles spring up and scatter their pernicious seed over the good ground. In the same way, the neglect of the great theme of the Coming of Christ, and the want of a Scriptural knowledge on the subject, has left the minds of many in so vacant a condition that they are readily misled by distorted views and unfounded prognostications of the future.

Bible League Quarterly

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### THE GODLY

All that will live godly in Christ Jesus, shall suffer persecution. 2 Tim. iii. 12. The world hath hated them because they are not of the world. John xvii. 14.

The children of God do not love and please the world, and are often greatly afflicted on account of abounding wickedness, and particularly the profanation of the Lord's name. When you, therefore, can like the world, and the world can like you, there must be much worldliness in you; for the world loves its own.

Many pretend to be Christians, but they will not endure persecution. Instead of this, they blame others for too much rashness, and not acting prudently enough, to avoid the mockings and hatred of the world. Therefore, they propose to take wiser measures; and, in order to do more good, take great care not to be despised and rejected. But under this pretence of wisdom and prudence very often lie concealed a dangerous love of the world and fear of man. Be thou nobler-minded, live as a Christian indeed, and be not ashamed to bear the cross of Christ. "The disciple is not above his Master." Was it the lot of Him who is eternal Love, Wisdom, and Power, to endure the contradiction and reproach of sinners? Thou wouldst be wiser than he, indeed, if thou couldst escape the scorn and hatred of the world. Lord, give me grace, that I may give thee glory.

May but his grace my soul renew,  
Let sinners gaze, and hate me too;  
The Word that saves me doth engage  
A sure defence from all their rage.

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We have seen those who dared not enter the devil's house linger long and lovingly around the door. The old woman in the fable, who could find no wine in the jar, yet loved to smell at it.

## WORDS IN SEASON

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### QUESTION CORNER

Is it right for one professedly "Gathered unto the Name of the Lord to go preaching in the Sects?"

The following from an old Magazine answers the question properly, we believe.—Editor.

**Preaching in Chapels.**—A correspondent writes:—"I feel myself at perfect liberty to go and preach in any of the chapels in town, so long as I am not asked to subscribe to all their doctrines and practices." This is a very common defence, set up by those who profess to be "outside all sects" in their worship, but who nevertheless claim liberty to go "inside any sect" to preach and teach. In the first place, we do not believe that any one who has been taught of God the evils of sects; and their open and flagrant departure from the Word of God, both in constitution and in practice, and the awful hindrance they have been to the people and work of God, will ever be found helping to build them up, or attracting others to them. It seems never to enter the minds of those who boast of their "liberty," to preach in chapels, or to other sectarian companies, that by so doing, they openly identify themselves with their principles and practices in the sight of men. How are others to know whether they "subscribe" to their doctrines and practices or not? The fact that they are there, is demonstrative proof that they bid them "Godspeed," and this, in the reckoning of God, is to be a "partaker" with them (2 John 11). If you preach God's Gospel in a theatre, or at a fair, no one regards you as a sharer of what usually goes on there, but when one appears in a chapel to preach, he is regarded by all as "the minister," for the time being, and he is there for the purpose of promoting and building up "the cause." Permit me to add, if you go into a chapel, openly disclaiming all connection with sectarianism, and speaking the truth that will lead God's people out from it, you will not be often invited there. It is a remarkable fact, that most of those who go as visitors among sects, soon become so blind, that they see little or no evil in them, and become intolerant of any who point out what God's Word says to the contrary. At last they drop into some sect, as "ministers" or "members," and there stay. If sects are of God, they should not be left; if of the world they should not be helped.

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### ABLE TO KEEP—Jude 1:24

Able to keep! Yes, able to keep,

Rough though the path be—rugged and steep;  
Tender the heart that is caring for me,  
Mighty the grace, "sufficient for thee."

Able to keep: my weakness He knows,  
strong the temptations, crafty the foes,  
God is my refuge, He is my shield:  
Power of Almighty never shall yield.

Able to keep, all fearless I go,  
God is for me, who then is my foe?  
Satan was vanquished—death overthrown:  
Glorious the work on Calvary done.

Able to keep: how sure is the word:  
He is my keeper, Saviour, and Lord.  
"Never shall perish," one of His sheep,  
Glory to God! He is able to keep.

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Put Christ's love to the trial, and put upon it our burdens,  
and then it will appear love indeed. We employ not His love,  
and therefore we know it not.

## WORDS IN SEASON

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**GLEN EWEN, SASK.**—The Annual Conference held at the end of June was a time of help and blessing. Attendance was somewhat affected by rain but the Word was good. R. J. Dickson, R. Telfer, James Rae and Hy Fletcher ministered the Word.

**PORTAGE-LA-PRAIRIE.**—The conference here was the largest ever held, and God's presence was realized and His voice heard in every meeting. The Word was ministered by R. J. Dickson, R. Telfer, James Rae, Hy Fletcher and F. Watson.

**STAYNER, ONT.**—The conference here was a time of real blessing. Bren. W. P. Douglas, McGeachy, Silvester, McCartney, Joyce and others preached the Word.

**VICTORIA ROAD.**—We had a good time at the conference here. God helped our brethren in the ministry of the Word. Bren. Widdifield, Bruce, Miller, Baillie, Harris and Douglas took part.

**VANCOUVER, B. C.**—Bro. T. Black has had good rousing meetings in the Fairview Hall for several weeks. He is expecting to spend some time in the various halls. He is much improved physically, though traces of heart trouble still abide.

**GONOR, MAN.**—The new Winnipeg tent is pitched in this Ukranian settlement, 17 miles from Winnipeg and is being worked by R. Ronald and F. Watson. The word is difficult in a settlement where so many cannot understand English but God gave some encouragement among the young people.

**MANITOULIN ISLANDS.**—Brother W. Baillie purposes visiting Copper Cliff, a mining district, Ice Lake and other places on these islands. There are very few of God's people but a very good ear for the gospel and many open doors. Pray for these needy islands.

**TAYLORSIDE, SASK.**—Special meetings have been held in the Gospel Hall here by C. H. Willoughby. The attendance and attention was splendid. A number of unsaved heard the Gospel and the Lord's people attended well and enjoyed the meetings.

**BASS RIVER, N. S.**—Bren. McCullough and Thorpe have their tent pitched here on the same lot as last season, and are looking to the Lord to bless His Word.

**PUGWASH JUNCTION, N. S.**—The annual conference held here was real good. About 200 remembered the Lord. Twelve of the Lord's servants were present. J. K. McEwen, D. Scott, J. McCullough, Hugh Thorpe and others ministered the Word.

**NOVIA SCOTIA NOTES.**—Bro. Beattie, recently from Ireland, has had a few meetings in Sydney and Sydney Mines. Isaac and James McMullen held meetings in the Debert Gospel Hall. Bro. A. Goodwin with a young brother are on a trip in their car distributing tracts and holding meetings wherever there is an opening. Bren. McIlwaine and Brennan are expecting to pitch their tent 15 miles from New Glasgow. J. K. McEwen expected to have a few meetings at Port Howe and then go on to the United States.

The Meridian and Waseca conferences were good. A record number of Christians attended and the Word was much appreciated. Bren. Telfer, R. Dickson, Willoughby, Rae, Fletcher and Shivas took part. Bren. Telfer and Dickson went on to Lashburn and Merven.

### FALLEN ASLEEP

**TORONTO, CANADA.**—On July 4th our esteemed brother James Gordon of the Central Gospel Hall. He took a weak spell on June 26th, and the day before his home call a hemorrhage of the brain and quietly passed into the presence of the Lord. In his 73rd year. Saved 46 years ago and identified with the Assembly gathered unto the name of our Lord Jesus Christ for thirty-five years. A man who feared God and had the glory of God and the welfare of God's people at heart, and will be missed by many. The Lord's people will do well to remember Mrs. Gordon at the throne of grace. Bro. Herbert Douglas of Venezuela and D. McGeachy spoke to a large company of saved and unsaved at the services held in the Central Gospel Hall.

**ST. CATHARINES, CANADA.**—On June 30th Richard Livingstone fell

## WORDS IN SEASON

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asleep at the age of 70 years. Long an invalid and confined to his room for the past two years. He feared the Lord and had a rugged honesty that one could heartily appreciate. Saved 45 years and one of the first of the Pittsburgh brethren. Later connected with St. Catharines Assembly. A widow and one daughter survive him. Wm. Pinches spoke at the services.

**TILLSONBURG, CANADA.**—On June 30th Mrs. Thos. E. Touzeau (wife of evangelist T. E. Touzeau) she had a stroke in the month of May and after 7 weeks sickness passed into the presence of the Lord. Saved 37 years. Funeral services were held at the home of their son in Ferndale, Mich. J. Watt spoke the Word to the people.

**RIVERSIDE, CALIFORNIA.**—On June 16th Mrs. Nicholson fell asleep. Aged 91 years. Born again 50 years ago under the ministry of Dr. A. T. Pierson and gathered out to the name of the Lord Jesus about 3 years ago. A faithful intelligent Christian and her loss mourned by many. John Rankin took the services.

**NEW WESTMINSTER, Canada.**—On June 29th John E. Graham passed home to glory. In his 73rd year. He was a prince and a great man among the Lord's people. A man good and true for the Lord and His Word. The funeral was extra large. Bren Black, Barr and Bell gave acceptable ministry at the services.

**BOISE, IDAHO.**—Mrs. Dan Neely, formerly of Victoria passed into the presence of the Lord. Aged 40 years. Saved 22 years and a woman of sterling character. Bren. T. Black and Nixon spoke at the services.

### CONFERENCES

**CLEVELAND, OHIO.**—The Annual Convention will D.V. be held in the Gospel Hall, 1447 Addison Road, Aug. 30th, 31st and Sept. 1st. Prayer meeting Friday evening Aug. 29th. Circulars and other information from A. G. Lawrence, 10508 Superior Avenue.

**ROCHESTER, N. Y.**—The Seventh Annual Convention will be held in the Gospel Hall (D.V.) 595 Frost Avenue (close to Genesee Street) August 30th, 31st, and September 1st. Prayer meeting Friday evening at 8 p. m. Communications addressed Convention, 766 Frost Avenue, Rochester, N. Y. will be gladly attended to.

**ORILLIA, CANADA.**—The annual Convention will be held in the Dominion Hall (D.V.) August 30th, 31st and September 1st (Labor Day) preceded by a prayer meeting August 29th at 7:45 P. M.

**SYDNEY MINES, C. B. CANADA.**—The Annual Conference will be held here (D.V.) in Gospel Hall, Pitt Street, August 31st, September 1st and 2nd; Prayer meeting August 30th. Correspondent Arnold Ernest, Box 123, Sydney Mines, Cape Breton, Canada.

**NEW BEDFORD, MASS.**—We regret to announce that there will not be a conference in New Bedford this year, on account of finding it extremely difficult to get a suitable hall and other reasons.

**GALT, CANADA.**—The Annual Conference will be held here in the Town Hall, August 30th, 31st, and September 1st. The first meeting will be August 30th at 2 P. M. Correspondent, Wm. Jardine, 61 Barrie Street, Galt, Canada.

**SPRINGFIELD, MASS.**—The Annual Conference will be held here on August 31st and September 1st. A prayer meeting will be held on Saturday August 30th.

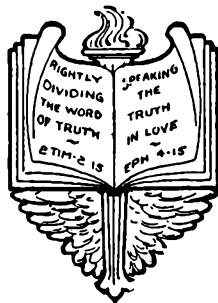
**HARRISBURG, PA.**—The Annual Conference will be held (D.V.) in the Pythian Castle, 225 State Street, August 30th, 31st, and September 1st, preceded by a prayer meeting Friday evening, August 29th in the Gospel Hall, Boas and James streets. The Lord's people attending from a distance will be freely entertained. Circulars from Leon F. Miller, 2616 North Fifth Street, Harrisburg, Pa.

**LA-CROSSE, WIS.**—The annual conference will be held in the Gospel Hall on Clinton Street, August 30th, 31st and September 1st, preceded by a prayer meeting on Friday evening. The Lord's people attending from a distance will be freely entertained. Correspondent, L. R. Sundvay, 1209 West Avenue, South.



# 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, 1930*

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Send all subscriptions, change of address, conference and death notices to CHARLES R. KELLER, 6672 CHEW ST., Germantown, PHILADELPHIA, PA. Also, articles for Work and Workers column which should reach us by the 10th of the preceding month.

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

### WORK AND WORKERS UNITED STATES

**LYNDONVILLE, VT.**—Bren. J. Pearson and N. Vendetta are having meetings in the "Town Hall" here and are encouraged even though there is some opposition from the "Clergy." They have been able to visit the surrounding villages in their Gospel Car distributing tracts.

**ANDOVER, N. Y.**—Bro. T. Ferguson saw a real good interest in tent meetings held here, with tokens of blessing.

**PENNSYLVANIA.**—Four tents were pitched in this state this summer. J. Marshall and S. J. Rea at Roslyn, (eastern part) with a fair interest. At Turtle Creek, (western part) G. Winemiller and W. Armstrong saw a little to encourage. In Lewistown, (central part) Chas. R. Keller and G. Reager saw a few strangers attending. At Wellsboro, (northern part) Bren. Hoogendam and McEwen held forth the Word of Life.

**MILWAUKEE, WIS.**—Christians living in this city are exercised about gathering together in the Lord's name. The address of any Christian who has been in fellowship in other places and have moved here, would like to be secured by Thomas Martin, 551 29th Avenue, Milwaukee, Wis. Write him if you know of any one who has moved there.

**MICHIGAN.**—Bro. R. A. Barr was encouraged with interest and attendance in tent meetings at Deckerville. G. Duncan and T. Touzeau operated the Ferndale tent. J. Watt saw a few saved in meetings held in the Detroit (Central Hall) tent. Bren. Warke and W. Ferguson held meetings at Palmer and saw some saved. They went on to Crivitz, Wis., and Calumet and saw fruit as a result of word preached. Bro. Sheldrake joined Bro. Mehl at Howard City and Bro. Schwartz joined Bro. Barr at Deckerville, after the tent which they had been operating at Spruce was blown to pieces in a wind storm.

**CUMBERLAND, MD.**—After spending three months around Hagerstown, W. F. Hunter pitched his tent here and was glad to see the people coming out to the meetings. A railroad man was saved while reading John 3 to his wife.

**SOUTHERN STATES.**—Bro. W. G. Smith has launched forth into Huntington, W. Va. with his tent and is having interesting meetings, though not large. Some have professed. O. MacLeod plods on with tent meetings in Richmond, Va. Sam McEwen has good and large meetings at Hopewell, Va., several professing to be saved. Bren. Curry and Bush have been going on here amidst intense heat and have been encouraged by seeing some saved. As a result of tent meetings held by Bren. Foster and Nugent, near Canton, N. C., six were baptized. Bro. Nugent has joined James Smith at Asheville, N. C. in his tent. Herbert Webber came on to Canton to help Bro. Foster.

**CONNECTICUT.**—C. Patrizio held tent meetings at Waterbury among the Italian people, and good attention was given to the Word by a number of strangers attending. R. Cappiolo has moved to 8 Myrtle Avenue, Danbury, Conn., and reports the Italian meeting here goes on nicely. At Waterbury, Conn., a fair interest was seen in tent meetings held by William Pinches. He has moved his tent to Torrington.

**NEW YORK, N. Y.**—Bro. Herbert S. Douglas who has been visiting assemblies in the States and Canada, telling of the Lord's work in Venezuela, sails August 29th accompanied by his wife and child and Miss Edith Gulston of Toronto. His rented house in Pirqua has been sold. His temporary address will be Care of Wm. Williams, Apartado No. 38, Puerto Cabello, Venezuela, S. A.

# Words in Season

Edited by Dr. E. A. Martin—Published by Charles R. Keller

**VOL. 22**

**SEPTEMBER, 1930**

**No. 9**

## FROM VARIOUS AUTHORS

His own pierced hand shall wipe the tears  
From ev'ry weeping eye;  
And pains and groans, and griefs and fears,  
And death itself, shall die.

How long, dear Saviour, O how long  
Shall this bright hour delay!  
Fly swiftly round, ye wheels of time,  
And bring the welcome day.

\* \* \*

To abide in Christ, who is our Righteousness and Strength, and not to be moved from him, is the very life and power of Christianity. We are in this happy state, when our thoughts are going out after him, our hearts cleaving to him, and our minds staying upon him.

\* \* \*

Simple believers look to Christ for all, go to Christ with all, and depend on Christ **through** all; thus they abide in Jesus, and Jesus abides in them. May the Lord give me grace, likewise, immoveably to abide in him; then shall I conquer sin, overcome the world, and always triumph in Christ.

\* \* \*

Humble Christians never affect singularity, nor set up extraordinary claims: they rather study to be of one mind, and strive not about words, or places of distinction, lest the general harmony subsisting among them, and the edification of souls, should be hindered. Believer, cultivate humility. Take thy place at the feet of Jesus, and learn of him. He sets thee an example of love, patience, forbearance, long-suffering, and readiness to forgive. Remember, if you trust in his finished work for acceptance with God, you are bound to copy his example in your dealings with men. If you know these things, happy are you if you do them. Practical conformity to the life of Christ, is the best proof that we have the Spirit of Christ.

\* \* \*

The more we are oppressed by our spiritual and temporal enemies, the more will the kingdom of God increase in and through us. And when trouble and dangers oppress us most, God hastens to our aid, and makes our necessity itself the

means of our relief. What a disastrous period was that during which the children of the Israelites were cast into the river! But God was even preparing for them, in Moses, their deliverer. When Moses came, they were not relieved immediately; for their calamities increased. This was God's method. They cried the more to God, and he relieved them by signs and wonders. After this, their distress was greater than ever at the Red Sea. (For, after God has shown his glory in assisting us, he can still send greater trials.) But, when they were beset on all sides by distress and death, then came the most glorious succour of all, and their enemies perished in the Red Sea.

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### LIFE FOR LIFE



HERE lived together in an Oriental city two brothers. The younger one led a wild and dissolute life; from early morning till late at night he was bent only on the enjoyment of sinful pleasures and seemed to be without the slightest desire to break with them.

The elder brother, on the contrary, was a God-fearing man, humble and devoted. Being much grieved about his brother, he often—and that with tears—appealed to him. The younger one, however, heeded neither his appeals nor his tears, but went on in his wild career, ruining himself soul and body. Day after day his wretched mode of life was repeated; he simply “amused” himself far into the night, whilst his elder brother would often remain awake waiting for his return, the while beseeching God on his behalf.

Once after midnight the elder brother heard a sudden sharp knocking at the door of their dwelling. He opened speedily, and the younger one rushed in, quite pale and trembling, and with his clothes all blood-stained.

“Save me! Hide me!” he cried. “The police are after me!” . . . “I have murdered a man!” . . . “Oh, just look at all this blood!” . . . “’Tis his blood!” . . . “Oh, horrors!!!”

But how could he possibly be so hidden as not to be discovered by justice?

Love is ingenious! Without wasting a word the elder brother removed his brother's blood-stained clothes and donned them himself. Then he clad him in his own clean garments and, pushing him quickly into a side chamber, closed the door and awaited events.

He had not to wait long before he heard quick footsteps, and suddenly the police entered. “Just as we guessed, here's the murderer!” called out one of them to the others. “Our suspicions for a good deal else besides point to this same house!”

They stepped up close to the supposed culprit and scanning him sternly one of them asked: “Are you the murderer?”

. . . but he answered not a word!

"Why lose time in asking him?" interrupted another officer; "just look at his clothes, they tell his guilt." "Just let us take him along!"

So they pinioned the unfortunate man and "took him in tow" for a long distance along unlighted streets and brought him to the jail, where they put him into a dark hole until the morning. During the whole time the prisoner never uttered a sound.

In the morning they came to examine him, but his only answer was: "I know that I must die for this crime, and the sooner the better."

Some days later he was brought before the court. The judge gazed on his blood-stained clothes and said:

"There is no need of further witness in this case—it is all very evident."

"Have you an advocate?"

"No, I have not," replied the accused.

"Do you wish to say anything in your defence?"

"No, I do not," he answered, with a clear, decided tone of voice, and the noble brother bowed his head shyly so that his eyes might not betray his innocence.

They speedily concluded the trial and sentenced him to death.

On the eve of the execution the prisoner quite unexpectedly began to speak. He begged that the governor of the prison might visit him. When the governor entered his cell he pleaded:

"Will you be so kind as to comply with the last request of one whose life is nearly done? I need some paper, ink and a pen that I can write a letter, and also some sealing-wax that I can seal it, and will you promise me before God that you will not break the seal but let this letter be sent, after my death, to the one to whom it will be addressed. Rest assured that there is no evil intention in it—my soul will tomorrow appear before God, and I cannot utter an untruth in my last hour."

The governor carefully observed the face of the condemned man. He did not dare to distrust his words and he had not the heart to refuse his petition. It seemed as if his whole soul were poured into that request. He was so calm, so meek, and a bright supernatural light seemed to shine in his eyes.

The governor himself brought all the prisoner desired and promised to fulfil faithfully that which had been entreated of him by the man facing death. In the evening when the inspection of the cells was made they stopped at the cell of the condemned man and silently took over the sealed letter.

The night passed; a night of rest for many, of pain or of sin for others—but a night without sleep, though full of peace,

for the imprisoned man, who kneeled in his cell as one who, nearing the threshold of eternity, already could gaze clearly into another world.

Day dawned. People commenced their labours, also those that should lead him to his death. An hour later . . . all was over . . . ! !—

Shortly afterwards a messenger was despatched bearing a letter in his hand. He knocked at the door of the house of the "two brothers."

A young man with pale, anxious countenance came to open it and took the letter. After staring blankly at it for some time, as if it were wrongly addressed, he at last broke the seal.

He read . . . and . . . broke out into painful cries. . . .

He rushed to the door . . . then back into the room, as if demented! His whole body was quivering whilst he moaned and lamented!

**Whatever did that letter convey?**

Not very much, only a few words! They ran as follows:

**"Tomorrow, clothed in your garments, I die in your stead, and you, clad in my clothes, will, in remembrance of me, henceforth live justly and holily."**

"I die in your stead!" . . . He was conquered. These words stirred, yea, overwhelmed the young man to the depths of his heart, which before had been, as it were, frozen or petrified by sin and fear. Now, as if suddenly awakened, he called loudly: "I die in your stead! . . . Perhaps he is not yet dead!"

He rushed out in order to save his brother, as he thought. He came to the prison. There, however, he was stopped. But he begged hard to see the governor, and that so fervently and repeatedly that the guard took pity on him and conducted him to the governor.

"I die in your stead!" These words, as he read them, also stirred the heart of the governor to its depths. He remembered the earnest pleading of the condemned man and his quiet steady look which he could not resist . . . and with great emotion he conveyed the letter to the judge. He too read the letter and began to question the true culprit, who thereupon confessed everything—his past life—his latest crime, his fears and his shameful silence, and then concluded with the agonizing plea: "Kill me, for I deserve to die!"

But the word of the elder brother who had died already had not lost its meaning. It was sacred to the judge, sacred in its fullest degree. His sacrifice was a tribute due to justice and should by no means become invalid or be lost! Thus with peculiar sympathy the judge eyed the one who had been the object of such great love, and he felt he had not even the right to imprison him, not to speak of sentencing him to death!

