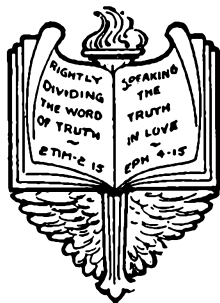


# Words in Season

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



January, 1931

	Page
Foreword .....	1
The Hebrew's Search for the Blood of Atonement.....	2
Christ Enough; or, No Heart for the World.....	3
Stephen .....	5
Garments Undeiled. Rev. 3:1-5.....	7
Meditations on Judges .....	9
Abraham; or Balaam .....	10
Worst and Best .....	13
Essentials and Non-Essentials .....	14
Apostasy .....	15
Question Corner .....	16
Work and Workers .....	ii, iii, iv

## WORDS IN SEASON

Publication Office  
9-13 S. Dorcas St., Lewistown, Pa.

Editorial Office  
1135 Winchester Ave., Glendale, Calif.

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

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

We would appreciate it very much if our subscribers would send in all renewals for WORDS IN SEASON for 1931 as early as possible. There has already been a hearty response from our friends in various parts in sending in new subscriptions for their friends and we take this means of expressing our sincere thanks. Mail ALL SUBSCRIPTIONS to Charles R. Keller, 6672 Chew St., Germantown, Philadelphia, Pa. British and Canadian POSTAL orders are NOT payable in United States. Send MONEY orders instead.

#### UNITED STATES

**MIDLAND PARK, N. J.**—The assembly was cheered through a visit from our esteemed brother Wm. P. Beveridge.

**WATERBURY, CONN.**—The annual conference was characterized by good, wholesome ministry and solemn gospel. Sixteen of the Lord's servants were present. Bren. Keller and Reager remained for meetings in Waterville. W. Schwartz went on to Torrington, Conn.

**EVERETT, PENNA.**—Bro. S. J. Rea spent some time in these parts seeking to help on the saints and reach out after sinners. Meeting well attended.

**BRIDGEPORT, CONN.**—After visiting Waterville, Bro. H. Hitchman spent a week here ministering to the saints. We would heartily commend our brothers latest book, "The Principles of the Christian Assembly" which can be obtained by sending to his home address, 48 Priory Road, Exeter, England.

**YOUNGSTOWN OHIO.**—Bro. George Duncan spent several weeks here having meetings for Christians which were encouraging and enjoyed.

**MEMPHIS, TENN.**—An assembly has been recently formed here and are now meeting in a new hall built for this purpose. Our Bro. Robert Curry who has faithfully labored here for the past four years is seeking to help on the little company in the ways that be in Christ. Bro. Hugh Thorpe is expected soon.

**PITTSBURGH, PA.**—The attendance was larger than expected for a two days conference. Sixteen of the Lord's servants were present. Ministry of the word was refreshing and practical. Bro. J. Watt continued meetings at Friendship Avenue Hall and James Marshall went on to Homestead, Pa., for two weeks meetings using his chart.

**SO. MANCHESTER, CONN.**—Bro. J. Lyon visited here and had encouraging attendance and then went on to Pawtucket. Bro. H. Hitchman also gave us a visit.

**SEATTLE, WASH.**—After holding some good meetings here Bro. Tom Black went on to Tacoma. Bro. Fred Watson stopped over for a Lord's Day and gave a stirring word in the Gospel. This was his first visit to Seattle.

**EVERETT, WASH.**—Bren. Telfer and Watson had well attended meetings here with fruit. An all day meeting was held on Thanksgiving and the hall was packed. Some being present from Arlington, Seattle, Tacoma and Vancouver. Bren. Telfer and Watson ministered the Word.

**CAMBRIDGE, MASS.**—Bro. James Rae was with us in Cambridge for a few nights and his ministry was very much enjoyed.

# Words in Season

Edited by Dr. E. A. Martin—Published by Charles R. Keller

**VOL. 23**

**JANUARY, 1931**

**No. 1**

## FOREWORD

How great thy wondrous ways, O God,  
Thy mercies and Thy tenderness,  
How Thou hast blessed the path we trod  
The year now past; We would confess  
Our faithlessness. O help us to anticipate  
The quick return of our dear Lord  
To lean our weakness on Thy sure Word  
And in Thy strength, to overcome.

God said to Jacob "I am with thee, in all places whither thou goest, and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of" Gen. 28:15.

We entered 1930 with fear and trembling because of a nervous breakdown that made it imperative to have a change of climate, and it was questionable if even this would bring back sufficient vigor to continue editing Words in Season.

God graciously raised up a helper—Mr. Charles Keller who took over the looking after the subscription list, no small burden, and who has kindly contributed some helpful articles. Then since coming to California my health has been much improved. For these mercies we raise our "Ebenezer" to God and take courage to continue editing Words In Season.

We desire to see God's people "Overcomers" in a day when so many are apostatizing from the "Old Paths." If we can be a help to any through the pages of Words In Season our labor will not have been in vain.

"Himself hath said, I will never leave thee, nor forsake thee, so that we may boldly say, the Lord is my helper, I will not fear what man shall do unto me. Heb. 13:6.

We thank God's people for their generous support through the past twenty years, and ask for a continuance of the same that the Name of the Lord Jesus Christ may be magnified by the messages contained in Words In Season for 1931, if our Lord be not come before. In the meantime seeking to help one another to keep our lamps "Trimmed and burning."

The Editor (E.A.M.)

The way to grow strong in Christ  
is to become weak in yourself.

THE HEBREW'S SEARCH FOR THE BLOOD OF ATONEMENT



HIS is Passover week among you, my Jewish brethren, and as I sat here I was thinking how you will be observing it. You will have put away all leaven from your houses; you will eat the 'motsah' (unleavened wafers) and the roasted lamb. You will attend the synagogue services, and carry out the ritual and directions of the Talmud; but you forget, my brethren, that you have everything but that which Jehovah required first of all. He did not say, 'When I see the leaven put away, or when I see you eat the motsah, or the lamb, or go to the synagogue': but His word was, 'When I see the **blood** I will pass over you.' Ah, my brethren, you can substitute nothing for this. You must have **blood, blood, BLOOD!**"

As he reiterated this word with ever-increasing emphasis, his black eyes flashed warningly, and his Jewish hearers quailed before him.

"Blood!" It is an awful word, that, for one who reveres the ancient oracle, and yet has no sacrifice. Turn where he will in the book, the blood meets him, but let him seek as he may, he cannot find it in the Judiasm of the present.

After a moment's pause, the patriarchal old man went on somewhat as follows: "I was born in Palestine, nearly seventy years ago. As a child I was taught to read the Law, the Psalms, and the Prophets. I early attended the synagogue, and learned Hebrew from the Rabbis. At first I believed what I was told, that ours was the true and only religion, but as I grew older and studied the Law more intently, I was struck by the place the blood had in all the ceremonies outlined there, and equally struck by its utter absence in the ritual to which I was brought up.

"Again and again I read Exodus 12 and Leviticus 16; 17, and the latter chapters especially made me tremble, as I thought of the great Day of Atonement and the place the blood had there. Day and night one verse would ring in my ears. 'It is the **blood** that maketh an atonement for the soul!' I knew I had broken the law. I **needed atonement**. Year after year, on that day, I beat my breast as I confessed my need of it; but it was to be made by blood, and there **was no blood!**

"In my distress, at last I opened my heart to a learned and venerable rabbi. He told me that God was angry with His people. Jerusalem was in the hands of the Gentiles, the temple was destroyed, and a Mohammedan mosque was reared up in its place. The only spot on earth where we dare shed the blood of sacrifice, in accordance with Deuteronomy 12 and Leviticus 17, was desecrated, and our nation scattered. That was **why** there was no blood. God had Himself closed the way to carry out the solemn service of the great Day of Atonement. Now we must

turn to the Talmud, and rest on its instruction, and trust in the mercy of God and the merits of the fathers.

"I tried to be satisfied, but could not. Something seemed to say that the law was unaltered, even though our temple was destroyed. Nothing else but blood could atone for the soul. We dared not shed blood for atonement elsewhere than in the place the Lord had chosen. Then we were left without an atonement for all?"

"This thought filled me with horror. In my distress I consulted many other rabbis. I had but one great question—**Where can I find the blood of atonement?**

"I was over thirty years of age when I left Palestine and came to Constantinople, with my still unanswered question ever before my mind, and my soul exceedingly troubled about my sins.

"One night I was walking down one of the narrow streets of that city, when I saw a sign telling of a meeting for Jews. Curiosity led me to open the door and go in. Just as I took a seat I heard a man say, 'The blood of Jesus Christ, His Son, cleanseth us from all sin.' It was my first introduction to Christianity, but I listened breathlessly as the speaker told how God had declared that 'without shedding of blood there is no remission'; but that He had given His only begotten Son, the Lamb of God, to die, and all who trusted in His blood were forgiven all their iniquities. This was the Messiah of the fifty-third of Isaiah; this was the Sufferer of Psalm 22. Ah, my brethren, I had found the blood of atonement at last. I trusted it, and now I love to read the New Testament, and see how all the shadows of the law are fulfilled in Jesus. His blood has been shed for sinners. It has satisfied God, and it is the only means of salvation for either Jew or Gentile."

Reader, have you yet found the blood of atonement? "Behold the Lamb of God, who taketh away the sin of the world" (John 1:29). Are you trusting in God's smitten Lamb—the sacrifice of God?

### CHRIST ENOUGH; OR, NO HEART FOR THE WORLD



WHEN I was a very young Christian—young in years as well as in grace—I had the idea, that I might be in all sorts of worldly company and worldly pleasures, if I only acted the Christian there.

I will remember how earnestly I strove to let them see that I could be a Christian, and enjoy myself like them. I remember praying earnestly before going to a volunteer shooting competition, that I might score higher than my equals, to show them that a Christian could be a good "shot." I confess it did not yield me much comfort after; but I saw nothing better, and thought it was the best thing going. Mine was a strange sort of life, and had many ups and downs. Sometimes there was a

rift in the clouds, and I had moments of the enjoyment of God within my soul, but they were only moments. When I had these happy seasons, perhaps early in the morning, I wished that I could **keep** them up during the day, and I earnestly tried to do it. But somehow, before I was in business half-an-hour, I seemed to forget all about the Lord, and the enjoyment of His presence was gone. Soon after this, I was led into acquaintance with a young man of my own age and position in life. He was a Christian of a different type from me. I saw that, before I was long in his company. His soul seemed always fresh and green. He had always something to say about Christ and His Word. I liked to hear him speak, and yet felt myself condemned in his presence. I noticed that when I introduced into our conversation anything about worldly amusements, he was silent. I asked him whether he thought "there was any harm in a believer taking part in such things." I shall never forget his reply. He quietly said, "I used to **enjoy these things myself**; but **ever since Christ revealed Himself to me as the Portion of my soul, I have no heart for them.**" I was dumfounded. Had he condemned me for sharing worldly pleasures, I was prepared to argue the point with him; but his confession of having "no heart" for them, left me with nothing to attack.

I went home, and thought over his words. "No heart for worldly pleasures since Christ had revealed Himself." If that be so, I thought, there must be more of Christ revealed to him than to me, for I have not lost heart for these things. A struggle was going on within my soul: I was dissatisfied with myself: my Christian life seemed a failure. I fell upon my knees, and confessed my lack of enjoyment in the things of Christ. I asked Him to show me if I was indulging anything that hindered my soul's communion with Himself. On rising from my knees, I opened my Bible, and my eyes fell on the words, "Set your affection on things above, **not on things on the earth. For ye are dead, and your life is hid with Christ in God**" (Col. iii. 2, 3). Had a voice from heaven spoken the words audibly to me, they would not have come with greater force to my soul. I saw in a moment where I was, and what my mistake had been. It was not that I had done this thing and that thing wrong merely; but the whole drift of my life had been as one alive in the world, and my heart had not been **set on things above**. With what beauty the words shone out in living lustre before my soul. "Ye are dead, and your life is hid with Christ in God." I saw my place and my treasure to be where Christ is, and you know where the treasure is, there the heart goes also. I understood now the words of my friend, and I could say, in measure with him "I have no heart for worldly pleasures now." I found myself in something like a new world. I believe that I was born of God several years before. I had life, but no liberty. I am still a failing, faltering pilgrim here, but the Magnet is

above, and thither I feel my heart going out to the One who loves and is living for me.

### STEPHEN

John Watt

Notes of An Address in Gorgie Gospel Hall, Edinburgh



STEPHEN was a remarkable man—I think one of the most remarkable characters in the New Testament.

He began his career in connection with divine things in a most humble way. He did not commence his course as a man with a great gift, as a leading brother, as one who sought a prominent place among the saints: no, he started in the humble service of a deacon ministering to the saints “by serving tables”; and by and by the Lord said to him, “Come Up Higher.” If we were only content to start at the very bottom and serve the household of faith in meekness and lowliness, doing some simple work, instead of seeking to “exercise a gift,” we would help the saints in great degree. We should learn to be brothers and serve, before standing up prominently and in public. I think the lack of this order is the cause of half the trouble today. We want to be recognized as a man with a gift before we learn to be simply a brother. Is that not so, brethren? I know it. This is one of our greatest assembly difficulties. We come in amongst our brethren, and we want a place of prominence; we desire recognition; we wish to be looked up to as one having a gift, whereas we should learn to serve the saints as the Lord Himself served them, in lowly grace. When the due time comes we may exercise our gift, if we have any, and then the bowels of the saints will be refreshed by our ministry.

Stephen began as a deacon, and he, no doubt, filled the place well, for he had the proper pre-requisites, the necessary qualifications: he was a man “full of faith and of the Holy Spirit.” As a result he was a brother marked both by power and by gentleness, and the reflection of Christ’s glory was seen in his countenance. That is the kind of men we need today to help the saints of God; men of faith who can go in and out among God’s people ministering to them, men who are marked by the spirit of gentleness, and on whose face is seen the glory of God. Beloved brethren, if we were on this line, we would get on much better together. Do you think so? I know we would.

Stephen, the first martyr, comes upon the scene filled with the Holy Spirit, with faith, and with power. He was one who could go anywhere and fit in anywhere. He could, when called upon, do the lowly work of a deacon, and, when brought forth to stand in public testimony, he could carry everyone with him. He was a man of God; his spirit was right with God: and thus when he stood before his opponents they could not resist the wisdom and the spirit by which he spake, for God enabled him to stand in the evil day.

On the day that Stephen stood before the Sanhedrin, a crucial point had been reached in the history of the nation. You remember the three parables of our Lord recorded in Luke's gospel: (1) the parable of the vineyard (Luke 20) in which the husbandman said, "This is the heir: come, let us kill him," and how that, in the same hour that the parable was uttered by the Lord Jesus, the chief priests and the scribes sought to kill Him, for they perceived that He had spoken the parable against them; (2) then the parable of the unfruitful fig-tree (Luke 13) concerning which the master said, "Cut it down," but for which the dresser of the vineyard interceded saying, "Let it alone this year also . . . and if it bear not fruit, then after that thou shalt cut it down;" and (3) the parable of the nobleman who went into a far country to receive for himself a kingdom and to return, but his citizens hated him and sent a message after him saying, "We will not have this man to reign over us."

That moment had now arrived in the history of the nation of Israel. They had cast the beloved Son out of the Vineyard: by wicked hands they had crucified and slain the Lord of glory. The Roman axes were already sharpened and laid at the root of the unfruitful fig-tree, Israel, but as the result of Christ's intercession God in wonderful grace spared them and gave them an opportunity to repent. Christ had gone into the far country to receive for Himself a Kingdom, and now His servant Stephen stands before their Council with a message that ought to have made them bow in repentance before their Messiah and acknowledge Him as Lord. He witnessed to them how the Lord Himself had been here among them in humiliation and they had rejected Him, but that now He was in the glory, and Stephen's appeal should have bowed them in acknowledgment of the One Whom God had glorified. Had they responded to this appeal, had they confessed their sin in rejecting their Messiah, even then, as Peter had announced, God would have sent Jesus Christ to establish the Kingdom and give them seasons of refreshing.

You notice in the first chapter of Acts that "a cloud received Him out of their sight" but when in Chapter seven the heavens are opened there is no cloud, and Stephen, looking up stedfastly into heaven, saw Jesus standing on the right hand of God. In Hebrews that blessed One is seen, after having purged our sins, sitting at the right hand of the Majesty in the heavens, but, at the moment that Stephen sees Him, He stands as if making intercession for Israel, waiting for their repentance, waiting for them to acknowledge and receive Him. He would even then have been unto them the City of Refuge had they fled to Him and laid hold upon the hope set before them: He would have saved them and an era of blessing would have come upon them from the presence of God.

But Stephen's appeal and his vision of the glorified One were in vain. As the Sanhedrin had treated the Master, so they



treated His servant, for they cast him out of the city, and just as the Lord had foretold they sent Stephen after Him into the far country with this message "We will not have this Man to reign over us."

Stephen's speech before the Council is most remarkable. It is not "a defence" of himself but "an indictment" of the nation. It covers their whole experience, showing all God's dealings with His people. As a nation they boasted of their history, their fathers, the law, the tabernacle, and the temple, and God dwelling in their midst; and they thought they had whereof to glory. But Stephen takes up these details, point by point, and shows them that instead of glorying they had everything to put them to shame for their history every where witnessed against them. Stiffnecked, rebellious, idolatrous, rejectors of every leader God had sent them, persecutors and slayers of the prophets, persistent resistors of the Holy Spirit, their departure from God had culminated in the betrayal and murder of the Just One. Each blessing from the hand of God he discusses in turn and with stroke after stroke shows them their consistent failure, and sin, and apostasy.

They boasted of their connection with Abraham. They loved to trace their genealogy back to that patriarch, and said "Abraham is our father." Stephen tells them that when Abraham was an idolator in Ur of the Chaldees the God of glory appeared to him, and the glimpse he got of that glory which is eternal was the means of turning him from his idol-worship to go after God: for God had said "Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee." Abraham however, he points out, did not make much progress while his father was with him. The ties of nature hindered him, and it was only after he had buried that man that he was able to go on toward the land of God's promise where the wonderful traits seen in Abraham in all their beauty were manifested. But the very principles that came out in Abraham, these his descendants rejected. What were these principles? faith, righteousness, and grace. These came to light in that wonderful man: and these cardinal features were utterly unknown to them.

(Continued)

---

### GARMENTS UNDEFILED. REV. 3:1-5

The garments in scripture speak of our associations or doings and these in turn tell out our character and principles. The garment is the outward manifestation of the professed spiritual life as seen both by God and man. It may be "white," "spotted," or "defiled by the flesh." If a believer is lax as to his principles it soon reflects upon his spiritual testimony.

Daniel purposed in his heart that he would not defile himself with the kings meat or wine. He was a man of principle and let the result be what it would, he would not defile his

garments. The word had power over his soul to keep him in the time of temptation.

The church in Sardis had become lax in regard to separation and this had brought spiritual death into their midst. They had a name to live but were dead. This is how the Lord saw the mass, but He recognizes and approves of a few who had not defiled their garments, and He adds "They shall walk with Me in white: for they are worthy." This was to be their reward as overcomers. The walk they had maintained in fellowship with the Lord down here was to be continued in Heaven above. This suggests that our lives, and obedience to His word now is both going to be rewarded and reflected in a Coming Day. Ought not this to encourage us to obey, and hold fast His word in a day when so many are esteeming it so little? Here! we have an example of a few in an Assembly in fellowship with the Lord and keeping His word, whilst the majority are out of His mind and path. Is not this condition frequently seen in the present day?

There are also other things that bring this death like condition to individuals and assemblies, such as an inordinate desire to get on in the world and to keep up appearances. A love of money, a covetous spirit and living in pleasure. These all sap the life out of a child of God. The spiritual declension among God's people the last twenty-five years can be traced largely to worldly prosperity, which has come alike to both saved and unsaved. Pure religion and undefiled before God and the Father includes "to keep oneself unspotted from the world," James 1-27. The practical everyday righteousness of a christian is seen in his spiritual garment.

Jude, in his epistle, writes "hating even the garments spotted by the flesh." This perhaps would refer to some who had been affected and defiled by those who had crept in unawares among them. These, like a running issue, had defiled others. In Lev. 13, we read of the garment in which is the plague of leprosy. The lives of some of God's people have such an ill savor attached to them in the district in which they live, that it is better for them not to be connected with an assembly, because of the reproach they will bring upon the Name.

May our garments be always white, and our head lack no ointment, Eccl. 9-8, then we shall walk with Him in white.

"When the Bridegroom cometh

Will your robes be white?

Pure and white in the blood of the Lamb?

Will your soul be ready for the mansion bright?

Are you washed in the blood of the Lamb?"

H. F.

### MEDITATIONS ON JUDGES

By JOHN BLAIR

Paper 6.



ERICHO is a type of this world and its attractions, and it was the first enemy God's people had to overthrow. Here you have Moab, which means profession, making his headquarters in the world. The world is full of profession. Where are the head-quarters of profession? You will find it has its head-quarters in Jericho. Profession is in the world, and the reason why profession has such power over God's people is because it furnishes a convenient link between them and the world. It is solemn to think of mere profession of those who have the name of Christ on their lips, but their hearts are in the world. Not in Jericho, because the enemy is too clever to give a plain name to things. It is called the City of Palm Trees. They are very beautiful. Tall stately trees. We read "The righteous shall flourish as the Palm tree." Can there be anything bad with Moab setting up his throne in the city of Palm Trees? That is righteousness, morality, reform, practical uprightness in walk and honesty? It is well to remember where Moab's throne is. Moab's power—the power of profession in outward reform. It makes a drunkard give up his drink and become a respectable citizen. Let us have honesty, moral uprightness, etc. All this is Moab's stock in trade. A Christless professor can live in the city of Palm trees. Can talk about uprightness of conduct and all that, but it does not make him love Christ, or unite him to Christ. Oh, how the king of Moab has settled down on God's territory and taken possession of it.