You have often heard the Gospel. But when you heard it, perhaps it was merely as so many sounds that reached the surface of your soul without sinking down deeply into it. I pray you to consider very carefully the teaching of Holy Scripture in what it testifies of the life and death of Christ, the Saviour. As deeply as He loved thee, so much did He suffer for thee.

Consider how, clad with thy garment, laden with thy sins . . . He died for thee! . . . so that clad with the garment of salvation, thou mightest live to His praise, in righteousness and holiness.

**What answer does thy heart give to his letter?**

"He, who knew no sin, was made sin for us, that we might be made the righteousness of God in Him" (2 Cor. v. 21).

"If One died for all, then were all dead." (2 Cor. v. 14.)

"He died for all, that they that live should henceforth not live unto themselves but unto Him who died for them and rose again." (2 Cor. v. 15.)

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### AN ABUNDANT ENTRANCE

(Paper ii.)



ND to temperance PATIENCE." "I saw in my dream that the interpreter took him by the hand, and had him into a little room where sat two little children. The name of the elder was Passion (Impatience), and the name of the other Patience. Passion seemed to be much discontented, but Patience was very quiet. Then Christian asked, What is the reason of the discontent of passion? The interpreter answered, The governor of them would have him stay for his best things till the beginning of next year: but he will have all now. But patience is willing to wait. Then I saw that one came to passion and brought him a bag of treasure, the which he took up and rejoiced therein, and withal laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags. Then said Christian to interpreter, Expound this matter more fully to me. So he said, These two lads are figures. Passion will have all now, that is to say in this world, so are the men of this world, they must have all their good things now, they cannot stay until the next world for their portion of good. That proverb, "A bird in the hand is worth two in the bush," is of more authority with them than are all the divine testimonies. Then said Christian, Now I see that Patience has the best wisdom, because he stays for the best things; and also because he will have the glory of his when the other has nothing but rags. Interp. Nay you may add another, to-wit,—the glory of the next world will never wear out, but these are suddenly gone. Therefore Passion had not so much reason to laugh at Patience because he had his good things first, as Pa-

tience will have to laugh at Passion because he has his best things last, for first must give place to last, because last must have its time to come; but last gives place to nothing, for there is not another to succeed; He therefore that hath his portion first must needs have a time to spend it, but he that hath his portion last must have it lastingly" (Bunyon). If we are to have an abundant entrance into the everlasting kingdom we must add to temperance, patience:

And to patience **GODLINESS**. Godliness consists in giving God His supreme place in ourselves, so that God is seen in all things, God is owned in all things, and God is joyed in at all times. A godly life is in its measure a reprint of the life of Christ, "We are unto God a sweet savor of Christ," ii Cor. 2:15. The godly as another has put it, "Live by another's spirit, act from another's strength, live to another's will, and aim at another's glory. Godliness makes them so gentle that a child may lead them to anything that is good; yet so stout that fire shall not frighten them into sin. They can love their enemies, and yet for Christ's sake can hate father and mother. It makes them diligent in their worldly calling, yet enables them to contemn the riches they have obtained by God's blessing upon their labors. They are taught by it that all things are theirs, yet they dare not take a pin by force or fraud. It makes them so humble as to prefer every one above themselves, yet so to value their own condition that the poorest among them would not change his estate with the greatest monarch of the world. It makes them thank God for health, and for sickness also; to rejoice when exalted, and not to repine when made low; they can pray for life, and at the same time desire to die. "If we would have an abundant entrance into the everlasting kingdom we must add to patience godliness:"

"And to godliness **BROTHERLY LOVE**." By this, "We know that we have passed from death unto life, because we love the brethren," i John 3:14. And again, "By this we know that we love the children of God, when we love God and keep His commandments," i John 5:2. A writer has well said, "We are prone to make great mistakes here as to the love of God itself, to judge of what is in us in this way more by the happy feeling produced, more or less temporarily, and gauged by the glow in our heart, rather than by the apostle's test of it: "This is the love of God that we keep His commandments:" a test under which how much of what we have counted such would not abide! In how many of most apparently lovely Christians to whom, if you bring the simple and plain command of God with regard to something, you may find a resentment hard to be understood! God must be absolute Master. He will be satisfied with nothing else; but then as the apostle says, "His commandments are not grievous." Even in the



Law the first commandment of all was, "Thou shalt love;" and the Lord sums it up as all in its essence, "Thou shalt love." What is this but the reflection of the character of Him who, as He commands this, delights in it? All other love that can be called such is but the reflection of His love, and what then are His commandments except the dictates of such perfect love toward us? But then if, "This is the love of God that we keep His commandments," here is something of necessity, as the apostle teaches, by which we may gauge our love to our brethren. It is no love to ignore evil. To seek to free each other from it is divine. To win a brother out of it, how blessed if it be accomplished! But to ignore it is dishonor to God and cruelty to our brother, both in one. Seeing, then, that lack of brotherly love will tell against an abundant entrance, and bring about blindness and myopia, let us to godliness add brotherly love:

"And to brotherly love, LOVE." Beyond this we cannot go for "God is love." When we see Christ as He went through the world we see perfect love manifested. Love is a sovereign thing and therefore can act for God in the midst of evil, in spite of evil, yea, love can be returned for hate. We are to "Walk in love as Christ also hath loved us, and hath given Himself for us." This is the way true love goes out to sinful men. And love reaches up to God also for "We love Him because He first loved us." If we are to escape blindness and myopia we must see to it that we add love. If we are to have an abundant entrance into the everlasting kingdom we must add love.

"Happy the heart where graces reign,  
Where love inspires the breast:  
Love is the brightest of the train,  
And perfects all the rest."

Three men whose names occur in this epistle may serve us as an example of how an abundant entrance, or otherwise, may be attained into the everlasting kingdom. NOAH believed the prophetic Word of God, which shone as a light in a squalid place in his day, and with his eye fixed on the future he saw that the present things, the things that others counted real, were unreal. He ventured his all and won an abundant entrance into the new world beyond the judgment flood. LOT blind to the future, and seeing only the things that were near, (myopic), chose the well watered plains, and the gates of Sodom: but he lost his all and escaped as it were by the skin of his teeth. His was not an abundant entrance. BALAAM, loving the wages of unrighteousness, and corrupting God's people perished miserably in his sins. He missed the entrance and Balaam is in hell.

May God grant that we may see things in the light of eternity, and add to our faith so that an abundant, entrance

into the everlasting kingdom may be ours, for His Name's sake. E. A. M.

### THE DAY OF GREAT THINGS

By W. Williams, Puerto Cabello

"And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all."



HE word **Great** is used to express the high-water mark of the Church's testimony before the first fatal downward step was taken (Rev. 2,4). We get **great** power, **great** grace, **great** fear, a **great** company. It was the day of **great** things. We do well to ponder those balmy days, not to sigh and cry and wish that we had lived then, we are highly privileged to be amongst God's remnant today. God has His remnant of witnesses for every age, and His grace is sufficient for these closing days, as it was for the early days, if we keep in heart touch with Himself. And more, we would not have served His purpose in Abraham's day, nor in Daniel's, nor in Paul's, nor perhaps would those mighty men of valor have answered God's purposes for the present days of apostasy. God raises up His own men, and we firmly believe that ours is a specially privileged day, as we pass from Philadelphian to Laodicean testimony, to identify ourselves with those who seek to keep His word and not deny His Name, even though we have but a little power.

Great power was with those apostolic witnesses. "The multitude of them that believed were of one heart and one soul." The unity of Ps. 133 was really there, and the consequent blessing: the unity that comes through believing and obeying the apostolic word. They had the power of first love. They were of one heart. That is, the heart's affections were not divided and they could truthfully sing

"Take the world but give me Jesus,  
All its joys are but a name."

There was beautiful harmony; but Satan soon produced discord and Ananias and Saphira resolved privately to divide their hearts' affections. We can do the same thing. Sing the same old hymn in public and keep up an appearance, but first love has gone and an appearance without the heart's affections is a lie, not to men, but to God which trieth the hearts. Our testimony today is marred sadly by divided hearts, and then hypocrisy to hide it from our fellow saints. How often we hear that word in Gal. 6:7-8 applied to the unsaved; but we forget that its primary application is to us, God's people. It is we who run the danger of trying to **mock** God, and when could there be greater mockery of our Holy God and Father, than when we come together and pretend to sit as brethren and sisters, all one in Christ; and all the time, the heart is neither right with God nor with our brethren?

Then these early Christians had the power of purpose. What makes Daniel one of the most exemplary and interesting characters in the Old Testament? Simply because he was a man with a purpose. He purposed in his heart that he would not defile himself with the portion of the King's meat. Others could, he would not; he purposed to live for God in that foreign land, cost what it might: and so he won the victor's crown. What made Paul the leading character in the New Testament? He also was a man of a purpose, and that purpose was to Know Him and the power of His resurrection. And so in some degree we see in all the Scriptural examples left for our learning; they were men of purpose. Rank indifference and spiritual apathy are characteristic of our day. Professing Christians and preachers in general follow the line of least resistance. It is neither popular nor convenient with the masses to:—

Dare to be a Daniel: Dare to stand alone:

Dare to have a purpose firm: Dare to make it known.

Purpose is ever at a premium with God: purpose to read and obey His word daily: purpose to attend all the Assembly meetings, making other arrangements subservient thereto: purpose to give to God according as He hath prospered us: purpose to run a clean business with no shady deals: purpose to keep separate from, its theaters, parties, dances: card playing, smoking, novel reading, and all such like things.

Purpose to fill our niche in seeking to carry the Gospel of God's good news to earth's remotest bound: purpose not to defile our skirts with sectarian half-way places: purpose to try and see in every saved one a brother or sister, and seek to lead them as the Lord raised up others to lead us outside the religious camp to our blessed Lord: purpose in a word to cleave unto the Lord.

We get a beautiful example in Ruth with her Mother-in-law, sister-in-law, family claims, an unknown country, and an untrodden path, never daunted for a moment that noble spirit said "Intreat me not to leave thee, or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge. Thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried. The Lord do so and more also to me if ought but death part thee and me." This was purpose indeed, and it brought its precious harvest. God lifted that Pagan Moabitess from the dunghill and set her among the princesses of the Royal line. Orpah followed the line of least resistance, and drifted back to her people and her God's, and stands a warning to all who put self interests in the place of purpose to live for God.

(Continued)

**CHRIST, AS PRESIDENT OF HIS ASSEMBLY**



HE truth of the Presidency of Christ over His Assembly, was settled once for all when He said: "Where two or three are gathered together in My Name, there am I in the midst of them." (Matt. 18:20).

No saint would dispute His right to preside over His Assembly, since all the saints know to their joy that He has bought Her with the great price of His precious blood; therefore He has the right to do what He likes with His own, for He is The Head of the body, the Assembly: Who is the beginning, the first born from the dead; that in all things He might have the first rank, (Col. 1:18) as preeminently alone worthy to direct His people in worship or ministry to the glory of God The Father.

In the early days of the Assembly, the Apostles and Holy ones rejoiced greatly in the glorious fact that their Lord was personally present in their midst as sole director of the meeting, whether it was for worship or ministry, and no apostle or saint dared to put himself forward to preside over His Assembly; rather, they gladly accorded Him His right as President, and were perfectly satisfied both with Him and His orders.

He daily loaded them with His gifts, to one He gave by His Spirit the word of wisdom; to another the word of knowledge, by the same Spirit; to another was given a psalm, and another a teaching. All these gifts He worked in perfect harmony just as He willed, so that if an unbeliever happened to enter the meeting and saw that it was controlled by Someone invisible, he was convinced of the truth that God Himself was in their midst, and would fall on his face and worship Him. (1 Cor. 12:7-11 and 14:23-26).

This was The Lord's perfect divine arrangement for the gatherings of His People all through this dispensation of His grace. What a beautiful sight indeed to see those holy ones thus attached to their Lord! The warmth of their personal hearts love drew them to desire Him alone. In effect they said: "The desire of our soul is to Thy Name, and to the remembrance of Thee" (Isaiah 26:8). "Draw me, we will run after Thee: The King hath brought me into His chambers (local assemblies) we will be glad and rejoice in Thee, we will remember Thy love more than wine, the upright love Thee. He brought me into His banqueting house, and His banner over me was love." (Song 1 and 2) Whilst thus The Lord sat as Head of His table, and lavished His love-gifts on them all, the spikenard of their praises and adorations sent forth its sweet smell as they gazed on Him by faith, The Altogether Lovely and The Chiefest among ten thousand.

How good and pleasant it was to The Father to behold His children dwelling thus together in unity under the per-

sonal direction of their gracious Elder Brother! It was in the perfect unity of His own divine arrangement that The Lord commanded the blessing that constrained them to go forth in the power of His love to turn cities upside down and let the prisoners free to enjoy with them the glorious liberty of the children of God.

But alas! the flame of that beautiful first love grew cold with the passing years: faith and love gave way to blind unbelief, and the carnal lust for power, the stronger dominating the weaker, in spite of the fact that the whole code of The Masters Laws based on love and humility had been laid down in the perfect canon of The Holy Scriptures.

The dear Lord saw with sadness that His people no longer desired Him as their President, neither His precious Name as centre of assembling; for in their blind unbelief they stumbled upon the worldly religious systems around, revolted against His Word, and formed out of their own poor human ideas the Golden Calf of Clericalism. Faith had given way to sight. They demanded something to see, and the finest thing their poor human pride could invent was a set of sinners like unto themselves. Fine orators, singers, titles, vestments, etc.

How blind was their folly to abandon their royal position as freemen assembled around The Person of The King of Kings and despise His gracious Presidency, to choose the beggarly position of becoming the slaves of poor mortal man! These clerics soon became rich and powerful, manifesting (as ever, when men hold unchequered sway) the arrogance and cruelty of their natural hearts. This heartless choice of the world's systems, has resulted in all the bloodshed and sufferings of the religious wars of the ages that will culminate in the merciless despotism of the Antichrist, proving thus that Clericalism is in principle, antichristian, whose aim is to dethrone Christ and enthrone man.

What a fall! No wonder God said in speaking of Clericalism, (i.e., "the doctrine of the Nicolaitanes,") "which thing I hate." (Rev. 2:15) This "Nicolaitism or Clericalism that establishes sinful men as mediators between the soul and its God, is a denial of the truth of 1 Tim. 2:5 "There is one God, and one mediator between God and man, the man Christ-Jesus." What scriptural authority has any believer to control a gathering of fellow believers? None whatever, since The Owner of The Assembly is present to do what He likes with His own. What would The Master have said if one of the Apostles had dared to attempt to control a meeting of believers with The Master Himself visible in their midst! How grieved The Lord would have been to see His Godhead so basely ignored! What would the others have said in seeing

one of their number thus usurp their Lord's place to direct His people in worship or ministry!

Clericalism not only robs God of His right to control His people, but it robs also His people of their glorious liberty to obey their Lord, present in their midst whenever they gather together in His Name; and this precious liberty was bought at the great price of His precious blood. The Lord foresaw what terrible suffering the doctrine of the Nicolaitanes would bring upon His holy ones. He knows the cruelty the natural heart is capable of, so David said: "Let us fall now into the Hand of The Lord, for HIS MERCIES ARE GREAT; and let me not fall into the hand of man." (2 Sam. 24:14).

About a century ago some godly brethren out of love to their Lord, resolved to stand fast in the liberty wherewith Christ had made them free, by putting off for ever the heavy yoke of Clericalism, and to go permanently outside the religious camp of this world unto their Lord Himself to bear the reproach of His Name.

How glad they were to realize His gracious Presence in their midst, by putting thus into practice His perfect plan for the assembling of His people; proving in this also that: "Jesus-Christ" is "the same yesterday, and today" and that "obedience is better than sacrifice." With great joy they saw Him by faith as their President, choosing whom He would to minister of His bounty, as He, The Head of His Assembly, had the preeminence in all things. His joy was great also at seeing His Word thus obeyed; so He poured forth His blessing and many a poor slave of Clericalism was liberated through their example.

"The upright love Thee" Lord, for what is sweeter than honey to the souls of Thy people than Thyself Who art their President, The Chiefest among ten thousand? And what is stronger than a lion to bind them together than Thyself, O Lion of the tribe of Juda? (Judges 14:18). Yet in spite of the past cruel history of Clericalism, and the glorious liberty experienced under The Lord's perfect Presidency: Alas! hearts that were once aflame with love and satisfaction of Him, seem to be growing cold! Brethren are invited to take The Lord's place as president: thus the world's system is being once again adopted without any authority from The Lord!

Let us be warned against this invasion of Clericalism, lest it should lead us to the cry of old: "As for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. Up! make us god's which shall go before us." (Ex. 32:1). The names of these new found presidents are actually published, and God's heritage is thus being taught to assemble around such as usurp His position as President.

This putting up of men to preside over God's heritage will

eventually produce a class of proud clerics, which is not only dishonoring to God, but an injustice to the teacher. The Bible teaches that all gifts must be in submission to The Giver Who is The President of His people present in their midst; for He alone Who searches the hearts knows which teacher is spiritually fit to teach, and has the divine right to create other teachers on the spot. Does He not say: "Is it not lawful for Me to do what I like with Mine own?" (Matt. 20:15). Truly only those who are ignorant of Scripture, or who are misled, or whose hearts are cold towards Him, would submit to a poor saved sinner, however gifted to take The Lord's place as President.

Yet, praise His Holy Name! what a delight it is to accord Him His rightful place, and how happy we are under His Presidency! Let us pray therefore that the eyes of God's people may be opened to see that these worldly practices are an effort on the part of the enemy to bring in once again Clericalism into God's Assemblies in order to bring His people under the slavery of man, and He will make many to escape before it is too late, so that with hearts glowing afresh with love to Him, they with us will sit under His shadow with great delight and prove that His fruit is sweet to our taste. (Song 2:3). We shall thus be the means of liberating more of our brethren from the heavy yoke of Clericalism, and build gold, silver, and precious stones that will stand the test of His judgment seat, because of this obedience to His Word, and then hear Him say: "Well done good and faithful servant, enter thou into the joy of thy Lord," Our Eternal President and gracious King.

W. E. T.

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### MEDITATIONS ON JUDGES

By John Blair

(Paper II)



FROM verse 27 of the first chapter we have further failure to the end. Here we have the failure of six tribes. We have first of all, Manasseh, which signifies the Spirit's oneness of purpose, forgetting the things which are behind and reaching for those that are before. The name means forgetting. The next failure is that of Ephraim. Ephraim is of the tribe of Joseph, yet there is failure to grow. The sense of God's presence is wanting. Now here is more failure in fruitfulness. Ephraim is the fruitful tribe and represents work amongst the Lord's people. The proper fruit of faith, which shows itself as James tells us, by works. If Manasseh has failed—if there is failure in oneness of purpose to press on, Ephraim will fail too. The works of our daily life will cease, and the enemy will take and keep possession of that which ought to be for God.

Zebulun, which means devotion or consecration to God. If there be failure on the part of Manasseh and Ephraim, Zebulun will also be too feeble to hold his own. Then we have Asher, whose name significantly means the happy one. If Christ is not chief and the house of God enjoyed, Asher will fail to drive out the enemy from his territory. What is the sorrow or dullness in our hearts? What is the lack of joy? Is it not the failure of Asher, the happy one. Our name is Asher. That is what marks and describes us. Does it describe me? Is the language of 1 Peter 1-8 ours?—Ye rejoice with joy. Is Asher my name? Is my heart filled with joy? When I look at my inheritance and my portion in Christ, is it a misrepresentation that the people of God should be a happy people? Has Asher failed in our case to drive out the inhabitants of the land? Are the cities which ought to belong to christian joy still owned by the enemy? What thief is it that is stealing our happiness? What foxes are spoiling the tender grapes of our vine? Can we see the cause of it? Can we see what led up to it? Whether it be in our own soul, or in the Church at large. Benjamin, Joseph, Ephraim tell the same tale. Napthali is the next one, representing the mighty name of vigor and of valor. Napthali, means the wrestler. No longer trusting in his own strength, but a mighty wrestler for God. He represents that spirit of power with God. The weak with the Mighty One. Here again the sad tale of short coming is told out. The weak one has forgotten his weakness and therefore he has forgotten God, the source of his strength, hence there is no power to wrestle; to overcome the enemy that is possessing his portion.

The account closes with Dan, who should have been a leader and a judge. He fails not only to drive out those who dwell in his city, but the Amonites force him into the mountains, and dwell in the fat valleys themselves. What decline is here? The enemies take possession of the valleys. The valley suggests lowliness and fruitfulness. Fruitfulness because of lowliness. It was because the Lord went down into the valley of death that He could bear fruit for us. It is only as we enter by faith into the reality of His death, and have the sentence of death in ourselves, that we can be fruitful for God. Here you have, instead of the people of God, the lofty ones. Those who are lifted up. The Amonites mean the lofty ones. Those who are lifted up. The Amonites mean the lofty speakers. It means a people who talk a great deal. Their proper place, we are told, was in the mountains. They were highlanders. They are high talkers and they drive God's people out of the valleys. Wherever you find the people of God given to talking instead of reality—making a great profession, speaking great, swelling words—you may rest assured that they are no lowly inhabitants of the valley, there-



fore no fruit. Let us beware of mere talk. When tempted to talk glibly about being dead and risen with Christ, let us ask ourselves: is that an Amonite or is it an Israelite that is dwelling in the valley. We may talk about being blessed with all spiritual blessings in heavenly places, but is this a living reality in our soul? Let us search our hearts and never allow an Amonite to drive us out of the valleys. You find plenty of talkers: plenty of fighters about doctrine, but, oh, how little of that lowliness of heart. That quiet spirit that dwells down in the valleys where rain falls and where fruit for God abounds. God dwells with him that is of an humble and contrite heart.

(Continued)

### FIVE GREAT THINGS

1. Luke xiv. 16: **Great supper.** "A certain man made a great supper and bade many."
2. Heb. ii. 1: **Great Salvation.** "How shall we escape, if we neglect so great salvation?"
3. Acts viii. 8: **Great joy.** "And there was great joy in that city."
4. Rev. vi. 17: **Great day of His wrath.** "The great day of His wrath is come."
5. Rev. xx. 11: **Great white throne.** "And I saw a great white throne: and the dead, small and great, stand before God."

The Lord Jesus first gives us a picture of the gospel in the **great supper**—grace doing something for those who deserve nothing but judgment, and can only receive it as God's gift. Our legal hearts make us think of God as one like ourselves, one who sells, but God is not a merchantman; He does not sell, He gives salvation, free, to all. Christianity is not the endorsal of a creed, but the reproduction of Christ in souls down here. Who was Abraham's bosom for? For Lazurus. Who was he? A beggar. Thus all are welcome to God's grace.

2. **Great Salvation.** There are many who never get far enough on to know that they are saved. "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." "These things have I written unto you that believe in the name of the Son of God, that ye may know that ye have eternal life" (John v. 24; 1 John v. 13). The work that saves is done, and the one who trusts Christ is saved, and when we believe God's record we are sure of it.