We read that Eglon was a very fat man. His name, Eglon, means a circuit. One who goes around in a circle just like the hands of a clock, or like the seasons of the year, and takes everything as it comes, and so you find the professor is like this. He is an easy kind of a person. He will not trouble himself to do anything that is going to make him exert himself very much. How it hinders the soul of God's child enjoying God and being a testimony for Him. Who it is that is going to rid God's people of such a thing, that is going to set us free from the power of a mere empty profession? He is a Benjamite, Ehud by name. Benjamin is that spirit of absolute subjection to Christ. The spirit of Christ in us controlling our hearts and lives. Benjamin means the son of my right hand, and suggests the perfection of our standing before God. We are in Christ and Christ is in us for power down here. Benjamin, the son of my right hand. He is a left handed man. This is striking and it is very suggestive. Christ in us has complete control, but that means, there is no power of my own. He is the Son of God's right hand. His own right hand is useless. That is, the hand of natural power, and he is simply a poor left-handed man, help-

less in himself. Ehad is such a man, and there are many other Benjamites that we read of that were left-handed men. The thought is, that we are to glory in our infirmities that the power of Christ may rest upon us. Paul was a Benjamite, a literal descendant from the tribe of Benjamin. But more, he was a spiritual Benjamite. One who said he gloried in his infirmities, for when he was weak, then he was strong. Caught up into heaven, he gets that right hand crippled. He comes down here a poor left-handed man, to be a witness for God. Ehad means the same as Judah—praise, or rather confession. It is a confession, and it is very different from making a profession, such as Moab. Ehad is a confessor—a confessor of his own weakness and Christ's power. He is the one who is going to deliver the people of God. You will notice that he comes from Gilgal. He comes to the king of Moab and has a sword with two edges, a cubit long. He comes with a sword in his hand which cuts both ways. God's word will always cut every way. You cannot use the sword on the one side to a certain class of people and let another class escape. The sword cuts in both directions. The word of God is no respecter of persons.

### ABRAHAM; OR BALAAM

#### Paper 3.



O worship something, is natural to the human heart. Babylon's worship was most attractive. "At what time ye hear the sound of the cornet, flute, sackbut, psaltery, dulcimer and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace" Dan. 3: 5-6.

Jerusalem was a city of worship, once owned of God, with services typical of "better things." "The Holy Ghost this signifying that the way into the holiest of all was **not yet** made manifest, while as the first tabernacle was yet standing which was a **figure for the time then present**, in which were offered both gifts and sacrifices that could never make him that did the service perfect, as pertaining to the conscience. **Which stood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation. But Christ being come** an High Priest of good things to come, by a greater and more perfect tabernacle, not made by hands, that is to say not of this building; Neither by the blood of goats and calves, but by His own blood He entered in **once** into the holy place, having obtained **eternal redemption** for us" (read Heb. 9.). Acceptable worship can be offered to God only by those who have obtained this eternal redemption, through the Great High Priest, as we read, "Having therefore brethren, **boldness to enter into the holiest**, by the blood of Jesus. By a **new and**

**living way** which He hath consecrated for us, through the veil, that is to say, His flesh. And having an High Priest over the house of God. Let us draw near with a true heart, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Read Heb. 10). The worshipper now must come to God by this "New and Living Way."

The so called "Public Worship" of Christendom, is a Babylonish imitation of Judiasm. Where in the New Testament order of things do we find anything about consecrated buildings, a priestly or clerical order, vestments, christenings, sacraments, unconverted church members, choirs, altars, holy days, consecrated burial grounds, and all the rest that goes to make up what is called Christianity?

The woman at the well said "Our fathers worshipped in this mountain, (Samaria) and ye say that in Jerusalem is the place where men ought to worship. Jesus said unto her, Woman, believe me the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what, we know what we worship for salvation is of the Jews. **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" John 4: 20-24.

Jerusalem is no longer God's center of worship on earth. The Lord Jesus pronounced her doom when He said "**Behold your house is left unto you desolate.** For I say unto you, Ye shall not see Me henceforth till ye say, Blessed is He that cometh in the Name of the Lord. Matt. 23: 38-39. With the death of Christ a new order of things came in. "Jesus that He might sanctify the people with His own blood, suffered without the gate. **Let us go forth therefore unto Him without the camp,** bearing His reproach. For here have we no continuing city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His Name. But to do good and to communicate forget not for with such sacrifices God is well pleased" Heb. 13: 12-16.

Our real place of worship is in the Holiest, which we enter by faith, with our spiritual sacrifices.

We have no continuing city. Like Abraham we are pilgrims and sojourners "For he looked for a city which hath foundations, whose builder and maker is God. Heb. 11: 10. As we pursue our pilgrim path we are exhorted "not to forsake the assembling of ourselves together." "For where two or three are gathered together in My Name, there am I in the midst of them," Matt. 18: 20.

"Let us put ourselves," says one, "in the position of a believing Hebrew on a solemn feast day in Jerusalem. Multitudes

from all quarters might be assembled around him.—Jerusalem filled with “worshippers,” while he would be apart from all that attracted them. Would not his soul have many a struggle in keeping away from the festive religious throng? Would he not have almost appeared an enemy to his country, and to the Temple? Think of the contrast he must have felt in his own soul between the upper chamber and the splendid Temple? Must it not have required much attachment to Jesus, to meet together to break bread, and worship with a number as unaccredited as himself, without any visible priest to preside, without any visible sacrifice, any incense, any altar, any laver? Would not the multitude keeping holy-day give the lie to it as if it had been no worship at all?

Yes, some drew back from acknowledging this outside place. It cost too much to own the Lord Jesus as the gathering centre disowning the shadows. The assembling of themselves thus was the great testimony against the religion of the world. The despised company in the upper chamber were feeding on the substance while the religious world in the gorgeous Temple were bowing before the shadows. That despised company had, by faith access into the “Holiest of all.” Hence we find that “on the first day of the week the disciples came together to break bread,” Acts 20:7.

Beloved, this is your place of confession to contradict all assumptions of priesthood, all repetitions of carnal sacrifices, all repeated absolutions, all the glitter and show and pomp of an outward religion that is simply mockery in the eyes of God. Let us draw near “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.”

God called Abraham out of the East, and separated him unto Himself enabling him to enter into His purposes of blessing by faith: Balaam on the other hand knew much about God: knew that there was but one way in which he could bring the desired curse upon Israel “He taught Balaam to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.” Rev. 2: 14.

As a soothsayer he had no heart for that separation so dear to God. As so often when the Love of God wanes then the counsel of Balaam brings in the social element and corrupts the people with a false love. “The people sat down to eat and drink and rose up to play.” Moses ordered them saying “Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp and slay every man his brother and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses, and there fell of the people that day about three thousand men. (See 32). So it was when the coun-

## WORDS IN SEASON

---

sel of Balaam was followed "The people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods, and the people did eat and bowed down to their gods, and Israel joined himself unto Baal-peor, and the anger of the Lord was kindled against Israel. And the Lord said unto Moses, Take all the heads of the people and hang them up before the Lord against the sun that the fierce anger of the Lord may be turned away from Israel. And those that died in the plague were twenty and four thousand." (Read Num. 25).

When the path of separation loses its charm, and God's people begin to copy sectarian ways, and mix with sectarians: when they cease to cry "come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues for her sins have reached unto heaven, and God hath remembered her iniquities" Rev. 18:4-5; when we see this we may know that Balaam and not Abraham is shaping the destiny of the assemblies.

Let us not forget the curse of God that fell upon Babel: the blessing of God that came to Abraham: Let us not forget the curse of God that fell upon Babylon in the book of Daniel, and the blessing of God that came upon Daniel and his companions who would not join in Babylon's "worship." Let us not forget that a far more terrible unity is fast heading up "Mystery, Babylon the great, the mother of harlots and abominations of the earth"; Let us not forget that God's word to His people is "Come out of her my people that ye be not partakers of her sins and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities" Rev. 18:4-5.

E. A. M.

---

## WORST AND BEST

It is said that a Roman philosopher once asked his servant to prepare him a dinner from the **worst** thing he ever knew. The command was obeyed, and the next day the wise man was invited to a meal made up exclusively of **tongue**. The tongue was boiled, fried, and pickled, served hot and cold, and dished in every conceivable way; but there was nothing but tongue. The philosopher asked an explanation of this strange repast, and the servant replied: "Sir, you told me to prepare a meal of the **worst** thing I could find on earth, and I am sure I know of nothing that is so bad in itself, and that does so much evil to others, as the tongue."

Thereupon he was commanded to prepare a dinner for the following day from the **best** thing he could find.

After much thought, the material was selected, and the philosopher was again invited to a feast of **tongue**. In amazement, the master demanded a reason for having the same meal

## WORDS IN SEASON

---

again set before him, and received the following reply: "Sir, you bade me prepare a meal from the **best** thing I could find, and I know of nothing so good as the tongue when it is guided by wisdom and love. With the tongue we speak the words of love to those of our own household, and the words of sweet peace to our friends."

And so it is today. The tongue is "a world of iniquity"; "it defileth the whole body," and "it is a restless evil full of deadly poison," and is "set on fire of Hell."

This is an awful indictment, and it is true. But the Psalmist calls the tongue his "glory" when speaking of the glories of God. By the tongue we bless God, speak a word in season to him that is weary, say the fitting word that is like an apple of gold in a basket of silver, proclaim the Gospel of grace, make known the unsearchable riches—and such a tongue is set on fire of Heaven.

---

### ESSENTIALS AND NON ESSENTIALS

The General Assembly of Presbyterians of 1910 delivered the following:

1. It is an essential doctrine of the Word of God, and of our standards that the Holy Spirit did so inspire, guide and move the writers of Holy Scripture as to keep them from error.
2. It is an essential of the Word of God, and our standards that our Lord Jesus Christ was born of the virgin Mary.
3. It is an essential doctrine of the Word of God, and our standards, that Christ offered up Himself as a sacrifice to satisfy divine justice and to reconcile us to God.
4. It is an essential doctrine of the word of God, and our standards concerning our Lord Jesus Christ, that on the third day He rose again from the dead with the same body with which He suffered, with which He ascended into Heaven, and there sitteth at the right hand of His Father, making intercession.
5. It is an essential doctrine of the Word of God, as the supreme standard of our faith that our Lord Jesus shewed His power and love by working mighty miracles. This working was not contrary to nature, but superior to it."

The "Auburn Affirmation" issued in 1924, has been signed by some 1300 ministers of the Presbyterian Church of the U. S. A. not a single one of the five doctrinal statements mentioned in said deliverance need be believed even by ministers of the Presbyterian Church.

(From Christianity Today.)

The above gives us a good idea of how the sects are "advancing backwards" as a colored soldier said. How a real Christian can remain in such a fellowship is hard for some of



us to understand. "Come out of here my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4. See also 2 Cor. 6: 14-18.

---

### APOSTASY



**D**URING the last decade, multitudes have thrown off any profession they used to make, and have departed from even intellectual belief in christianity, and joined the ranks of those who are entirely of "the night," and whose nature it is to revel in "rioting and drunkenness, chambering and wantonness, strife and envying." Rioting is revelry; wantonness is lewdness. Men and women today are, without controversy, sinking into a condition of life characterized by pleasure-loving revelry of all sorts, by excess in eating, drinking, and adornment, by lewdness in suggestiveness and attractiveness in their dress and behaviour, and by unblushing advocacy of unrestrained free love, with less and less restraint of marriage law.

To an extraordinary extent, woman has thrown behind her the modesty and true beauty of womanhood, has entered upon a new sphere with shameless aping of men in dress and in competitive rivalry, till she is fast becoming altogether unsexed. It is supposed that a young woman of the period must addict herself to the cigarette, to slang conversation, must wear the divided skirt, and increasingly expose her person, till the **new woman** has become as disgustingly unlike the **true woman** as it is possible to conceive.

The Holy Spirit in Gal. v. 19-21, declares "that they who do such things shall not inherit the kingdom of God."

One writes saying, "I have been thinking much as to how a woman who professes to own Jesus as Lord can do to help or hinder unbelievers, and even Christians in the Assemblies. If professed children of God love the world to such an extent that no difference can be seen in the walk, in the dress, and conversation it cannot but bring reproach upon the name of Christ. If they can go to Sunday school picnics putting on an ungodly modern bathing suit that leaves so much of the body exposed (as the law will allow), instead of the modest apparel enjoined upon the woman? Should a blood bought soul copy such things? Let us remember that God shed blood, and covered Adam and Eve's nakedness.

If our women follow the latest style, permanent wave (broidered hair) gold rings, chains, skirts barely covering the knees, how shall they lift up holy hands without wrath and doubting to Him who says "In like manner also that women adorn themselves in modest apparel, with shame-facedness and sobriety, not with broidered hair, or gold, or pearls, or costly array. But (which becometh women professing godliness) with

## WORDS IN SEASON

---

good works" 1 Tim. 2, 9-10. "It is better to obey than to sacrifice, and to hearken than the fat of rams; for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Have not godly men fore-warned us? Is it any wonder there is a dearth in the land.

---

### QUESTION CORNER

"A Friend" asks us the following awfully solemn questions: "After the death of the body, and until the day of judgment, where do you think the souls of the wicked abide? If in hell, where is hell? and what are its torments? Is it literal fire? If yes; how can it affect a spiritual substance like the soul, or is it the pangs of a guilty conscience?"

What can be more unspeakably solemn and awful than the subject of these inquiries? Were we to attempt to answer them from our own reasonings upon the fitness of things or from the wild guesses of mythological authors, we might well be accused of intruding into those things which we had not seen. We bow fully to the authority of Scripture—and Scripture alone—about the destinies of men. It is clear from Scripture that the breakers of God's law incur His curse; that the impenitent shall perish; that "he that believeth not shall be damned"; that if any man love not our Lord Jesus he is to be *anathema*—accursed; and that "they that have sinned without law shall perish without law. It is also clear that the soul of man is but a finite creature; must therefore be circumscribed—be local; must have a place; and since all the Scriptures above referred to prove that the souls of those who die under the law, without repentance, without faith, without love to Jesus, or die sinners without law (i.e., written law), are under punishment when they leave this world, there must be a place where they undergo that punishment. That place must be a place from which there is no escape for them; hence it is called a "bottomless pit"—"a prison"—and Jesus is said to have the "keys of hell." Now, we believe the Scripture teaches that the place of punishment called in Hebrew *Sheohl*, and in Greek *Hades*, is the center of the earth. How continually in Scripture the going into hell is represented as a **going down**. The center of the globe would be **down** from any part of its surface. Korah and his company "went down" quick, or alive, "into hell," and the Psalmist says, "Let them go down quick into hell." Besides, we read this expression in Amos ix. 2, "Though they dig into hell." What can such a phrase mean if hell is not in the heart of the earth? Hell, too, is said to be **beneath**: "Hell from beneath is moved to meet thee." The prison of departed spirits is also spoken of as "the bottomless pit." How remarkably this shows that it must be a prison in the midst of a globe. If any one could get to the center of the globe, where all is liquid burning, it would be no bottom. He would find no firm standing, and, could he pass that center, he would only be going towards the top. It is awful to think that hell's top may be found by a lost spirit departing on any part of the surface of the earth, but its bottom can be found nowhere. With regard to the nature of the torments of hell, no doubt a guilty conscience is a fearful portion of the torment, but Scripture ever speaks of hell as a place of fire, and everything conspires to corroborate Scripture that the crust of the earth is filled with an awful sea of liquid fire, and it is into this dreadful bottomless pit of unquenchable fire that the souls of the wicked are cast until the erection of the great white throne. How material fire can act tormentingly upon a spiritual substance like the soul is beyond our power of comprehension, but that it will do so is certain, for the woeful complaint of the departed soul of Dives was, "I am tormented in this flame."

But it may be objected, "Is not the earth to 'pass away,' and no place to be found for it? Would not this, then, show that its subterranean fire is not everlasting, and will be quenched?" We answer, "No!" for the fiery contents of the earth, called hell, the prison of damned spirits, will be cast into the final abode of all the lost. "Death and hell were cast into the lake that burneth with fire and brimstone." Oh, may unsaved readers have their eyes opened to see their danger, and be made the prudent, who foresee the evil of dying in their sins, and hide themselves in Jesus, who came into the world to save sinners, and promises to cast out none who come to Him.

## WORDS IN SEASON

**AKRON, OHIO.**—Bro. Beattie (from Ireland) and J. McMullen had five weeks meetings with us. The Hall was filled nearly every night and the Word was with power. Three professed to be saved.

**TACOMA, WASH.**—Bro. R. J. Dickson was with us for several weeks meetings which were helpful to all. Bren. Telfer and Summers had a series of meetings which were enjoyed.

**NEW YORK, N. Y.**—Bro. Samuel McCune and wife who have been home on furlough, sailed the latter part of December from New York for their field of labor in the Dutch West Indies. There are no assemblies and no other workers there. They will value the prayers of the Lord's people. Their address is Curacao, Dutch West Indies.

**IRVINGTON, N. J.**—The Assembly has moved to a new hall located at 257-259 Hollywood Avenue, Hillside, N. J. Prayer is solicited that the Lord's good hand might be seen in saving sinners and adding to the present company. Correspondent, John Clark, 703 South 12th Street, Newark, N. J.

**ORANGE, N. J.**—Bro. L. Rosanna had a weeks meetings which were very much appreciated by the saints and with some interest among sinners.

**MONROVIA, CALIF.**—Bro. Steve Mick had a few meetings with the assembly here which were profitable.

**YORK, N. Y.**—Bro. Tom Ferguson commenced meetings in the Gospel Hall which were a cheer to the saints.

**TORONTO, OHIO.**—Bro. Geo. W. nemiller has had 4 weeks of meetings here and they were enjoyed.

### CANADA

**PARK HILL, ONT.**—Bro. D. McGeachy was encouraged by seeing a few coming to meetings he held here.

**VANCOUVER, B. C.**—The conference in the Cedar Cottage Hall at Canadian Thanksgiving was large and profitable. The Word was ministered by Bren. Telfer, Dickson, Watson, Black, S. Keller and others. Bro. Keller remained for meetings in the Cedar Cottage Hall using his chart on the "Feasts of Jehovah." Bro. D. Scott is expected home at the New Year. He with Bren. H. Harris and A. Joyce are motoring here via California.

**VANCE, SASK.**—Bro. Ronald had some good meetings here which were much appreciated by the saints.

**LASHBURN, SASK.**—Bro. C. H. Willoughby who has been laboring in this district has been encouraged by seeing fruit. We had an appreciated visit from Bro. Fred Watson on his way east after a six months absence. He went on to Mervin and Portage.

**DONALD, ONT.**—Bren. Widdifield and Miller have had some meetings here. They had spent some time in this district last winter and saw fruit.

**ORILLIA, ONT.**—Bro. R. N. Bruce visited us for a few nights on his way home from the conference at Peterboro.

**PETERBORO, ONT.**—The conference held here was good. Those who ministered the Word were Bren. Scott, McCartney, Bruce, Silvester, Blackwood and others. R. Harris returned to his field of labor in Quebec after the conference.

**HAMILTON, ONT.**—Bren. George Gould Sr. and Jr., had four weeks of encouraging meetings here. Times of refreshing for God's people and sinners saved.

**ROSEISLE, MAN.**—We had a short visit from Bro. R. J. Dickson who was passing through on his way home to Montreal.

### FALLEN ASLEEP

**DENVER, COLO.**—On Nov. 15th, Mrs. L. E. Livesey went to be with the Lord whom she had loved and served for over 50 years. Born in Scotland 67 years ago and a resident of Denver for 40 years. Well known for her hospitality to visiting Christians. Survived by a daughter who mourns her loss.

## WORDS IN SEASON

---

**LASHBURN, CANADA.**—On Nov. 6th, Bro. H. B. Hope departed suddenly to be with Christ. The first to be called home from the little assembly since its formation. Leaves a wife and 7 children. C. H. Willoughby spoke to a large company gathered at the home and cemetery.

**SAGINAW, MICH.**—On Oct. 26th, Mrs. John Wilson after returning home from the Gospel meeting passed into the presence of the Lord without a struggle. Saved in England when a young girl. Associated with assemblies in Dundas and Hamilton, Canada, and over 40 years in Saginaw assembly, where many of the Lord's servants have enjoyed the kind hospitality of she and her husband—who mourns her loss. Bren. D. McGeachy and Wm. Ferguson spoke to those who gathered at the services. Older ones who have borne the burden and heat of the day are passing away. Who will fill their place?

**TORONTO, CANADA.**—On Nov. 9th, Bro. Wilfrid Hibbins, aged 25 years, went home to be with Christ. Saved 10 years. He was an active worker in the assembly and will be missed. Bren. Hynd, Littleproud and Joyce took the services which were attended by a large number of friends and work-mates. He was only married 10 weeks and his loss is keenly felt.

**HAMILTON, CANADA.**—On Nov. 18th, after about 12 month's illness, William Alboj Wilson passed quietly away to be with Christ. Saved over 50 years. A good man and a lover of good men, and hospitality. One that was apt to teach and will be missed. Came to this country in 1872 on the same boat with Donald Munro who spake words to him which caused in him serious thoughts of eternal things, and which never left him until he trusted Christ a few years later. Well known and highly respected by his townsmen. Bren. George Gould, Sr., and Robert McCrory preached to a large and sympathetic audience at the services.

**YORK, N. Y.**—On Nov. 10th, Mrs. Thomas Rodgers departed to be with Christ. Saved over 30 years ago in Canada, and was associated for many years with the Friendship Avenue Assembly in Pittsburgh, Pa. Bro. F. A. Reiner took the services.

**MONTREAL, CANADA.**—On Dec. 4th, Mrs. A. Balmforth fell asleep in Jesus. Saved 35 years ago and gathered 9 years to His name. A sister given to hospitality and good works. She will be missed. A husband and 3 daughters mourn her loss.

**VANCOUVER, CANADA.**—On Nov. 17th, Mrs. Agnes Craig went home to heaven. Saved 48 years ago in Edinburgh, Scotland. Identified with the Lord's people in this city for 27 years. A quiet, consistent sister that feared the Lord. Bro. S. C. Keller spoke at the services.

**LASHBURN, CANADA.**—On Dec. 7th, Mrs. C. F. Broadhead, Sr., departed to be with Christ. In her 88th year. Saved over 50 years. A husband (in his 94th year) and 4 children mourn her loss. Bren. C. H. Willoughby and F. G. Watson took the services.

**BOSTON, MASS.**—On Dec. 14th, Mrs. Jane Hutchinson passed into the presence of the King. In the midst of her suffering she maintained a happy, peaceful confidence in God. She was a true "Mother in Israel" and will be greatly missed. Prayer is desired for her unsaved boys who will miss their good mother.

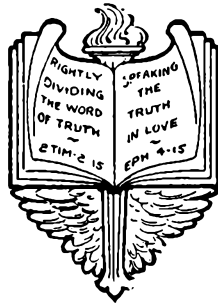
**PITTSBURGH, PA.**—On Dec. 10th, Bro. Simpson passed away. Saved here 4 years ago and bore a bright testimony. Bren. J. Marshall and J. Watt spoke at the services. Over 50 of his fellow-workmen stood at his grave listening to the gospel.

**MIAMI, FLA.**—On Dec. 1st, John Higgs went to be with Christ. A man highly respected by all who knew him and will be missed. Bren. Copeland and Harper took the services which were largely attended.

**STEUBENVILLE, OHIO.**—On Dec. 15th, Mrs. John Colsh went to be with Christ. Aged 62 years. Born in Ireland and saved in Glasgow 35 years ago under the preaching of David Rea. Bren. J. Marshall and Geo. Winemiller preached to a large company at the services.

# 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, 1931

	Page
From Various Authors .....	17
How I Became a Church Member and a Member of Christ .....	18
Religion or Christ .....	19
Sitting at the Feet of Jesus—The Development of Grace in the Soul .....	20
Jacob—Beautiful .....	23
Stephen (Paper Two) .....	26
Extract from a Letter .....	29
Angels .....	31
Question Corner .....	32
Work and Workers .....	ii, iii, iv

## WORDS IN SEASON

Publication Office  
9-13 S. Dorcas St., Lewistown, Pa.

Editorial Office  
336 Melrose St., Monrovia, Calif.

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

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

In order to be nearer the assembly, Dr. E. A. Martin has moved from Glendale, to 336 Melrose Street, Monrovia, California. Note change of address.

### UNITED STATES

**ROCHESTER, N. Y.**—Bro. A. Livingstone gave us a weeks meetings which were helpful and encouraging.

**WESTFIELD, N. J.**—The correspondent for the assembly is Edw. F. Blackford, 236 Chestnut Street. Visitors please bring letters of commendation.

**BOSTON, MASS.**—Bro. J. Watt held meetings for Christians in the Cliff Street Hall. His new address is 1311 E. 143 Street, E. Cleveland, Ohio.

**SEATTLE, WASH.**—Conference held lately was good. The faithful word was heartily ministered by Bren. Scott, Summers, Telfer, Arnold, Joyce, Keller and Harris.

**ELGIN, ILL.**—Bro. L. W. Gabler writes:—We desire to thank the Lord's people for their fellowship and prayers in the gospel tract work. We will continue (D.V.) sending Gospel Tracts FREE to those who can use them. If any of the Lord's people have old Bibles on hand, we can make good use of them as we have had calls for same. Address 621 Laurel Street.

**MICHIGAN.**—Bro. Wm. Ferguson spent a few weeks in Jackson. Bren. A. Stewart and L. McBain have had large and fruitful meetings in a school house near North Adams. Nine professed conversion and others are interested. Bro. Barr spent a Lord's Day with J. Govan in Deckerville. Bro. Govan remained for meetings which were fairly well attended though the roads had drifted badly.

**CALIFORNIA**—Bro. James Erskine (50 W. Lemon Street, Monrovia) has returned home after an extended trip to the middle west. A good conference was held in the Goodyear Hall in Los Angeles. Over 300 remembered the Lord. There was present 11 of the Lord's servants. Bren. Waugh, Greer, Hunt, Cameron and others ministered the Word. Bro. S. Mick commenced meetings in a rented store room close to where he had his tent pitched last summer in Los Angeles. J. Waugh had some meetings in Monrovia and other assembles in these parts.

**NEW ENGLAND STATES**—Bro. Hugh Thorpe visited Westbrooke, Maine, and then later on joined Bro. Gordon Reager at Brockton, Mass., to open their new hall on Fern Street, near Pleasant. E. Piers, 43 Herney Street is correspondent. Bro. Henry Hitchman visited Boston, New Bedford, and Pawtucket holding meetings specially for Christians. Bren. G. Gould, Sr. and Jr., visited Boston and Cambridge for meetings. Bren. Pearson and Vendetta had a few meetings in Westfield and then started in Hartford, Conn. J. Bernard began meetings in Bridgeport, Conn., using his chart on prophecy. Bro. J. McCullough still continues in New Haven, Conn., where the prospects look good for the formation of a new assembly.

**YORK, PA.**—Bro. S. J. Rea came on to help the small assembly that has gone on here steadily for years with little to encourage.

# Words in Season

Edited by Dr. E. A. Martin—Published by Charles R. Keller

VOL. 23

JANUARY, 1931

No. 2

## FROM VARIOUS AUTHORS

The dark threads are as needful  
In the weaver's skilful hand  
As the threads of gold and silver  
In the pattern He has planned.

\* \* \*

Babylon was to the Old World what the apostasy of Christendom is to the New—the Satanic corruption of God's revelations to men.

\* \* \*

With the religion of Christendom, the salvation of the soul is a prize to be won by saintship; but the Scripture represents it as a blessing which grace bestows upon the sinner who believes. It is the starting-post and not the goal of the Christian's course.

\* \* \*

Most certain it is that all men are God's creatures. But they only are children of God who have been begotten of God; and there is only one way in which sinners can be thus begotten.

\* \* \*

For the dead in Christ, resurrection is the crown and climax of redemption. The Lord Jesus Christ has triumphed over death. But more than this, He "gives the victory to us." Death therefore has no longer any claim upon His people. It is one of the "mysteries" of the faith that, at the coming of the Lord, His people then living on earth shall pass at once to glory, "with death untasted and the grave unknown." The corruptible shall put on incorruption, the mortal immortality. And "then shall be brought to pass the saying that is written, Death is swallowed up in victory."

\* \* \*

The true minister will never forget that he is a saviour either of life unto life or of death unto death, in all those to whom he proclaims it.

\* \* \*

O God of matchless grace,  
Thou hast decreed on high,  
Thy banished ones be not expelled,  
THE SINNER NEED NOT DIE.

HOW I BECAME A CHURCH MEMBER AND A  
MEMBER OF CHRIST



ABOUT the year 1873 I became a communicant. As a preliminary to this step I attended a Bible class, conducted by the minister of the church, composed of a number of young men and women, "intending communicants." Instruction on portions of the Bible was given by the minister, and he asked us questions on the scriptures. Having gone through this introductory course, which stretched over several weeks, along with the others, I was admitted to church membership. Had any one put such a question to me, "Are you born again," conscience must have led me to say, "No," for I knew without doubt that I was not.

We were bidden remember the seriousness of the step we were taking, and I resolved to be as religious as I could, so as to be equal for the occasion. As the communion would only come once in six months, it did not seem very hard to try to be good and to feel a kind of solemnity for that one day. At any rate, I was determined to try my best. Before the close of the Friday evening service, tokens were put into our hands, which we were to present on the following Sunday when admitted as "communicants" to the Lord's table. In this way I was made a "church member," and had my name written on the communion roll, but it was not in this way that I was made a member of the Church of the first-born, whose names are written in heaven.

I remained very much the same as I was before, walking according to the course of this world, and delighting in things not according to godliness. I had tried the plan of putting a piece of new cloth on an old garment, but it did not improve matters at all. Probably the rent was made worse, certainly it was not made any better. Now and again the old life, the life according to the flesh, was reined in, and held more rigidly in check, but it was always ready to exercise its energies the moment that the reins slackened.

Things continued in this way for a few years, until one day an unexpected change came over me, a change for which I have had abundant reason to bless God ever since. I was at church one Sunday afternoon, and during the sermon was considerably affected and thoroughly stirred up, though, try as I might, I could not afterwards bring to my mind anything in particular which the minister said to affect me so much. A sense of contrition had so strongly laid hold upon me that all else was thrown into oblivion. God was certainly at work in my soul. Conscience was aroused, and I could not keep back the tears. These would flow, though I sought to brush them stealthily away, for I did not like the idea of being seen shedding tears. But while I could brush away the tears I could not



brush away the conviction that had entered into my soul. It remained with me after the service was over, and followed me all the way home. When I arrived there, feeling restless and uneasy, I went out into the garden, and walked up and down; but nothing could sooth and heal my wounded spirit. What my thoughts were I cannot now recall, nor put them into words, but before I re-entered the house I trusted Jesus, seeing in Him my all-sufficient Saviour. In a moment perfect peace possessed me, a peace that all the intervening years have not sufficed to impair or destroy.

When I got inside I found that tea was ready, and sitting down with my wife, I there and then offered thanks to God for the mercies provided. I had not been accustomed to do this. Like others, when I sat down to a graceless table, I would justify myself in not asking a blessing by the remark that the mercies were all blessed before they came there. Grace, however, immediately on its entering my heart, led me to give thanks. The instincts of the new nature, under the guidance of the Holy Spirit at once led me to pour out my heart in thanksgiving to God. All my old excuses for beginning meals without an acknowledgment of God at once disappeared, never more through His grace to reappear.

Tea over, I got the Bible in my hand, and read it as I had never read it all my life before. I did not read it to find out an answer to a foolish and infidel question, but with intense eagerness of soul, to see what God said about salvation. I searched with diligence and with care, as a man will do who is on the search for hidden treasure. The way of salvation had been hid from mine eyes, and as the light of the glorious gospel of Christ began to shine in, I marvelled how such a beautifully simple plan as "Believe and Live" had not been seen by me before. I did not then know, as I do now, that regeneration is necessary to an understanding of revelation. Christ had brought life, and this life brought light, turning darkness into day.

To me it was a gracious change indeed. Fourteen years have come and gone since then, each year serving to prove that blessed is the people that know the joyful sound.

—J. C.

---

### RELIGION OR CHRIST

It is quite possible to take up the course of religion very zealously and yet to have no heart for Christ. Let us enquire of our hearts how we stand in this matter. We live in a day when very many are very religious, but being religious does not save us, or make us meet for God's presence. We must have Christ for ourselves, or we are without God and without hope in the world. Let us ask our own hearts, Have I Christ for myself?

**SITTING AT THE FEET OF JESUS—THE DEVELOPMENT  
OF GRACE IN THE SOUL**

Mr. Wm. Pinches, December 9, 1929—Cleveland, Ohio  
Luke 8, 26-37



**HERE** are at least four instances recorded in Luke's Gospel of persons at the feet of Jesus. I think that we can trace in them the beginning and the development of grace in the soul.

We might term the case before us—the convert at the feet of the Lord Jesus. In reading and considering the word of God, we should always aim to have exalted thoughts of the Lord Jesus to the end that we may have a growing and worthy esteem of Him whom we call Master and Lord. So, in the first place, I want to notice not so much the condition of the man, the happy results that followed in the power of the Son of God put forth, but I want to remark a few words concerning the Lord Jesus as the victor of the foe infernal, meeting the deadly enemy of our souls.

You will recall the account of our Lord's temptation in the wilderness. The Lord Jesus met the full power of Satan, both as Prince of the power of the air, and as the God of this world. And how did the Lord meet tempting appeals of the subtle foe and the shafts that were leveled at Him? The Lord Jesus met his insinuations, his assaults with one thing and that weapon you and I have in our hands to overcome Satan with also. The one thing was the word of God. The Lord meets the tempter with the declaration, "It is written," "It is written," "It is written." In this the Lord Jesus is the example for us.

You see the devil wanted the Lord to take Himself out of the hands of His Father God. The Lord Jesus was in the place of the dependent one, of the taught one, of the one who was subject in all things to the law of His God. The devil wanted the Lord Jesus to act independently of His God, to take His own way. Satan had never met anything like that before. How often he had succeeded in turning aside the servants of the Lord in old times, bringing them into disgrace, but the Lord Jesus comes forth from that combat in the desert untouched, unscathed, filled with the Holy Spirit.

I repeat, the Lord is thus an example for us in this scene of trial and of testing. Does the devil find us defenseless, the soul unguarded? His shafts enter, the Holy Spirit is grieved, the temple of the Holy Ghost, the dwelling place of the Lord Jesus Christ profaned, desecrated by the devil through our unwatchfulness, our lack of diligence in the word of God—reading it and applying it. That word comes sharply to one's mind, "Put on therefore the whole armour of God, that ye may be able to stand against the wiles of the devil. Resist the devil and he will flee from you." But that can only be done as we keep

in fellowship with God; and in that, you have the condition that enables us to use the word of God—I will not say skillfully, because at the best we are just a lot of blunderers, but I will say this—we can use the word of God effectively if we are in touch with God.

Now we come to consider briefly the case of the demoniac. Did you ever think of what demonism in the land plainly indicated? Think for a moment of how God watched over the land, how God presenced Himself with His people in the old times, of manifestations of His power He gave to them. In that very place—what do we find? We find the devil holding sway. I think we remarked about this the other night and I see in it a sad commentary on the condition of that people who boasted that they were the seed of Abraham, that they were the disciples of Moses. One might have challenged them or said, where is the power of God that was seen in the days of Moses and in the days of the prophets?

It was a testimony of their complete departure from God and of their unspeakable rebellion and their extreme apostacy. Their ruin was absolutely complete. Here were devils in the land. Nevertheless God is working. God is manifesting His grace in the person of His own Son, and the Lord meets the demoniac. What a pitiable case he was. It is most pathetic to read and ponder over the miserable condition of this poor fellow. The hapless state of the demoniac gives occasion for the full display of grace and power.

In speaking still further about the apostate condition of Israel—that Satan was there manifestly, his power seen—I think of what the Lord said on one occasion of the demon coming out of the man and he sought a resting place, wandered through dry places, but he found no rest, he returned again to his house and he found it empty, swept and garnished and goes and takes seven other demons and they enter into the man and the last state of that man is worse than the first. Again we have set forth in the condition of this man, the moral state of the nation as a whole. Was it not a challenge on the part of Satan to the God of Heaven? The Son of God, shall I say, accepts the challenge and He speaks the word and commands the demons to come out of the man and they obey it. The work was complete. There was nothing wanting. "He spake and it was done, He commanded and it stood fast." True in the new creation as in the first creation.

At the close of the account you get two or three touches which are beautiful, which reveal what is characteristic always of a work of God and that is perfection. Where do we find the man? He is found sitting, clothed and in his right mind. We say, who could have done that work but God alone. Whatsoever he doth is forever. Nothing can be added to it and nothing taken from it.

And let me say that you have in this picture, an illustration of that work of grace that has been wrought in all who have believed on the Lord Jesus. And furthermore you have in those same subjects of grace, those who were formerly in the power of Satan even as this man. I do not say that Satan's power manifested itself in the same way. His power is seen in other forms than we have it in the case of this man. The whole world—is the testimony of scripture—lieth in the wicked one. What do men say with all their talk about progress and education and enlightenment and culture—what can they say to that word—the whole world lieth in the wicked one? That is one phase of divine truth that men will not have. Man's resentment of it was seen in the days of the Lord Jesus. There were those who prided themselves in their pedigree, their high moral standing and the Lord said to such, "If the Son therefore shall make you free, ye shall be free indeed." Indignantly they said to the Lord, "We were never in bondage to any man." But the Lord said "Ye go about to kill me a man who have told you the truth. If ye were Abraham's seed, you would do the work of Abraham." They had neither the faith of Abraham nor the works of Abraham. Their conduct showed their likeness to Satan. He solemnly declared to them, "Ye are of your father the Devil and the lusts of your father, ye will do."

You find a representative of that very class under the domination of Satan's power in Saul of Tarsus. You read of that man "breathing out threatenings and slaughter," and binding the disciples of the Lord. You read that he was exceedingly mad against them, how he compelled them to blaspheme and how he persecuted them into strange cities. From whence did all that fury and deadly hate come? What was its source? It came from the red dragon, the old serpent, the devil and Satan. There you see Saul of Tarsus, the religious zealot manifestly under the power of Satan, even as was this demoniac, only it takes on another form.

Then what a change—you see Saul of Tarsus, the child of grace and like this demoniac, sitting at the feet of Jesus, when he says, "By the grace of God I am what I am." Sitting at the feet of Jesus, when he says, "For me to live is Christ." Sitting at the feet of Jesus when again he says "Son of God who loved me and gave Himself for me." Mighty power of Grace.

Then I think of some characters that the apostle instructs Titus to admonish. You find in Paul's epistle to Titus he gives charge to Titus that he is to put them in mind to be subject unto magistrates, to the higher powers and to speak evil of no man, to be not brawlers but to show meekness. Now, these characters evidently were vicious, lawless, untamable men, but grace had reached them. They had been brought to the

feet of the Lord Jesus even as Saul of Tarsus. They were monuments of grace, but the apostle in that admonition that he submits to Titus to pass on to them says in effect, "I want them to keep at the feet of Jesus—they have been brought there by divine grace—now I want them to keep there." How are they to keep there. Immediately before that admonition you get this word "The grace of God which bringeth salvation to all men hath appeared teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present evil world.

The power of Grace has subdued our lawless lives—has conquered our rebellious hearts. As Henry Kirk White puts it

The proudest heart that ever beat,  
The wildest will that ever rose,  
To break Thy laws and aid Thy foes,  
By grace, O Lord, is quelled in me.

Then having been brought to the feet of Jesus, completely conquered by grace, now we are to keep at His feet. We are kept there as we obey the truth and act upon the teachings of divine grace.

(Continued)

---

### JACOB—BEAUTIFUL



HE first thought that naturally comes to the mind at the mention of the name of Jacob, is that of plotting, supplanting one, and the above title may perhaps arouse the curiosity of some, and bring down the criticism of others, howbeit, it is by no means a catch title, but one which he is well worthy of, when we consider various points in his life, points which demand our admiration, and that we may well imitate.

Let us think of those words in Gen. 25, 27: "Jacob was a plain man dwelling in tents." What a contrast to the sporting, pleasure-loving Esau, the man who loved and lived for the world. To Jacob the world with its sport and pleasure had no attraction; in the place of separation he delighted to dwell, and by his plainness and his tent, show forth his pilgrim character, and does it not become the people of God to imitate him in these things?

Alas that some should venture to give scripture as an excuse for indulging in the world's sports. 1 Tim. 4:8 is quoted by such as though it meant we should do so because of bodily profit, such a thought is nowhere to be found in all the word of God.

The scripture brings before us a comparison of values, showing bodily exercise profitable for a little while, but godliness (in the which we are exhorted to exercise ourselves), being profitable both in time and eternity.

The world may think that we are very plain indeed, when they see that we do not engage in their so-called harmless sports. Let us bring all things to the test of scripture. Do they edify? if not, may we Jacob-like, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

In Genesis 28, the obedience of Jacob is very beautifully seen, "And Isaac called Jacob, and blessed him, and charged him, and said unto him, "Thou shalt not take a wife of the daughters of Canaan." Here Isaac is expressing his desire for his son, he did not want him to become associated with the people of the land. The reason Isaac thus charges Jacob was we suppose because of the fact that the Canaanites were a different people from themselves; it could not have been because they were idolators, because the people in Padan-aram were idolators as well, for you will remember, that Rachel stole her father's gods, Gen. 31:34.

But leaving Isaac's purpose, let us turn admiringly and behold the attitude of Jacob. "Jacob obeyed his father and his mother," (verse 7). He might well have argued thus, are not the daughters of Canaan beautiful in appearance, sociable in their ways and diligent in their duties, may not I take a wife from among them? No, in loving obedience he sets out for that far-off place, to take his companion from among his own people.

Dear children of God, has not our Father charged us about this very thing, "Be ye not unequally yoked together with unbelievers," is his command to us, and what has been our attitude? Have we yielded a Jacob-like obedience? Can we say with the Psalmist, "I am a companion of all them that fear Thee," *Psa. 119:63*, or are we in need of being rebuked as was Jehoshaphat, for joining affinity with the ungodly, and loving them that hate the Lord, *2 Chron. 18:1; 19:1*.

Consider the influence of Jacob as suggested in Genesis 30:27. "And Laban said unto him, I pray thee, if I have found favor in thine eyes, tarry, for I have learned by experience that the Lord hath blessed me for thy sake."

In chapter 28 Jacob has had a meeting with the living God, and has heard these words, "Behold, I am with thee." For fourteen years he has been serving Laban, until the little Laban had, has increased to a multitude. God had made good his word; "I am with thee," so that the very presence of Jacob in Laban's household brought blessing to others, surely no finer testimony could have been given concerning him than *Gen. 30:27*. Let us learn here, that if we are to be a blessing to others, it will only be as in the case of Jacob, if God be with us.

Our lives must have one of two effects on others, either people will be blessed, or else go unblessed through our influence.

Can we look up into the face of our God and say, "They that fear Thee will be glad when they see me." Psa 119:74. If in experience our fellowship is with the Father, and with his Son Jesus Christ, not only will our joy be full, but to the spiritual our presence will also be a source of joy.