3. "There was great joy." What gave it? Christ had been preached and believed in, and many thus were "filled with joy and peace in believing."

4. But there is something else. The great day of His wrath will come. If you have not yet bowed to God's dear Son, and owned Him as Lord, you are part of a world stained with His blood, and judgment must be yours, if alive, when He comes again.

5. **A great white throne.** The unsaved dead are raised and judged there. People say they have only to die once. Do not believe it. Every unsaved sinner will have to die **twice**: first, in the cutting off of his life below; and second, in the lake of fire, which is the second death. These are God's **great realities**, and it is great wisdom to regard them as such.

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### QUESTIONS AND ANSWERS

Is there a definite second work of grace called sanctification? If so, what does it accomplish in one's life?

Sanctification in the New Testament is twofold. It is used, in the first place, of our position in Christ, that which we are by and from our acceptance of Him as our Saviour. In this sense it means our possession by Christ, and that we belong to Him. This meaning, therefore, applies to our spiritual position in Christ, and has nothing to do with our attainments. We can see this from the fact that every believer from his conversion is called a "saint," that is, one who belongs to God. From this naturally follows the practical realization of this position in our daily life, by living for God as those who are His. Thus sanctification is, first, an act of God in setting us apart for Himself, and then, a process whereby we recognize this and live for His glory. When this twofold meaning of the truth is understood, the idea of what you call "a definite second work" is quite unnecessary, for there ought not to be any break between the realization of our position as belonging to God and the practical proof of this in our life. From the very first moment of our Christian life we are sanctified according to God's purpose, "Elect, through sanctification of the Spirit, unto obedience" (1 Peter 1:2); "We are sanctified, through the offering of the body of Jesus Christ, once for all" (Heb. 10:10); and then we are to live it out by yielding ourselves in thought, word, and deed to God. —W. H. G. T.

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### "YOUR LABOUR IS NOT IN VAIN IN THE LORD."

1 Corinthians 15

Not a leaf but has its work,  
Not a flower but has its mission,  
Not a bee but lends her aid  
To the autumn's bright fruition.

Not a thought but leaves its trace,  
No true prayer all unavailing,  
Never praise but brings us nigh  
To the love which is unavailing.

Faithful deeds are never lost,  
Though results are often hidden;  
Let us work and weary not,  
It is what our Lord hath bidden.

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### AN INSURANCE OFFICE

My name from the palms of His hands  
Eternity will not erase;  
Impressed on His heart it remains  
In marks of indelible grace:  
Yes, I to the end shall endure,  
As sure as the earnest is given;  
More happy, but not more secure,  
The glorified spirits in Heaven.

—Toplady

## WORDS IN SEASON

**LONG BEACH, CAL.**—Bro. Jas. Erskine is having good attendance at Gospel meetings being held here.

### CANADA

**ENGLEHART, ONT.**—B. Widdifield saw a nice interest in meetings held in private homes in the country near here. He is now with Bro. Bruce at Charlston. Meetings are encouraging.

**EARLTON, ONT.**—A most refreshing time was experienced at the conference here. Bren. Bruce and McCartney remained for meetings and the attendance and interest was excellent.

**HUNTSVILLE, ONT.**—We had an appreciated visit from Bro. McCartney. The Lord gave blessing and the hearts of the saints were refreshed.

**OWEN SOUND, ONT.**—Bren. Wilkie and Joyce have a tent pitched here. Attendance encouraging. A baptism was held in the river when some obeyed the Lord in that blessed ordinance.

**PENETANG, ONT.**—Bren. Silvester and Gunn are encouraged in the tent here and hope to see the hand of God in the salvation of sinners.

**TORONTO, ONT.**—Bren. J. T. Dickson and Glasgow have a tent pitched here in the northern part of the city. Bren. G. Gould Sr., and Son are also under canvas here. Attendance good. Bro. D. Scott spent a little time in the city on his way west.

**MANITOULIN ISLAND.**—Bro. Crocker has been in these parts preaching the gospel and seeking to lead on saints.

**LOCKPORT, MAN.**—Bren. Watson and Ronald moved their tent to this place after four weeks at Gonor. The attendance was not large but God did not leave them without some fruit in sinners being led to Christ. The attendance here has been better and they plow in hope.

**VANCOUVER, B. C.**—Bren. R. Telfer and R. J. Dickson visited some of the isolated Christians on the prairies; also the small assemblies at Mervin, Baldwinton, Cozy Nook and then came on here for meetings.

**WASECA, SASK.**—The Lashburn and Cozy Nook Assemblies had a united outdoor meeting for the S. S. Children on August 2nd. A gospel meeting was held, also words on baptism spoken followed by baptizing in the Battle river, a brother saved this summer at the conference. This brother, his wife, two sons and a daughter are all fruits of cottage meetings.

**BRANDON, MAN.**—Bro. W. J. Chawner has just concluded a week's meetings which were well attended and good. We also had a visit from H. Fletcher of Venezuela which were highly appreciated.

**NOVIA SCOTIA.**—Bren. Brennan and McIwaine who had their tent pitched 15 miles outside of New Glasgow saw little or no interest and moved to another place. Bro. Goodwin who is 77 years of age expects to join them soon. Bren. Thorpe and McCullough have had some encouragement at Bass River. J. and I. McMullen are having meetings in New Brunswick. Bro. Beattie is holding forth the word of life at Sydney Mines.

### FALLEN ASLEEP

**LONSDALE, R. I.**—On June 28th, Mrs. Gilkinson, passed home to glory. She had been ailing for some time. Saved very early in life and has borne a good testimony to the end. Was connected with the Pawtucket Assembly. Bro. J. Dickson spoke at the services.

**FENG-SIN, CHINA.**—On July 4th, Harry Price was called home. Went to China in 1891 and served the Lord faithfully for almost 40 years. He was very efficient in the Chinese language. Wrote many tracts, and translated C. H. M's Notes into Chinese. Founded a "Good News" paper which reached in five years a circulation of 18,000 copies. A widow survives him also two sons and two daughters in England who will value the prayers of the Lord's people.

**LONDON, CAN.**—On June 7th, Mrs. Wm. Mitchell departed to be with Christ. Born 61 years ago in Bristol, England. Identified with the Lord's people for 38 years. For the past 10 years in London. She loved the Lord and bore a good testimony. T. Wilkie spoke at the services.

## WORDS IN SEASON

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**CONQUEST, SASK.**—On July 8th, after years of suffering, Mrs. Arthur Balkwell went to be with the Lord. Aged 54 years. Saved 14 years. A very patient and good woman in whose home the Lord's servants were always welcome. She will be greatly missed.

**GLEN EWEN, SASK.**—On June 14th, Mrs. Stubbs of the Meridian Assembly fell asleep in Jesus. Saved in the old country, and associated with Christians in this country for 25 years. Her end was peace. One daughter is left to mourn her loss. Bro. Chas. MacFarlane and his Son spoke at the services.

**BALTIMROE, MD.**—On July 12th, A. F. Little was suddenly taken home. Aged 69 years. Saved in the Lauraville Gospel Hall in 1925. An excellent carpenter and freely and gladly did all this kind of work required in the hall. The funeral was large. Major Barlow took the services.

**LEWISTOWN, MONT.**—On June 21st, Chas. Hoehler, a Servant of Christ, went home to be with Christ. Taken sick at the Chicago conference, and removed to the Hospital where a minor operation was performed but he was unable to regain his strength. His last words were, "Yesterday, today and forever, Jesus is the same." Our brother was a real Pioneer in the Gospel. Bren. Smith, Varder, Hamilton and J. Kennedy spoke the Word at the services held in Chicago. Burial was at Elgin, Ill. He is survived by his widow.

**HAMILTON, CAN.**—On June 11th, the daughter of our Bro. and Sister G. Haddow passed into the presence of the Lord very suddenly. Bren. McCrory, Ferguson and Nottage took the services.

**KILMARNOCK, SCOTLAND.**—On July 15th, after a serious illness, David Ritchie son of the late John Ritchie, and managing director of John Ritchie Ltd. passed home to glory. Aged 48 years.

**OWEN SOUND, CAN.**—On June 16th, after a brief illness, Mr. Jos. Briggs departed to be with Christ. Aged 63 years. Saved 36 years ago through the ministry of the late John Smith. A faithful consistent Christian who bore a good testimony and will be sadly missed. Bro. Albert Joyce spoke at the services to a large audience.

**TORONTO, CAN.**—Adam Cairns, (only son of Mrs. Jean Cairns) passed away at the Wistin Sanatorium here. Aged 23 years. Saved 5 years and bore a very bright testimony. Leaves a widowed mother and two sisters. Bren. J. T. Dickson and A. Jackson took the funeral service.

**CARO, MICH.**—Stilman Robinson passed home to glory on July 28th. Aged 92 years. Saved in his 90th year at meetings held in these parts by W. Ferguson. R. A. Barr spoke to a large company of relatives and friends at the services.

**PHILADELPHIA, PA.**—After years of patient suffering James Fettis, associated with the Olney assembly passed into the presence of the King whom he loved and served. He was a brother much beloved by all who knew him. J. Marshall spoke at the services.

### CONFERENCES

**DETROIT, MICH.**—Annual conference will be held (D.V.) September 19th, 20th and 21st, in the "Ionic Masonic Temple," Grand River Avenue and Chope Pl. The prayer meeting will be held in the Central Gospel Hall, Grand River and Harrison Avenues, September 18th at 7:45 P. M.

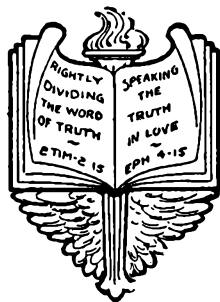
**HUNTSVILLE, CAN.**—The annual conference will be held in the Gospel Hall on September 19th, 20th, and 21st, preceded by a prayer meeting Thursday the 18th at 7:30 P. M. Correspondent Chas. H. Draper, Box 749.

**WATERBURY, CONN.**—The second annual Italian conference will be held in the Concordia Hall, 171 Bank Street, Waterbury, Conn. August 30th, 31st, and September 1st. Correspondent M. Stango, Box 33, White Road, Waterbury, Conn.

**SPRINGFIELD, MASS.**—The annual conference will be held in the Memorial Church Parish House (corner N. Main and Church Sts.) August 31st and September 1st, preceded by a prayer meeting August 30th at 7:45 p. m.

# Words in Season

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



October, 1930

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## WORDS IN SEASON

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### WORK AND WORKERS UNITED STATES

**BATH, MAINE.**—Bren. W. H. Hunter and J. Blackwood had well attended tent meetings here during the summer. The tent was full at the last meeting with many requests from the people to return. They purpose trying to secure a hall later on in the fall to continue the meetings.

**BAD AXE, MICH.**—Bren. J. Govan and McGeachy had over five weeks of meetings in this farming district, and were encouraged by the attendance.

**HARRISBURG, PA.**—The annual conference held here Labor Day was much larger than ever before. About 275 remembered the Lord. The general opinion was that the ministry was profitable and helpful. Fourteen of the Lord's servants were present to minister the Word and all took part.

**WESTFIELD, MASS.**—Bro. H. Fletcher of Venezuela spent a night with us and was very interesting. He also visited Bridgeport and Stamford, Conn., and then went on to Glen Head, N. Y.

**SO. MANCHESTER, CONN.**—Bro. J. Pearson spent a few nights here after the Springfield conference. His ministry was enjoyed. He purposes going to the Prince Edward Islands in his Bible Car.

**CAMBRIDGE, MASS.**—Bro. Gordon Reager spent a week end with the assembly here which has been formed lately.

**CARBONDALE, WASH.**—Bren. C. Summers and R. Goff had their tent pitched here, a coal mining town 30 miles east of Tacoma, for about a month with a fair interest.

**ROCHESTER, N. Y.**—The annual "Labor Day" convention was larger than ever. Good wholesome ministry was given by Bren. G. Gould Sr., Miller, Hoogendam, Robinson and others. The Lord's people returned to their homes happy in soul.

**YORK, PA.**—After spending some time in Andover, N. Y. in tent meetings where five professed to be saved, Bro. T. Ferguson pitched here and was joined by A. Klabunda. The tent was filled the first night.

**ARLINGTON, WASH.**—The conference was large and good. Bren. Telfer, Black, R. J. Dickson, Summers and F. Watson ministered the Word and the saints were built up and refreshed. Bren. Summers and Watson remained for meetings. One professed during the Conference. Bro. T. Black went to New Westminster and Bren. Telfer and Dickson to Seattle for meetings.

**COLORADO.**—Bro. A. Rodgers had his tent pitched this summer at Elbert. Bro. C. G. Davis got a good hearing at Fort Collins where he was located with his tent.

**SPRINGFIELD, MASS.**—A very good conference was held here "Labor Day." The Word, which was practical and profitable, was ministered by Bren. Pearson, Livingstone, Reager, Farquhar and Vendetta. Bro. Livingstone remained for meetings.

**MEMPHIS, TENN.**—Bren. Bush and Curry had well attended meetings and saw some saved. Ten were baptized—the result of several years Gospel effort in this new and needy field of labor. There is some exercise about the forming of an assembly.

**SCRANTON, PA.**—Good attendance was seen at the Tent meetings held by Bren. Cather and Thomson. There was some opposition from Rome but God in His grace prevented trouble and preserved His servants during their months of service. One professed to be saved.

# Words in Season

Edited by Dr. E. A. Martin—Published by Charles R. Keller

**VOL. 22**

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**No. 10**

## FROM VARIOUS AUTHORS

If I myself deny,  
Where I can gratify,  
I suffer bitterly;  
But sweet is liberty.

After Christ Himself visiting us, and dying for us, how far is He all to us.

No trial can harm a person who has Christ for his all. He may lose this or that, but if he has Christ, he has that which he cannot lose.

If a Christian is full of Christ he is not distracted by the things that the devil puts before him. The flesh also has no place if I am full of Christ.

Beware of trafficking in unfelt truth. I dread great activity without great communion.

Dr. Paley says, "A Jewish peasant changed the religion of the world, without force, power or support." No! no! Doctor: not a Jewish peasant, but a glorified Christ, not without force, but by the might of the Omnipotent Spirit.

"Changing His Mind."—When one gives up the truth, or by wrong conduct, or force of circumstances is no longer able to carry it out, he generally seeks to gloss his backsliding over, by saying that he has got "further light," or "changed his mind." This is a mere subterfuge, to conceal his real condition, and sooner or later he will manifest himself. But, in the meantime, saints should mark the man, and see that he does not "draw away" disciples after him.

"His hidden ones," Ps. 83 — those who by grace have trusted in the blood alone are most surely hidden from the coming storm of judgment. What about the exposed ones all around us? Well, let us till then tell them all about it till we go hence, "the time is short."

"'Twas He that found me on the deathly wild,  
And made me heir of heaven—His Father's child:  
And, day by day, whereby my soul may live,  
Gives me the grace of pardon, and will give." W. H. E.

THE DOCTOR AND THE C. T.



WE ARE OFF by the tick of the clock." "It is a grand thing to be in time."

"I quite agree with you," I rejoined, "but—" and paused. "But what?" interrogated he.

"May I ask you, If this were the last train for Heaven, would you be in it, sir?"

"The last train for Heaven," said he, "I never had such a question as that put to me in all my life."

"Very likely," I replied. "Is it a bad question?"

"I will not say that, but I never had such a question as that put to me before."

He paused a moment, looked very serious, and then rejoined, "I go to church every Sunday."

"So does the Devil, every day the door is opened."

"The Devil go to church—what does he go there for?" he excitedly asked.

"He goes there to hinder you and the like of you from believing the Gospel."

"I never thought of his going to church."

"If you have read your Bible carefully you would have thought of it, for the Lord Jesus, speaking of the sower who went out to sow his seeds says, 'Those by the wayside are they that hear; then cometh the Devil, and taketh away the Word out of their hearts, lest they should believe and be saved' (Luke 8. 12). Satan knows the way of salvation better than most men that preach it, leave alone those who listen to it; and therefore when it is being preached he tries to take away the Word, lest the hearer should believe and be saved."

"I never thought of that, but I go to church regularly. I go to hear the great Dr. M—."

"Has he been the means of your conversion yet?"

"Well, I could not just say that, but he is a grand preacher."

"I know that, but if you have not been converted to God yet, do you not see his preaching has not been of much good to you? What you need, my friend, is the forgiveness of your sins, the pardon which the Lord alone can minister, the salvation of your soul, peace with God, and shelter from the wrath to come. Have you got these blessings yet?"

These pointed queries led to a very plain, interesting conversation, much too long to relate. He asked many questions, and was evidently fully aroused to a sense of the importance of his salvation. Our journey to Edinburgh was more than half over when all of a sudden he exclaimed, "I see exactly what you are at. You want me to be a real, downright Christian, and that I cannot be."

"Yes, that is exactly what I do want. I would like you to be a real backbone Christian, and I do not see why you can-



not be one, for I have never yet met the man that Christ could not save. Why cannot you be a Christian?"

"I am in the liquor traffic; I travel in beer for Messrs.—and you know a man cannot be in that business and be a Christian, too."

"Well," I replied, "I quite admit that the liquor traffic and all that is connected therewith is a very difficult business for a Christian to be in happily if he wish to serve his masters faithfully and yet keep a good conscience."

"Well, then, you see I could not be a Christian."

"Yes, you may be," I replied, "and a Christian this night, too, before the train reaches Edinburgh."

"How?" he fervently inquired.

"You come to Christ where you are just now, a sinner in your sins; own them, judge yourself, repent before God, and believe in the Lord Jesus Christ. He says, 'Him that cometh unto Me I will in no wise cast out.' If you come to Him He will pardon your sins, and save your soul."

Presently he asked me, "Do you ever preach?" "Sometimes." "Where?" "Very often in Freemasons' Hall." "When will you preach there next?"

"I expect to preach next Sunday week."

"Would you have any objection if I were to come?"

"Not in the least; I shall be delighted to see you and your wife, and any of your friends you like to bring."

"I will be sure to come," was his rejoinder; and having exchanged cards, we parted company as the train pulled up at the station.

On the Sunday week I looked anxiously over my audience to see if my new friend were present, and just as the meeting commenced I saw him come in accompanied by several friends who, with him, took their seats at the bottom of the hall. He left immediately the meeting was over, as well as the two following Sundays, when I noticed that he was present. But thereafter I did not see him.

Two and a half years rolled by before I saw him again. When at Croydon, I held some special evangelistic meetings. On Sunday night a Christian gentleman came up to me and said, "There is a man sitting at the top of the room who is anxious to speak with you, Doctor."

Finding my way to the front bench I saw a very happy looking man sitting, who immediately greeted me most warmly, saying, "I am so glad to see you, Doctor; but you do not seem to remember me."

"Well," I replied, "your face seems familiar, and your voice, but I could not name you."

"Oh! I am the man you spoke to in the train—don't you mind?"

"Oh! now I recognize you," I said; "your name is B——. And are you converted?"

"Yes, thank God, I am, and my wife, too."

And how did that come about?"

"Oh! through what you said to me in the train—I could not shake it off—and the meetings in the Freemasons' Hall, and the little books I got at the door."

"And you were brought to know the Lord then?"

"Yes, blessed be His Name, He opened my eyes, gave me the knowledge of the forgiveness of sins, and made me the possessor of eternal life through faith in Him." "And what happened then?"

"Oh! I found, after I was brought to Christ, that I could not go on with the liquor traffic. I felt if I stopped where I was I should certainly be swamped, and I thought there was nothing for it but to make a clean break, so I gave up my situation and came down to a place about five miles from here to get clean out of the way of all my old associates?"

"And what are you doing to earn your bread now?"

"I am working on the estate of the Archbishop of Canterbury."

"And is that situation as good as the one you had in Edinburgh?"

"Oh! no; but, thank God, I have a happy heart and a good conscience, and I want no more. I am a downright happy man now. I know the Lord and I want to serve and please and follow Him." And the joy that shone in his face was a thorough attestation of the truth of his words.

Assured of the reality of his conversion, I was only too glad to introduce him to a business gentleman in Croydon, who soon found him more congenial work, at pay approximating that which he gave up for Christ's sake. Thus the Lord took care of the young convert, who had, through grace, been faithful to the light he had received.

Reader, are you a Christian in the true sense of the word? A Christian is one who knows Christ as his own blessed, personal Saviour.

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## THE GATES OF JERUSALEM, NEH. 2:17

By David Miller



SALM 122 shows the deep interest that the Psalmist took in the house of God, and in the city that the Lord had chosen out of all the tribes of Israel, to place His Name there. Verse 3 says, "Jerusalem is builded as a city that is compact together, and teaches us that it was to have a within and a without. A wall encircled the city, and a number of gates with locks and bars admitted those whose place was inside, or prohibited those whose place was without.

God still has a place of His own choosing—"Where two or three are gathered together in My Name"—Any people so gathered to worship in Spirit and in truth is worthy of a strong wall, with gates protected by locks and bars. It is God's one and only dwelling place for the present dispensation. His presence there demands that all things be done "decently and in order." The city of Jerusalem contained the house of God, and was highly honored in that He had condescended to dwell there. He had a right to govern, and none had any right to offset or to modify His appointments.

About fourteen years after Ezra came up to Jerusalem, Nehemiah arrived and found the gates of Jerusalem burned with fire, and the wall broken down. This caused him to be grieved and exercised him about the restoration of the wall, and the setting up of the gates and their locks and bars.

As we look around us today, and see the ease with which the enemy can obtain entrance into the assemblies, we might well pray for God to raise up men of the Nehemiah type to restore the broken down gates.

The first gate mentioned is "The gate of the valley." The first step that God has to take with a sinner is to bring him down as lost and ruined and fit only for Hell.

Next comes the gate of the fountain, speaking of Calvary. Here Nehemiah found no room even for the beast that was under him to pass. The sinner must be saved by blood alone, through faith alone.

After the gate of the Fountain comes the Sheep Gate as we would expect. The High Priest with his brethren builded it, bringing before us our Great High Priest, the chief Shepherd, with His under-shepherds in the assemblies of God; such as have a care for the welfare of the flock, seeking to keep the assembly clean for God, often suffering much disputing from those who seek to break down the principles of separation; those who speak of them as "narrow": or it may be seeking the restoration of back-sliders: working hard all day, and visiting the sick in the evening; comforting the bereaved; clothing the naked; feeding the hungry, visiting the anxious: seeking a place of honor is not in his thoughts, so long as the sheep and lambs are well fed and shepherded.

The "Fish gate" comes next. A good Assembly always has a heart for the Gospel. Paul speaks of this in the epistle to the Thessalonians, 1 Thess. 1:8. In these last days what a sad decline of interest in the perishing—open air meetings; tract distributing; personal visiting; and witnessing at every opportunity, for the Lord.

The "Old gate" comes next telling us of the Old Paths, and of the danger of departing therefrom. This is no imaginary danger but a very real one that even old age does not secure protection from. Many who went on well in their early

days made shipwreck in their old age. The old truths that cost some of the Lord's people, their dearest friends, and in some cases being turned out of their homes, are now obtained at a small price, and sold again for less.