In Jacob we have exemplified that scripture. "See that none render evil for evil unto any man." 1 Thess. 5:15. Twenty long years he has been serving Laban, and now as he remembrates with him, having been charged with theft, Jacob expresses his integrity thus. "The rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bear the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and sleep departed from mine eyes. Gen 31:38-40.

What beautiful uprightness, admirable honesty. He appropriated none of Laban's flock for his own use, he replaced anything that was stolen by day or by night, and as a faithful servant endured the noonday heat and the midnight cold.

Think, beloved reader, of such faithful service rendered in spite of all the deceitfulness of Laban. Ten times he had changed Jacob's wages, and could we wonder if thoughts of retaliation arose in the mind of Jacob, but if such thoughts did arise they never reached fruition, but instead there was a continuous returning of good for evil.

Have we not here an example that we do well to follow? Whatever may be our calling let us serve; "not with eyeservice, as men-pleasers, but in singleness of heart, fearing God." Col. 3:22. How wonderful it is that the very smallest duty in the Church, the World or the Home, can become a service unto Christ.

Did all this faithful service of Jacob go unrewarded? Look at him in chapter 32 as he is returning to the land of Canaan, what flocks and herds and children. Ah, yes, God saw to it that that faithfulness was well rewarded.

As Jacob thus journeys to his father's house, we see another beautiful trait in his character, gentleness. Esau would have hurried on that exceeding great host, but Jacob says: "The children are tender, and the flocks and herds with young are with me, and if men should over-drive them one day, all the flock will die; let my lord, I pray thee, pass over before his servant, and I will lead on softly, according as the cattle that goeth before me and the children be able to endure." Chap. 33:13-14.

If the assemblies of God need one thing more than another today, it is surely men and women with this trait of gentleness. That the problem of our young people is becoming more difficult none can deny; there are those whom we grieve over because of apparent lifelessness, and what a door of service

lies open for spiritually-minded men and women, to go in and out among the young, thereby becoming acquainted with their spiritual desires and attainments, and according as they are able to bear, lead them on in the things of God.

May the Lord grant to his own in these last days, a Jacob-like spirit and a liberal portion of the gentleness of Christ.

—E. B. W.

---

**STEPHEN**  
(Paper Two.)



**S**HEN Stephen mentions the four generations: Abraham, Isaac, Jacob, Joseph, which together give us the whole thing in a nutshell: Abraham, the father; Isaac, the son given; Jacob, the shepherd; and Joseph, the Governor. But "the patriarchs moved with envy sold Joseph." It is a wonderful parallel that Stephen brought before them and us; the similarity in the treatment accorded to Joseph and to the Lord Jesus Christ. Joseph's brethren were moved with envy, and it was because of their envy that the leaders of the people delivered Christ to the Gentiles; Joseph's brethren sold him for twenty pieces of silver and for thirty pieces of silver our Lord was betrayed and sold; Joseph was a prisoner in Egypt, and Christ became a prisoner in the hand of the Romans; Joseph delivered a message of life and death to the butler and baker and Christ did the same upon the cross to the two malefactors; Joseph was raised from the place of humiliation to be second ruler in Egypt, and at his name every knee had to bow and every tongue confess; and God hath highly exalted him who humbled himself and hath given him the name above every name. When Joseph was Governor over all the land of Egypt, the sole dispenser of bread, his brethren, forced by the famine to come to him for food, did not know him at first, but, after their exercise of heart and acknowledgement that they were verily guilty, Joseph was made known to them. So with Israel, though now they do not recognize in the Lord Jesus the One Whom God hath raised to glory and honor, they will at the second time know and render obeisance unto Him.

Stephen next speaks of Moses. And here we have an exactly similar state of affairs. Moses was born at a peculiar time. Satan, using Pharaoh as his tool, sought to destroy all the male children among the Israelites, because he knew that the Messiah was to come through that line. Pharaoh gave orders that every male child should be drowned (he himself was drowned later on), but God watched over Moses for He had destined him to be a leader and deliverer. His mother also was very careful of him because she knew he was a proper child. Pharaoh's daughter took him up and desired to make him a great man in Egypt and with that in view she attended to his edu-



cation and he was learned in all the wisdom of the Egyptians. But his mother's training came out later, for when he was come to years he refused to be called the son of Pharaoh's daughter, renounced all that Egypt had to offer, and took his stand as the deliverer of the poor and despised children of Israel. But on the first occasion in which he thus presented himself he was rejected by his brethren, and Moses left Egypt and went to the mountain of God. But the moment came when God used the rejected one as their deliverer. "This Moses whom they refused, saying, 'Who made thee a ruler and a judge?' the same did God send to be a ruler and a deliverer." But at first he was rejected. And just as Joseph was hated and sold by his brethren, and Moses was refused as a deliverer, so the Lord Himself was rejected. This was what Stephen was pressing home upon them: "As your fathers did so do ye."

And that was not the only time Israel rejected Moses, for Stephen reminds them of the golden calf. After God had brought them out from the house of bondage into the wilderness, while Moses was in the mount receiving the living oracles to give unto them, they thrust him from them and in their hearts turned back again into Egypt, saying unto Aaron, "Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt we wot not what is become of him." They had been baptized unto Moses, they were shut up to him in the wilderness, he was King of Jeshurun, and they should have owned him as lord. But instead they made a calf in those days and offered sacrifice unto the idol, and rejoiced in the work of their own hands. They sat down to eat and drink and rose up to play. And, incidentally, is not that the occupation of Christendom today: eating and drinking and playing? And we? Are we owning the Lordship of Christ during His absence, or, longing for the leeks and onions and garlic of Egypt, are we returning thither in heart?

But Stephen further points out to them that they had been guilty of apostacy from the days of the golden calf until the time they were carried to Babylon. God had brought them out of Egypt, fed them, clothed them, blessed them in every way, and yet they turned their back upon Him and worshipped idols. Although He had made them drink the gold that the calf was made of (and thirst for gold has been in their veins ever since) yet they did not learn the lesson, for their history is one of continually turning to idolatry until God had finally to send them captives into Babylon. How we need to watch lest we also depart from the living and true God and imbibe the spirit of apostasy! Nothing less than Christ in glory filling our vision will prevent us from turning to idols and setting God aside entirely.

Next Stephen takes up the tabernacle and the temple. The first speaks of Christ walking with His people through the

wilderness in lowly guise, and the second portrays Christ dwelling with them in heavenly splendor; the one typifying Christ in humiliation and the other the Lord in glory. But neither house could contain nor retain Him. Why? Again because of their rejection of God and their idolatry. There was a time when God's glory was there and He loved to tabernacle and walk with His people. He dwelt between the cherubim and manifested His presence in the Shekinah glory. But there came a day when "Ichabod" ("the glory is departed") was written over the tabernacle, and a more awful day when the same was true of the temple. God's glory was there, and oh, He was loathe to depart, but that glory left the tabernacle and the temple, and where is it today? Not in an earthly house, for Stephen presses upon them that, "The Most High dwelleth not in temples made with hands." Where then is the glory of God? It is remarkable that Stephen began his speech by saying, "The God of Glory" and when he finished "he saw the glory of God." What Abraham saw, he saw, but where? "In the face of Jesus Christ."

Moses saw that glory. You remember how he pleaded with God, saying, "I beseech Thee, shew me Thy glory." And God caused His goodness and grace and glory to pass before him, but God's face was not seen. But now, beloved brethren, we see the glory of God in the face of Jesus Christ.

Ezekiel saw the glory. "Above the firmament was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a Man upon it. . . . As the appearance of the bow that is in the cloud in the day of rain so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord." (Ezek. 1:26.) A Man in the glory.

And John saw that glory. "Behold a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardonyx stone; and there was a rainbow round about the throne, in sight like unto an emerald." The One Whose glory Moses beheld, the One Whom Ezekiel and John beheld, was the same whose glory Stephen gazed upon as he looked up into heaven, the Son of Man standing on the right hand of God; the glory of God in the face of Jesus Christ.

I wonder, brethren, if we know anything of this. We do not wish to speak about these things as mere theory. Do we know what it is to look into the glory? For to us, as to Stephen, the heavens are opened and we can look in. The epistle to the Ephesians brings us into heavenly places. The epistle to the Hebrews takes us into heavenly things. We may by faith pass in and contemplate Christ in His glory. It is a blessed reality to know what God has set forth in His

beloved Son, to see the glory of God in the face of Jesus Christ. When Moses came down from Mount Sinai his face shone and the children of Israel were afraid to come nigh him; and when Stephen stood before the Sanhedrin all that sat in the council saw his face as it had been the face of an angel. Beloved saints, we also can gaze upon the glory of God; we can know Christ as the glorified Man, the One upon Whom every thought of God is centered. He was rejected by the nation of Israel as their Messiah but He is coming again to take up His rights as the Son of Man, and then the glory of God will fill the whole scene. Let us meanwhile like Stephen look up steadfastly into heaven and behold the glory of God, and thus be changed into the same image from glory to glory, even as by the Spirit of the Lord.

Finally Stephen sealed his testimony with his blood. When he announced in the council "I see the Son of Man standing on the right hand of God," they cried out, stopped their ears, ran upon him, cast him out of the city, and stoned him. The reason that we do not suffer much is because we do not gaze much on the glory of the Lord.

Look at the closing moments of Stephen's life. He is marked by the same spirit as the Lord Himself. Upon the cross the Lord Jesus prayed "Father, forgive them: for they know not what they do," and Stephen ere "he fell asleep," cried, "Lord, lay not this sin to their charge." The dying prayer of the Lord touched the thief upon the cross and resulted in his conversion, and I make bold to say that the prayer of Stephen affected Saul of Tarsus, at whose feet the witnesses laid their clothes. What impressed Saul? The spirit of Christ as seen in Stephen, and the Church is indebted to Stephen's dying prayer for the great Apostle's conversion.

And, as the Lord said when He died: "Father, into Thy hands I commend My spirit," so Stephen said: "Lord Jesus, receive my spirit." Oh, that our spirits were like Stephen's so that we might be enabled to make an impression upon those with whom we come in contact, and in the end we might say with joy, "Lord Jesus, receive my spirit."

—John Watt.

---

### EXTRACT FROM A LETTER

By Dr. L. E. Barnes

In our last letter we read of Pharaoh's defiance to Moses and the Lord, and he increased their bondage. (Ex. chapter 5.) This is Satan's way; it is the first of his plans to hinder the deliverance of a poor sinner. Here, there is no disguise. It is the roar of the lion of hell, and open hostility to God and His truth (1 Peter 5:6 to 11). Satan never gives up his prey without a struggle (Mark 9:14-29; Isaiah 49:24-25). He whis-

pers to the troubled sinner all manner of lies about God and the sinners' condition and ability to hold on and not to be too sure of Salvation, etc., etc.—(1 John 5:9 to 13; John 10:36-37-38, also verses 28-29). Have you considered the greatness of GOD'S hand? (Isaiah 40:11 to 18).

**The First of the Enemy's Wiles.** The demand of the Lord, Jehovah is pressed upon Pharoah. Judgments are falling on him and his land for refusal. His tactics change. He sees that in open fight he cannot succeed, for "GOD is stronger than HIS foes" (Psalms 135 and 136). But what if by secret craft he can accomplish his purpose? He will try it at any rate. He calls Moses and makes the concession—"Go ye sacrifice to your GOD in the land" (Ex. 8:25). This looks very gracious, it is a considerable stretch on Pharoah's part. It thinly veils the treachery of the devil. The aim of this piece of strategy is to destroy the very object of the peoples' redemption, and their testimony to the true GOD (Numbers 22:5 to 7, 12, 15, 17, also 23:8, 9, 19 and 24:11). But Moses detected the plot, and immediately rejected it with the plain word of Jehovah—"We will go three day's journey into the wilderness, and sacrifice to our GOD as HE shall command us!" (Ex. 8:27.)

The word of GOD was definite, it could not therefore, be compromised. The distance out of Egypt where the altar of Jehovah was to stand, was measured by Jehovah HIMSELF, and Moses could have no hand in lowering the standard. He presents Jehovah's claims in full in the face of the enemy (Luke 9:22, 23, 51; John 2:18-22).

Here then is one of the wiles of the devil. If he cannot as a roaring lion, hinder the deliverance of a sinner by open opposition, he will endeavor as a subtle serpent to keep him sacrificing in the land. And has he not succeeded? Satan has no objection to any man adopting a religion that keeps him a decent worldling, "sacrificing in the land." Oh, no, he will even give such his patronage and applause. The world will speak well of him; he will be caressed and admired by all. **Worldly religion embraces everything, and condemns nothing, but wholeheartedness for Christ** (2 Tim. 4:10). It is conducted "in the land" on the principles of the world's charity, and being of the world, the world loves well its own (2 Tim. 3:5, 13). But let the call of GOD to march "three day's journey" into the wilderness be insisted on—that is, the full length of the CROSS, and, what followed on the "third day." The resurrection of Christ, lead the Believer out (Col. 3:1 to 17)—and Satan will move hell to hinder that. He hates out-and-out separation to God (Acts 16:16 to 24). Full well he knows, that he who apprehends that he is dead and risen with Christ (Romans, chap. 6), bids farewell to him, his empire, his service, and his land forever.

Professing Christian, have you taken the "three day's jour-

ney out of Egypt?" Are you separate from the world? Remember, you cannot bear a true testimony for GOD, or worship HIM in truth, and at the same time have fellowship with worldlings, either in their sinful pleasures or their religion. Ye cannot serve GOD and Mammon.

---

### ANGELS

#### Paper 1

Angels were created by and for the Son of God. They are spirits, that is, they have not flesh and bones as we have (Luke 24:39). They are not subject to death (Luke 20:30); neither do they marry. They are endowed with a high degree of knowledge and wisdom (2 Sam. 14:17-20). They are creatures of a higher order than men, and not limited in their sphere of service as we are by our bodies. Their knowledge is limited and progressive (1 Pet. 1:12). Originally they were all sinless, and those that have not fallen into sin are called "holy angels" (Matt. 25:31). They are ministers of God who do His will (Ps. 103:31). Their constant employment is to praise God, and to serve Him; and His commands are their delight. In humility they cover their faces with their wings, and cry, "Holy, Holy, Holy is the Lord God of Hosts; the whole earth is full of His glory" (Isa. 6:3). They execute the judgments of God upon His enemies, and will yet gather out of His kingdom all things that offend, and them which do iniquity and cast them into a furnace of fire (Matt. 13:41-42). They are represented as flying and can transport themselves from heaven to earth with the speed of thought (Dan. 9). They are spoken of as mighty angels, and excel in strength (2 Thess. 1:7). They are always happy; heaven is their abode, though often sent on errands to the earth (Matt. 18:10). They are spoken of as of different ranks—cherubim, seraphim, thrones, principalities, dominions, powers, archangel, etc. God employs them in the administration of the affairs of providence (Gen. 28:12; Ex. 32:34). They are spoken of as ministering the law (Heb. 2:2). They have a special ministry to the saints, "are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" (Heb. 1:14). "The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Ps. 34:7). The design of their ministry to the saints is not to defend the saints against every evil, because it is the will of God that often they should suffer evil and calamity, but these are over-ruled for their good, nevertheless they are present to see that God's interests and ours are maintained (Ps. 91:10-12). Christians should be grateful for the care of God over them by the ministration of angels. What a high honor is conferred upon us in having such guardians. How safe are we under their protection, and with what carefulness should we act in the presence of wit-

nesses so august and holy. How dishonoring to God that materialism has such a hold upon even professing Christians that many of them would prefer a life insurance to God's protecting angels?—miserable faith destroying schemes. The power of an angel of God to destroy the enemies of God's people when it is the will of God, is seen in 2 Kings, 19:35, "The angel of the Lord went out and smote in the camp of the Assyrians an hundred and fourscore and five thousand; and when they arose early in the morning behold, they were all dead corpses." The Lord said, when a great multitude with swords and staves come out against Him, "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels. But how then shall the Scriptures be fulfilled" (Matt. 26:53-54). A legion was the largest division of the Roman army. Since 185 thousand fell by the might of one angel, what might is indicated here? How little need for Peter's one sword? Herod killed James, and God sent no angel to deliver; he purposed to kill Peter, and God sent an angel and the iron gate opened to them of his own accord, and Peter was free. If we are not delivered from our enemies it is not because God has not servants mighty to deliver, but because it is for our good and His glory. What rest this ought to give us under all circumstances.

(Continued)

---

### QUESTION CORNER

"Do the words in 1 Cor. 11:24 "This do in remembrance of Me," imply that the loaf should be broken before it is passed, or should it be passed without being broken?

Ans. The almost universal custom in the Assemblies is for the person who passes the loaf to break it. A brother who had been in the custom of passing the loaf unbroken visited a neighboring Assembly, gave thanks for the bread, and attempted to pass it but it was not taken out of his hands, the sister thinking that he had forgotten to break it. He had to take it back and put it on the table. Another seeing the difficulty broke the loaf and passed it all right. I never knew any person to refuse it because it had been broken. The words "He brake it . . . this do," seem plain enough, and should not be reasoned away to make room for some man's hobby.

### THE VAIN SHOW

Man walks in a vain show;  
They know, yet will not know,  
Sit still when they should go,  
    But run for shadows;  
While they might taste and know  
The living streams that flow,  
And crop the flowers that grow  
    In Christ's sweet meadows.  
Life's better slept away  
Than as they use it;  
In sin and drunken play  
Vain men abuse it.

## WORDS IN SEASON

---

### CANADA

**HUNTSVILLE, ONT.**—The saints here were refreshed by good meetings held by Bren. Steen and Widdifield.

**TORONTO, ONT.**—The annual New Year gatherings with the S. S. Scholars were times of joy and cheer. A new assembly has been started on Rhodes Avenue with the hearty fellowship of the assemblies in which those composing it have formerly been. The Sunday School carried on there for years is the largest in the city (among us) and a good interest is manifest in the gospel. T. Cowan, 14 Cherrybrook Gardens is correspondent.

**TILLSONBURG, ONT.**—Profitable ministry was given by Bren. Shel-drake, W. Ikie, McCrory, Rouse and others at the conference here which was large and good.

**MONTREAL, QUE.**—Bro. R. J. Dickson is home again after a prolonged visit to the west. All day meetings were good and ministry helpful.

**BIRCHCLIFFE, ONT.**—The Lord has given blessing lately in the Sunday School carried on in an adjoining neighborhood. D. Miller has had special meetings.

**TORONTO, ONT.**—After having had encouraging meetings in Midland, Strongville and Collingwood, J. J. Rouse visited Brock Avenue and Swanwick halls.

**HAMILTON, ONT.**—Bro. H. Fletcher who recently sailed for his new field of labor arrived there safe. He writes, "It is a strange feeling not to know any one, but the promises of God are exceedingly precious. A million and a half of people here all steeped in Romanism." His address is Avenue "D" No. 48 Hipedrome, Viejo, Santurce, Porto Rico.

**FOXMEAD, ONT.**—Bro. R. N. Bruce spent a little while with the assembly here. John Rankin R. R. 1 Foxmead, is the correspondent.

**VANCOUVER, B. C.**—Bro. S. C. Keller had 3 weeks meetings in Cedar Cottage and 2 weeks in N. Vancouver. All well attended and enjoyed. Bro. J. B. Morgan has opened the Christian Literature Book Room at 403 Dominion Bldg., W. Hastings Street, Vancouver, where Bibles, tracts and sound Christian literature can be purchased.

**CONQUEST, SASK.**—Bro. R. Ronald had 5 weeks meetings with us and the people came out well. An interest in the gospel was awakened and was followed up later by other of the Lord's servants and the Christians are rejoicing in the good work done for the Lord.

**TORONTO, ONT.**—Bro. O. G. C. Sprunt has a number of 1931 block calendars on hand which he will dispose of at one-third off. They formerly sold for 55 and 75 cents. He also handles Bibles, books, tracts, etc.

**GLEN-EWEN, SASK.**—Bro. R. J. Dickson visited us on his way home from Vancouver. Meetings were well attended and good.

**SARNIA, ONT.**—Saints were refreshed and sinners saved as a result of 4 weeks meetings held here by Bren. McGeachy and Silvester. Attendance and interest was encouraging.

**NORTH VANCOUVER, B. C.**—Annual conference at the New Year was one of the best. Bren. R. Telfer, Black, S. Keller, Joyce, Harris, Scott and Summers ministered the word faithfully. One professed.

**OSHAWA, ONT.**—Bren. W. Gillespie, Sr., and Wm. Foster were encouraged by seeing a number saved during the six weeks meetings they held here.

### FALLEN ASLEEP

**BOLTON, CANADA.**—After a few days illness from blood poison, Mrs. James Stubbs departed to be with Christ. Aged 62 years. Saved when a young girl, she had a great heart for the Sunday School, and all that was for the welfare of the assembly. Given to hospitality. She will be greatly missed by all.

**MINNEAPOLIS, MINN.**—On Dec. 14th, Miss Mae MacNeill went home to be with the Lord. Aged 69 years. Came here 25 years ago from Boston, Mass. In feeble health for years but now "at rest."

## WORDS IN SEASON

---

**PHILADELPHIA, PA.**—On New Year's Day (Jan. 1st) our highly esteemed brother, James Marshall, suddenly passed home to glory from Bridgeport, Conn., where he had gone to unite a young couple in marriage. He had performed the marriage ceremony and along with about 200 guests was sitting at the wedding supper when suddenly his head fell on the shoulder of the one sitting next to him. It was thought that he had fainted, but all attempts to revive him were futile, for he had gone to be with the Lord forever. He gave his last address at the prayer meeting, the previous evening, in the Bridgeport Gospel Hall, from Deut. 33-3, where Moses, just before his death reminded the children of Israel of God's love and care for them.

Our dear brother, who was 50 years of age, was saved in Lurgan, Ireland in 1903. He was engaged as a Servant of Christ for 15 years in Ireland, and 10 years in America. He loved to preach the gospel, and his ministry to the Lord's people was a great help. Many will be in heaven as a result of his earnest, diligent labors for the Lord. The funeral services conducted in the Gospel Hall in Bryn Mawr, Pa., were the largest ever held in the Philadelphia district. Bren. John Bernard and Charles R. Keller spoke at the services. There were 9 of the Lord's servants present and 6 of them carried him to his burial. A widow and 2 daughters survive him. All saved.

Mrs. Marshall and the daughters take this means of expressing their grateful thanks to the Christians and the many friends who have extended their sympathy, as at present they are unable to answer all letters. Their address is 635 Old Forest Rd., Carrol Park, W. P. Sta., Philadelphia, Pa.

**LASHBURN, CANADA.**—Our aged brother C. F. Broadhead was absent from the body, just 10 days after the Lord took home his life partner. Both are now present with the Lord. Aged 94 years, and 60 years in Christ. Bro. C. H. Willoughby took the services. A goodly number being present both at the house and cemetery.

**TORONTO, CANADA.**—On Dec. 25th, Mrs. John DeNoon went home to be with Christ. Aged 66 years. Saved 43 years ago. A godly sister given to hospitality. She loved the Lord, His word, and His people. During past 2 years an invalid, when her fortitude, patience and gentleness endeared her to a large circle of friends. For the last 20 years associated with believers in Central Hall where funeral service was held by Bren. P. Hynd and T. Wilkie.

**TREHERNE, CANADA.**—On Dec. 21st, Mrs. S. Gates departed to be with Christ. Aged 97 years. Saved and gathered to the name of the Lord 63 years ago at Saffron Waldron, England. Bore a good testimony to the end. Bren. Fred Tonkin and A. Vanstone spoke at the services.

**PAWTUCKET, R. I.**—After a few months illness Miss Nellie McKinley passed into the presence of the Lord, Dec. 25th. Aged 69 years. Awakened through Geo. Hunter and saved at Wm. Reith's meetings 50 years ago. Has been in fellowship with New Bedford and Pawtucket assemblies ever since. A quiet, godly, consistent sister with a heart for the Lord's work and workers. Bro. Wm. H. Hunter conducted the services.

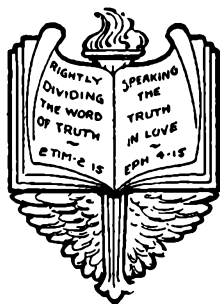
**CHICAGO, ILL.**—On Jan. 1st, Mrs. Johanna A. Twa, departed to be with Christ. Aged 83 years. Saved in Ontario 38 years ago, through reading Isa. 44-22. In fellowship with assemblies in New Carlow, Ont., and Chicago ever since. Bro. James Gilbert took the services preaching the gospel to a number of unsaved relatives and friends at Nevada, Ohio.

**IRELAND.**—Mr. Hugh Creighton, who has been labouring in the gospel in this country for nearly 50 years, and many of his children in the faith are to be found throughout the States and Canada, passed away to be with the Lord on Christmas Day, in Cookstown, while on his knees praying before going up to the hall to the conference meeting. He was a well known and valued brother. He was saved in 1879 at the first meetings held by James Campbell and Wm. Matthews in the Cookstown district.



# Words in Season

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



March, 1931

	Page
From Various Authors .....	33
Adoniram Judson's Conversion .....	34
How Abraham Learned Death, Burial and Resurrection.....	35
Sitting at the Feet of Jesus .....	37
"To Be Much Observed" .....	39
Satan and His Angels .....	41
Three Important Principles of Luke 22:14-23 .....	42
Dear-Bought Experience .....	43
Apartado 38, Puerto Cabello, Venezuela .....	44
"If We Sin Willfully" .....	45
Question Corner .....	48
"I Will Sing of Mercy and Judgment" .....	47

## WORDS IN SEASON

Publication Office  
9-13 S. Dorcas St., Lewistown, Pa.

Editorial Office  
336 Melrose St., Monrovia, Calif.

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

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

**NEW HAVEN, CONN.**—An Assembly of a dozen or more has been formed as the result of the labors of Bro. James McCullough who has been here since October. The correspondent for the Assembly is George Thomson, 151 Coldspring Street., New Haven, Conn.

**AKRON, OHIO.**—The Christians have been cheered through meetings held by Bren. Douglas and Chas. Keller also Bro. J. Govan. The new address of the correspondent is M. W. Becker, 1733 19th Street, Cuyahoga Falls, Ohio.

**ATLANTIC CITY, N. J.**—The correspondent for the Assembly in Atlantic City is Harry Sprigg, 226 Arizona Avenue, Atlantic City, N. J. Our brother Peter Kelly who formerly acted as correspondent has been very sick for the past 12 weeks. Pray for him.

**LA-CROSSE, WIS.**—Bren. Sam Hamilton and A. Klabunda have had meetings here since January 1st with interest. Four have been added to the Assembly since November.

**HUNTINGTON, WEST VA.**—Bren. W. G. Smith and Harold McKey are finding plenty of openings in this new field of labor having obtained several school houses at different times for meetings and are seeing the Lord's hand in salvation.

**BROOKLYN, N. Y.**—Bro. James Lyon was with us for 3 weeks having meetings using his chart on the Two Roads and the Two Destinies. Young believers were helped and the assembly fellowship strengthened.

**DEKERVILLE, MICH.**—Bro. J. Govan had good attendance in meetings held here. God's word was faithfully presented. One professed and the Christians were encouraged.

**ANDOVER, N. Y.**—Bro. T. Ferguson is seeing a good interest in meetings in this new field of labor. One has professed.

**BAY CITY, MICH.**—Bren. D. McGeachy and J. Silvester are being encouraged in a hall specially rented for an effort in the gospel.

**CAMBRIDGE, MASS.**—Bren. James and Isaac McMullen were with us for 4 weeks gospel meetings. Three professed faith in Christ and others are troubled.

**TAMPA, FLA.**—Bro. C. Davies of California is still with us giving out the Word. The Assembly meets at 204 Florabraska Avenue E. The correspondent is F. C. Thisse, 204 E. Giddens Avenue.

**REDLANDS, CAL.**—Bro. Steve Mick had 5 weeks meetings with good attendance. The coming day will declare results.

**HOPEWELL, VA.**—Bro. Sam McEwen still is plodding on here and is seeing a good number of unsaved coming to the meetings. Six were baptized lately.

**HITESVILLE, IOWA.**—Bro. Oliver Smith has had a few weeks meetings around Hitesville and Stout. A number were saved, among which was a man who has been a Sunday school teacher for 15 years.

### CANADA

**SOUTH RIVER.**—Bren. Widdifield and Steen have had good meetings here with encouraging attendance and fruit in conversions.

# Words in Season

Edited by Dr. E. A. Martin—Published by Charles R. Keller

VOL. 23

MARCH, 1931

No. 3

## FROM VARIOUS AUTHORS

My heart had failed me, for the way was rough;  
Hush'd was my voice, I felt I could not sing;  
When to my fainting heart this promise came—  
"Thine eyes shall see the King."

\* \* \*

Slander is best answered by living it down.

\* \* \*

There is no fault so great as to claim to be without fault. Those who profess to have reached that pinnacle are hindering their own spiritual progress, for the simple reason that they fancy that they have no further progress to make.

\* \* \*

Our fear of the Lord is the exact measure of our love to Him. We do not mean the fear of the slave, who trembles lest he offend, and thus come under the lash of his master. Neither do we mean that fear which dreads sin only in its consequences. We mean the fear born of love, which shrinks from inflicting pain upon the object of its affection. Where there is love for the person of Christ, there will be a holy shrinking from everything that might wound the heart of Christ. You cannot willingly, wantonly, grieve one you truly love. Therefore, love to the absent Lord is one of the most powerful influences in keeping us from sinning against Him.

\* \* \*

In seeking to be in a scriptural church position, it is dangerous to point to a good man, and say: "The position is sure to be right when he is there." It is likewise dangerous to point to an inconsistent professor, and say: "The position cannot be right when he is there." Joabs—men of the hard, revengeful spirit—are to be found under David's standard; and Jonathans—men of the loving and unenvious eye—are to be found at Saul's Table. You can draw no conclusions from such accidental circumstances. Instead of helping enquirers, these things will often prove a trial to faith. Our appeal must ever be to the unchanging principles of eternal truth.

\* \* \*

"My grace is sufficient for thee,"  
The words of thy Saviour and Friend;  
Sufficient for days that are past,  
Sufficient 'twill be to the end.

ADONIRAM JUDSON'S CONVERSION



YOUNG JUDSON is described as possessed of an acute intellect, with great powers of acquisition and unflagging perseverance. His temper was amiable. His plans for the future were of the most extravagantly ambitious character. Christianity seemed so entirely opposed to all his ambitious plans that he was afraid to look into his own heart lest he should discover what he did not like to confess even to himself, that he did not really want to become a real Christian.

The transition from this state of mind to infidelity was very easy. French infidelity was, at this period, sweeping over the land like a flood. At Providence College there was a young man, who was amiable, talented, witty, exceedingly agreeable in person and manners, but a confirmed deist. A very strong friendship sprang up between the two young men, founded on similar tastes and sympathies, and Judson soon became, at least professedly, as great an unbeliever as his friend.

During a part of his collegiate course, Judson was engaged in the instruction of a school, at Plymouth, and, on closing school, set out on a tour through the Northern States, and thence to New York.

After seeing what he wished of New York, he pursued his journey westward, and visited the home of an uncle, a Christian. The uncle was absent, and the conversation of the young man who occupied his place was characterized by a godly sincerity, a solemn but gentle earnestness, which addressed itself to the heart; and Judson went away deeply impressed. The next night he stopped at a country-inn. The landlord mentioned, as he lighted him to his room, that he had been obliged to place him next to a young man who was exceedingly ill, probably in a dying state; but he hoped that it would occasion him no uneasiness. Judson assured him that, beyond pity for the sick man, he should have no feeling whatever. But it was nevertheless a very restless night. Sounds came from the sick chamber—sometimes the movements of the watchers, sometimes the groans of the sufferer; but it was not these which disturbed him. He thought of what the landlord had said: the stranger was probably in a dying state; and was he prepared? Alone, and in the dead of night, he felt a blush of shame steal over him at the question, for it proved the shallowness of his philosophy. What would his late companions say to his weakness? The clearminded, intellectual, witty E—, what would he say to such consummate boyishness? But still his thoughts would revert to the sick man. Was he a Christian, calm and strong in the hope of a glorious immortality? or was he shuddering upon the brink of a dark, unknown future? Perhaps he was a "freethinker," educated by Christian parents and prayed over by a Christian mother.

The landlord had described him as a young man; and, in imagination, he was forced to place himself upon the dying bed, though he strove with all his might against it. At last, morning came, and its light dispelled all his "superstitious illusions." As soon as he had risen, he went in search of the landlord and inquired for his fellow-lodger. "He is dead," was the reply. "Dead!" "Yes; he is gone, poor fellow! The doctor said he would probably not survive the night." "Do you know who he was?" "Oh, yes; it was a young man from Providence College—a very fine fellow: his name was E——." Judson was completely stunned. After hours had passed, he knew not how, he attempted to pursue his journey. But one single thought occupied his mind, and the words, Dead! lost! lost! were continually ringing in his ears. He knew the Bible to be true, he felt its truth, and he was in despair. In this state of mind he resolved to abandon his scheme of traveling, and at once turned his horse's head towards Plymouth.

Mr. Judson was now thoroughly aroused and deeply in earnest. A few months later the light of God's salvation dawned upon his mind and he was enabled to trust the Lord Jesus Christ as his atoning Saviour.

With unusual simplicity of purpose he yielded himself to Christ as Lord to do the will of God.

From the moment of his conversion, he seemed never, through life, to have been harassed by a doubt of his acceptance with God. The new creation was so manifest to his consciousness, that, in the most decided form, he had the witness in himself. His plans of life were, of course, entirely reversed. He banished forever those dreams of literary and political ambition in which he had formerly indulged, and simply asked himself, how shall I so order my future being as best to please God? That he was moved by no transient impulse nor fit of enthusiasm, but was made partaker of a new life—the divine life—is sufficiently attested by the devotion of six-and-thirty years of unwearyed toil to the salvation of idolatrous Burmah.

---

## HOW ABRAHAM LEARNED DEATH, BURIAL AND RESURRECTION

(By Samuel C. Keller)



**V**HEN God calls an individual, or a company of people to be under His protection and instruction, the lesson He first teaches them is **Death, Burial and Resurrection**. The path of this important truth lies in an experience represented by "three days' journey into the wilderness" (Ex. 8:27).

Abraham was called of God to leave his country, his kindred, and his father's house to go to a land of God's choice. This

land was due west of Ur of the Chaldees where he lived. The most direct path would have been across the River Jordan where others in a later day learned in type Death, Burial and Resurrection.

However, instead of taking this course, he journeyed in a northwesterly direction which took him to Haran, and left him almost as far away from the place he was going as from where he had started his journey.

From the reading of Gen. 11, 31:32, and Acts 7, 4, we are led to believe the natural tie was too strong to be broken. It was therefore necessary for God to remove Abraham's father, thus leaving him free to obey the call in full, for we read in Gen. 12, 4-5, "Abraham departed as the Lord had spoken unto him . . . , and into the land of Canaan they came. In the path he chose no Jordan needed to be crossed. No experience was passed through to teach this important truth.

Years passed by and to all appearances Abraham would never learn it. However, God has His own way to carry out His purposes, and to teach His truth. Twenty-five years had passed when God gave Abraham a son, Isaac, through whom all God's purposes were to be fulfilled. This filled the heart of Abraham with joy and peace. Another twenty-five years rolled by, and now God is about to teach Abraham the important lesson he should have learned at the beginning. Suddenly and unexpectedly the call came, "Take now thy son, thine only son Isaac, whom thou lovest and get thee to the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of. This was a real trial to Abraham (Heb. 11:17).

It would have been easier for Abraham to die than to offer the one in whom all the promises centered. But this would never teach Abraham the great truth which God desired him to learn—death, burial and resurrection.

Abraham rose up early in the morning and took everything necessary for that eventful three days' journey. On the third day Isaac lay bound on the altar, upon the wood under the up-lifted knife ready to fall to slay him at the hand of his father. Abraham saw death for Isaac: but he also saw that God was able to raise him up even from the dead in order to fulfil the promises made to Abraham for God had said "in Isaac shall thy seed be called."

God saw that Abraham had now learned this truth, so He gave Isaac back, in figure, from the dead.

Let us be assured that when God undertakes to teach any His truth, the lesson must be learned even though turned aside for many years by following the path that nature prefers instead of the path that God has mapped out for us in His word; and planned for us to pass through in our spiritual experience.

SITTING AT THE FEET OF JESUS

(Paper 2)

Now, look please at the second case of one at the feet of Jesus, Luke 8, 40-42:

I remarked that in these instances you have the progress of grace or the development of the new life. The ruler is at the feet of Jesus as supplicant. That is the first exercise of grace in the new born soul—the first thing that God notices and puts on record as an evidence of a good work having been begun in us. So you read of Saul of Tarsus when newly brought to the faith “Behold he prayeth.” Can we all look back to an experience that would answer to that; when it was true of us “Behold he prayeth.” We had made many prayers prior to that. We had even repeated, it might be, the so-called Lord’s prayer—“Our Father which is in Heaven, hallowed be Thy Name,” but it was all meaningless to us. It was but an empty form. Then God by his grace met us and through His Spirit wrought in us and immediately we felt there was a connection between the soul and the throne on high. “Behold he prayeth.”

What would be the first thing to pray about. Just what you have here. Jairus is concerned about his own flesh and blood. Do those of our kindred who are still out of Christ, do they burden our spirits? Are they constantly before us at the throne of grace? Our first exercise in prayer would be intercession on the behalf of those who are near to us by nature’s ties.

The ruler at the feet of Jesus would express a humble and contrite spirit, and it is such that God especially favors. It is that, that appeals to the God of Heaven. It is that, that attracts God’s eye, shall I say. “To this man will I look, to Him that is humble of spirit and contrite of heart.” And the Lord will never fail to hear the cry of the humble. He will not despise their prayer. It is necessary for us to go over the ground and to press upon our hearts that answers to our prayers are out of the question unless they come from a humble spirit? Not only necessary, to get Heaven’s response to our prayers, but it should be a distinguishing feature of the Child of God.

If there is one thing that should stand out in the conduct of a Christian, if there is one thing he should be known by, it is the grace of humility. I have read the story about Augustine when he first landed on the shores of Britain. The old time Saxons wondered at the appearance of this stranger. He began to preach things they had never heard before. Evidently they knew something about God, and they wondered if they should receive this man and give ear to his words. An old Saxon gave this advice. He said: “If this man shows a spirit of humility, we know he is a man of God, but if he is proud,

self-sufficient and overbearing, we know he is not a man of God."

I believe the old Saxon's remark provides the test for all who profess to be the people of God. Does humility manifest itself in my spirit? Or am I ready to stand on my dignity and assert myself? Remember the word in connection with putting on the new man. You find the spirit of God speaks of certain qualities which make up the new man. For instance, there is kindness, there is bowels of mercies, and then humbleness of mind. And if you asked me what grace it is that gives value to all the other graces, that makes the other graces effective, that gives force to them, I believe I am right in saying it is the spirit of humility. For suppose you have fine Christian qualities but humbleness of mind is lacking, the most Christian thing is absent. But on the other hand, suppose a man is lacking certain characteristics, yet is known among the people of God as a humble man, there is a man who makes an impression. There is a man who invites our confidence. We feel we can trust such an one. Remember the word that is given to us in Peter. "The younger to be subject unto the elder." Let me say, by the way, that there is nothing in the word of God that gives the least support to the spirit of the age—*independence, lawlessness.* The word of God certainly frowns upon that spirit. It is foreign to the teaching and spirit of Christianity. The younger are to be subject unto the elder. I have often remarked that I am glad in reflecting upon the teaching that I got when I was first saved. I was taught that my place was subjection in the assembly to the overseers, to the elder brethren. The subjection of the church to Christ is to be reflected in our relations with one another. The younger being in subjection to the elder. "Yea, all of you be subject one to another, and be clothed with humility. Gird on humility as the Lord girded Himself with a towel to wash His disciples feet. "By love serve one another."

Look briefly please at Chapter 7, 37-50:

This scene here provides for us an example of the marked contrast between a religionist and the subject of divine grace. There is Simon, proper and pious, but cold and heatless because graceless. There is no refreshment from that man for the heart of the Lord Jesus. The Lord accepted of his hospitality if it can be so termed hospitality. It was shabby treatment the Lord got.

Look at the soul in its earliest love as seen in this newly pardoned sinner. She was under a crushing debt. Five hundred pence debtor. She knew her guilt only too well but she gets relief of it all. Her sins which are many are all forgiven. And how she entered into the reality of it. The heart is moved to its very depths and there you see those tears of penitence, brokenness and gratitude raining on the feet of our



beloved Lord, the man of Nazareth, despised by the self-righteous. How the Lord was rejoiced and His spirit refreshed by the ministry of that woman, the fruit of His own grace. We have here a worshiper at the feet of Jesus.

You have in Mary, the learner, at the feet of the Lord. And in her posture you have the means by which the word is carried out in our experience—building up yourself on your most holy faith. This is how it is done. This is where we learn the truth of God that produces a moral effect upon our lives. At the feet of Jesus. Here you have that word exemplified that we find in James, chapter 1, verse 21, "Receive with meekness the engrafted word which is able to save your souls."

You have in Mary of Bethany one in advance of the woman in the 7th chapter of Luke. She is at the feet of Jesus hearing his word. Here is seen the mind of Christ. "He wakeneth mine ear morning by morning to hear as the learned, as the instructed one." You have the moral glory of the Lord Jesus shining forth in Mary of Bethany. She is at the feet of Jesus that she might learn His will, and knows fellowship with the Lord. May the Lord enable us by His grace, having brought us to the feet of Jesus, giving us to know His subduing power, may it be ours to cultivate the spirit of our Lord and Master, the meek and lowly one "by keeping at His feet."

—W. PINCHES.

---

### "TO BE MUCH OBSERVED"

(Ex. 12:42)



**G**N the history of the children of Israel there was one event pre-eminent. From it every event radiated. Their national existence commenced then. It was the beginning of months to them. Throughout their succeeding generations it was always to be commemorated, bringing to their minds sweet remembrances of their deliverance, by God, from the bondage and oppression of Pharaoh. As they remembered that they were bondsmen in Egypt their souls would be humbled; and this in turn would beget thanksgiving and praise to God for His wonderful redemption and deliverance.

This feast was to be "Kept unto the Lord"; and He was to have fellowship with them in it. His presence necessitated that they should be clean. No leaven was to be found in their houses. The Passover lamb was to be without blemish. It was to be killed in the evening. It was then to be roasted with "fire," and eaten with unleavened bread, and bitter herbs, and none of it was to be left until the morning. The memory of the freshly killed lamb—its blood shedding—was to be fresh in their minds as they partook of its roasted flesh. The bitter herbs would remind them of the bitter bondage from

## WORDS IN SEASON

---

which it freed them. They were not to eat it raw, nor sodden at all with water but **roast with fire**. Twice God says "roast with fire." Let this remind us how our Great Redeemer endured the fire of God's wrath which was our due.

"The wrath, the wrath, the awful wrath  
Which Jesus felt for me"

The loins girt tells us that we are pilgrims bound for heaven; that we are strangers here. To realize this we need exercised hearts continuously. We cannot live worldly lives six days in the week and be spiritually minded at the Lord's Table.

To be eaten the same night would not allow the sight of the dying lamb to be forgotten. As we shew the Lord's death the sufferings of Christ should fill our minds.

A good meeting Lord's day morning is always characterized by much of the cross. It is sadly possible just to "break bread" and not to discern the Lord's body, or to get a sight of the cross. To read a portion of scripture bringing the cross before us, and to meditate upon it before coming to the meeting is a great help. Then suitable hymns in keeping with the object of the meeting is also a help.