The **Dung Gate** brings before us what seems necessary in the history of an Assembly. A time of trouble sets in and things seem to be all upset. Well dear saints, just take courage the Gardner is just digging about and dunging the Assembly tree. Blessing is sure to follow where it is taken as from His hand.

The **Water Gate** would keep us mindful that we require the cleansing word, the refreshing showers, or the silent dew that puts new life into the parched vegetation: what water is to nature the word of God is spiritually.

Then comes the **Horse Gate**. The strength of the horse is often referred to in connection with battle. Christians require to be strong in the Lord and in the power of His might. Jerusalem was hated by the Nations and required strong protection, so is an Assembly of God today. It seems as if the Devil uses all his artillery to destroy God's testimony: but they that wait upon the Lord shall renew their strength, and overcome.

The **East Gate** suggests the "Blessed Hope," the coming of our Lord Jesus Christ.

The last Gate was **MIPHKOD** which means **the place of meeting for inspection**. To us that means the Judgment seat of Christ, where our life-service will be inspected, and rewarded according to its true value.

May the Lord help us as individuals, and as Assemblies to build the wall, and to set up the gates with their locks and bars.

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### THE DAY OF GREAT THINGS

By W. Williams

(Paper 2)



**W**E HAVE "great grace" in the giving of their means, "Neither said any of them that ought of the things he possessed were his own." It takes "grace" to give in God's way. Our testimony suffers from this lack of grace. We are no longer in the balmy days when every Christian realized that all that he has is not his own but a stewardship from Heaven, and ought to be dispensed as that for which an account will have to be rendered to God. Sometimes the Assembly collections are scarce sufficient to meet the hall-expenses: others are satisfied with a Gospel collection once a month distributed too often without much exercise, or to those who come along for a few meetings which tends to keep the large Assemblies well stocked with a certain class of preachers who travel the beaten path. To give to favor-

ites is not necessarily to give to the Lord, but may be to give to those who preach "smoothe things," things which do not molest consciences that should be stirred up. To give only to those who have a few meetings fosters a weakness in the home assemblies, and encourages an ever increasing number of missionaries of a certain class to spend, what ought to be valuable time, running around Assemblies accomplishing nothing, but using up the funds that should be used for pioneer work that is accomplishing something for God. Real giving is when we give to the Lord: and then seek His mind as to whom, and for what purpose it should be used. God's real servants make their needs known only to the Lord, and He directs hearts in His own wondrous ways to supply the need of those who really look to Him alone to supply their need, and who busy themselves doing His work. Were this carried out God's people would soon be freed from an excess of busily-idle floaters and over-worked assemblies, that they might occupy themselves really in the work of the Lord.

Then we read that "great fear" came upon all who heard the word. There was discipline in those days. If a godly testimony is to be maintained today there must be Scriptural discipline. To tell us that discipline is a thing of the past; that all Christians are in fellowship in the local Assembly, is the sophistry of Hell. The discipline of Acts 5, produced **great fear** in all the church. Godly discipline has sometimes been frustrated by a lack of fear. The guilty one has been condoled and instead of restoration bitterness and perhaps division has resulted.

Then we get in chapters 6 and 7 a **great company** saved:—the natural outcome of doing things in God's way. We surely are far removed from those happy days, when even the priests were getting saved. It is profitable to notice the analogy between the book of Malachi and the epistle to Philadelphia. Gross indifference to the Lord's claims had come over His people, who but a few decades previous had left Babylon, built the wall; the temple, and in weakness had seen the Lord's power and blessing. One would scarcely recognize the same people, of which we read forty years later in Malachi. They were saying "The table of the Lord is polluted, and the fruit thereof, even His meat, is contemptible. They were practically saying that any old blind ewe; any broken legged goat; any sick and ready to die calf was good enough for the Lord. His demands were a weariness to them. But within that remnant was another remnant who thought otherwise, and God had His eye on that little company "then 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**.

And they shall be mine saith the Lord of Hosts in that day when I make up my special treasure.”

Amid the closing scenes of that dispensation God had still those who feared, and thought upon His Name—mentioned eight times in the four chapters—now we believe our lot is cast in similar days, that the Philadelphian witness of the Church is surely giving way to Laodicean indifference. How precious to know that God still has a remnant that at one time bid fair to move the world, but alas, great indifference as to the Lord’s claims has overshadowed the fair prospect. The Lordship of Christ is practically denied: discipline is not wanted; you can be a member of an orthodox sect and yet break bread in what is called an Assembly: some tell us that there is no within or without; that all professing Christians are in the Assembly: card players, dancers, smokers, theatre goers and all such can break bread if they so desire. Is it any wonder that God’s ordinances are a weariness to such? or that the profession of Christianity is held in contempt where such things are permitted?

But that Eternal Eye still looks down, beloved brethren, and sees a few with a little strength seeking to keep His word, and not deny His Name: it cheers His great heart of love to see this, and He encourages them to let nothing go. The victor’s crown is for the overcomer.

The Lord help us one and all to stand in these closing days for our God and His precious word. Let us be faithful to our God, and to our fellow saints, warning them of the danger of indifference to the Lordship of Christ, calling His commands trivial matters or non-essentials while winking at the sectarian lusts of the religious world. He will fill our hearts with joy. He will give us the kisses of His mouth. He will meet every need of His servants for He still has servants, and He does not treat them as beggars, for He has other servants everywhere ministering to their needs. His beloved people will put themselves at our command when really doing His work.

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### MEDITATIONS ON JUDGES

By John Blair

(Paper 3)



**N** CHAPTER 2 we find them going from Gilgal to Bochim;—changed relationship with God by that departure. It is connected with the chapter going before, yet has very little to say as to their portion, but it is occupied with the deeper question of loyalty or disloyalty. Before they conquered a single city, they encamped at Gilgal and there they were to make sharp knives and to be circumcised. The spiritual meaning is, the river Jordan represents death, just as the Red Sea represents death and judg-

ment, though the Red Sea gives us death and judgment in connection with our deliverance from Egypt. It has reference to Egypt, the land we were leaving. The power of sin, represented by Pharaoh and his hosts is broken at the Red Sea. A way opened through death and judgment by the death and resurrection of Christ. Jordan gives us a similar thought. It suggests the death and resurrection, not from Egypt but into the land. No way of entering into our inheritance but through the death and resurrection of Christ. The people went through dry shod. It did not cost them anything to go through the Red Sea, to get out of the land of Egypt. Nor did it cost them anything to go through the Jordan, to get into their inheritance. It cost us nothing to get free from the wrath of God. What a deliverance? The law of the Spirit of life in Christ Jesus has set me free from the law of sin and death.

We come back to Gilgal again. How did we get there. It is a place in our inheritance in which we entered dry shod. The next step is, make thee sharp knives. Now we have come to something that does cost; that which costs pride and self-exaltation, and self in all its forms. If we are to walk as free men, the world has to be cut away and only the cross of Christ can do that. They went up from Gilgal and could face Jericho without a fear, and Jericho's walls bow before them. They could pass from Jericho back to Gilgal to gather strength there again. Strength out of weakness to go forth to Ai—to go forth to war with the cities of the land. They go forth from Gilgal and win their victory and come back to Gilgal to enjoy its fruits and to be kept in the attitude which makes fresh victories possible. Some of us know what it is to go out from Gilgal. Do we know what it is to come back to Gilgal? Let us individually get back to Gilgal, or let us at any rate get to Bochim? The place of weeping. God can meet us there. What a Bochim we have in Luke VII—where the woman wept, it was a Bochim, a weeping place. If I do not get spiritual things, I will not give to God spiritual things. If I fail to enjoy my portion, I will not give to God His portion. Will a man rob God? Abraham followed because he had his eye on God. Lot went because he had his eye on man.

When Joshua dies the people depart from God. Not merely do they fail to get what is theirs, but now they begin to serve Baal: to serve false gods of their own manufacturing—the god of the nations about them. They take their thoughts of God from people who do not know God. The epistle of the Sanctuary, or as might be said, the epistle of the Lord's bosom, is John's first epistle. The closing words of an epistle which is devoted to setting God who is Light and Love before us, are "Little children keep yourselves from idols." What is an idol? You make an idol of money, dress or many other things, but in scripture, an idol has always to

do with the religious element. It is that which appeals to the conscience. When the children of Israel made an idol in the wilderness. What was it? It was called Jehovah. Aaron said, tomorrow is a feast to Jehovah, and when he made the calf of gold, he said these are thy gods which brought thee out of the land of Egypt. Poor Aaron was trying to link what truth he knew of God with the idolatry that was in the people's hearts. It was a mixture, and the thing was to appeal to the religious sentiments of the people. Idolatry, whether it be by the christian or by the unconverted people, it is that which appeals to the religious elements in us. Is there any idolatry among God's people? Has there been any mixture with God's truth? Here we are told that the people served Baal, and the word Baal means lord. God's Lordship and Ownership is a truth. God does own mankind. He is God over them, but how many gods and lords there are, whom men have set over themselves with some element of divine truth, but with only an element.

The end of this chapter 2 is taken up with a little recovery. Then the people depart from the Lord and set up their idols, and God gives them over to the enemy, but when the people under the rule of their enemies cry out for mercy, God, in His mercy, raises up judges to deliver them. That is how the Judges came in. God does not raise up another Joshua. He does not restore what has been broken down. He raises up a Judge for a special work, and when he dies, the heart of the people slips off into evil. Thus needing another deliverer: another recovery through another judge, but weak and weaker till it becomes well nigh total darkness. The close of chapter 2 and the beginning of chapter 3 shows the result of thus trifling with God. There is no further real conquest. Even the deliverances are but partial, and the enemy is left in the midst of the people as pricks and thorns.

Let Caleb's faith be ours. A faith that will never grow old or feeble. Let us go back to the place where we can meet God as He is—at Gilgal.

(Continued)

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### THE THREE TRUSTS OF THE CHRISTIAN



HE Apostle Paul in writing to his son in the faith, Timothy, exhorted him to be strong in the grace that is in Christ Jesus. And the things that Timothy had heard of him among many witnesses, he was told to commit to faithful men who shall be able to teach others also." Faithfulness is a rare virtue and as time goes on it will be more precious in the eyes of the Lord. One of the things that is prominent today among the people of God is the fact that the love of many is waxing cold. Coldness in seeking to



spread the gospel: coldness in looking after the sheep of God's flock: coldness in maintaining God's truth. There are many things with which God has entrusted His people, but there are three special ones which are very beautifully brought before us in three old testament men—who were faithful to that with which their Master entrusted them.

The Apostle Paul seems to have also carried these three trusts in his own life when he writes to Timothy (2nd Tim. 4-7): "I have fought a good fight"—Paul the warrior, fighting as a Shepherd for the sheep. "I have finished my course"—Paul the runner, carrying the gospel to the lost; "I have kept the faith"—Paul the Steward, maintaining God's truth at all cost.

### The Gospel

The first trust that is placed upon the Christian we believe is the Gospel. Eliezer, Abraham's servant, is a splendid illustration of this trust. The usual way of interpretation of the 24th of Genesis is to have Abraham as a type of God, Isaac as a type of the Lord Jesus, and Eliezer as a type of the Spirit of God going forth seeking a bride for the Son of God. We believe these characters answer in type very well, but while scripture has one interpretation it has many applications, and it is our desire to look upon Eliezer the servant entrusted with the mission of seeking a bride for Isaac, as typical of the TRUST that has been given to every child of God—the Trust of the Gospel, the mission of seeking to reach souls that will form the Body—the Bride of Christ.

Abraham, when he was old and well stricken in years, gave the COMMISSION to Eliezer to GO into his country, and to his kindred, and take a wife unto his son Isaac (Gen. 24-4). Definite instructions were given him how to proceed. In Matthew 28, 16-20, the COMMISSION is given to the Disciples to "GO." It is plainly stated in Mark 16-15, "Go ye into all the world and preach the Gospel to every creature." The Gospel is the birthright of every soul that is born into the world; but it is the TRUST of the Christian to GO to the sinner with it. How grievously we have failed in this TRUST. We have failed in carrying it to our relatives, our friends, our neighbors, and then to strangers in the regions beyond.

Eliezer promised obedience, putting his hand under the thigh of His Master, and sware to him concerning the matter. In this way he put a seal to his obedience. He then took ten camels of the camels of His Master and departed: for ALL THE GOODS OF HIS Master were in his hand.

Does this not answer to the words of the Lord Jesus when he sent forth the Disciples, ALL POWER IN HEAVEN AND EARTH IS GIVEN UNTO ME—GO YE, etc. It is not so many years ago since the United States Government sent forth the cream of its men, young men, to France to war

against the enemy. All the power and resources of the U. S. Government was behind each of those young men. And all power in heaven and earth is behind every Christian who is seeking to be faithful in their mission of carrying the gospel to the perishing whether it be by word of lip in personal conversation, or by tract distribution, or publicly proclaiming the gospel. All the goods of the Master, as it were, is in the hand of the believer. And we do not need to resort to "other goods" outside of the "Master's goods" to advance the gospel. We have His Word and His Spirit, and if His Spirit is expanded souls will be reached and saved. Many new carts are being brought in among God's people today, such as organs, solo singing, etc., but they are not the Master's "goods" and were never put into the hands of the believer by God to advance His Gospel.

Eliezer in carrying out his mission realized the value of prayer and he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that the women go out to draw water. The substance of his prayer was for good speed and success in his mission. Then he put out a fleece and suggested to the Lord that He was to let it come to pass that the damsel to whom I shall say, "Let down thy pitcher, I pray thee, that I may drink"; and she shall say, "Drink, and I shall give thy camels drink also"; let the same be SHE THAT THOU HAST APPOINTED FOR THY SERVANT ISAAC; and thereby shall I know that thou hast shewed kindness unto my master.

PRAYER is part of the Master's goods given to the Christian to carry out the advancement of the Gospel which has been entrusted to them, and any who have been instrumental in reaching souls for the Master realize the value of prayer. And as Eliezer was encouraged by the knowledge that there was an appointed one for Isaac, so the Child of God can take encouragement in the fact that there are Appointed ones for His Son who will in due time answer "I will," when the question is put before them, "Wilt thou go with this man?" Eliezer's prayer was soon answered and he was satisfied he was in the leading of the Lord when Rebecca appeared at the well and all that he asked for took place.

The faithfulness of Abraham's servant is seen when he was invited by Rebecca's brother Laban to the house, and there was set meat before him to eat, he said, "I will not eat until I have told mine errand." For Eliezer the Master's service came before temporal things. The Apostle Paul was able to say, "For me to live is Christ" (Phil. 1-21). Christ was the chief aim and object of the Apostle's life. Often we see the motto in homes GOD FIRST but often it is business First or Household duties First. A brother once made the remark that "God often gets the worst end of it" from his people.

How few are today putting the Master's service before temporal things? Eliezer found great joy in speaking of His Master's greatness, and of his wealth in flocks and herds and gold and menservants and maidservants, camels and asses. He found great joy in speaking of Abraham's purpose and desire concerning a bride for his son Isaac. Rebecca learns for the first time that she is an object of love and her unworthiness takes hold of her for such a position, and she acknowledges she is of a fallen race, but when the plain question is put before her, Wilt thou go with this man she makes her final decision, "I WILL GO."

The late William Jennings Bryan once made the statement that the happiest moments in his life were those spent in sitting down along side of a sinner and telling him of the wealth and greatness of his Master. There is nothing that gives greater joy than this to the child of God, especially when he sees the Word taking hold of the sinner, and his acknowledgment that he is not worthy of such love and like Rebecca of a fallen race, or great sinners. And what greater joy can a child of God experience when he hears that such a one has made choice of Christ for eternity. It reminds one of an incident that took place in Ireland many years ago. There were two assemblies in close proximity to each other. One day a brother from one of these assemblies met another from the other and said to him,—“We got a new heater in our Gospel Hall lately.” “Is that so,” said the other, and “What kind is it for we have been thinking of getting one for our hall.” “It's a new born soul,” the other replied. How true this is. Nothing warms the heart of the believer or revives the assembly like a new born soul.

Through her decision Rebecca left all for a rough journey, and eventually joins Isaac, whom not having seen she loved. Eliezer drops out of sight; but Faithfulness in His mission and success in the undertaking are blessed memories. The Apostle in writing to the Thessalonians whom he had sought and won for Christ could say, “For what is our hope, or joy, or crown of rejoicing?” Are not even ye in the presence of our Lord Jesus Christ at His coming. What a grand day it will be when Psalm 126 will be seen fully in eternity, viz. They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed shall doubtless return rejoicing, bringing his sheaves with him—the saints harvest when sower and reaper shall rejoice together in a coming Eternity. May we all go in more and more for fulfilling our Gospel Trust.

(Continued)

### INSUBJECTION TO GOD'S WORD



INSUBJECTION to God's revelation was the root cause of all the evils and troubles recorded in the book of Judges. The inscription over the entrance to a municipal building in Cambridge, Mass., reads, "God hath given commandments unto men, and from these commandments men have framed laws whereby the people are to be governed. If these laws are faithfully applied, the people are well governed: but if these laws are not enforced the people are not well governed."

Joshua had power and authority to enforce the divine laws; hence the people were well governed; and surely they reaped the blessing. But after his death, alas, there was a move of spiritual decay, and God's laws were not enforced; and as a consequence the unity of the nation was broken up, and a series of evils and troubles arose; and the name of Jehovah was dishonored.

In our day as we look around over the ecclesiastical condition we see only confusion. Even though we overlook the so-called sects of Christendom with their various corruptions, and narrow our view to those who claim to be maintaining a Scriptural testimony we see enough to sadden the hearts of those who fear the Lord, and seek to walk in subjection to His word. A number seem to be putting shingles over the heads of those who plainly are not in subjection to that word but are following some self-chosen path. God would have us to be out and out for His truth, and for those who are seeking to walk in subjection to that truth; and not to be found sitting on the fence ready to jump to the one side or the other. Ruth did not sit on the fence ready to jump into Prof. Micah's field, or into the field of Boaz as the whim might take her. No, no, she was true, and humble, and obedient, and went not to glean in any other field; and had the approbation of Boaz. It is nice to be among those who fear the Lord. Appearances are not to be trusted. We must wait to see who the men are that have really been used of God, and not to go by present appearances. Many who apparently are accomplishing great things for God, will be found to have been, by their disobedience to certain well known truths, great hinderers to many of the Lord's people obeying His word to "Come out from among them, and be ye separate, saith the Lord." The fire will try every man's work, of what sort it is.

John Martin.

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### QUESTION CORNER—CONSECRATION

What is the teaching of the New Testament on this subject?

Its instructions might be summed up in one word, a word with which children's ears are familiar, and which should be to every Christian one of most pleasant sound—**Obedience**.

Had the Church of God from the beginning better understood its meaning, and steadily, habitually, walked in obedience, we should not

## WORDS IN SEASON

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now, have heard of "consecration meetings," "higher life meetings," and the like. Such are high sounding words, but they prove the low condition, the general ignorance, worldliness, and weakness of the professed followers of Christ, even as the fifteen or sixteen days occupied in cleansing the temple of old proved the neglect of daily cleansing. (2 Chron. xxix. 15-20.)

But I must proceed to cite a few Scriptures in which this truth is taught, although the term consecration is not employed. The first I shall refer to states the fact on which all the claims of God are based, and all the precepts of the New Testament enforced; viz., that we are "redeemed."

"Ye are not your own; for ye are bought with a price: therefore glorify God with your body and spirit, which are His." (1 Cor. vi. 19, 20.) We belong to another, and He who has bought us has simple, absolute possession, and unquestionable right. We are accountable stewards of all we have. If we are bought, we are separated to Himself; if we are His we should in all things be devoted to Him, having a settled purpose to be godly, and to live to God in all things. This is the import of the term consecration.

The next passage I shall notice is very similar to this: "Yield yourselves unto God, as those who are alive from the dead, and your members as instruments (arms, for righteousness is armour) of righteousness unto God." (Rom. vi. 13.) "Alive from the dead;" yes, partakers by the Holy Ghost of the life taken up in resurrection by Him who laid it down for the sheep, we are to live our life unto God after the example of Christ; yielding ourselves to Him as "alive" (this is separation from a world of "death"), and our members—eyes, ears, tongue, hands, feet—in the ordinary matters of life, as so many instruments of righteousness to God.

Such must of necessity be the life of a risen one, higher than which cannot be lived here, lower than which the Scripture does not put before us; nor should we be satisfied with a lower.

Again, in Romans xii. 1 we are besought, by mercies received, to present our body as the servant of the renewed mind, "a living sacrifice;" so that the entire occupation of its members is to be for God, to please and therefore to glorify Him.

In 2 Cor. vii. 1, &c. we are appealed to by the promises of God to come out from all that with which Christ has no fellowship, and which does not agree with our character, walk, and worship; to "cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God." How simple and plain is all this! Surely if we all were more diligent readers of the word of God as a whole, reading for fellowship with Him and conformity to Christ in all things, how natural and unmistakable it would appear. Paul and his companion were enlarged in heart, and their mouths were opened towards the Corinthian believers, who, being puffed up, were cold and contracted. He called on them for the answer, "Be ye also enlarged," in order to which enlargement they must come out and be separate from ungodly, un-Christ-like fellowships and practices, perfecting holiness.

Such are some of the passages of the New Testament which present to us our simple obligation (which is our privilege), to do the will of God who has saved us, of our Father who loves us.

I would add that I have quoted from the epistles, not because the gospels do not teach the same thing (see Luke xiv. 26, 27, 33, and elsewhere), but because the epistles are largely expositions of the gospels, and are moreover addresses to the church of God, to the churches of Christ which were not formed while the Lord Jesus was on earth. (See Matt. xvi. 18.)

I would also remind our readers of the blessed fact that we are indwelt by the Holy Ghost, whose teaching and power are sufficient to enable us both to discover and do the will of God in all things. He will enable us to yield ourselves unto God as alive from the dead; to present

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our body a living sacrifice; to separate ourselves from all evil, cleansing ourselves from filthiness of flesh and spirit, and to perfect holiness; in a word, to obey, and so be godly, first in the closet; then in the family circle and walk; after that, in service in the church or in the gospel; and lastly, before the world in all our transactions with the people of it.

In such a path God will be glorified, Christ honored, others benefited, and our own souls made happy. Thus may it be with us to His praise.

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“Teach me to live! No idler let me be,  
But in Thy service hand and heart employ:  
Prepared to do Thy bidding cheerfully—  
Be this my highest and my holiest joy.

“Teach me to live—and find my life in Thee—  
Looking from earth and earthly things away;  
Let me not falter, but untiringly  
Press on; and gain new strength and power each day.”

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### FIVE LITTLE PEBBLES

“And he took his staff in his hand, and chose him five smooth stones out of the brook.” (1 Samuel 17:40.)