In Num. 9, we have further instructions, confirmatory of Ex. 12. Those defiled by touching the dead body of a man could not keep the Passover in its appointed season. The Lord legislates, through Moses, for this emergency. Such could keep it in the second month on the fourteenth day. Thus giving them time and directions for cleansing. Then God adds this warning, "But the man that is clean, and is not on a journey, and forbeareth to keep the passover, even the same soul shall be cut off from among his people: because he brought not the offering of the Lord in his appointed season, that man shall bear his sin." If an unclean person presumed to eat the passover, he was met with judgment, and the same was for the careless or indifferent person.

There is a responsibility laid upon us when we are saved, and we are not at liberty just to please ourselves. To absent oneself from the Lord's Table without sufficient cause is surely a serious matter. Everything reasonable should be done to be present. To go on a holiday where there is no Assembly should be avoided if possible. The same applies to Sunday work. The child of God is not free to take up any calling like the unsaved are. He should endeavor to regulate his life so that he may do the will of God in Assembly fellowship.

May these words—"To be much observed" impress our souls so that we may be exercised each Lord's Day to be at His table in a condition to enjoy such a blessed privilege.

In the Cross, In the Cross, be my glory ever,

Till my raptured soul shall find rest with Christ forever."

—H. F.

## SATAN AND HIS ANGELS

(Paper 2)



**ANGELS** were created, we believe, at the beginning of the week of creation, "By Him (the Son of God) were all things created that are in Heaven, and that are on earth, visible and invisible" Col. 1:16. Their scriptural history is very closely connected with the history of man. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 7:14).

They were the first created intelligent beings to praise God at Creation, "The morning stars sang together, and all the sons of God shouted for joy."

Job asks some very pertinent questions regarding Creation. Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Who hast laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof? when the morning stars sang together and all the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth as if it had issued out of the womb? when I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors. And said, Hitherto shalt thou come, but no further, and here shalt thy proud waves be stayed? Hast thou commanded the morning since thy days; and caused the day-spring to know his place, that it might take hold of the ends of the earth that the wicked might be shaken out of it. It is turned as the clay to the seal and they (all things stand forth R. V.) stand as a garment, and from the wicked their light is withholden, and the high arm shall be broken? Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

This wonderful description of creation continues to call attention to the wonderful workings of God as we see them with our very eyes, but know so little of the mighty power and wisdom of God displayed in them. All these things have come down to us—modified by the Flood—and are the result of those six creative days described in Genesis 1 and 2.

### The Anointed Cherub, and His Fall

When God rested on the seventh day and looked upon all His work which He had created and made in that wonderful week of creation He pronounced it all "very good," Gen. 1:31. He who became Satan was then one of the highest, brightest, most beautiful, and wisest of all the creatures that had come from God's creating hands, "Thus saith the Lord God, **Thou sealest up the sun, full of wisdom, and perfect in beauty.**" His eyes beheld Eden's beauties: No monarch ever wore such

sparkling gems, "Every precious stone was thy covering." Earth's greatest orchestra has no instruments to compare with his. "The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created." No creature priest ever occupied a closer place to the throne of God, "Thou art the anointed cherub that covereth; and I have set thee so,"—God placed him there. Not only had he access to the fairest spot on earth, he had access into the immediate presence of God, "Thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire," His behaviour was perfect, "Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee." As could be said of the City of Tyre, "By the multitude of thy merchandise they have filled the midst of thee with violence and thou hast sinned." So the very multitude and riches of his endowments caused his fall, "Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic." Ezek. 28: 11-18. The prophet, when speaking of a contemporary event, often takes a prophetic sweep into the past, and into the future presenting stupendous events of which the present is the picture, so it is here, in Ezekiel. We have Satan's fall, the fall of Tyre, and the anti-Christ's with whom Satan's final fall is associated (compare 2 Thess. 2:4; Dan. 11:41-45; Rev. 13:2).

(Continued)

---

### THREE IMPORTANT PRINCIPLES, OF LUKE 22: 14-23

(By Frederick L. Pearson)

We notice three principles connected with the feast in the account as given by Luke. Let us look at them briefly:

1. Verse 15. "With desire I have desired to eat this Passover with you before I suffer." He had looked forward to it with a desire. Do we look forward to each Lord's Day with a "desire?" Oh, to think that I am going to sit down with Him—the One who laid aside His glory, who stooped to come down to the deepest depths of Calvary! He who endured that treatment in Pilate's judgment Hall, was spit upon, robed in mockery, falsely accused, crowned with a crown of thorns! The One who went to the Cross, and died there for me, all that He might bring me to God. "The Son of God who loved me, and gave Himself for me." Should this not cause me to look forward to sitting down with Him, with desire? May we never lose this desire, but look forward to being with Him, to go over the story in all its detail, having our hearts and minds renewed to the full meaning of what it cost the Lord Jesus to be able to have a blood-bought people with Him in Glory.

2. Verse 14. "When the hour was come He sat down." He wasn't late—He was there on time. Is not this a word for our own souls? Does it not speak to us of an evil that is continually creeping in upon us, that of being late? How zealous we are to be at our daily work, to keep an appointment with another, and yet (shame upon us!) we keep Him waiting. We arrive five, ten, or fifteen minutes late, and miss the first hymn, which many times is the tenor of the whole meeting. Beloved Children of God, let us make a special effort to be in our place on Lord's Day morning "when the hour is come."

3. Verses 21-23. "And they began to enquire among themselves which of them it was that should do this thing" (that is, betray Him). He caused self-examination. When we go to the Lord's Table, have we previously taken time to judge ourselves? If we haven't done so before we come (which is the proper way) do we do so after we get there? Let us remember the exhortation: "Keep thy foot when thou goest into the House of God" (Eccl. 5:1). Why was it that among the Christians at Corinth, "many were sickly and weak, and some had fallen asleep?" It is because this very thing had been neglected. God says "If we would judge ourselves we should not be judged" (1 Cor. 11:31). Let us go to the Lord's Table, conscious that it is a Holy place, a place well befitting the words of Jacob: "How dreadful and solemn is this place."

Therefore, summing up the above three points, may we look forward with desire, be on time, and come with judged hearts.

---

### DEAR-BOUGHT EXPERIENCE

There is such a thing as men "reading their sin in their punishment." That is to say, men will often go on in an evil course, without thinking it evil at all, until punishment overtakes them. Then, in suffering the "due reward" of their deeds, they see the heinous nature of their offense. Thus the worldling often finds out that the way of transgressors is hard. But even the believer may find out in the same way that it is an evil thing and bitter to forsake the Lord (Jer. 2:19). Many a saint continues in departure from the Lord, until he begins to reap the fruit of that departure. One thing after another goes against him. Everything seems to go wrong. What does it all mean? He can bear it no longer. He is fairly compelled to go into the Lord's presence, and see what it all means. And lo! he discovers that he has been completely away in heart from the Lord. No sooner does he attempt truly to speak with God than he finds that he has been away from God. He sees at once that there must be humiliation, and confession, and turning again to the Lord. He "reads his sin in his punishment"; and even that is something to be thankful for. But it is far better to find out a wrong path before we tread it than after we have got to the end of it.

Our God is willing to lead us in the right way. Are we willing to be led? If we are determined to have **our** way, we need not be surprised if we find it hedged up with thorns and briars. Are we willing to be taught of God? Great is their peace who are thus taught (Isa. liv. 13).

---

### APARTADO 38. PUERTO CABELLO, VENEZUELA

January 2, 1931

We just got home February 5th from a visit to the State of Falcon where 142,000 souls sit in darkness and the shadow of death. And no real Gospel testimony in the state. Bren. Douglas, Wells and I went West on a small sailing boat, and we had 48 hours of real sea-sickness, exposed to sun, noon and rain, and we got terribly burned. We were glad when we reached Cumerebo. We had some fun landing in the heavy surf. The boat would be on the crest of a breaker one minute and the next you got a nasty dump into the trough of the sea.

We managed to get lodgings in a little inn with a black Dutch landlady. I heard her say to the priest, when he went to tell her to throw us out, "The evangelists are the best men I have ever had in my place, I wish they were ten instead of three."

She agreed to board us for twenty dollars per week for the three of us.

We rented a house and had almost three weeks of good meetings. The men came out fine, also the women. We believe God graciously gave us a few souls.

The priest did all he could to hinder. He went two nights in a Ford car and listened at the door, and took down the names of those who came. He also brought the Governor to the door in his car, and tried to persuade the Governor to stop the meetings. But he said that the preaching was very moral, and that he could not interfere. He then tried to get him to help him with a bill he was going to publish against us, but again the Chief refused.

So our gracious God can still make the wrath of man to praise Him.

Martin Barber, a brother who was saved in the Yracuy was raised in Cumerebo, rode two days to come over and help us and he was a real blessing. Then he sent over three horses and four donkeys to take us to his home in Miremire where he hoped to have two weeks meetings. Brother Wells took fever and stomach trouble, and much to our sorrow we had to bring him home. He is now picking up again.

Bro. Douglas and I expect to return again D. V. in February.

We are on the eve of our annual conference, and expect a large number of the Lord's people.

Enjoyed Ps. 86:11, this A. M. "Teach me thy way O Lord.

I will walk in thy Truth. Unite my heart to fear thy Name."  
This is the kind of unity we would like to go in for.  
All the workers are in their usual health.

WILLIAM WILLIAMS.

---

### "IF WE SIN WILFULLY"

Heb. X:26.

The blood of the Paschal Lamb secured for Israel shelter from the destroyer, and deliverance from Egypt, but it did not in any way give them access to God. The first 23 chapters of Exodus find their correlative in the Epistle to the Romans, where we get deliverance from the dominion of sin and deliverance from the dominion of the law through death. But this leaves us short of access to God—leaves us at the end of Exodus 23.

In Exodus 24, we have the covenant sacrifices offered, the blood sprinkled on the book of the Covenant and upon the people. It was then that Moses as the Mediator of the (old) Covenant went up into the midst of the cloud on Mount Sinai where the glory of Jehovah was displayed—yea into the presence of God, where God could say to him—"Speak unto the children of Israel, that they bring Me an offering" . . . "And let them make me a Sanctuary that I may dwell among them," Exodus 25:1, 8.

For the correlative of this we must turn to the Epistle to the Hebrews. Romans deals with Righteousness, and the justification of the sinner before a righteous God. Hebrews deals with holiness or Sanctification, and the access of the believer into the presence of a holy God.

In Israel approach into God's presence was on the ground of the blood of the covenant, and on this ground alone could the Israelite avail himself of the sin-offering of the day of atonement, when the high priest as his representative carried the blood inside the vail.

The tenth chapter of Hebrews leaves us in no doubt whatever that it provides us with the correlative of the day of Atonement, "The remembrance again of sins every year," verse 3, settles that beyond dispute.

On the day of atonement not only was the blood of the slain goat on which the lot for Jehovah fell carried within the vail and sprinkled once upon and seven times before the Mercy-seat, signifying to Jehovah that one offering of one life was sufficiently propitiatory to the Majesty of His Throne, satisfying all its righteous claims; whilst the same blood sprinkled seven times before the Mercy-seat declared that there was a perfect standing before Jehovah for the High Priest, the representative of all for whom that blood was shed.

The remainder of the ceremony with the live goat, was to

give assurance from Jehovah Himself to the people, as to the result of the presentation of Aaron with the blood of that which had been slain. Aaron having presented it alive before Jehovah, was commanded to lay both his hands on its head, "and confess over it all the iniquities and transgressions of the children of Israel," in their presence. These were put as it were by imputation on the head of the live goat, which was then sent away "by the hand of a fit man into the wilderness" to a place of entire separation from the haunts of men, from which it would never return; likewise the children of Israel were to abstain from all work, and to afflict their souls, and the individual who refused to obey this commandment of the Lord, became a despiser of Moses law, and was cut off from among His people (see Lev. 23:28-30), there being no more offering for sin.

We must remember that this man had been redeemed by the blood of the Paschal Lamb out of Egypt, and shared in many other blessings and privileges—"But the Lord will judge His people."

To sin wilfully after receiving the full knowledge of the truth, is wilful disobedience to God's holy word, especially that line of truth referred to in the words "Not forsaking the assembling of ourselves together as the manner of some is" which is the manward side of our place of worship (where our Lord has chosen to place His name there) even as inside the veil is the Godward side, Heb. X:19.

The words are therefore addressed to "brethren" concerning their privileges, and the consequence of their disobedience. Who were meant by "brethren?" Those whose sins were purged, Ch. 1:3, and who had also openly identified themselves with the house of God in responsibility and testimony, Ch. 3:6, where the whole counsel of God was fully declared and received, for the Holy Spirit does not reckon the truth received, till it has possession of the whole man. God not only desires all men to be saved but to come to the full knowledge of the truth, 1 Tim. 2:4, see also the two teachings in Matt. 28:19-20.

In verse 22, we are exhorted to "draw near with a true heart" and as we do so, it will always be with a deep consciousness of our need of, and appreciation of the abiding efficacy of the sin-offering.

But the one who wilfully disobeys the word refuses to "draw near" and forsakes "the Assembling of ourselves together"—tramples under foot the Son of God (the Sin-offering) which to him has become worthless, like salt which has lost its savor, and is fit only to be trodden under foot, and counts the blood of the covenant wherewith he was sanctified an unholy thing, and does despite to the Spirit of Grace, through which alone he received the full knowledge of the truth.



In Numbers XV:27-31, we read "But the soul that doeth ought presumptuously whether he be born in the land or a stranger, the same "provoketh" (LXX.) the Lord, and that soul shall be cut off from among his people."

Here in Hebrews X the one spoken of as sinning wilfully has been sanctified by the blood and through the Holy Spirit has received the full knowledge of the truth—therefore he belongs to the Lord, and "The Lord shall judge His people." "For if we would judge ourselves, we should not be judged, but when we are judged, we are chastened of the Lord, that we should not be condemned with the world." 1 Cor. XI: 31-32.

Condemn us with the world He never shall—yea He cannot (Rom. 8:1, John 5:24), therefore judge or chasten His children He must. "For this cause many are weak and sickly among you and many sleep" (the sleep of the body), or physical death. It is not without significance that the above is written in connection with our "gathering together" unto Him as the divine center to eat the bread and drink the cup symbols of His body given and His blood of the New Covenant which was shed, Matt. 26:26-28, 1 Cor. XI:23-25.

(Continued)

---

### "I WILL SING OF MERCY AND JUDGMENT"

(Psalm ci. 1)

Faith triumphs in trial. When Reason is thrust into the inner prison, with her feet made fast in the stocks, Faith makes the dungeon walls ring with her merry notes as she cries, "I will sing of mercy and of judgment. Unto Thee, O Lord, will I sing." Faith pulls the black mask from the face of trouble, and discovers the angel beneath. Faith looks up at the cloud, and sees that

"'Tis big with mercy and shall break  
In blessings on her head."

There is a subject for song even in the judgments of God towards us. For, first, the trial is **not so heavy as it might have been**; next, the trouble is **not so severe as we deserved to have borne**; and our affliction is **not so crushing as the burden which others have to carry**. Faith sees that in her worst sorrow there is nothing penal; there is not a drop of God's wrath in it; it is all sent in love. Faith discerns love gleaming like a jewel on the breast of an angry God. Faith says of her grief, "This is a badge of honor, for the child must feel the rod;" and then she sings of the sweet result of her sorrows, because they work her spiritual good. Nay, more, says Faith,

## WORDS IN SEASON

---

"These light afflictions, which are but for a moment, work out for me a far more exceeding and eternal weight of glory." So Faith rides forth on the black horse, conquering and to conquer, trampling down carnal reason and fleshly sense, and chanting notes of victory amid the thickest of the fray.

"All I meet I find assists me  
In my path to heavenly joy,  
Where, though trials now attend me,  
Trials never more annoy.

---

## QUESTION CORNER

Are the dates given us in the margin of our Bibles inspired?

Ans. God has His own perfect, and practical way of recording the chronology of events from the very first. "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth and every herb of the field before it grew" Gen. 2:4-5. This "generation" of creation is divided into seven days. Each day's work of creating and making is clearly recorded. Eternity is not measured by days, weeks and years.

Man's chronology begins on the sixth day Gen. 1:26-31. This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him. Male and female created He them, and blessed them, and called their name Adam in the day when they were created. And Adam lived an hundred and thirty years, and begat a son in his own image, and called his name Seth. And the day's of Adam after he had begotten Seth were eight hundred years, and he begat sons and daughters. And all the days that Adam lived were nine hundred and thirty years: and he died" Gen. 5. In this way the chronology is continued on down from father to son, until Noah and the flood. "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, etc. All the days of Noah were nine hundred and fifty years: and he died." Thus God's chronology is given in connection with the birth of children at times.

Again it is found in connection with the length of time that the children of Israel were in Egypt: or in the wilderness: or with the length of the reign of Judges, or with their various captivities, or with the reigns of their Kings: or with the reigns of contemporary Gentile kings: or with some notable event (Isa. 6:1).

Learned and Godly men by patient searching and comparing these dates have given us this inspired chronology in the margins of our Bibles, as near as it seems possible for the human mind to trace them without being inspired. There is a general agreement within a very few years amongst these chronologists, so that we are justified in considering the dates as for all practical purposes to represent truly God's inspired chronology, and a real help to those of us who have neither time nor ability to enter into it for ourselves.

---

## TELL IT TO GOD

Christian, when thy way seems darkest,  
When thine eyes with tears are dim,  
Straight to God thy Father hastening,  
Tell thy troubles all to Him.  
Not to human ear confiding

## WORDS IN SEASON

**CRAIGHURST, ONT.**—Bro. James Gunn had meetings with us using his chart on the Tabernacle in the Wilderness.

**MERLIN, ONT.**—Bro. J. Fraser had 3 weeks meetings with fruit in conversion. The meetings were also encouraging to the Christians.

**GLEN EWEN, SASK.**—Bren. Fish and R. J. Dickson have been going on together with meetings. The winter has been mild and the roads open on account of no snow, so the Christians have been able to get out to the meetings. Two young men professed to be saved.

**WINNIPEG, MAN.**—Bro. W. D. Stewart writes, for the Assembly, Bro. Robert McCracken of Cleveland, Ohio, is having good meetings in the West End Hall preaching the Gospel. Some have professed to be saved and others exercised.

**NEW GLASGOW, N. S.**—Bro. W. N. Brennan who has labored faithfully in these parts for years is not able to resume meetings. Three doctors after examination all agree that he has hardening of the arteries, which they say may adjust itself after a while. Pray for him. His address is Box 421, New Glasgow, N. S. Canada.

**AVONPORT, N. S.**—Bro. McIlwaine is having well attended meetings in this new field of labor.

**COPPER CLIFF, ONT.**—Bro. Baillie has been having a few meetings here seeking to help on the little assembly which goes on well.

**LONDON, ONT.**—Our aged and well known brother James Goodfellow, has had a stroke and is helpless. The prayers of the Lord's people is desired for him.

### FALLEN ASLEEP

**CHICAGO, ILL.**—On December 17th, Mrs. Marion Agnew went to be with Christ. Saved 18 years ago in Lonaconing, Md. Her funeral which was held in the Gospel Hall, 86th and Bishop Streets, was conducted by Bren. Warke, and A. Cotton.

**PUGWASH, CAN.**—On January 8th, Mrs. Fred Gillis went to be with Christ. Aged 53. Saved and connected with the Port Howe Assembly. Seemed to live on the border land of heaven, and desired that "Immanuel's Land" be sung at her funeral which was conducted by Bren. Goodwin and Brennan.

**WINNIPEG, MAN.**—On January 9th Violet A. Chawner (daughter of Mr. and Mrs. W. J. Chawner) departed to be with Christ. Saved in 1927 and was in fellowship ever since, and bore a good testimony. Bren. Mailey and Kuling spoke to a large gathering at the funeral.

**CONQUEST, SASK.**—On January 9th, Mrs. George Britnell passed peacefully into the presence of the Lord. Aged 76. Loved by all and will be missed. The services were large and the Gospel was faithfully preached by Bro. A. H. Elliott. A husband and four children mourn her loss.

**POMONA, CALIF.**—Bro. Chas. Arglebin, formerly of Detroit, Mich., departed to be with Christ in the month of January. Aged 80 years. A quiet, but useful brother and a real help in the Lord's work. He will be greatly missed by all who knew him.

**SAGINAW, MICH.**—On January 12th, Miss Edith Nichols, went to be with Christ. Aged 20 years. Saved four years ago at the Bay City Conference. Bro. D. McGeachy spoke at the house and Bro. Barr took part at the grave.

**MERLIN, ONT.**—On January 24th, Bro. T. Jones departed to be with Christ. Saved twenty-five years ago when the late Bro. Robert McDonald was in that district having meetings. Bren. D. McGeachy and Jas. Fraser took the services.

**ST. ANDREWS, MAN.**—On December 30th Adam McDonald was taken home. Aged 82 years. He was the mainstay of the testimony since it began here nearly 40 years ago.

**MIDLAND.**—Bren. F. Watson and Widdifield are having meetings here with fair attendance. Some seem concerned and they are seeking to put in the plow and sow in hope.

## WORDS IN SEASON

---

**HARTFORD, CONN.**—On January 20th, after much suffering, Mrs. James McPhee in fellowship here, departed to be with Christ at Lawrence, Mass. Aged 60 years. Saved 17 years. A husband and 9 children mourn her loss. Bren. Pearson, Reager and Walsh took the services.

**HARRISBURG, PA.**—On February 6th, Bro. Francis J. Keller (father of Evangelists Samuel C. and Charles R. Keller) went to be with Christ. Aged 85 years. One of the first who gathered to the name of the Lord Jesus Christ when the Assembly was formed here 50 years ago. A lover of hospitality and of good men. His brother and 5 sons carried him to his burial. Bro. W. P. Douglas preached at the services.