Five little pebbles lay in a brook,  
Five little pebbles hid in a nook,  
“What are we good for?” one said to the other,  
“Little or nothing, I'm thinking, my brother.”  
Wearing away, day after day,  
It seemed that forever those pebbles might stay;  
If they were flowers, gaudy and gay,  
Doubtless some one would bear them away.  
If they were bigger—stones builders use—  
Doubtless some builder these pebbles might choose,  
But who ever heard of builders who took  
Such little pebbles down in a brook,  
Such little pebbles hid in a nook  
Wait little pebbles, rounded and clean!  
Long in your loneliness lying unseen,  
God has a future waiting for you,  
Five little pebbles sturdy and true.  
Five little pebbles hid a brook!  
David came for his shot to look,  
Saw them lying, just close to his hand:  
Lifted them—they should be great in the land.  
Hark, there is shouting! there's fighting today,  
Boldly those pebbles are borne to the fray;  
One of them chosen and put in the sling,  
Who would have thought that a stone could take wing?  
Onward it sped with a might not its own—  
Onward it sped by the shepherd boy thrown—  
Swift as an arrow and straight as a dart,  
For the whole nation that stone played a part;  
Smiting the giant's great terrible head,  
Laying him prostrate, a mighty man dead.  
Five little pebbles lay in a brook,  
Mentioned with honor in God's Holy Book.  
Be thou a pebble contented and low,  
Ever kept clean by His mercy's pure flow,  
Waiting and watching till Jesus shall look  
For one who is ready—a stone in His Brook.

(ANON.)

## WORDS IN SEASON

**YOUNGSTOWN, OHIO.**—The Lord came in and gave blessing in the meetings held in the tent by Bren. Klabunda and McBain. Three professed to be saved.

**NEW BEDFORD, MASS.**—Bro. J. Blackwood had a week's meetings for Christians. His ministry was much appreciated. He also called at Pawtucket and Westerly on his way home to Montreal.

**WATERBURY, CONN.**—The Italian conference was considered very good. Bren. Patrizio, Rosannia, and others ministered the Word. Three professed to be saved. After spending the greater part of his summer here Bro. Patrizio moved his tent to Bronx, N. Y., and saw fruit in conversions and some restored to the Lord. Bro. Rosannia who was helping him went on to Hartford for meetings.

**SEATTLE, WASH.**—Bren. Telfer and R. J. Dickson held a series of meetings here. Attendance best ever seen in the present hall.

**HOPEWELL, VA.**—Bro. Sam McEwen had over 14 weeks in his tent with large attendance. Eight have professed to be saved and he is hoping a permanent testimony may be the result later on.

**FAIRVIEW, N. J.**—Bro. R. T. Halliday spent seven weeks in tent work and saw fruit in conversions. He started meetings in E. Pittsburgh after the tent season.

**CLEVELAND, OHIO.**—The Conference held at Labor Day was characterized by exceptionally good and practical ministry. The hall was filled to the limit. Twelve of the Lord's servants were present, most of whom took part.

**BOSTON, MASS.**—Our brother J. Bernard sailed from Southampton on the White Star Ship "Homeric" with his wife and family for New York. He purposes locating permanently in Boston.

**ROCHESTER, N. Y.**—Our aged brother J. K. McEwen spent three nights here and then went on to Philadelphia, Pa. He has not been feeling well.

### CANADA

**DESERONTO, ONT.**—Bro. D. Miller has been having meetings here with encouragement. A number were baptized lately which was some of the fruit of meetings Bro. Widdifield and he had here some months ago.

**ENGLEHART, ONT.**—Bren. Widdifield and Bruce have been laboring around here and at Charlton and have been encouraged by seeing fruit.

**TORONTO, ONT.**—The tent season is again past. The tent pitched in the East End of the city in connection with Swanwick Avenue Hall was worked for the first few weeks by T. Smith of Spain. Some professed. It was operated later by G. Gould Sr., and Jr. Meetings were good. The tent in the center of the city was worked by Bren. J. T. Dickson and Glasgow.

**OWEN SOUND, ONT.**—Tent meetings here were well attended and God gave fruit. Bro. Joyce has since been trying to get the use of a building at Ben-Allan for meetings.

**WINNIPEG, MAN.**—Bro. F. Watson spent a week end here after taking down the tent which was pitched at Lockport. Tent meetings were not large but some professed to be saved.

**DEER LAKE, ONT.**—Bro. D. Scott had meetings here on an old fishing ground of former years. He also called at Huntsville and purposed being at Orillia conference.

**VANCOUVER, B. C.**—Bren. Telfer and R. J. Dickson had a few weeks meetings in North Vancouver which were enjoyed. One professed to get saved. They also had one night in Fairview hall.

**BRANDON, MAN.**—Recently we had a visit from W. J. Chawner of Winnipeg for some Gospel meetings. Fair attendance. Visits from the Lord's servants will be appreciated. John McDowell, correspondent.

**ST. MALACHI, QUE.**—Bren. J. Spreeman and L. Wilson had well attended meetings here. A good number professed to be saved. The Gospel in its simplicity had never been heard before, God spoke loudly to the people through the man on whose property the meetings were held dropping dead at noon. He had attended the meetings.

## WORDS IN SEASON

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**HAMILTON, ONT.**—Bro. J. Fraser, who labors in the Bahamas, returned to this country after his wife's death last March. He is now returning to his field of labor leaving his five children in the care of his mother in Hamilton. His address will be Hope Town, Abaco, Bahamas, B. W. I.

**ST. CATHARINES, ONT.**—Bro. J. P. Conway spent eight weeks here preaching in a tent. Attendance good.

**GALT, ONT.**—The annual conference held in September was not as large as in former years but the meetings were good. Twelve of the Lord's servants were present; Bren. J. K. McEwen, G. Gould Jr., J. Dickson, J. Conway and others ministered the word.

**TORONTO, ONT.**—The Christians now meeting in the Central Gospel Hall at the corner of Brunswick and Sussex Avenues, are moving to a larger hall at 23-25 Charles Street E. about September 1st.

**ORILLIA, ONT.**—The conference here was considered profitable to the Lord's people. A good number of the Lord's servants were present to minister the word. Bren Silvester, Goodfellow, Hy Fletcher, Joyce and others took part.

### FALLEN ASLEEP

**FLINT, MICH.**—On the morning of August 7th, after a protracted illness, Mrs. Sheldon Tait went home to be with the Lord. Bren. D. McGeachy and J. Govan spoke at the services which were large. She leaves a husband, two sons and a daughter who feel her loss keenly.

**BARRINGTON, R. I.**—Mrs. Robert Beattie of Barrington, entered her rest on August 29th after a lingering illness of about 2 years. Saved 42 years ago in Barrington, she was indeed a "succourer of many," a true Lydia whose heart and home was open to the Lord. She was in her 70th year. Bro. W. H. Hunter spoke at the home and W. J. Armstrong at the grave. Another addition to the ransomed throng.

**SCRANTON, PA.**—Our sister Ann Price was called home on September 3. Aged 81 years. Confined to her bed for the past six and one-half years she was the means of bringing the gospel before many district nurses who attended her. In fellowship 39 years. Bro. G. Thomson spoke at the services.

**LAWRENCE, MASS.**—On August 24th, Alex Arthur went to be with Christ. Aged 81 years. Born in Scotland and born again when a young man on the high seas. In happy fellowship in the Assembly here for many years. He was a good man and will be missed. Bren. Wilkinson, Pearson and Dewhurst took the services.

**PHILADELPHIA, PA.**—On September 12th, Wm. J. Dittie, went to be with Christ. Aged 65 years. Saved for 41 years and was associated with the Mascher Street Assembly for 32 years. He will be missed in the home and the Assembly. Bren. Watt and McEwen spoke at the services.

**INDIANA, PA.**—On September 9th, Jeff Irven was suddenly taken home to be with the Lord through a fall of rock in the mines. Saved 22 years ago and esteemed by all who knew him. Bro. G. Duncan spoke a faithful word at the funeral. A wife and a number of unsaved children mourn his loss.

### CONFERENCES

**CLIFTONDALE, MASS.**—We have been asked to announce that there will not be any Conference held here on Columbus Day (October 12) as heretofore.

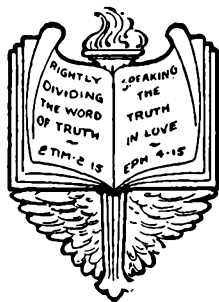
**PITTSBURGH, PA.**—The annual conference will be held here on Saturday and Lord's Day, November 29th and 30th. Further details later by circular and announcement. All local assemblies are participating.

**RICHMOND HILL, N. Y.**—The 21st annual conference will be held here November 1st to 4th, beginning with a prayer meeting Saturday evening November 1st. Address all communications to J. C. Fenty, 9143 110th Street, Richmond Hill, L. I. New York.



# 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, 1930

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### WORK AND WORKERS UNITED STATES

**VALPARAISO, IND.**—Bren. J. Erskine and L. McBain had a week of good meetings here.

**DENVER, COLO.**—Bro. C. G. Davis spent some time in Englewood (a suburb of Denver) having Gospel meetings. Five professed to be saved.

**DETROIT, MICH.**—Our brother F. W. Mehl has moved. His new address will be 3311 Euclid W. Detroit, Michigan.

**SEATTLE, WASH.**—Bren. Telfer and R. Dickson had three weeks' meetings here. Attendance good and word was in power.

**BOSTON, MASS.**—Bro. J. Bernard who arrived in this country last month with his family is located for the present at 185 Winthrop Road Brookline, Mass. He has had meetings in Waterbury and So. Manchester, Conn.

**LINGLESTOWN, PA.**—Bren. G. Winemiller and L. Miller, rented the "Town Hall" in this new field of labor and are pegging away with the Gospel nightly. Bro. Winemiller has moved to 538 Seneca St., Harrisburg, Pa. Bro. W. J. Armstrong also receives his mail at this address.

**TACOMA, WASH.**—Bren. C. Summers and R. Dickson are holding forth the Word of life in this place and hope to see the hand of God in salvation.

**BRIDGEPORT, CONN.**—Bro. J. Waugh had three weeks' good meetings for Christians and then went on to New Bedford and Fall River.

**BOSTON, MASS.**—Bren. C. Keller and G. Reager had five weeks' meetings here with fruit. Meetings were held on Columbus Day and the Word ministered was enjoyed by all. Bren. Bernard, C. Keller, Watt, Thorpe and Reager were present.

**YORK, PA.**—Bren. T. Ferguson and Klabunda kept their tent meetings going here until October with good attendance. Five professed to be saved.

**PAWTUCKET, R. I.**—Bro. J. Watt began meetings in this town and attendance was good. The Lord began to save during the first week.

**WOBURN, MASS.**—Bro. H. Thorpe rented a hall in this town for the preaching of the gospel. This is a new field. Pray for him.

**WORCESTER, MASS.**—Bro. W. J. Armstrong is being encouraged here by seeing the attendance increasing at his meetings.

**CALIFORNIA.**—The tent meetings held in connection with the Good-year Assembly in Los Angeles closed with much to thank God for in the way of souls being saved. Bro. S. Greer went on to Ave. 54. S. C. Keller is having meetings in the West Jefferson hall, L. A. using his chart from Egypt to Canaan. Steve Mick is holding forth in Long Beach. J. Hunt went on to Fresno for meetings.

**CAMBRIDGE, MASS.**—Bro. J. K. McEwen visited here for a few nights and then went on to Westerly and Groton. He sailed for home on October 18th.

**HARRISBURG, PA.**—Bro. R. T. Halliday is having well attended meetings in this city.

**CONSHOHOCKEN, PA.**—The Bryn Mawr brethren have rented a hall here for meetings and Bro. O. MacLeod is sounding forth the good news of the Gospel.

**CAMDEN, N. J.**—We had a visit lately from Bro. A. Livingstone. His ministry was enjoyed.

# Words in Season

Edited by Dr. E. A. Martin—Published by Charles R. Keller

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**NOVEMBER, 1930**

**No. 11**

## FROM VARIOUS AUTHORS

Oh, ask not thou, How shall I bear  
The burden of tomorrow?  
Sufficient for today, its care,  
Its evil and its sorrow;  
God imparteth by the way  
Strength sufficient for the day.

\* \* \*

Hurt not your conscience with any known sin. Deep-rooted customs, though wrong, are not easily altered; but it is the duty of all to be firm in that which they certainly know is right for them.

\* \* \*

The Christian that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness if he loses all these pleasures, and chooses to sit down upon his little handful of thorns. Enjoy the blessings of this day, as God sends them and the evils of it bear patiently; for this day only is ours. We are dead to yesterday, and we are not yet born to the morrow. If we bring into one day's thoughts the evils of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable.

\* \* \*

In vain will you let your mind run out to the world in time of trouble; it is like putting to sea in a storm. Sit still in the presence of God, and feel after your principles to see if they are according to His word; and if you find none that furnish you with somewhat of a stay and prop, and which point you to quietness and silent submission, depend upon it, you have never yet learned Truth from the Spirit of Truth, whatever notions you may have picked up from this and the other description of it.

\* \* \*

How God rejoices over a soul, which, surrounded on all sides by suffering and misery, does that upon earth which angels do in heaven: namely, loves, adores and praises God.

*A. d. Ogden*  
**THE SCOTSWOMAN'S DISCOVERY**



**I**N A COTTAGE in a little hamlet, in view of the Pentland Hills, lived Mrs. McDonald with her only child. The Pension Officer wrote to Miss Paton, the local postmistress, about a circumstance concerning the old lady. Miss Paton went to the house and interviewed Mrs. McDonald. On obtaining the necessary information, Miss Paton remarked that she was entitled to the pension, to which she gratefully replied: "If I get it that will meet my needs on this side." "Well, Mrs. McDonald," said the postmistress, "I hope you'll get it. Your remark makes me wonder if your needs are met for the other side." "Well, yes," was the reply. "I think I have a good right." "On what ground do you expect it?" inquired Miss Paton. She said that when she was a girl of seventeen she was a servant in a minister's family, and became greatly troubled regarding the future. She knew she was a sinner, and was afraid lest she might be suddenly called into Eternity, and feared the prospect of meeting a holy and sin-hating God. At last her agony of soul became so intense that she resolved to speak to her master, and see if he could help her. One Sunday evening she summoned courage and knocked at the study door. "Come in, Margaret," said the minister. On entering the study the maid said to Mr. Sloan, "Excuse me, sir, I am awfully anxious to ascertain if one can now know his sins forgiven and be sure of Heaven." The minister replied as follows: "The best of us are not perfect. The very fact that you are interested in such matters shows what a good girl you are. If you continue your present course there won't be much fear of you. I only wish there were more like you." "Is that all I have got to do?" inquired Margaret. "Yes," was the minister's reply, and the interview came to a close.

Noticing a look of disappointment in Miss Paton's face as she told her story, the old lady said, "I see you are not pleased." "Mrs. McDonald, that would not satisfy me. Nothing short of a 'Thus said the Lord' would do for me," was Miss Paton's reply. "Would the minister not have the authority of the Bible for what he said?" inquired Mrs. McDonald.

Miss Paton quoted several Scriptures which tell of God's way of cleansing from sin's defilement, and amongst others the following: "Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into judgment, but is passed from death unto life" (John 5.24). "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). But these Scriptures were opposed to views held by poor Mrs. McDonald, and she was terribly upset.

"Have you come to me when I am almost at the end of my life to tell me that I am wrong?" exclaimed the poor old soul. "Better know in time when matters can be put right than go on deceived until it is impossible to remedy the mistake," said Miss Paton. The postmistress then prayed and returned homewards.

On her next visit Miss Paton found that Mrs. McDonald was exceedingly anxious to hear more about God's way of salvation. Various Scriptures were read, and the old lady paid great attention, but said little.

Three weeks later Miss Paton visited her again, and found that a mighty change had taken place. "I have something good (good) to tell you. I have dropped what I have been clinging to, and gone by the Book. I am awfu' happy, and I have been singing". "How did it come about?" inquired Miss Paton. "This is how it happened. I learned that I was a guilty sinner, and could do nothing to save myself. I also saw that the Lord Jesus died for my sins on the Cross. I have believed on Him, and know that I am saved, and I have thanked Him for it."

The change was remarkable. Several neighbors used to visit her, and there was a good deal of gossiping. Mrs. McDonald, after witnessing a blessed confession to the saving power of Christ, said, "Ye needna come here unless you have something to tell me about God and Heaven". Her Bible became her constant companion, and she rejoiced in Christ as her Saviour and Lord.

One evening, after taking a cup of tea, she got out of bed, thanked God for saving her with an everlasting salvation, and committed her loved ones by name to the care of a covenant-keeping God, and soon after passed triumphantly into the presence of Him who had plucked her as a brand from the everlasting burnings.

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### THE THREE TRUSTS OF THE CHRISTIAN

(Paper 2)



HE second trust is placed specially upon those who seek to act as Shepherds in the care of the FLOCK of the Lord. The scriptures give ample scope for us to believe that God still has an "oversight" in connection with His assemblies. This is very plainly taught in Acts 20, verse 28, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost has made you overseers, to feed the church of God, which he has purchased with His own blood." The Apostle Peter confirms this in his Epistle (I Peter 5, verses 1 to 5) "The elders which are among you I exhort, who also am an elder, and a witness of the sufferings

of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking **THE OVERSIGHT** thereof, not by constraint, but willingly, not for filthy lucre but of a ready mind, neither as being lord's over God's heritage, but ensamples to the flock."

The qualifications of overseers is clearly taught in 1st Timothy, chapter 3: and Titus, chapter 1.

Then again what our attitude should be toward those who are taking the oversight is spoken of in Hebrews 13, verse 17, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give an account, that they may do it with joy and not with grief."

Also in 1 Timothy 5, verse 17, "Let the elders that rule well be counted worthy of double honor especially they who labor in word and doctrine.

The little epistle of Jude shows us what is going to take place in the world just previous to the coming of the Lord. In verse 8 three things are mentioned, lawlessness, anarchy and contempt of government. At the present time there is a move in the world on the part of communists to overthrow governments. And sad to say, there is a spirit of lawlessness, doubtless being brought in by the enemy, to overthrow godly order and rule in the assemblies, by rebelling against overseers.

God has put up the standard in 1st Timothy 3, and Titus 1, for overseers to aim at, but few measure up to it. Often overseers are told, "We don't recognize you as an overseer." Well the position should be recognized; If a wicked Premier or President gets into office, we are bound to recognize the office until the individual is removed even though we do not respect the man. And if for some purpose God allows a man to take the place of an overseer, even though he does not come up to the standard we should respect the position the man takes until God sees fit to remove him.

There are some men who are trying to introduce new ideas among the people of God; there are still godly men, like the men of Shechem, who still contend for the old paths and have the courage to withstand the introduction of that which is contrary to the word of God. These are spoken against as "Pontiffs" or "Popes", and some have even gone so far as to try and overthrow their oversight.

Jacob affords us a beautiful type of a Shepherd entrusted with a flock. Jacob is often referred to as a crooked stick and this side of his character is often dwelt upon to the exclusion of some of the good points in him. Those who seek to shepherd God's flock might do well to imitate him in His care for the flock.

Jacob had three notable meetings with God. First at Bethel (Genesis 28, 11 to 22) where God told him, "And, behold, I am with thee, and will keep thee in all places whither

thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. (Verse 15) Jacob vowed a vow and raised a pillar here. This would answer to the first pillar in the life of a shepherd—the pillar of salvation. This is the first qualification of a shepherd—to be sure he is saved.

Jacob went on his journey and came unto the land of the people of the East, and he looked and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. (Chap. 29, 1 and 2).

Jacob went near and rolled the stone from the well's mouth and watered the flock of Laban, his mother's brother. (Verse 10).

This is another qualification of Shepherds—able to water the flock of God whether it be in visiting the sick, or comforting the sorrowing, or unfolding the word of God either privately or publicly.

The flock that was put in Jacob's care increased continually for in speaking to Laban (Gen. 30, verse 30) he states, "For it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord has blessed thee since my coming.

One of the marks of a true Shepherd is the fact that the Flock increases under their care. There have been little companies with no growth for years and God raises up true shepherds, and a marked increase in the flock is noticeable. Then again there have been men who did not have a great deal of head knowledge but they had a heart for God and his people and there was a steady growth in the flock under their care. Sometimes these men have been taken away by death, or circumstances causing their removal to some distant city, and there is a decreasing of the flock.

Jacob gave long and faithful service in his care of the flock. Twenty years he was with Laban. Nor did he use the flock for his own aggrandizement, for he plainly stated, "the rams of the flock have I not eaten." And it was expensive at times for him to serve as a shepherd, for that which was torn of beasts or stolen he bare the loss of it. There was much to try his patience, for in the day the drought consumed him, and the frost by night; And my sleep departed from mine eyes. (Genesis 31-38, 39, 40.)

What a beautiful sight it is to see Shepherds giving long and faithful service in the care of the flock amidst the many vicissitudes of life, not seeking to use the flock individually or collectively for personal gain, but serving with an eye single to his glory bearing the burden and heat of the day. How often especially in business meetings when the flock is fast

asleep the shepherds are having sleep departing from their eyes in caring for the sheep.

The second notable meeting that Jacob had with God was at Peniel (Genesis 32) when he was left alone and there wrestled a man with him until the breaking of the day. The man touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint as he wrestled with him.

This experience with the Lord, made Jacob a much better Shepherd than heretofore. Indeed he shows by his language that he is a much better shepherd for he states in verse 13 the flocks and herds with young are with me; and if men should overdrive them one day, all the flock will die. Then again in verse 14. I will lead on softly, according as the cattle which goeth before me and the children be able to endure until I come unto my lord unto Seir. A good Shepherd does not overdrive the flock but leads on softly but surely.

The third notable meeting that Jacob had with God was at Padan-aram when he had about led the flock safe home to Bethel; And Jacob set up a pillar in the place where he talked with him, even the pillar of stone: and he poured a drink offering thereon and he poured oil thereon. (Gen. 35-14).

May those to whom God has entrusted the care of his flock seek to be faithful to that TRUST till he come.

(Continued)

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### MY YOUNG CHRISTIAN FRIENDS

Beloved of the Lord: (2 Thess. 2:13-17)



HIS is the other half of the twelfth letter to my younger Christian friends. I hope you graciously received the last letter and calmly considered the silence of God on many things, especially in relation to His people and the Church. (I Cor. 10:11) No doubt the children of Israel in their wilderness journeys had stools or chairs or benches to sit on in their homes, but they dare not have one in the Tabernacle: Yet God had not stated "Thou shalt not sit down, nor shalt thou bring into the court of the Tabernacle, nor into the Holy Place any article of furniture to sit upon." NO! Would not you and I think it reasonable to allow the hard working tired priests who had to handle hundreds of pounds of bullocks, lambs or goats; at least a stool to rest on? Why not do it? What does God say about it? Read Exodus 25:40, Heb. 8:5. God is silent about the above subject, therefore do not bring in strange things as we mentioned in last month's letter.

What you have or allow in your homes may be entirely out of place in the Assembly.

Sad to say, we are in the last days when some will depart from the Faith. (2 Tim. 4:2-5) also 2 Tim. 3rd, 2 Peter 2nd.)



In the last days we must not copy the great church systems of men, to tickle the ears, and draw the crowds. A form of godliness but no power. Along with this state of things no doubt, will be a multitude of terribly deceived converts as in Matt. 7:15-29. What an awful awakening in verses 22 and 23! Never came to Jesus for the cleansing BLOOD. Merely intellectual converts, AND VERY RELIGIOUS, who have not been troubled about their sins, no repentance, not bad enough to go to Hell. Merely assented to a verse and never came to a personal acceptance of Jesus as their Saviour and pleaded HIS BLOOD for the forgiveness of their sins. Hence HE could say "I never knew you, depart, etc."

Samuel would have chosen according to his eyes and judgment, but the Lord said "no." (I Sam. 16:6-13).

John Bunyan in his Pilgrim Progress saw a pleasing by-path, all so nice for a while but it led to the castle of doubting and despair. So does many a path that looks as good or better than the narrow one in the Bible, and we expect God to bless it. (Jer. 6:16 and 19).

Let you and I search the Scriptures and try to get the Truth in order and not to try to please ourselves or our friends, nor to become like the nations round about us. If you do, I will tell you now—YOU WILL NOT BE POPULAR! You will be too orthodox, too narrow, too strict, and your enemies will be they of your own household, natural and spiritual. Because what pleases God is bitter to the flesh, the natural man. "The caul above the liver, etc." very bitter, was God's part. (Lev. 3rd 2, 4 etc.)

Humility is not pleasing to our pride. To be a bond-servant, a slave (Margin of Matt. 23-11) is not what most desire. (Micah 6:8), Isa. 57:15, Jas. 4th chapter. The root meaning of contrite is to pulverize—so the man or woman with pulverized flesh will have more room for the Holy Spirit to guide you into all truth. (John 16:13 also 14:26).

There was no honey in the sacrifices of old. (Lev. 2:11) speaking of natural sweetness. There was no natural sweetness in the death of Christ but DIVINE GRACIOUSNESS, contrary to anything you or I would have suffered for our enemies.

Wine was used in the sacrifices of old, not grape juice, which is a syrup. No! Grape sugar was not there, it was converted into wine with all the bitterness of the fermentation process. Jesus made wine. (John 2:10) There is no such a thing. If it is wine it must have fermented. It speaks to me of the sufferings Christ passed through when He shed His precious blood that we might taste of the joys of salvation. We read of the wine of the wrath of God, Rev. 14:10; 16:19. I mention these things not for controversy, but for your medi-

tation and prayer in a day when the lines of least resistance and economy are in the ascendancy, 2 Sam. 24:24.

I want you to memorize one short verse, 1 Cor. 11:15. I shall not comment on it only to ask you to note that the Holy Spirit, through the apostle placed it before the breaking of bread, in the same chapter? Don't you think that it is of importance to God? (Matt. 10:30.)

Consider another abomination, Deut. 22:5. Why call ye me Lord! Lord! but do not the things which I say? Luk. 6:46. Matt. 12:35-36. Let us try to please Him more because of all He has done for us, once Hell-bound sinners. He lived that spotless life, suffered and bled and died for our sins, yea more, He is risen, and is our Lord and Master, and will soon be our Judge, 1 Cor. 3:12-23.

DR. L. E. BARNES

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### ASHER, OR, GOD'S HAPPY ONES

Deut. 33:24-25



HE first promise made in Eden contained the substances of all the promises afterward uttered. The first offering had within it the substance of all the offerings and sacrifices subsequently commanded, and to God and to faith the one glorious antitypical sacrifice now comprehends all. Thus Moses unfolds the blessing pronounced by Jacob on his son Asher; and we have, as it were, a fuller opening of the bud of promise.

Asher was Jacob's son by Zilpah, Leah's maid, given by her to her husband to wife; and he was so called because of Leah's joy and honour in the sight of the daughters. "Happy am I; for the daughters will call me blessed." Hence his name Asher; i.e. happy.

Time rolled on—days of toil and sorrow for Jacob—times of fleshly management and circumvention, till at length he who crossed the brook with his staff, a solitary wanderer from his father's home, leaned on it for very age, while he worshipped Jehovah, and blessed his sons. Happy end! He seems, by grace to have conquered his besetment, and his setting sun was bright. He utters the counsels of Jehovah in blessing his sons. May our last days be also bright!

Moses also, although dying without entering the promised land because of his unbelief, was honoured to bless the tribes; and guided by the same Spirit who spoke through Jacob, he blessed Asher as follows:

"Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy strength be."

It must have given Moses great joy thus to bless. He had given up and suffered so much for Israel, and endured so much

from them, and now with his large and tender heart he was permitted to stand in Jehovah's counsel, and under His guidance declare His purpose to bless. This must indeed have gladdened his heart.

Let us now examine the blessing (1) in its direct application to Asher; (2) in its spiritual instruction to believers.

1. The words of the prophet, taken literally, or in their primary application, must be read in the light of the dispensation under which they were uttered, and in relation to the calling of the nation of which the tribe of Asher formed a part.

Israel was Jehovah's nation, chosen in their father Abraham, preserved in Egypt, from whence they were delivered by blood and by power, by grace to them and judgment on their enemies the Egyptians. They were called out of Egypt to Canaan, a land chosen of Jehovah, watched over by Him, and flowing with milk and honey, abounding in corn, wine, and oil, out of whose hills they might dig copper.

Asher's blessing confirmed all these promises, and was also in harmony with the original charge to Adam and Eve—"Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over the beast of the field. And He blessed them." They were "Asher"—happy.

Moses therefore desired and predicted for this tribe a numerous seed—social favour, olive groves and oil, mines of wealth under his feet, and strength equal to his days. All this came true; for we are told that his lot in the land of Canaan "abounded in oil, the choicest fruits (yielding 'royal dainties'—Gen. xlix. 20), aromatic shrubs, balms," etc.

Doubtless in the mind of Jehovah these blessings had reference to the yet future prosperity of Israel in millennial days, when the land now held by strangers, where praise is silent for Jehovah, shall be again possessed by Israel, and enjoyed in its full freedom, rest, and fruitfulness, and praise shall burst forth and continue to ascend to Him for all His mercies.

2. Meanwhile the Church is God's object, and all fulness of blessing is treasured up in Christ for her; and each believer is "Asher," blessed and happy, blessed with all spiritual blessing in the heavenlies in Christ. Let us look at some of Asher's blessings in this aspect. "Let Asher be blessed with children;" i.e. be fruitful. This was in character with the dispensation under which to die childless was a reproach, whereas children, like olive plants round about the table, betokened obedience and blessing. (Ps. cxxviii.)

Believers now should pray to be fruitful, seeking the salvation of others. Those brought to Christ by their means become their spiritual children, towards whom a peculiar affection exists, such as was known to Paul when he said, "Although ye have ten thousand instructors in Christ, yet have ye not

many fathers; for I have begotten you"; or, as the aged apostle John wrote, "I have no greater joy than to hear that my children walk in truth."

It is an interesting and instructive fact that Peter, the great apostle of the circumcision, was introduced to Christ by his brother Andrew, of whom we read comparatively little afterwards; Nathanael also was brought to Christ by Philip; and the woman of Samaria, by her testimony and invitation to her townsfolk, brought many to Jesus.

Fellow-believer, let us covet to be the instruments of bringing souls to Christ, and ask of God, who in grace as in nature, gives children to His praise. Let us seek to introduce some one to Christ. It is not necessary for this that we stand in public to preach, nor that we make a fine speech, nor prepare a long address; but with hearts warm with the love of Christ, and beating healthfully for His glory, speak of His love, of His blood, of Him as the gift of God, to prove His love to sinners; and who shall tell how many in the day of Christ will appear before Him as the fruit of our testimony, constituting us "Asher" in His presence?

Again, "Let him be acceptable to his brethren." A most desirable thing, both for his domestic and yet more for his social comfort. Believers should seek to approve themselves to the Lord (2 Cor. v. 9), and also by manifestation of the truth to commend themselves to every man's conscience in the sight of God (2 Cor. iv. 9), and to walk in grace and love one towards another, as fellow-members of the same body, having the same mind one towards another, acceptable to each other, whether in joy or in sorrow, for instruction, reproof, sympathy, and consolation.

If this is to be, we must surely dip our "feet in oil"; for it is not by counsel, nor effort of the flesh or of nature, that we shall effect it, but by the Spirit of God. Him we have received, and He dwells in us as in His temple. With blood and oil we have been tipped—ear, hand, and foot, that in the power and with the unction of that blessed Spirit we may listen to God, and minister Christ and His grace with tongue, hand, and foot, walking in the Spirit even as we have life in the Spirit. Let us then, beloved, do this, and dip our feet in oil, for it abounds to us.

With regard to the closing words of this blessing I might say a little. Asher's was a goodly lot, and so is ours. "The lines are fallen to us in pleasant places; we have a goodly heritage," a fair and wealthy lot, fruitful on its surface, and rich in its bowels; so that by faith we can walk through it, treading on mines of spiritual wealth at every footstep, and counting on wisdom and power from God to raise and use it to His glory. Yes, we are blessed with all spiritual blessings in the heavens in Christ, and have the Holy Ghost to acquaint us with

them. The enjoyment of these blessings gives power over the world; for, congratulating ourselves on our riches in Christ, and praising God for them, we look down with pity on the world's brightest, fairest, and most costly things, too satisfied to envy, too happy to love it. "This is the victory that overcometh the world, even our faith." The Lord Himself make these simple things realities to us. H. H.

### JUDGES, CHAPTER 3

By John Blair

#### PAPER IV

#### The First Captivities and Deliverances



N the last chapter we saw that because of the unfaithfulness of the children of Israel in not going forward and overcoming the enemy, God declared He would no more cast their enemies out of the land—an abiding witness to their unfaithfulness and disobedience. It was an impossibility to be true to God and do His will, and have these unconquered nations in their midst in the land of Canaan. It was a witness to their failure, which eventually bore fruit in their being carried off into captivity. That is the one side. Then on the other side, you have what is brought out in the third chapter. God left these nations there to test their faithfulness. He leaves them there as the result of their own disobedience. That is the first thing, and out of those very results, He brings a fresh test as to their future obedience. These are left here that they might learn what war is, and that we also might learn what it is to fight the Lord's battles. That we may even now go forth to the battles which have been won long ago.

In the 5th verse, we read "the children dwelt." Made their home; settled down. What is the thought? They have settled down—where? Among the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. There is a list of names, and each of those names has its special significance. The Canaanites are traffickers: the Hittites, sons of terror: the Amonites are talkers: the Perizzites are rulers: the Hivites are villagers, and the Jebusites are treaders down. Now these represent Spiritual principles which control conduct, and if you are dwelling where any of these principles control, you may know that you are living in the same circumstances as Israel.

First of all are the Canaanites—traffickers. Those who simply handle things for the profit there is in them. They are merchants who have no heart in Divine Truth, but simply handle it for various reasons. Some for financial gain. Some to avoid disagreeable conflict with those whom they love. All that kind of handling of the Word of God is mere Canaanite traffic. Merely handling the Word of God deceitfully. Sup-

pose we are merely trafficking in it in an intellectual way. If we are trying to get something as the Athenians wanted. Something new out of the Word of God. Not for our heart and conscience, but simply for our intellect. Then that is a Canaanite principle. If this is amongst us, let us cast out that principle of trafficking in God's truth. There is a great deal of that. In the Prophets we read that there should be no more the Canaanite in the house of the Lord. It is a name given to all forms of the enemy's presence in God's territory. It is the traffickers; the one who handles Divine truth without a living interest in it. Wherever there is an evil principle, you have Satan himself, and Satan's one object is to get Christians to doubt his existence.

The Hittite empire was one of the largest of ancient times. Their name is suggestive—sons of terror. The principle of fear, timidity, holding back from pressing forward where God would have us is the Hittite principle. This tells us of weakness. The fear of man, the fear of consequences. The fear of walking the narrow path of obedience. How fear takes hold of God's people and keeps them from fighting for Him in His Spirit and in His strength. The Hittites dwell every where, and if you allow them, they will settle down in your midst. They will close your mouth so that you will be afraid to speak. Why is there so much silence among God's people? Why is there so little testimony in the gospel? So little ministry among the saints? So few voices heard in prayer and praise in the assemblies? Is it not because the Hittites are allowed to dwell in our very midst? You are afraid to speak a word for the Lord; afraid to lift up your voice in thanksgiving and prayer. You are afraid to take your stand for Christ; afraid to do that which your own conscience and the word of God declares should be done. Oh, the Hittite empire is a large one; indeed a wide one. It reaches everywhere, and their dwelling among us is a witness how we have failed to cast them out. Their very presence among us is a call from our Master to rise and put them out from us.

After the Hittites, come the Amorites: a striking contrast—talkers. Constant talkers, boastful. It means the word without the power. Talk is easy. It is easy to talk even when people are afraid of true confession. It is easy to speak our own thoughts. It is a very easy thing to talk without practice, and that is the Amorite. Whenever we find that principle allowed among us of high talk and low walk: much preaching and little practice. Let us realize that we have among us an enemy that we should cast out.

The Perizzite represents the nobility. The class that rules. Not divine rule; not subject to God; to His will and to His word, but the class that must be looked up to and obeyed. Not for what they teach but what they are. On the other side are

the Hivites. These two go together. If you have the nobility, you must also have the lower class. Here is the nobility and the peasantry, or, as you might say, the clergy and the laity. As the result, you have the Jebusite trampling down everything that is of God. Now these are the enemies that dwell right among God's people and often have a lodging place in our hearts. It is very striking that not one of these enemies is mentioned as the conqueror in the first bondage. We are told that they intermarried with these nations. Took them into the closest union with themselves. They united with them and adopted them as part and parcel of their nation. And as a result, they adopted their gods, their religious beliefs and practices. For this, the Lord sold them into the hands of their enemies, and they were ruled over with a rod of iron for eight years, till they cried to the Lord for help, and He sent them a deliverer in the person of Othniel.

(Continued)

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### ABRAHAM, OR BALAAM?



THESE are representative men, the one the leader of a great separation movement, for God: The other famous as a great leader for the Devil, corrupting that same people by undoing that separation, by getting them to unite with those who were not God's people.

Man, who was created in the East, had a knowledge of God by creation (Rom. 1:20). Disobedience brought a curse upon all creation. The knowledge that God would curse the sinner did not hinder Cain from murdering his brother and bringing a second curse upon creation; especially upon his own line. God gave another seed instead of Abel; and linked a further revelation of Himself with this line, but the "sons of God" married the daughters of men, and this unequal yoke so corrupted the earth that the Lord said "I will destroy man whom I have created from the face of the earth, both man and the beast and the creeping thing, and the fowls of the air (Gen. 6:7).

In the renewed world men planned a great confederacy: united to build a wonderful central city, whose tower-top would reach into heaven: to make for themselves a great name lest they be scattered. By confounding their speech God scattered them.

This all transpired in the East, manifesting that from the very Creation God put Curses upon those who sin wilfully. For the penitent He has wonderful mercy if they will receive it on His terms, as He had upon Adam, Abel, Enoch, Noah and Abraham.

Babel represented principles that were not of God, and that are not of God, to the very end of time so He called Abraham out of the whole thing to be a testimony against it: and

He still calls His people out of spiritual Babylon. "Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. 18:4. When God's ancient people disobeyed His word, for punishment He sent them down to Babylon as servants to their enemies. What joy and gladness filled their hearts when God brought them back to Jerusalem again, to worship in God's own appointed way and place.

Some of us knew a similar joy when we learned that the various sects and systems of men's devising were but daughters of the false woman that God speaks about in Rev. 17, "Mystery, BABYLON THE GREAT. THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

Abraham and Balaam represent two opposing principles that are seen all through the Scriptures. "The Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed," Gen. 12:1-3. Man's way of seeking to secure these blessings is well expressed by the Babel builders, they said "Go to, let us build us a city, and a tower whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth," Gen. 11:4. These built by sight and were confounded. By faith Abraham when he was called to go out from all that was dear to sight, obeyed, looking for a city "which hath foundations whose builder and maker is God," Heb. 11:8-11. He walked by faith. In other words, he obeyed the word of God, and left the country of his politics behind, left his kindred, and his father's house. He went out to obey the word of God, The same truth for the present is, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? And what agreement hath the temple of God with idols? for 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. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2 Cor. 6:14-8.

Balaam was evidently a great man in the land of Abraham's nativity: he had a certain knowledge of God, but like many others, "When they knew God they glorified Him not as God neither were thankful but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools . . . wherefore God also



gave them up to uncleanness through the lusts of their own hearts," etc., Rom. 1:21-24, 2 Pet. 14-22, Jude 11. He was a talented soothsayer preacher, with a good knowledge of the word of God, but no intention to walk the path of faith: he was a covetous hireling. As a soothsayer, or false prophet, familiar with the history of God's dealings with men, he knew that God had blessed Abraham's seed and that he could not curse, though in his madness he would have liked to have tried. God allowed the dumb ass to rebuke his folly. Finally he set himself to corrupt God's separated people, by giving counsel to the king of Moab to entice Israel to commit whoredom with the daughters of Moab. "And they called the people to the sacrifices of their gods; and the people did eat. And Israel joined himself to Baal-peor," Num. 25. This brought the desired curse upon Israel. "And those that died in the plague were twenty and four thousand," Num. 25:9.

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### SICKNESS

Sickness takes us aside and sets us alone with God. We are taken into his private chamber, and there he converses with us face to face. The world is afar off, our relish for it is gone, and we are alone with God. Many are the words of grace and truth which he then speaks to us. All our former props are struck away, and now we must lean on God alone.

The things of earth are felt to be vanity; man's sympathy deserts us; we are cast wholly upon God, that we may learn that his praise and his sympathy are enough. "If it were not pain," says one, "I should spend less time with God. If I had not been kept awake with pain, I should have lost one of the sweetest experineces I ever had in my life. The disorder of my body is the very help I want from God; if it does its work before it lays me in the dust, it will raise me up in heaven."

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There is no real use in riches, except it be in the distribution; the rest is but conceit.

I would not give one moment of heaven for all the joy and riches of the world, even if it lasted for thousands and thousands of years.

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### QUESTION CORNER

**How Is a Child of God to Feed Upon Christ, and How Is He to Be a Light in the World.**

Our Lord's words in John vii. 63, connected with the Jews' enquiry, "How can this man give us His flesh to eat?" furnish an answer to the first question: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." With this compare Jer. xv. 16: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart: for I am called by thy name." We feed on Christ by faith when the words

## WORDS IN SEASON

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that concern Him are so received into our souls as to become part of our very being, and therefore necessarily come out in our lives. What we feed on is assimilated by us, and Christ's words thus become "spirit and life" to us, or, as the prophet expresses it, "the joy and the rejoicing of the heart." We can then understand Peter's exhortation, "As newborn babes, long for," or "greatly desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." Feeding on our Paschal Lamb, and remembering our deliverance from Egypt, the heavenly manna in the wilderness becomes a feast of fat things; Scripture is translated into our lives, and we are then as living epistles, known and read of all men, lights unto the world. The two thoughts of life and light are beautifully blended, and both result from eating the flesh and drinking the blood of the Son of Man. As in Him "the Life was the Light of men," so will it be in us also; and if it is not there is something sadly wrong.

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### "THE HOUSE OF THE LORD," PS. 23

"What gave gladness to Christian heart,"  
wrote Bunyan, "was when his thoughts waxed warm  
about whither he was going."

Happy home to which we go,  
Though but pilgrims here below,  
There do joys celestial flow—  
"For Ever."

"No more sea"—Eternal peace:  
From both grief and woe relief  
And from cares of life release—  
"For Ever."

"No more pain" our portion there,  
On that peaceful strand so fair,  
Where His glory we shall share—  
"For Ever."

No more sighing there—our lot:  
Tears of time, then all forgot:  
Earth's thorny paths—up there are not—  
"For Ever."

"No more death" (oh happy land  
Where we ne'er again shall stand,  
Holding loved one's icy hand)—  
"For Ever."

"No night there," Oh glorious day:  
"Lamb of God" its light alway—  
All earth's darkness done away—  
"For Ever."

"No more curse"—oh can it be?  
That with bodies, Lord like Thee  
We shall, there, from sin be free—  
"For Ever."

To that land, we hasten home,  
Where the Lamb is on the throne:  
To sing His praises—yea His alone—  
"For Ever."

G. A. M.

## WORDS IN SEASON

**MEMPHIS, TENN.**—Bro. Robert Curry is engaged in putting up a little frame building here. Not elaborate but plain and substantial. They expect shortly to commence to remember the Lord's death and raise a testimony to His name.

**ROCHESTER, N. Y.**—Bren. J. Ferguson had a week's meetings with us and T. E. Wilson gave a very interesting account of work in Central Africa.

**HOPEWELL, VA.**—Bro. S. McEwen who saw the good hand of God here this summer in tent work has rented a hall to continue the meetings. He purposes having a baptism soon and hopes to see a testimony raised to the Lord's name.

**NASSAU, BAHAMAS.**—Bro. W. A. McCullough has been having meetings at Ragged Island, 200 miles south of here. Some have professed conversion. Two were baptized that were saved on a visit two years ago.

### CANADA

**HUNTSVILLE, ONT.**—The Conference was the largest ever held here, and the Word ministered was practical and powerful. Bren. McGeachy, Silvester, Scott, McCartney, Baillie, and others took part.

**SOUTH RIVER, ONT.**—We had a much appreciated visit from Bren. McGeachy and McCartney on their way to Chapman Valley Conference. Bren. McGeachy and Steen also visited Arnstein and the few nights' meetings were much enjoyed.

**ESK, SASK.**—We had a visit from Bro. Ronald. He is going to Taylor-side and other northern parts.

**VANCOUVER, B. C.**—Bro. F. Watson started meetings in the Woodland Hall September 14 and was later joined by R. Telfer. Attendance was good. Some standing many nights and several have professed and others are anxious.

**TORONTO, ONT.**—Bro. J. Marshall is having good meetings in Swanwick Ave. Hall for believers on the prophecy of Daniel.

**BEETON, ONT.**—Bren. Silvester and Joyce are having some meetings in a country district near here. This is a new field of labor and our brethren need our prayers.

**PORT ARTHUR, ONT.**—Bro. Chawner of Winnipeg has been gospeling in this district for a month. One professed.

**HAMILTON, ONT.**—Bro. Leon Rosenberg was with us for a few meetings telling of his work in Russia and Poland which called for much prayer and praise. Bro. J. K. McEwen gave us a visit, also Bro. Wilson of Central Africa telling of his labors in that land. Our brother Henry Fletcher (108 Myrtle Ave., Hamilton, Ont., Canada) hopes to sail for Porto Rico from New York on November 26th. This is a new field of labor. There are a million and a half of mostly Spanish speaking people there and Roman Catholics largely. Our brother would value the prayers of the Lord's people that souls may be saved and testimonies planted on the island, which is being entered for the first time. Care of Post Office, San Juan, Porto Rico, or address above will always reach him.

**NOVIA SCOTIA.**—Bren. Brennan and Goodwin are having meetings in a school house near Tatamagouche. Some are concerned about their soul. Bro. McIlwaine had a week's meetings at River Herbert. One professed. He went on to East Wentworth and began meetings in the country in a school house. Bro. McMullen is having meetings in a new place in New Brunswick, called Berry's Mills. The interest was increasing every night.

Bro. Sidney J. Saword, who has been in the home lands for sometime telling of the work in Venezuela, is returning feeling strengthened and refreshed for the resumption of his labors there. His address will be, Local Evangelico, Calle Anzoategui 83, Valencia, Venezuela, S. A.