**PAWTUCKET, R. I.**—On January 30th, Bro. Wm. Ferguson went to be with Christ after 10 years suffering. Aged 67 years. Awakened in Glasgow at Moody and Sankeys meetings and saved later. In N. J. and Pawtucket assemblies for 30 years.

**GLEN EWEN, CAN.**—On January 8th, Miss Beatrice J. Dickson, beloved daughter of Evangelist R. J. Dickson and wife of Montreal, went to be with the Lord at the home of Bro. Charles McFarlane. Aged 36 years. Saved at 16 years, she manifested in her life and at her death the reality of her faith in the Lord Jesus. Her last words were, "I'll soon be home." She was tenderly cared for in her illness for 4 months by Mrs. Chas. McFarlane. Bren. Fish and Tonkin preached at the services.

**TORONTO, CAN.**—Mrs. F. Halsea, of West Toronto Assembly, departed to be with Christ February 1st. Aged 70 years. She was a patient, steady Christian for over 40 years. Bro. F. Watson preached the Gospel to a house filled with friends and relatives at the funeral services.

**BALTIMORE, MD.**—After a few days illness with pneumonia, Mrs. M. B. Park (mother of Mrs. M. T. Barlow) departed to be with Christ. Aged 84 years. Saved when a young girl, she had a great heart for the things of the Lord. Given to hospitality. To all in the assembly and visiting evangelists she was affectionately known as "Grandma." Will be greatly missed by all. Interment beside her husband in Alexandria, Nebraska.

**DETROIT, MICH.**—Word has reached us of the home going of our esteemed brother T. D. W. Muir. Fuller particulars will be given later.

**RICHMOND, VA.**—On February 1st, Mrs. R. T. Childress passed home to be with the Lord forever. A quiet, consistent Christian. Bren. Bradford and Sam McEwen took the services.

**WATERLOO, IOWA.**—On February 8th, Chas. Herman departed to be with the Lord. Saved 35 years ago at meetings held in Dubuque, Iowa, by the late Chas. Hoehler. Aged 71 years. An exceptionally steady Christian with a life without reproach. Respected by all who knew him. A large company attended the funeral services which were held by Oliver G. Smith and E. G. Matthews.

### CONFERENCES

**TORONTO, CAN.**—The annual Easter conference will be held this year (D.V.) as usual on April 3rd, 4th and 5th in the Massey Music Hall, corner Shuter and Victoria Streets. Prayer meeting on Thursday evenings at 7:30, also in Massey Hall, via: Victoria Street entrance. Circulars will be issued later.

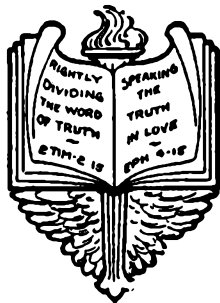
**RICHMOND, VA.**—The annual conference will be held in the Gospel Hall, 12th and Decatur Streets, So. Richmond, Va., on April 4th, 5th, and 6th. Prayer meeting on Friday at 7:45 P. M. Communications to W. M. Fauber, 2902 W. Grace Street, Richmond, Va.

**TRURO, N. S. CAN.**—There will be, God willing, a conference held here at the Easter season, April 3rd, 4th, and 5th preceded by a prayer meeting Thursday evening, April 2nd.

**CHICAGO, ILL.**—The annual conference will be held in the Roberts Memorial Gospel Hall, 86th and Bishop Streets on May 30th and 31st preceded by a prayer meeting on Friday evening, May 29th. Correspondent, A. J. Cotton, 30 West 70th Place.

# 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, 1931

	Page
From Various Authors .....	49
An Evangelist's Conversion .....	50
Second Timothy, or the Believer's Path for the Last Days.....	51
A Godly Example .....	54
God's Principles of Unity .....	55
If We Sin Wilfully .....	57
Angels: Satan's Undoing .....	59
Reigning, Though Rejected of God; or Outside the Camp—God's Chosen King .....	60
A Prayer of the Afflicted .....	61
Question Corner .....	64
Work and Workers .....	ii, iii, iv

## WORDS IN SEASON

**Publication Office**  
9-13 S. Dorcas St., Lewistown, Pa.

**Editorial Office**  
336 Melrose Ave., Monrovia, Calif.

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

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

**FERNDALE, MICH.**—After having had some encouraging meetings at Windsor, Ont., and Flint, Mich., Bro. T. Black came on here and began meetings. He also had good meetings at Lewistown, Montana, on his way east.

**BAY CITY, MICH.**—Bren. McGeachy and Silvester finished 4 weeks Gospel meetings in a hall rented in a new district. They were well attended and some heard the Gospel for the first time. One woman professed.

**CHICAGO, ILL.**—Bren. W. P. Douglas and Chas. R. Keller had near 4 weeks meetings in the Roberts Memorial Gospel Hall which were well attended and appreciated. Bren. W. Warke and Robert Beattie had 4 weeks in the Avondale Hall, where they saw the Lord's hand in salvation.

**LAKE GENEVA, WIS.**—Bren. Sam Hamilton and A. Klabunda were very much encouraged by seeing the Lord coming in and saving a number in well-attended meetings held here.

**VALPARAISO, IND.**—The Christians were cheered through a week of good meetings held by Bro. George Gould, Sr. One professed to be saved.

**PHOENIX, ARIZ.**—Bro. Sam Greer was encouraged by seeing the Lord's hands in salvation here. Some are exercised about baptism and coming into fellowship which has been a great cheer to the saints.

**LONAOCNING, MD.**—Bro. Wm. Beveridge had 3 weeks meetings here and 2 weeks in N'kep—a village several miles away.

**BEDFORD, PA.**—Bro. S. J. Rea continued here for some time holding meetings in a home. At times as many as 50 were present. This is a new field of labor. Bro. W. Gillespie, Jr. followed with meetings.

**ST. LOUIS, MO.**—We commend to our readers a book entitled God's Truth and Man's Theories published by the Faithful Words Publishing Co., 1508 California Avenue. It considers 14 "cults" and systems in the light of the Bible.

**HARTFORD, CONN.**—Bro. Cesare Patrizio spent some time in the Italian meeting. Attendance was very good with quite a number of unsaved present. Bro. L. Rosanna spent 3 weeks in the Italian meeting in Waterbury with good interest.

**DETROIT, MICH.**—Bro. John Govan has moved to 2950 Richton Avenue, Detroit, Mich. He has had good meetings in Akron, Ohio. Bro. Wm. Ferguson of 13175 Stoepel Avenue, Detroit, writes, Any "idle" tracts, or Gospel booklets, if in good condition could be used in the Bible carriage work this season, and if mailed to the above address would be put in circulation amongst those who will read them.

**PHILADELPHIA, PA.**—Bro. Pearson and Vendetta had good meetings with fruit in the Olney Hall. Bro. W. H. Hunter visited the "Down Town" assembly. H. Hitchman was much enjoyed in Bryn Mawr. W. F. Hunter had good meetings in Camden. Bren. Dickson and McCullough were encouraged in Barrington district. Bro. W. J. Armstrong had fruitful meetings in Hatboro assembly. Sinners were saved and saints refreshed in 3 weeks meetings held in hall in South Philadelphia by A. Cather.

# Words in Season

Edited by Dr. E. A. Martin—Published by Charles R. Keller

**VOL. 23**

**APRIL, 1931**

**No. 4**

## 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. \* \* \*

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 succor of all, and their enemies perished in the Red Sea.

**AN EVANGELIST'S CONVERSION;  
Or, When, Where, and How I Got Saved**  
By John Knox McEwan, Exeter

---



HE Lord saved my soul on the 29th night of November, 1874, at about 11 o'clock, in a farmer's kitchen, in one of the Northern Counties of Ireland. It was indeed the beginning of months and days to me. My old companions gave me about two months to last; but praise the Lord, over fifty-four years are gone by, and I am still happy in the consciousness that my sins are all forgiven. Since that time I have seen several of my friends saved, and they too can now rejoice with me, that our souls are saved from the wrath to come. And, dear reader, my desire in penning these few lines is to let you know how you too may be saved, and enjoy its sweetness and blessedness.

Previous to my conversion, I had been a religious young man, a Sunday school teacher, a visitor of the sick, a prayer maker, a church goer, and had passed my examination in the presence of the minister and elders, as a fit person to take the communion, and was allowed to sit down and partake of the bread and wine; but, blessed be God, the day dawned when my eyes were opened to see that I was nothing but a Christless sinner, on the way down to an eternal hell. And when I was at this point, I was just in the place where God could meet and save me. It came about thus, to everybody's surprise in the village where I lived, but mostly to my own surprise. A young man, a companion of my own, who had been a sceptic, got awakened and saved; I had known his life previous to this, and could not but see the mighty change that had been wrought upon him, and this led me to think that all was not right with me. So I began to examine the foundation on which I was resting my soul for Eternity, and found it nothing but sinking, shifting sand. The Word of God took every prop from me, and I was left without a shred to hide me from a sin-hating God.

Standing on the brink of an eternal hell, with nothing but the thread of life to keep me out of it, not knowing what to do, or where to turn, I was pointed to that verse, which has given many a poor sinner rest to their weary soul (John 3: 16), "For God so loved THE WORLD that He gave His only begotten Son, that WHOSOEVER believeth in Him should NOT PERISH, but HAVE EVERLASTING LIFE." Blessed words, yes; those who are saved alone know the blessedness of such words. How they did fall like balm upon my guilty conscience that night; I saw that I was part of that loved world, therefore loved by God. I saw the proof of that love in the giving up of His only begotten Son, and when I, as a poor sinner, believed in Him (Jesus) I should not perish, but have everlasting life. As the truth dawned into my soul, that Jesus (God's



love gift) died in my room and stead, and that through simply believing in Him I was saved, I could hardly maintain myself. I jumped to my feet, and walked round that farmer's kitchen singing:

Safe in the arms of Jesus, safe on His gentle Breast,  
There by His love o'ershadowed, sweetly my soul shall rest.

And now, reader, let me ask you in the light of eternity. Do you know the blessedness of being saved? If not, why not? Time is fast hurrying you on to eternity, and once you cross the boundary line which divides time from eternity, and you in your sins, it will be the weeping and wailing, and gnashing of teeth.

God wants you, yea, is beseeching you, to be reconciled to Him by the death of His Son; for we read in 2 Cor. 5:20: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

---

### SECOND TIMOTHY, OR THE BELIEVER'S PATH FOR THE LAST DAYS



IT IS generally believed, with a good deal of scriptural reason behind it, that the second epistles have specially to do with the last days. This in a special way is true of the second epistle to Timothy. In it we get definite help and guidance for the believer in Christ in a day like the present when there is so much departure from the truth of God; not only on the part of Christendom, but in many places where they claim to be scriptural assemblies of God there is little to show where the connection is between them and the original pattern found in the New Testament Scriptures.

In looking at Second Timothy as specially bringing before us the believer, in the last days, and also to more clearly impress the truth on our minds we would suggest a rough outline. In Chapter 1, we have the **Circumstances**; in Chapter 2, the **Path**; Chapter 3, the **Resource**, and in Chapter 4, the **Prospect** of the believer, in the last days. This outline is not arbitrary but suggestive, and the things mentioned are clearly seen in the different chapters.

Chapter 1 then gives us the **Circumstances** of the believer. This is brought out in different ways. Verse 14 shows us the believer as a steward of the truth of God, and is charged to keep, by the Holy Ghost, what has been committed unto him. It is very important for the child of God to remember this. The fact that so many will not endure sound doctrine and have turned away their ears from the truth does not in the

least lessen our responsibility to "hold fast the form of sound words."

The word "form" in 2 Tim. 1: 13, means pattern or delineation, and the force of the exhortation is "Have the pattern of wholesome words." The apostle uses the same word in I Tim. 1: 16, in connection with him being saved, in Romans 6: 17 where the reference is to baptism, and in Hebrews 8: 5, where Moses was told to "make all things according to the pattern, showed him in the mount."

We see then the believer in the midst of departure, yet responsible to "have the pattern or delineation of sound words"; whether it is in regard to conversion, baptism, or the assembly or house of God. God was very particular in describing the boundary of the land of Israel and an Israelite had no difficulty knowing whether he was in, or out of, the Lord's inheritance. See Num. 34. The form of sound words is a very definite thing. It means that a person has to be truly born again to be saved from Hell. It means that believers should be immersed, not sprinkled. It means that Christians should be gathered to the Name of the Lord Jesus Christ and as such to be a united testimony for the Lord. It means that as companies of believers the Lord Jesus would have us to abide by the simple teaching of the New Testament scriptures and not allow man's ideas and notions to have a place with us.

All they of Asia had turned away from the apostle; and the believer who seeks to have the form of sound words will soon find himself pretty much alone and suffering persecution. There will still be a few like Onesiphorus who will seek out the faithful ones and seek to strengthen their hands in God. Such service is very pleasing to the Lord and "in that day" He will reward all such. It is like what we find in Malachi: "They that feared the Lord spake often one to another, and the Lord hearkened and heard."

In Chapter 2 of Second Timothy the Path of the believer is set forth in a sevenfold way. First we have the endearing and very suggestive term used, "My son, be strong in the grace that is in Christ Jesus." It surely ought to encourage us when God addresses us as His sons. We are saved by grace, we stand in grace, and we ought to be strong in grace. Relationship and sonship must be at the foundation of all our service for God.

After speaking of the believer as a son he is spoken of as a soldier, a good soldier of Jesus Christ. Not a soldier of any of the warring nations of earth. That ill becomes a son of God. The special thing about the soldier is enduring hardness. The child of God is not to have an easy time while down here. The soldier is to be free from earthly entanglements, political, social and otherwise that he may please Him who has chosen him to be a soldier.

The path of the believer is next shown as an athlete striving for the mastery. This is a good strife to be engaged in, but in order to be pleasing to God it has to be done lawfully. The word of God has not to be departed from. It would be very easy for a runner to cut a corner but he would lose the prize. Many of God's people are choosing an easy path; or it may be a fancied middle path, but God's smile of approval is not upon such and at the judgment seat of Christ, it will be found to be loss and wasted time. May the Lord keep us on the course, looking off unto Jesus the author and finisher of faith.

The believer is also spoken of as a husbandman laboring. The Lord has much for us to learn as to our path in the last days from this illustration. Are we cultivating any spiritual ground for the Lord? What about our own vineyard? or are we settling down to the thought "The church is in ruins and every man is doing that which is right in his own eyes?" The apostle went to Corinth and plowed the spiritual fields of the hearts of the unclean Corinthians with the result that God had a cultivated field and a house there. See 1 Cor. 3:9. Timothy was exhorted in view of much departure to do the work of an evangelist.

"A workman that needeth not to be ashamed" is the next phase of the path and responsibility of the believer in the last days brought before us in this chapter. "Rightly dividing the word of truth" is a great work in days like the present when so many don't know or don't want to know the straight path.

It is nice to be able to put our finger on scriptures that specially apply to the Jew, the Gentile or the Church of God, but "rightly dividing the word of truth" takes in more than that. It means to know what is right and what is wrong for the people of God at any given time or when a difficulty arises. The men of Issacher who came to David had understanding of the times and knew what Israel ought to do. How many voices there are some times amongst us and often we need to be ashamed because we have not learned God's mind in the secret of His presence. This entails hard work reading and feeding upon the word of God; often getting up early and sitting up late. There is surely great need amongst us for a revival of studying to show ourselves approved unto God, and this can only be done by being alone with God listening to His voice through His word.

The Lord also desires us to be vessels unto honor. The important thing about the vessel is cleanliness. We cannot all be great, but we may all be clean. It is clearly seen from the latter half of 2 Tim. 2 that the believer is in the midst of a scene of departure from God and His Word. He is in a defiled and defiling scene, and in order to be a vessel unto honor it is necessary to purge himself.

"A great house" is no doubt a simple illustration of what the apostle was bringing before Timothy and before all of us. The fact that a vessel was of gold or silver would not in itself decide the master as to its use. It is the clean vessel that He uses and thus honors. No decent housewife ever mixes clean and unclean dishes; if so they would all be reckoned unclean, and if we are to be vessels unto honor for the use of the Lord Jesus Christ we'll not only have to purge ourselves from the uncleanness on every hand, but we will also have to separate ourselves from those who are unclean. In fact we cannot be clean as long as we are associated with those who are unclean.

So the path of the child of God today is a path of separation from evil. It is also the desire of the Lord that those who are thus separated should be in fellowship as a collective testimony for Him. Verse 22 of our chapter shows that. "Follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart."

The child of God is next looked at as a "servant of the Lord" and as such he is not to strive but be gentle, in meekness instructing those who oppose. When we get to know God's path in a day like the present it is our duty to try to show others the right way. Much patience and grace is needed for a work like this. Like a soul being saved, one is dependent on God to bring about repentance and an acknowledgment of the truth.

The path of the child of God then is clearly pointed out in this chapter. As sons of God we are to be strong in the grace that is in Christ Jesus. As soldiers we are to endure hardness. As athletes we have to strive lawfully. As husbandmen we are to labor. As workmen we have to know the mind of the Lord by studying His word and thus be able to rightly divide the word of truth. As vessels we are to be clean, and as servants we are to be gentle, meek and patient, seeking to win those who are walking contrary to the truth.

(Continued.)

---

### A GODLY EXAMPLE

A young man, stated that at one period of his life he had been nearly betrayed into the principles of infidelity; "but," said he, "there was one argument in favor of Christianity I could never refute, and that was the consistent conduct of my own father."

How many professed Christians fail in exerting an influence for good by inconsistency, their precepts differing from their practice?

A story is told of a minister, who, wishing to take advantage of the custom of charging ministers out West half price, said to the landlord of a hotel where he had put up, "I am a minister." "What! you a minister! I should never have guessed

it; you asked no blessing at your meals. I went with you to your room, and took away the light, and you did not say your prayers. You ate like a heathen, drank like a heathen, slept like a heathen, and I guess you had better pay like a heathen."

### GOD'S PRINCIPLES OF UNITY

By the late Mr. J. R. Caldwell, Scotland



HE tendency of all sects has always been to consolidate themselves on the principle of confederation. Each sect as it extended sought the amalgamation with it of all who adopted the same views or principles. Then arose the necessity for a constitution and rules, and a definite membership. These might be largely, or not at all Scriptural; but compliance with such rules became the bond of union, and thus, practically the way is barred in each community or sect against further knowledge of many truths.

**Outside of all such we have been led, in order to be where one authority only is owned, that of the Lord Jesus Christ; where one final standard is appealed to—viz., the Word of God; and where there is liberty for the Spirit of God to minister by those whom He has qualified and set in the body for the edification of the whole. . . . Whatever be our relationships as individuals with the children of God in the various denominations or sects of Christendom (and these must never be ignored), relationships with the sects as such we can have none. The truth that demanded separation at first, demands that the separation be maintained; otherwise the sacrifice of the truth must follow. . . .**

The results of all attempts

#### To Form a Unity of Assemblies

have been so sad and dishonoring to the Lord, that many of us have naturally recoiled to the other extreme, and the consequence is that attempts at united action and fellowship among Assemblies, which are perfectly right and Scriptural, are opposed and suspected of being a beginning to drift back again into organized sectarianism.

If unity be made an object instead of Christ, then the end must be disaster. Some have made it the object, and have taken the exclusive position, and God has blown upon it. Others have made it an object, and have in their zeal for union of all Christians consented to sacrifice their testimony as to distinctive truth, thus purchasing the wider fellowship at the expense of unfaithfulness to that which God has taught them. Thus, whether it be the rallying cry of the "unity of the body" or "fellowship with all saints" (both truths of the highest importance if rightly understood), it is equally making unity an object, and the result is disaster to the truth. Properly, **unity is a result, not an object.**

In building the wall of Jerusalem, each man with his family

built opposite his own house, and built upon the old foundation. Thus acting, there was no need to be concerned about unity. When the building advanced far enough, each portion would meet with and join on to the next. Thus, in time, **unity** was the **result**.

Again, in warfare each soldier is concerned about obeying the orders of his captain. This is all the soldier's concern; he need not trouble himself about the unity of the army, essential though that may be. Each captain with his company is concerned only with obeying the orders of the colonel of the regiment; and again, each colonel with his regiment is concerned about obeying the orders of the general of the division; then, finally, the generals are concerned about fulfilling the orders of the commander-in-chief. Thus, **subjection to authority** is the principle that secures practical, effectual unity. The forces are one in action, because all subject to one supreme will.

That they have all enlisted under one sovereign is one aspect of unity, but important though it be, it of itself affords no guarantee of practical unity in action.

That saints are all redeemed by the same precious Blood, and all indwelt by one Spirit, and all members of one body, are precious truths. But these do not suffice to secure practical unity or practical fellowship.

### **The Object Must Be Christ Alone:**

the exaltation of His Name, as the Name that claims the allegiance of every heart, the subjection of every will; the exaltation of His Word as the only statute book whereby His will is made known; the unhindered liberty for His Spirit to unfold its treasures and put each individual in possession of the mind of Christ. Those who were of one heart to make David king were able to keep rank. There was no wavering purpose, no double heart, therefore unity was the result.

It mattered not that few at first identified themselves with the cause of the rejected king; the host increased in numbers and in fervor, and in effectual unity, for David was its center and its object. Let Christ be our center and our object, and subjection to Him in all things our rule, and unity will surely be the manifest result.

Let each Assembly exalt Him and build upon the old foundation, and according to the Divine pattern and plan, and then, like the walls of Jerusalem, there will come in time to be a joining together of all that are so acting out the will of God. Fellowship between Assemblies will be the natural outcome of individual and united subjection to the will and Word of the Lord.