**COPPER CLIFF, ONT.**—Bro. Baillie spent some time here during the summer. An Assembly of twelve believers has been newly formed. Any strangers visiting will please bring letters of commendation. Correspondent, A. E. Prince, Box 477, Copper Cliff, Ont., Canada.

## WORDS IN SEASON

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### FALLEN ASLEEP

**INDIANA, PA.**—On October 5th, after some years of suffering and bodily weakness, Mrs. Lott Frederic passed home to glory. Aged 58 years. Saved at meetings held 18 years ago by D. Roy. A good woman whose home was always open for the Lord's servants. A husband, two daughters and one son mourn her loss. Geo. Duncan spoke at the services which were largely attended by people from the town and Christians from Pittsburgh.

**WORCESTER, MASS.**—On October 5th., Mrs. Mary (Dalzell) Milligan, aged 59 years, went home to be with Christ. Born in Carnagh, Ireland. Born again about two years ago at meetings held by J. Marshall. Her suffering which was great was borne with patience. Bren. J. Richmond and W. J. Armstrong took the services.

**ALTOONA, PA.**—Mrs. Eliza Hillard, fell asleep in Jesus, October 2nd. Aged 31 years. Saved in 1927 and in fellowship with the Everett Assembly. A widow leaving three small children for which prayer is desired. The funeral service which was large was conducted by Bro. G. B. Winemiller.

**WEST ASHEVILLE, N. C.**—On September 27th, Bessie M. Holt (formerly of Pittsburgh, Pa., and Rochester N. Y.) passed quietly into the presence of her Lord. Her last words were "Thanks be unto God for his unspeakable gift." Bro. F. W. Nugent gave a timely message to a large company gathered at West Asheville before the body was removed to Pittsburgh where Bren. W. P. Douglass and J. Smith spoke solemn warnings to the many who attended the services. The Lord's people will remember in prayer a widowed mother, sister and brother who mourn her loss.

**WESTFIELD, N. J.**—On October 2nd, Dr. W. W. Gill departed to be with Christ. A faithful brother and friend of the needy who will be missed by many. The services held in the home were well attended. Bren. McLaughlin, Cameron, Bradford, McEwen and others spoke. A wife and three children survive him.

### CONFERENCES

**PITTSBURGH, PA.**—The annual Convention will be held Saturday and Lord's Day November 29th and 30th in the Soldiers' Memorial Hall, Fifth Ave. and Bigelow Blvd. A prayer meeting Friday evening, November 28th in Friendship Ave. Hall at 8 P. M. All the assemblies in the "Greater Pittsburgh" district are participating. Correspondence to Mr. Norman Gunn, 300 Lexington Ave., Pittsburgh, Pa.

**BRYN MAWR, PA.**—The annual Thanksgiving Day Conference will be held here on Thursday, November 27th, in the Fire Hall (one square west of Gospel Hall). The meetings will be at 10:30 A. M. and 2:30 P. M. for Prayer, Praise and ministry of the Word. Gospel meeting at 7:30 P. M. Refreshments served between the meetings. Correspondent W. G. Ilott, Box 356, Bryn Mawr, Pa.

**VANCOUVER, B. C. CANADA.**—The annual "Cedar Cottage" Gospel Hall conference will be held at the Canadian Thanksgiving time November 8th, 9th and 10th preceded by a prayer meeting on Friday evening, November 7th at 8 P. M. Correspondent George Bashan, 4231 Beatrice Street, Vancouver.

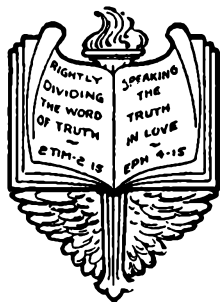
**HAMILTON, ONT. CANADA.**—The annual Canadian Thanksgiving Day conference will be held in the I. O. O. F. Hall, Gore St., November 8th, 9th, and 10th. Prayer meeting Friday evening at 7:30 in the McNab St., Gospel Hall. Correspondent, E. T. Marks, 29 Stirton St., Hamilton.

**WATERVILLE, CONN.**—The Annual Convention will be held on November 15th and 16th at Temple Hall, Waterbury. Prayer meeting on Friday November 14th in Waterville Gospel Hall at 7:45 P. M. Correspondent, Wm. Batterton, Waterville.

**WESTERLY, R. I.**—The annual Conference will be held here on Sunday, November 30th, preceded by a prayer meeting on November 29th at 7 P. M. Circulars will be sent later. Correspondent, Wm. Jessiman, 32 Moss St., Westerly.

# 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, 1930

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### WORK AND WORKERS

It will greatly help us to keep our books in good shape if renewals for WORDS in SEASON for 1931 will be sent in as early as possible. Be sure and mail ALL SUBSCRIPTIONS to Charles R. Keller, 6672 Chew St., Germantown, Philadelphia, Pa. Do NOT remit by Canadian or British POSTAL orders as they are NOT payable in United States. Send MONEY orders instead.

### UNITED STATES

**STUEBENVILLE, OHIO.**—After spending some time in Toronto, Ohio, where he saw fruit in conversions, Bro. Thos. Dobbin started meetings here and hoped to see a "break" in the ranks of the enemy.

**FOREST GROVE, OREGON.**—Bren. R. J. Dickson and C. Summers had 2 weeks meetings which were a great cheer to the saints.

**CLIFTONDALE, MASS.**—The little assembly was much encouraged recently by seeing the Lord coming in and saving a number of souls at J. Waugh's meetings. Several were also saved before he arrived.

**NEW YORK, N. Y.**—Bro. Henry Hitchman of Exeter, England, had a series of meetings in the Lenox Avenue Hall. The Lord gave real interest, help and blessing among the saints. He went on to Paterson, N. J. for meetings.

**HARTFORD, CONN.**—Bro. J. Bernard had good meetings here using his Prophecy Chart. The Assembly continues to go in the ways that be in Christ Jesus.

**HOBOKEN, N. J.**—Bro. Cesare Patrizio came on here from the Richmond Hill Convention and baptized some Italian believers.

**HAMMONTON, N. J.**—Bro. R. Halliday had a weeks meetings for Christians which were helpful to the saints. Bro. Charles Keller was also with us for a Lords Day.

**GARNAVILLO, IOWA.**—A new hall was opened here in October on the Lord's Day. Quite a number from surrounding assemblies in Iowa and Wisconsin were present and the day was well spent. Bro. Warke and Oliver Smith ministered the Word.

**BEETOWN, WIS.**—Bren. Sam Hamilton and Warke had 2 weeks meetings with good attendance and interest. Some have been saved and gathered out lately. Bro. Hamilton saw some interest in La-Crosse after the annual conference.

**DECKERVILLE, MICH.**—Bro. Geo. Smith gave us nightly meetings and daily visiting for 4 weeks which was very helpful.

**JACKSON, MICH.**—Bro. A. Stewart and L. McBain have been having meetings in a school house in this district. Interest was fairly good in one place but poor in another.

**NEW HAVEN, CONN.**—Bro. J. McCullough has rented a hall in this new and heretofore untried "College City." He is encouraged by the interest and attendance. As this is the first time there has been any meetings in connection with our assemblies it would be well to remember specially our brother in prayer in his effort to launch out into the regions beyond.

# Words in Season

Edited by Dr. E. A. Martin—Published by Charles R. Keller

**VOL. 22**

**DECEMBER, 1930**

**No. 12**

## FROM VARIOUS AUTHORS

If none were sick, and none were sad,  
What service could we render?  
Perhaps if we were always glad,  
We scarcely could be tender;  
Did our beloved never need  
Our patient ministration,  
Earth would grow cold, and miss indeed  
Its sweetest consolation.  
\* \* \*

“The Lord killeth and maketh alive.” The Lord has to take all the hope from the saint as well as from the sinner, that He may have all the glory. This is seen in Acts 12 where the Christians were praying for Peter’s deliverance. God kept them praying till the night before Peter’s impending execution. There is no doubt but God could have delivered him at any time during his imprisonment; but the Lord allowed the days and nights to go by till the last night. I have often enjoyed the thought that God kept Peter in prison till all reasonable hope was gone to keep the Christians praying. The saying that man’s extremity is God’s opportunity is true. God was enjoying the peoples prayers, and so He kept them praying to the very last. The result of this was “gladness” for they were surprised and astonished. “Hope deferred maketh the heart sick; but when the desire cometh it is a tree of life,” Prov. 3:12. “God never is before His time: And never is behind.”

\* \* \*

The Philistines invented a “new cart” as a means to get rid of God’s Ark, 1 Sam. 6. But when King David, and his men of war substituted a new cart instead of the priests shoulders God came in in judgment, and smote Uzzah. God’s ways do not admit of improvement. The improvements that men have made in order to make God’s ways less objectionable to carnal men, sooner or later work disaster to the Godly. Fine buildings; an educated clergy; musical instruments and choirs, and all such things, tend to take away the reproach of Christ by taking away the separation that should exist between the people of God and the world. The joy of God degenerates very easily into the pleasures of sin when the first love degenerates. Social position, pleasures of sin, treasures of Egypt, are all deadly enemies to be refused by those who, like Moses should carry the reproach of Christ on their shoulders, Heb. 11:24-27.

THE WONDERFUL FOUNTAIN



ROBERTSON, in his *History of America*, tells the story of a remarkable expedition. It was undertaken by one Juan Ponce de Leon in the sixteenth century. Its object was to discover a most wonderful fountain. The natives of Puerto Rico believed that it sprang up in one of the Lucayo Isles, and that it had the virtue of giving back the freshness of youth to those who bathed in it.

The spring was never found. Needless to say it does not exist. Decrepitude is one of the products of man's sin. The appointment to him is to die—and beyond death that which adds to its terrors—the judgment. Natural life on earth is forfeited Godliness leads to an extension of it, and to the enjoyment that it gives, but “notice to quit” has been rendered to everyone, and this world is but a valley of the shadow of death to all. Sooner or later the end must come, and the place that knew us knows us no more.

But the fountain of life flows—not in an insignificant and distant island, but close at hand to every reader. A life beyond death, and over which death has no power. A life which gladdens the heart and lightens the whole pathway through the world.

Have you heard the voice of the Saviour who now sits in heaven? He has once died that the fountain of everlasting blessing might be open for all, and He now says

**I WILL GIVE**  
unto him that is athirst  
of the  
Fountain of the water of life  
**FREELY.**

Are you saying, “Well, I long to be blessed and saved and to live for ever with Christ,” but I am so sinful that I do not think the water of life can be for me.

Listen, then, as again He speaks.

“And let Him that is athirst come.

And

**Whosoever Will,**

let him take the water of life freely.”

The invitation is for you, without a doubt. “Whosoever will” is all-embracing. If the Lord says to you “Let him take,” “**I WILL GIVE,**” the only suitable answer on your part is “**I WILL TAKE.**” Take now and live.

“For this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but as it is in truth, the word of God, which also worketh in you that believe. For ye brethren, became imitators of the Churches of God which are in Judea in Christ Jesus.”—1 Thess. 2. 13-14.



**"THE LORD SIGHED." Mark 7:32**



ERE was one who was deaf, and had an impediment in his speech. To the heart, and eyes of the Lord Jesus this man was in a pitiable condition, so much so that He immediately took the man aside and took his case to Heaven. "Looking up to Heaven He sighed." How quickly the heart of the Son of God was moved to spread the need before His Father God? He then said "ephphatha," that is, be opened. In the wisdom of God the Lord Jesus did not start His healing on the tongue. He started on the ear, and the ear being opened, the tongue was soon free and he spake plainly (ver. 35).

How many of the Lord's dear people are in this pitiable condition deaf, and with an impediment in the speech. The Lord wants our ears: He sighs for their opening. The footsteps of eternal death were sounding all around us, but we heard them not until He by the Holy Spirit opened our deaf ears and made us to speak plainly.

The Lord **sighed**, yea! "when He had offered up prayers, and supplications with strong crying and tears" Heb. 5:7 He became the author of eternal salvation unto all them that obey Him. The sufferings of our Lord are over in connection with our salvation, but let us in the light of the judgment seat of Christ ask ourselves; am I still causing the Lord to sigh because of my deaf ear, or my impeded or silent tongue. God could do nothing with us as sinners until He opened our ears. He can do nothing with us as saints except we keep them open to hear His voice from day to day. God pleaded with His people (Israel) to open to Him their ears, promising to them that He would open to them His mouth, Psa. 78:1-2.

When God spoke to us the sweet consoling words of sins forgiven, that was only the first of what He intended to speak in our ear, and reveal to our heart. Dear child of God how far have you let the Lord go on with His purposes in you? or have you delayed His eternal plans by shutting your ear against Him. God provides a healing power for the closed and unexercised ear. He says "Faith coming by hearing and hearing by the word of God, so prayerful reading of the Word of God will keep us with an open and trained ear to hear what God the Lord will say unto us.

God wants **worship** from our hearts; God wants **walk** from our feet; God wants **work** from our hands; God wants **words** from our lips. None of this precious fruit can be produced without listening to the heavenly call of God—Incline your ears to the words of My mouth, Psa. 78:1. It may be that we have said enough about the ear, but I would like in the fear of God to bring before our hearts the sad, and growing calamity of the impeded and silent tongue of so many of our dear brethren in our Assembly Meetings. What a sad lack

of a sense of responsibility to God and to the assembly, when the ministry in all its forms is left to the same few brethren almost all the time? This is not as God would have it. Surely our blessed Lord would say with a sigh to shut lips in the language of Mark 7:34—**EPHPHATHA**, that is, be opened.

May the Lord keep us faithful in whatever sphere He has placed us, till we hear His glorious and victorious shout in the air and we shall rise to meet Him and be with Him and like Him forever.

W. D. S.

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**THE THREE TRUSTS OF THE CHRISTIAN,  
THE SCRIPTURES**

**PAPER 3**



**H** E third Trust bestowed upon the Christian is the Word of God. The Apostle in writing to the church at Corinth states, "Let a man so account of us, as of the ministers of Christ, and **STEWARDS** of the mysteries of God. Moreover it is required in stewards that a man be found faithful. (I Cor. 4-5).

To seek to maintain God's truth will require faithfulness to God for it will not be the popular path. There is a spirit manifest today in many places to seek to belittle any who desire to cling to the plain word of God, as if it were immaterial as to whether God's truth was, or was not maintained. Yet how often the exhortations occur to "Stand Fast" or "Hold Fast" or "Keep," etc., showing that God has given something to his people as a sacred trust, while passing thru the world.

Naboth, the Jezreelite, affords us a beautiful type of one who had a trust bestowed upon him by God and he proved faithful in it. 1st Kings 21.

Naboth had a vineyard which was in Jezreel, hard by the palace of Ahab, king of Samaria. This vineyard was only held in trust by Naboth as Leviticus 25, verse 23 will clearly show, "The land shall not be sold forever: **FOR THE LAND IS MINE**; for ye are strangers and sojourners with me.

It is very plainly seen that the land belonged to God, and that it was an inheritance handed down to Naboth from his fathers according to Numbers 36-7 and therefore it could not be sold.

Overtures were made to Naboth by Ahab to part with the inheritance. There were three ways in which the enemy desired to take away the vineyard.

First, by offering him a better vineyard.

Second, by giving him the worth of it in money.

Third, by taking it by craft and force.

In the epistle of Jude (verse 2) the Christians are exhorted to earnestly contend for the faith which was once

delivered unto the saints. This charge was given on account of certain men creeping in unawares. In the parable of the sower a man had sowed good seed in his field but while men slept his enemy came and sowed tares among the wheat and went his way (Matt. 13:24-25). There are three ways in which the enemy is coming in today among the people of God and using these methods to turn them away from their inheritance, in some cases giving it up entirely.

As Ahab offered Naboth a better vineyard so the enemy is suggesting substitution under the plea of better things. Religion is offered as a substitute for salvation. Sprinkling is the enemy's substitute for God's order of baptism by immersion: God's way of gathering in obedience to His own precious word is outside the camp, owning no name but the name of the Lord Jesus. A substitute offered by the enemy for this is to join one of the surrounding sects or systems of men.

Another way in which the enemy is seeking to take away the inheritance today is thru money—the mammon of unrighteousness. Some of us have had the privilege in past years of sitting under the ministry of clean men and the very memory of them and their ministry is blessed. They were men who could not be bought or bribed with money. As one has quaintly put it, they were men who positively would not be every man's dog for a bone. God had committed His truth to them at a great cost and they would not part with it for money. They were men of principle and were not swayed by the changing winds nor did they set their sails to catch the winds that would blow the most dollars their way. They prized God's truth more than anything else in the world and would not lower the standard for the sake of a few paltry dollars. How we miss these men today and their ministry which gave character to the Christians and assemblies. We can thank God for those men who are still with us who still prize the truth of God, and we are sorry to see them getting old and in the natural order of events to be soon taken from among us. Well might we exclaim, "Help Lord, for the godly man ceaseth and the faithful fail from among the children of men.

A third way in which the enemy is taking away the truth of God today is by craft and force. Naboth's answer to all of Ahab's overtures was, "The Lord forbid it me that I should give the inheritance of my fathers to thee (verse 3) and when money and a substitute was offered Naboth firmly replied, I WILL NOT GIVE thee my vineyard. From this time craft and force was introduced to set aside Naboth and by force take the vineyard. How well Ahab and Jezebel succeeded is well known for it cost Naboth his life, but he was faithful unto

death and never parted with the vineyard, God's inheritance which he had prized so much.

Time is making great changes and the enemy is coming in like a flood and we can well pray to the Lord to raise up His standard against him. In the past ages there were those who went to the stake, or were thrown to the lions, faithful unto death rather than give up the inheritance—God's truth that had been passed on to them.

Men are not sent to the stake today nor are they cast to lions either for seeking to hold fast the form of sound words. But there are those who have for years been seeking to stand fast in the things of God. Overtures have been made to these individuals by the Ahabs but the Naboths firmly replied we will not give up the inheritance. Craft and even force has then been often resorted too and on account of the great odds against them these individuals were entirely displaced and cases have been known where some of these individuals went to an early grave soon after—sorrowing over the glory having departed. They were faithful unto death but did not part with the inheritance. Surely there is a reckoning day coming. There was a reckoning day came for Ahab and Jezebel. Surely the Ahabs will have to answer for putting the Naboths in their graves. May the Lord keep us faithful to this Trust that he has given to us even though it may mean—Faithfulness unto death.

CHAS. R. KELLER

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### DOMINION

This dignified word, denoting sovereign authority, appears for the first time on the first page of the Bible.

And God said, "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. i. 26.)

Observe the recurrence of the word "over" no less than eight times in vv. 26, 28. The unfallen head of the lower creation with his consort is before us—man as he was, "crowned with glory and honour." God made him to have dominion over the work of His hands, and did put all things under his feet (Psa. viii.; Heb. 2).

Alas! his glory and honour was short-lived.

JUDGES, CHAPTER 3

By John Blair

PAPER 5



AS WE SAW in our last paper, the children of Israel were brought into bondage by intermarrying with the nations and adopting their gods, their practices and services, which is always one of the first steps in actual bondage. It is very striking that the enemy is not one that is among them, but one from a distance. If we can discover the nature of the first actual rule over God's people—not the first enemy with whom they unite, nor the first enemy whom they spare—but the first actual one that takes charge of them, then we will have a common starting point for all saints in like circumstances. Who is it? It is significant that he is outside of the whole land entirely. One from a distance, and that suggests distance and separation from God. He is the king of Aram. Which means exaltation and pride. In another connection, Aram suggests our exaltation in Christ, and if there is exaltation without Him, the one who takes the place of Christ, is surely the worst enemy there can possibly be. Just as the Anti-christ, who opposes and exalts himself, is the worst. Now this king of Aram, this king of exaltation, is rightly named, Chushan-rishathaim—the blackness of double wickedness. Cushan is black. Any one or any principle that takes the place of Christ is doubly dyed black.

Whenever there is that exaltation of the creature, apart from Christ and the supremacy of God, you have the bondage under the king of Aram of Mesopotamia. The address to the church of Ephesus (Rev. 2) you have side by side the thought of their being away from God; their independence of Him, and the fact that they had left their first love. That was putting something else in the place of Christ. The exaltation of self and the judgment pronounced upon it is "I will remove thy candlestick out of its place." In other words—there would be the final captivity as the result of this first step away from Christ. Why is it that God's dear people wander from Him apparently so suddenly at times? Ah, the cord that bound them to Him in communion was cut long before.

Let us now see recovery from their independence of God. Who brings them back? It is Othniel whom God raises up to be a deliverer for them. There are two things to notice, and they come in their scriptural order—He judged Israel and he went forth to war—First of all, self judgment; then conflict with the enemy. This is God's order in successful warfare. In many a battlefield, God let the enemy defeat Israel. He would not be with them in the absence of self judgment. If His people had not judged themselves, they could not go to war. In Deut.—When thou goest forth to War, thou shalt keep thee from every evil thing. So Othniel acts. The man

who is going to set them free from the power of independence without God, must first bring them on their faces—bring them as you might say—to Bochim, the place of weeping, and there judge for God before going forth to war. If we go forth to meet the evil before judging ourselves, that is, getting down on our faces and asking God to search our hearts and asking God to bring into captivity every thought to the obedience of Christ, we will go powerless. But, if there is self judgment first, then we can deal with the evil. The man who can judge himself in the presence of God, is the man who can go out and conquer for God.

But look a little further at Othniel. We have already seen him as the hero of Debir—the hero of that mighty conflict, which gave them, as you might say, the power of communion with God, he also took Kirjath-sepher, the city of the book, and named it “The living word of God.” Othniel, the lion of God—the power of God—not the power of man, and he is the one who takes this book, which we believe to be the inspired Scriptures, and makes it practically the WORD of GOD. It is only as the word of God is a living reality to our hearts, and when we bow to its authority, that we are delivered from independency of God. Oh, for a revival among us—God’s people—What is it that marks a true revival? Is it excitement and happy feelings? No, a true revival is not effected in this way. But by a bringing home of the word of God to the conscience, mind and heart, and the people bowing under the authority of that Word. Bowing to the authority of the Word of God is the cure for all evil.

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### IN TIME OF AFFLICTION

May every troubled brother and sister cry for grace from God to be able to see God’s hand in every trial, and then for grace, seeing God’s hand, to submit at once to it, nay not only to submit, but to acquiesce, and to rejoice in it. “It is the Lord, let Him do what seemeth Him good.” I think there is generally an end to troubles when we get to that, for when the Lord sees we are willing that He should do what He wills, then He takes back His hand and says: “I need not chasten My child: he submits Himself to Me. What would have been effected by My chastisement is effected already, and, therefore I will not chasten him.”

There are two ways of getting help. The one is to go round to all your friends, and get disappointed, and then go to God at last. The other is to go to God at first. That is the shortest cut. God can make your friends help you afterwards. Seek first God and His righteousness, and the help of friends will be added afterwards. Out of all troubles the surest deliverance is from God’s right hand. Therefore from all

troubles the readiest way of escape is to draw near to God in prayer. Go not to this friend or that, but pour out thy story before God.

Human friends fail us. The strongest sinew in an arm of flesh will crack, and the most faithful heart will sometimes waver, and when there is most need of our friends, we find that they fail us. But our God is eternal and omnipotent: whoever trusted in Him in vain? "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength." Gather up your confidences; make them into one confidence, and fix them all on Him. Lean not here and there—thou wilt grow crooked in thyself, and the staff thou leanest on shall turn into a spear and pierce thee. Lean wholly upon God, and as He is everywhere, thou shalt stand upright in leaning upon Him. This shall be the uprightness of thy ways, that thou stayest thyself on the Rock of Ages.

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### ABRAHAM, OR BALAAM

#### PAPER 2



OUR and twenty thousand died as a result of Balaam's counsel which led Israel to commit whoredom with the daughters of Moab and to bow down to their gods, in principle returning to that from which God through Abraham had called them out. "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" is the world system of religions whether it be Roman Catholic, or Protestant (mother or daughters). Those who have been called out of sectarianism returning to the sects, or to sectarian ways, would be the New Testament counterpart to this. That there are Christians in spiritual Babylon is sure: that they ought not to be there is just as certain. God says "Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. 18:4. What are her sins? As the bride of the rejected Christ whom the world cast out, saying we will not have this man to reign over us, the Church ought to say "we will not reign until we reign with Him whose right it is to reign," but, instead of keeping true to the Lord Jesus "the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies," Rev. 18:3. When that which claims to be a church seeks political power and greatness in the earth, by uniting state and Church, then the godly suffer. "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus," (read Rev. 17). The only godly way for a true Christian is to leave politics, and political combinations severely alone. The Lord Jesus took no part in the politics of His day, and he left us no instructions as to how

to behave as politicians, and the moment that Christians begin to dabble in politics, strife and division enters among themselves. To incorporate an assembly under state laws is a step in the wrong direction and constitutes that company, legally a sect with sectarian privileges.

One of the prominent sins of Babylon is her Clericalism "I have against thee because thou hast there them that hold the doctrine of Balaam who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication; so hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate," Rev. 2:14-15. The picture of false leaders is made very black, "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core," Judges 2. That is, unconverted preachers, who preach for hire and who speak against God's faithful witnesses, and corrupt the plain Word of God. Babylon's sins carried on by such leaders are very numerous. Many a fond mother's heart is deceived as the "Rev. hireling sprinkles a few drops of water on the head of her babe in the Name of the Father and of the Son, and of the Holy Ghost and tells her that this is a sign and a seal of its ingrafting into Christ, to partake of the benefits of the covenant of grace. These men then preside at the "Sacrament" which is dispensed to their members irrespective of whether they are born again or not. Thus the blind lead the blind until both fall into the ditch, not only doomed but damned. Think of the amount of flesh pleasing religion, that is carried on in christendom and how the religious leaders are the first to "gainsay" and oppose those who go forth as sent of God to preach the gospel.

"Throughout the Old Testament Babylon is the power that oppresses God's earthly people when they are disowned of God: the Power that would force, if possible, the faithful Hebrews to apostatize (Dan. 3). In the New Testament it is typically applied to Rome (Rev. 14 and 17) and may be taken generally as a type of **religious corruption formed by the union of the professing church and the world**" (Rev. 17:3).

We might well use the language of Jer. 50, 14, "Put yourselves in array against Babylon, all ye that bend the bow. Shoot at her, spare no arrows, for she hath sinned against the Lord."

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### THE PRESENCE OF THE SPIRIT IN THE CHURCH

The doctrine of the presence of the Holy Spirit in the Church is one of the great truths which distinguish the present dispensation. The denial of it either actually in word, or virtually in deed, is one of the features of the apostasy which is taking place all around us in Christendom.



But we must not only accept the doctrine of the Holy Spirit's indwelling in the Church, but remember that as a fact He is present to be owned and honoured in the assemblies of the saints. This is something we are liable to let slip, to lose the sense of in our souls, and to act as if it were otherwise. And from this our weakness and, frequently, our disorders spring. Faith in the presence of the Holy Spirit in the assembly to guide, and to act through those gathered together in expressing their worship and meeting their need in seasonable ministry, is that alone which gives liberty for the exercise of the common priesthood of believers in worship, and the various gifts for ministry bestowed by the Lord for the edification of His people.

With a full acknowledgment that there are true children of God in all the denominations, and with every desire to keep a heart open to all who belong to Christ wherever found, I must confess that I could have no fellowship with any body of Christians or system of Church government in which the presence of the Holy Spirit is practically denied in worship by human arrangements. There may be and is much of human weakness and experience of failure in the working out of the Divine principle among those who have separated from these systems in order that they may be where the Spirit's guidance is owned; much to humble them before God, because of the frowardness of the flesh in some taking undue advantage of a liberty which ought only to be exercised by those whom the Spirit qualifies to use it; but these failures awaken in me no desire to return to those systems in which a human-appointed and official class make such failure impossible. Better to have all sorts of disorder, so as to bring out our true condition before God, than to have this repressed by an individual usurping the place of the Spirit in the Church.

The presence of the Holy Spirit in the assembly means much more than that the meeting is not to be ordered by human arrangement. He must order it. Whoever takes part does so because the Spirit assigns it to him. Whether the giving out of a hymn, the reading of a scripture, or leading in thanksgiving, all should be under the Spirit's guidance. The existence of an opportunity to take part is no warrant for doing so. A period of silence is not a call for some one to give out a hymn or pray, for the sake of something being done. Such periods of waiting upon God are often very blessed; each heart is engaged with Himself, and to break such a silence for the sake of doing something, or to end the wonder of those on-lookers who do not understand such pauses, would be an interruption which all spiritual minds should feel.

WM. TROTTER

WALK WITH GOD BY FAITH



**P**ETER walked on the sea, but as soon as he saw the billows, and not Christ, he sank. The three Hebrews walked in the furnace of fire, and they said "Our God is able to deliver." But if His will was not to deliver they would please God in confidence.

In Genesis 22 Abraham walked with God three days. His ear was open to hear God. Itching ears desire to hear man. God spoke to Him "Take now thy son, thine only son Isaac whom thou lovest"—a trial of faith, as 1 Peter 1:7, and what intensity of trial? He was prompt in obedience, "rose early" as if eager to obey, anxious to do it. It was not done in the heat of the moment, but he had three days to think of it—the greatest test he ever got. But he went in faith on the bare word of God, notwithstanding his feelings as a father. He may have wiped his eyes and said "its mine to obey." He believed God. Isaac was the son of promise. Will not God's purposes be foiled, and His name dishonored? He believes it in His to provide. Jehovah-jireh. Isaac goes on in submission, though a strong young man. Abraham walked with God to the lifting of the dagger—nothing to support him but the bare word of God. But God is never too late. He stops his hand and proves Himself to be Jehovah-jireh.

In these three cases we see that whether on water, through fire, or in the greatest trial, God is in it and with you and will make the walk glorious. Walking with one shows companionship, to be identified with Him. "A man is known by the company he keeps." God's people are His representatives. What failure there is to show people what God is. All human improvement takes from God. A living God for a dead world provides that wonderful redemption, God's remedy for sin.

Enoch, the grand old preacher, the first we read of his walk is in Genesis. The power for that walk is seen in Hebrews 11, and the outcome of that walk is seen in Jude. In times like our own he walked with God and spoke of coming judgment. He tells of God and judgment for what was done against God. He walked in faith of his translation. He found God, and could not be found. The man who walks with God is lost to the world. They cannot understand him. Emmanuel, God with us, is our great need. It is a difficult lesson to learn to go into the closet and speak in the presence of God realizing that He is really there, and that He is the rewarder of those who diligently seek Him. This is spoken in connection with Enoch's walk. He walked with God, and so pleased God. In Col. 1:10 we see walk, pleasing, fruitfulness, and increasing in practical knowledge of God. Let us seek to get as much of God in scripture as we can. Then to live Christ and walk with God is practical, not playing at religion. Seek to be right be-

fore God and man, not trafficking with unfelt truth. Be conscientious.

For me to live is \_\_\_\_\_. Fill in for yourself. I cannot do it for you. It should not be pleasure or meetings, or work, visiting, or giving. Many invert the verse thus. "To me to live is gain, and die Christ."

We speak of His path and what it cost Him. To live Christ may cost something, and to walk with God may be a rough path, but, though thorny, bright with His presence, and soon the morning star will turn faith to sight. "To be with Him, to see His face, and sing the glory of His grace." Then we shall walk with Him in white.

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### GUTHRIE AND THE PAPIST

Mr. Guthrie, an eminent minister in Scotland, was one evening travelling home very late. Having lost his way on a moor, he laid the reins on the neck of his horse, and committed himself to the care of God. After long travelling over ditches and fields, the horse brought him to a farmer's house, into which he went, and requested permission to sit by the fire till morning, which was granted. A popish priest was administering extreme unction to the mistress of the house, who was dying. Mr. Guthrie said nothing till the priest had retired: then he went forward to the dying woman, and asked her if she enjoyed peace in the prospect of death, in consequence of what the priest had said and done to her. She answered, that she did not; on which he spoke to her of salvation through the atoning blood of the Redeemer. The Lord taught her to understand, and enabled her to believe the message of mercy, and she died triumphing in Jesus Christ her Saviour. After witnessing this astonishing scene, Mr. Guthrie mounted his horse, and rode home. On his arrival, he told Mrs. Guthrie he had seen a great wonder during the night. "I came," said he, "to a farm-house, where I found a woman in a state of nature; I saw her in a state of grace; and left her in a state of glory."

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### FIVE GREAT THINGS

1. Luke xiv. 16: **Great supper.** "A certain man made a great supper and bade many."
2. Heb. ii. 1: **Great Salvation.** "How shall we escape, if we neglect so great salvation?"
3. Acts viii. 8: **Great joy.** "And there was great joy in that city."
4. Rev. vi. 17: **Great day of His wrath.** "The great day of His wrath is come."
5. Rev. xx. 11: **Great white throne.** "And I saw a great white throne: and the dead, small and great, stand before God."

The Lord Jesus first gives us a picture of the gospel in the **great supper**—grace doing something for those who deserve nothing but judgment, and can only receive it as God's gift.

Our legal hearts make us think of God as one like ourselves, one who **sells**, but God is not a merchantman; He does not sell, He gives salvation, free, to all. Christianity is not the endorsement of a creed, but the reproduction of Christ in souls down here. Who was Abraham's bosom for? For Lazarus. Who was he? A beggar. Thus all are welcome to God's grace.

2. **Great Salvation.** There are many who never get far enough on to **know** that they are saved. "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." "These things have I written unto you that believe in the name of the Son of God, that ye may **know** that ye have eternal life" (John v. 24; 1 John v. 13). The work that saves is done, and the one who trusts Christ is saved, and when we believe God's record we are **sure** of it.

3. "There was great **joy.**" What gave it? Christ had been preached and believed in, and many thus were "filled with joy and peace in believing."

4. But there is something else. The great day of His **wrath** will come. If you have not yet bowed to God's dear Son, and owned Him as Lord, you are part of a world stained with His blood, and judgment must be yours, if alive, when He comes again.

5. **A great white throne.** The unsaved dead are raised and judged there. People say they have only to die once. Do not believe it. Every unsaved sinner will have to die **twice**: first, in the cutting off of his life below; and second, in the lake of fire, which is the second death. These are God's **great realities**, and it is great wisdom to regard them as such.

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### SUSPICIOUS OF EXPERIENCES

Some believers look with suspicion on the brother who has an experience and dares to say anything about it. They look upon experiences as mere sentimentality, if not bordering on hypocrisy. They do not want to hear a word about communion experienced. They are quite agreeable to have it expounded, and preached about, and set forth as a theological theory; but whenever some brother stands forth and says, "I know what that is, for I have tasted it," at once their suspicions are aroused. It does all very well to sing, "Oh, the pure delight of a single hour," etc.; but you must not say anything about that hour!

Now, we differ entirely from these believers. We rejoice when we hear—not the voice of hypocrisy, but the voice of

## WORDS IN SEASON

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reality, saying: "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." And we do not think it is a very hard matter to distinguish between reality and hypocrisy. The true brother is real "all round." You find him even, and consistent, and simple, and child-like. But the hypocrite is made up of angularities and inconsistencies. You find him straining at the gnat today, and swallowing down the camel tomorrow. His "whine" is not hard to detect: and the telling of his experiences is truly a weariness of the flesh, so far as his hearers are concerned.

But all the tellers of experience must not be marked down in the same catalogue. There is many a simple heart that must tell out the Lord's goodness—that must testify to the blessedness of communion; simply in obedience to the law that an inward fire must find an outlet or damage the vessel. We all know that in the hour of sorrow the vessel would almost break, if we could not find some sympathetic ear in which to breathe our trials. It need not, then, be surprising if in the hour of holy joy—in seasons of special communion—we should long to speak of the goodness of the Lord. Yea, there are such seasons when we do not well to hold our peace.—Wm. Shaw.

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

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### QUESTION CORNER

In view of the modern "Equal rights for women" movement; and the increasing activities of women in the religious denominations, what is the real force of 1 Cor. 14:34-40? Would it be wrong for an assembly gathered unto the name of the Lord Jesus Christ to appoint a regular weekly meeting for women by women. In view of Prov. 31, and other Scriptures that speak of the sisters sphere of service, could we consider that the forming of a Sisters meeting is of God and expect the Holy Spirit to guide in the giving out of hymns, praying, etc.?

Answer. Let your Women keep silence in the Churches for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the Law, and if they will learn anything let them ask their husbands at home; for it is a shame for women to speak in the church.

## WORDS IN SEASON

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WHAT? "Came the word of God out from you?  
Or came it unto you only?"

Answer. The Word of God came to the Church, (the woman), from the Lord.

Christ the Man (Read Eph. 5:22-32) gave the Word of God to His Church through the apostles, men chosen by Himself. There were no women apostles, and no women priests under the Law, provision has been made for the raising up of "faithful men who shall be able to teach others also," 2 Tim. 2:2. We have no word of women teachers being so provided.

Such Scriptural commands for women to keep silence in the Churches have met with such a ready response from women that it would be hard to find one amongst those "gathered unto the Name of the Lord Jesus Christ" who would do otherwise than keep silence in the assemblies.

(2). Man has been given **Headship** in the assembly, and in the home and though he has failed so grievously would it be of God for His people to create a sphere from which men could be excluded "meetings by women for women, women evangelists and teachers?"

We turn to the Book in vain for any example of any such woman's meeting, or for any woman evangelists in the days of the apostles. "Let not a widow be taken into the number under three-score years old, having been the wife of one man, well reported of for good works; if she have brought up children; if she have lodged strangers; if she have washed the saints feet; if she have relieved the afflicted; if she have diligently followed every good work" (1 Tim. 5:9-16). Not a word about conducting "Woman's Meetings." Prov. 31, and many other scriptures show how wide and how important the sphere God has given the woman, without her following in the trek of the modern religious or political woman who claims equal authority with the man. When men fail to act for God He may use women to do the work as in the case of Debora and Jael in Judges 4 and 5. He is sovereign, but our wisdom is to go by the Word of God. The question is not, Is there any harm in anything?, but is it according to the Book?

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### WHAT I NEED

Grace when the sun is shining, Lord:  
Grace when the sky is black:  
Grace when I get the unkind word:  
Grace on the too-smoothe track:  
Grace when I'm elbowed into a nook:  
Grace when I get "my turn";  
Grace when I read thy Holy Book:  
Grace to make my candle burn:  
Grace when the duties all go right:  
Grace when they all go wrong:  
Grace when the battle's hard to fight:  
Grace when it's praise and song,  
Grace when my coat is fresh and new:  
Grace when it's worn and old:  
Grace when my purse is empty, too:  
Grace when it's full of gold;  
Grace when the saved ones seem to waive, and bring disgrace on Thee,  
Grace when the grace I ask and crave, seems denied me Lord by Thee;  
Grace when the midnight hours I tell,  
Grace when the morn is nigh,  
Grace when I'm healthy, strong and well,  
Grace if I'm called to die.

## WORDS IN SEASON

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**MIDLAND, MICH.**—Our Bro. Wm. Ferguson stored his Bible Carriage after an interesting and profitable season during which God gave him and his fellow workers to see His hand in blessing. He has been having meetings in Midland with tokens of the Lord's presence.

**PHILADELPHIA, PA.**—Meetings have been in progress in the various halls in this district. J. Waugh is preaching the Gospel in Bryn Mawr Hall. John Dickson is holding forth in the "Down Town" Assembly. Robert Halliday had meetings in the Olney Hall using his chart from Egypt to Canaan." F. W. Schwartz was in the Mascher Street hall for a few nights. A. Cather held meetings in a rented store room in South Philadelphia with good attendance—a number of Catholics being among them.

**CLEVELAND, OHIO.**—Our Bro. John Watt has located here with his family. His address is 862 Nela View, E. Cleveland, Ohio.

**CAMBRIDGE, MASS.**—Bren. W. P. Douglas and J. Pearson began a series of meetings here and were much encouraged by the attendance.

**SAN DIEGO, CAL.**—Bro. R. Bultman is having special meetings here on "The Tabernacle in Israel" illustrated by a large chart.

**CHICAGO, ILL.**—Bro. J. P. Conoway had 5 weeks Gospel meetings in the 86th and Bishop Street Hall. A number professed to be saved. The Lord spoke loudly to the Sunday School through the sudden death of one of the scholars.

**DAYTON, OHIO.**—Bro. Wm. Pinches is in this large city making an effort in the Gospel in an unoccupied "Church building." He has been doing daily, active, house to house visitation and a fair number of people have responded and heard the good news. The Christians here would be glad to have a visit from any God sent laborer. Address Jos. Harriman, 1307 Valley Street, Dayton, Ohio.

**BEAR CREEK, W. VA.**—Bren. W. G. Smith and H. McKay have the use of a school house and are seeing a good interest in their meetings. Some nights they are not able to seat all that attend.

### CANADA

**DEER LAKE, ONT.**—Bren. B. Widdifield and D. Miller have been having meetings following up the interest stirred up when Bro. D. Scott was here. Some have professed to be saved.

**COLLINGWOOD, ONT.**—We had a visit from Bro. D. Scott which was very much enjoyed. A young man professed to be saved. Creemore and Redwing were also visited.

**BEN ALLEN, ONT.**—Bren. Silvester and Joyce have been having meetings in a vacant church building with some interest and help from God.

**TORONTO, ONT.**—Bro. James Marshall had splendid meetings in the West Toronto hall. Truths from the Prophecy of Daniel for Believers were presented from a large chart. He also visited Brock Avenue hall for a few nights.

**GRIMSBY, ONT.**—Bro. G. Gould, Jr. had good meetings here. D. Scott helped for a few nights.

**VANCOUVER, B. C.**—The meetings in Woodland Hall were splendid—the interest keeping up till the end. Some were saved. Bren. Telfer and Watson expect to have meetings in Everett after Cedar Cottage Conference.

**KITCHENER, ONT.**—The Assembly here are now meeting in a new hall at 203 King Street, E. Kitchener. Visitors will kindly bring letters of commendation. Correspondent, R. Eckort, 38 Brubacker Street, Kitchener.

**CAMPBELLTOWN, ONT.**—Bren. T. Robinson and J. Gilchrist spent the week end here and their visit was appreciated by the saints.

**CHATHAM, CANADA.**—Bro. J. Govan had over a weeks meetings for Christians and then began an effort in the Gospel. He finds the people are hard to reach with prejudice and religion predominating.

**TAYLORSIDE, SASK.**—C. H. Willoughby has had a series of meetings here and though people are busy and roads almost impassable the Lord's people came out well.

## WORDS IN SEASON

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### FALLEN ASLEEP

**EVERETT, PA.**—On November 1st, Mrs. Henry Ritchey fell asleep in Christ. Aged 72 years. Saved in 1913 at tent meetings conducted by Bren. Winemiller and Armstrong. A good woman who continued steadfastly in the Lord's ways to the end. Will be missed. Bro. Winemiller spoke at the services. Prayer is desired for the salvation of her 81 year old husband; also a son.

**METHUEN, MASS.**—On October 28th, Mrs. Elizabeth Wood was taken home. Aged 96 years. After a long journey now at rest. A real saint, whose patience, fortitude and cheery testimony was well known. She loved the Lord and His people and will be greatly missed. Bren. J. Dewhurst and T. Wilkinson spoke at the services.

**KITCHENER, CANADA.**—On September 18th, Bro. Wm. Niehaus went to be with Christ. Aged 72 years. Saved 50 years ago and spent most of his days in this place. Was associated with the assembly here from the beginning. Will be missed in the home and the assembly. Bren. Lyon and Dobbin took the services.

**TORONTO, CANADA.**—Floris Althouse on October 23rd went to be with Christ from the Weston Sanitorium. Aged 20 years. Saved September 11th and so marked was the change that Doctors, Nurses and Patients were amazed at the transformation. The funeral which was large, was held in Havelock, Ont. Bren. J. Gilchrist and Thos. Robinson from Toronto conducted the services.

**HOBOKEN, N. J.**—On October 22nd our Italian brother Costantino Giordano went to be with Christ. Burned to death at his work. He was correspondent for the assembly and his loss will be keenly felt. One that made good progress in the things of God. Saved 13 years. Bren. C. Patrizio and L. Rosannia spoke to a large company at the services.

**UBLY, MICH.**—On October 9th Jas. Marshall went home to be with the Lord. Was a great sufferer for the past 2 years but bore it with patience. Saved nearly 40 years ago in Canada and gathered to the Lord's name in the beginning of the assembly in Uby. Bore a most consistent and godly testimony. Leaves a widow and grown family. All saved. Bren. McGeachy and Govan took the services.

**HAMILTON, CANADA.**—The eldest daughter (aged 14 years) of Jas. Frazer died very suddenly. Sick only one hour. Bro. James Marshall spoke at the services which were held in the East Side Hall. It is just recently that our brother lost his wife and he needs our prayers.

**MINNEAPOLIS, MINN.**—On October 24th, Mrs. L. W. Anderson departed to be with Christ. Saved 38 years ago and connected ever since with the Assembly. Aged 84 years. Leaves a husband and 3 children. Local brethren conducted the services.

**CLEVELAND, OHIO.**—On November 9th, Andrew Hogg passed away. Aged 78 years. Saved 47 years ago, 40 of which have been spent in the Cleveland Assembly. Leaves a widow and 6 children. Geo. Duncan took the services.

### CONFERENCES

**BOSTON, MASS.**—The annual Convention will be held in the Gospel Hall, 24 Cliff Street, on December 27th and 28th; prayer meeting on Friday evening, December 26th, at 7:30 P. M. Correspondent, W. G. Farquhar, 51 Fairbanks Street, Brighton, Mass.

**TILLSONBURG, CANADA.**—We purpose D.V. holding our annual Convention meetings on the following dates: Thursday, January 1st, 1931, Prayer meeting at 8 P. M. On Friday, Saturday and Lord's Day, January 2nd, 3rd, and 4th, three meetings will be held each day for ministry of the Word and preaching the Gospel. Circulars will follow in due time. Communications may be addressed to Box 322, Tillsonburg.