The Word that separates from one Assembly will separate from all, not because all are confederate, but because all acknowledge the one authority. The Word that introduces to one, will introduce to all, not because one is bound by the ac-

tion of another, but because each is acting in obedience to the same Word and will.

### IF WE SIN WILFULLY

(Paper 2.)

"He that despised Moses' law died without mercy," how much sorer shall be the punishment of one who thus sins wilfully, after receiving the full knowledge of the truth, and does despite unto the Spirit of Grace. Apart from the Holy Spirit one could never acquire a full knowledge of the truth, and apart from the grace of God, there could have been no sin-offering or blood of the covenant to be made known.

In Romans 8, we read "The minding of the Spirit is life and peace, but the minding of the flesh is death (v. 6, Margin) and again, "If ye live after the flesh ye shall die" (v. 13), that is spiritual death for as we read in Timothy, "She that liveth in pleasure is dead while she liveth," 1 Tim. 5:6.

These Scriptures show that spiritual death ending in temporal death, or sleep of the body constitute the sorer punishment. "The punishment of the iniquity of My people is greater than the punishment of the sin of Sodom that was overthrown in a moment." And "they that be slain with the sword are better than they that be slain with hunger: for these pine away stricken through for want of the fruits of the field."

Who can tell the horrors and sufferings of God's people here described in Lamentations 4 and who can know the awful sufferings mentally aye, and physically, too, of those who wilfully set aside the truth after they have known it; for it is a fearful thing to fall into the hands of the living God.

"Now My righteous one shall live by faith" and faith always holds fast the faithful word, and does not retire from the conflict nor faint in it. The Holy Spirit puts the stress in this verse on the word "LIVE." He is holding out to view the "Blessed Hope" the coming again of our Lord Jesus Christ (v. 37), and the reward that He will bestow for faithfulness and fidelity to Him and His holy word in this the day of His rejection, Rev. 22:12. Heb. 10:35, Ch. 11:26.

"But if he draw back" (not unto perdition), for the Holy Spirit is not speaking of such persons; those addressed are God's righteous or justified ones among whom the Apostle classes himself.

There is but one "WE" from the nineteenth verse to the closing one in verse thirty-nine.

Therefore it is only saints who are addressed "Having therefore brethren boldness," "Let us draw near," "If we sin," "For we know," "But we are not of them that draw back unto perdition."

## WORDS IN SEASON

---

Thank God we do not belong to that company for through the blood of Christ our Passover once slain for us, we have been delivered from the guilt and penalty of our sins, and therefore belong to them that believe to the salvation of the soul.

But if he draw back from the life of faith, draw back from the path of obedience marked down in this tenth chapter, and elsewhere—draw back from the place of reproach, Ch. 11:26—draw back from identification with Christ outside the camp, Ch. 13:13—draw back from walking with Him our beloved Lord during this the time of His rejection—“My soul shall not be well-pleased with him” (R. V.).

Israel’s history was written for our admonition as we read in 1 Cor. 10:11, and from that chapter we learn—That while they all shared alike in the blessings and privileges of the people of God. Having been redeemed by the blood of the Paschal Lamb in Egypt, “They were all under the cloud, and all passed through the sea; and were all baptised unto Moses in the cloud and in the sea, and did all eat the same spiritual drink for they drank of that Rock that followed them; and that Rock was Christ,” 1 Cor. 10:1-4.

“But with many of them God was not well-pleased.” They had in unbelief of the word of Jehovah, wilfully despised the pleasant land, when they were on its very borders; and violently opposed with stones the faithful witnesses who had given tangible proof of the faithfulness of the promises.

And as a proof of God’s displeasure, for their wilful disobedience, the ten faithless witnesses who had been the cause of the sin of the people were smitten with sudden death, Num. 14:36-37.

And upon all the others who had seen Jehovah’s glory and miracles in Egypt and the wilderness (from twenty years old and upwards), yet despised Him and His gift, the judicial sentence that condemned their carcasses to fall in the wilderness was passed.

Therefore the “fearful looking for of judgment” is the Lord’s judgment of His people which we have been considering whether with Israel in the past, or the Church in the present.

And the “fiery indignation” will devour the adversaries—not the people of God.

A very brief look at Deut. 32, from which these quotations are taken, show clearly that while “God will judge His people”—Vengeance and recompense will be rendered to His enemies—“His adversaries”. Yet will He be merciful to His people.

May the Lord grant that in these Laodicean days when many of the Lord’s people are drawing back from the path of practical separation from the world, and others finding no delight in the united gatherings of the saints for prayer, ministry of



the word, or Worship, forsake the assembling of themselves, and turn away from the voice of Him that now speaketh from Heaven, Hebrews XII: 25.

In the midst of all this may it be the ambition of reader and writer during the "little while" to be well-pleasing to Him whom we call Lord, 2 Cor. 5:9. (R. V.)

"Then at Thy glorious coming,  
Enough O Lord if we  
Shall hear Thy voice approving;  
Ought we have done for Thee."

—F. Hunter.

---

### ANGELS: SATAN'S UNDOING

God is against Satan, and has put One into the field who will be Satan's undoing. The seed of the woman, it shall bruise his head, (Gen. 3:15). God has myriads of angels in His heavenly army to subdue rebel angels—not that the Creator is dependent upon the creatures of His hand, but it hath pleased Him to give them the high honor of being soldiers in His shining ranks; His is the victory. "There was war in Heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels. And prevailed not, neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him, Rev. 12: 7-9. The vaults of Heaven will yet ring with triumphant song, ascribing the victory to "**the blood of the Lamb.**"

"Woe to the inhabitants of the earth and of the sea for the Devil has come down unto you, having great wrath, because he knoweth that he hath but a **short time,**" Rev. 12: 12. After the short time an angel came down from heaven having the key of the bottomless pit, and a great chain in his hand, and he bound Satan and cast him into the bottomless pit, and shut him up for a thousand years, (Rev. 20: 1-3). During that thousand years the Lord Jesus reigns, as **KING OF KINGS AND LORD OF LORDS,**" Rev. 19: 16. Under Him, the holy angels shall make the heavens to drop down with fatness: and the whole earth enjoy the long looked-for Sabbath rest, (Read Isa. 11: 1-9).

At the beginning of this thousand years, we read, "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity. And shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth, then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13: 41-43. "Depart from Me ye cursed, into everlasting fire prepared for the Devil and his angels, Matt. 25: 41. To-

ward fallen angels God will be glorified as a just and holy God meting to them judgment without mercy.

How different in the case of men! Think of the Son of God becoming the seed of the woman for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man (purpose). For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory to make the Captain of their salvation perfect through sufferings . . . for—as much then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage,” (Heb. 2: 9-15). How the glorious attributes of our God are displayed by the redemption that is in Christ Jesus; attributes that would never have been known had not sin entered into the world!

“Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created,” Rev. 4: 11. —E. A. M.

---

### REIGNING, THOUGH REJECTED OF GOD; OR OUTSIDE THE CAMP—GOD’S CHOSEN KING

By A. Matthews: From Notes  
(Read 1 Sam. 22: and Heb. 13.)



**D**AUL though rejected of God was received by the people. David though one anointed of God was hated by those in authority, and cast out. The cave of Adul-lam was David’s gathering center where all who were wearied with Saul’s reign; who were in distress, or debt, or bitter of soul, gathered unto David, and he became a captain over them. Under Saul, things had sunken to the lowest ebb. Under David there was a new condition altogether irrespective of their former condition. They are all receiving grace from David’s hands. They learn to know and love him. They derive character and distinction from nearness to David. Devotion to his person is the result. His grace and fellowship gave them present joy; His kingdom glory filled them with future hope.

This disreputable company illustrates those “born again” people who, outside the camp, are gathered unto the rejected Lord Jesus Christ. We were from various ranks of society, some discontented, some distressed, all deeply indebted in sin, guilty, vile, and undone; but drawn by the wondrous grace of Christ these conditions were changed and we now have acceptance through the blood, pardon for our sins, our debt is cancelled, and we are under a new Master altogether.

What returns are we giving Him who has done all this for

us? Are we really gathered unto Him in ardent affection outside the "camp" bearing His reproach? Is our affection set on things above, not on things on the earth? Col. 3: 1-2. Few seem to know the nature of practical separation unto Him. "They are not of this world even as I am not of this world" John 17: 14. He was rejected and we are His rejected ones. Union with Him; love to Him; and communion with Him are all required if there is to be true separation unto Him

"Drawn by love that knows no measure  
Outside the camp."

This is not that miserable selfishness that looks upon nothing as essential but that which saves from Hell. Those who live godly will suffer persecution from those who though outwardly free from gross evil, are spiritually dead but also from some who have life, but like Jonathan who loved David, did not share his rejection, and so, instead of being "second in the kingdom" he was killed in Saul's battle. Those who shared David's rejection most fully were his mighty men when he ruled in the kingdom. The love that caused these men to jeopardize their lives to get a drink for David from Bethlehem's well was then amply rewarded, as was also the keeping of a lot of barley. Those who gather unto the name of the Lord Jesus Christ do not serve a dead system, but a living person, for whose return they wait as Mephibosheth waited for David's. He had not dressed his feet nor trimmed his beard, nor washed his clothes since the day that the king went away. He was content to be a despised follower of a rejected lord. Though he was slandered and wronged by Ziba, when the King said "Thou and Ziba divide the land," Mephibosheth said "Yea, let him take all, forasmuch as my Lord the King is come again in peace unto his own house." He had learned the grace of David, and the presence of David so overshadowed the wrongs others had done Mephibosheth, that a little property was nothing here or there. How sad that condition of soul that can be happy while He is away! Are our hearts saying "Even so come Lord Jesus."

---

### A PRAYER OF THE AFFLICTED



UCH is the title of Ps. cii: "A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord." Commencing with Ps. xcvi., the six following, according to Bishop Horsley, form one entire prophecy cited in the epistle to the Hebrews, under the title of the introduction again of the First Born into the world. The xcvi. calls upon the Jews to be ready for His coming; the xcvi. calls upon the Gentiles to be ready; in the xcvi. Christ is seen coming in the clouds of heaven; xcvi. Christ is viewed as having wrought deliverance; xcix. Christ is upheld as having taken His throne in Jerusalem; c. Gen-

tiles are summoned to share Israel's joy; ci. the principles on which He will administer His government.

Then in cii. we have what it cost the Saviour to bring in the blessedness described in the preceding section. The Lamb on the throne was first on the altar, and we get here the sufferings of our Lord and the glory that should follow. 1—We hear His complaint in which He refers to His days, His bones, His heart, His loneliness, His reproach, and to the wrath of God, ver. 1-11. 2—This is followed by God's answer, promising Him, as the reward of His sufferings, deliverance and mercy for Zion, and for Himself universal dominion, ver. 12-15. 3—This glory shall be His when He shall appear, ver. 16-18. 4—During the period of His absence He has looked down from heaven, and heard the groaning of Israel, 19-22. 5—He muses again upon His own sorrows, 23, 24. 6—Again comes the promise of His everlasting dominion, 25-27. 7—His blessings descend upon His servants, as He is the Head of Creation, of Eden, of the Patriarchial age, of Israel, of the church, of the millennium, of eternity.

But what is true of Him is true, in a measure, of His people, for so thorough is their identification that they are said to be crucified together with Him, Rom. vi. 6, buried with Him, Col. ii. 12, quickened together with Him, raised up together with Him, seated together with Him, Eph. ii. 4-6, heirs together with Him, and sufferers together with Him, Rom. viii. 17. Peter could say of himself, "a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed," 1 Peter. v. 1; and Paul could say of all saints, "Do ye not know that the saints shall judge the world," 1 Cor. vi. 2; and when "Christ, who is our life, shall appear, then shall ye also appear with Him in glory," Col. iii. 4. The Psalm in its application to us may be entitled, "The Believer's Complaint and God's Answer."

1. "I am vile," Job xl. 4. God's answer is, "Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool," Isa. i. 18. The Holy Ghost mentions some who had been the vilest of men, but He says to believers, "Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God," 1 Cor. vi. 11. It is God who says that "the blood of Jesus Christ His Son cleanseth from all sin," 1 Jno. i. 7; both outward and inward, the worst sin, the deepest sin, the most scarlet sin, so that He remembers them no more against us, Heb. x. 17.

2. "I am undone," Isa. vi. 5. God's answer to this is, "I have laid help upon one that is mighty; I have exalted one chosen out of the people," Ps. lxxxix. 19. He was One who could say to the disciples of John, "The blind receive their

sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them," Matt. xi. 5. All who were undone by sickness or sin were relieved when they came to Him, for He said at the beginning of His ministry, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord," Lu. iv. 18, 19.

3. "I am carnal," Rom. vii. 14. "What the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh," Rom. viii. 3. Hence it is said to believers, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you," Rom. viii. 9. Ye are not in the flesh as to your spiritual state before God, but the flesh is in you, and it would be wise to remember this. Hence "this I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that ye may not do the things that ye would," Gal. v. 16, 17.

4. "I am black," Song i. 5. The Bridegroom's answer to this is, "Thou art all fair, my love; there is no spot in thee," Song iv. 7. It is not what we appear to be in our own eyes, but how we appear in the love and purpose of our Lord, "that He might sanctify and cleanse her with the washing of water by the word, that He Himself might present her to Himself a church all glorious, not having spot, or wrinkle, or any such thing," Eph. v. 26, 27. Even now we are in this world as He is in His fulness of glory, for, "herein is love toward us made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world," 1 John iv. 17.

5. "I am a child," Jer. 1. 6. The prophet complained that he was unable to deliver the message of Jehovah, who put forth his hand and touched his mouth, saying, "Behold, I have put my words in thy mouth." It was not, then, his own words he was to utter, but God's words, which a child might repeat, and so it was with all those who were selected to communicate the divine will, for "Holy men of God spake as they were moved by the Holy Ghost," 2 Pet. i. 21; and "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," 2 Tim. iii. 16.

6. "I am weak," Ps. vi. 2. But God's answer comes, "He giveth power to the faint; and to them that have no might He increaseth strength," Isa. xl. 29. "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strength-

en thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness," Isa. xli. 10. "My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasures in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong," 2 Cor. xii. 9, 10.

7. "I am troubled," Ps. xxviii. 6. "In the time of trouble He shall hide me in His pavilion," Ps. xxvii. 5. "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify Me," Ps. i. 15. "He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him and honor him," Ps. xci. 15. "Let not your heart be troubled, ye believe in God, believe also in me. In my father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, there ye may be also," John xiv. 1-3.

Thus there is a promise to meet every need of the believer. Are you restless? "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in thee."—Isa. xxvi. 3. Are you weary? "He giveth power to the faint; and to them that have no might he increaseth strength."—Isa. xl. 29. Are you hungry? "He shall feed His flock like a shepherd."—Isa. xl. 11. Are you thirsty? "I will open rivers in high places, and fountains in the midst of the valleys."—Isa. xli. 18. Are you sorely tried? "When thou passest through the waters I will be with thee, and through the rivers, they shall not overflow thee."—Isa. xliii. 2. Are you in conflict? Isa. liv. 17. Are you tempted? Isa. lix. 19.

---

### QUESTION CORNER

Do the words "judge not" in Matt. 7:1 imply that we must not judge who are Christians and who are not?

No. They warn against the hasty judgment of those who are, and forbid passing judgment on what is beyond our ken, such as motives. Verse 17 of the same chapter clearly shows that we are to know, and judge by their fruits those who are true, and those who are false. 1 Cor. 5:12 is equally clear as to the responsibility of believers judging evil actions and conduct. But the secrets of the heart God alone can judge (Jer. 17:10 with 1 Cor. 4:5).

I prayed unto the Lord my God, and made my confession. Dan 9:4.  
The confession of evil works is the first beginning of good works.

—Augustine.

## WORDS IN SEASON

---

**HUNTINGDON, W. VA.**—Bro. W. G. Smith who is seeking to open up this new territory has moved to 2330 Overlook Drive, Huntingdon, W. Va.

**HAMMONTON, N. J.**—Bro. Hugh Kane had 3 weeks very good meetings here.

**CLIFTONDALE, MASS.**—A weeks meetings held here by J. Watt were very much enjoyed.

### CANADA

**WALKERTON, ONT.**—Bro. D. Miller is having meetings in a new district about 14 miles from here and is being encouraged by the interest.

**SUNNIDALE, ONT.**—Bro. R. Bruce had a few meetings at Stayner and here which were very much appreciated. He had to return to his home at Parry Sound on account of feeling poorly. The Doctor has ordered him to bed for a while because of high blood pressure.

**PETERBORO, ONT.**—Bro. Wm. Pinches had good meetings for believers. The Word was of a refreshing and building up character. Bro. J. Gunn followed with Gospel meetings and we trust we may see the good hand of God in salvation.

**MIDLAND, ONT.**—Bren. Widdifield and Watson have been going on for five weeks in the Gospel. Interest and attendance good. A number have professed to trust Christ. The Gospel is good for Saint and Sinner. The Lord's people have been greatly helped by the meetings.

**TORONTO, ONT.**—Bro. R. Telfer is home again after a prolonged visit to the West. The last place he held meetings was in Portage-La-Prairie where God gave blessing—a number professing. Bro. J. McCartney is not at all well. He is only able to attend some of the regular meetings. C. W. Ross has had meetings in the Central Hall for believers which were well attended.

**NEWBURY, ONT.**—Bro. J. Fraser had two weeks meetings here with fruit in conversions, six professing to be saved. The meetings were also a great help to God's people.

**COPPER CLIFF, ONT.**—Bro. Wm. Baillie ministered the Word here for two weeks to Saint and Sinner. Several were saved and others led to take their place outside the camp.

**MERVIN, SASK.**—Bren. C. H. Willoughby and R. Ronald have been holding Gospel meetings in country school houses in this vicinity. Two new districts have been opened (Parkdale and Louisville), some have been saved. Bro. Ronald speaks German fluently and a few spiritual German Christians have been delighted to hear the Gospel preached again. One man was taken home two weeks after he had professed to be saved.

**GLEN EWEN, SASK.**—Bro. R. J. Dickson had 7 weeks meetings here. The meetings were well attended as the weather was fine and the roads good on account of no snow. Four professed to be saved and others were anxious.

### FALLEN ASLEEP

**DETROIT, MICH.**—On Saturday, February 7th, Bro. Thos. D. W. Muir, Evangelist, Pastor and Teacher, passed home to glory from the Grace Hospital, Detroit, Mich. Aged 76 years. He was saved in Hamilton, Canada, at the age of 19 years when Bren. Donald Munro and John Smith were holding meetings in the month of July 1874. (Wm. L. Faulkner, formerly a missionary to Central Africa, whose widow still lives in Chicago, and Kenneth Muir, a brother of the deceased, who also lives in Chicago, were all saved the same night.) At the age of 21 h's attention was called to a needy part of Norfolk County (40 miles from Hamilton, Canada). He began meetings there in a school house and, as he often afterwards expressed it "The Lord kept him going ever since."

He went to the city of Detroit in the year 1881 and began meetings on the street corner—his wife holding his hat while he faithfully preached the gospel. There was no assembly of Christians gathered together unto the name of the Lord Jesus Christ (among us) at that time. Later on meetings were held in a tent with much opposition. Often he would have

## WORDS IN SEASON

---

his tent ready for the night meeting, and when he returned from supper, he would find some one had dropped the canvas to the ground. This was repeated nearly every night, and he was forced to crawl under the canvas and raise the tent again before he could begin the meeting. The Lord rewarded him and his wife (who was ever with him at this time) in giving them to see a gathering established on scriptural grounds. For over 50 years he continued in these parts and along with others was used of the Lord in seeing numerous assemblies planted in Michigan and Ontario, Canada.

His ministry was a great help to the Lord's people and while he had the ability to unfold the most profound truths to believers, when he preached the gospel to the unsaved it was simplicity itself. As a pastor he loved to visit and shepherd the flock. For years he was the editor of the monthly magazine "OUR RECORD" and was the author of many splendid tracts, as well as the composer of a number of hymns, such as, "Oh! Child of God there is for thee" etc., and "Hark! Sinner, Hark! we have tidings so true."

The funeral services held in the Central Gospel Hall were large, it being estimated over 1000 persons being present. Bren. C. W. Ross and W. J. McClure ministered the word to saint and sinner. A wife, 3 brothers and a sister mourn his loss.

**PUGWASH JCT., CAN.**—On February 15th, Mrs. George VanBuskirk went home to be with Christ. Aged 82 years. Saved and gathered to the name of the Lord Jesus Christ for many years. Bren. Goodwin and Brennan took the services.

**BRIDGEVILLE, N. S. CAN.**—On February 15th, Sinclair Cameron went to be with Christ. A devout church member but was led to Christ through reading the booklet "The Journey and Its End." Bren. Brennan and Sharp preached the gospel to a large company at the services.

**TIMBER RIVER, N. B. CAN.**—On February 15th, Job Trenholm passed into the presence of the Master whom he had known from his youth. Aged 78 years. Given to hospitality and will be greatly missed by all who knew him.

**ELDON, ONT. CAN.**—On March 6th, Mrs. Wilfred Fleming passed peacefully into the presence of the Lord. Loved by all and will be missed. Respected by all who knew her. A large number of relatives and friends attended the funeral services which were held by Bro. John Gilchrist.

**PAWTUCKET, R. I.**—On February 24th, Wm. J. Morrow passed peacefully home after a brief illness. Aged 34 years. Saved 15 years ago at meetings held by W. J. Armstrong. Bren. Wm. J. Armstrong and W. H. Hunter spoke to a large number at the services.

### CONFERENCES

**RIVERSIDE, CAL.**—The annual conference will be held at the Easter season (D.V.) Sunday, April 5th, at the Gospel Hall, 2921 6th Street, Riverside. Breaking of bread 11 A. M. Ministry, 2:30 P. M. Gospel meeting, 7:30 P. M. Dr. A. E. Hunt, First National Bank Building, correspondent.

**TORONTO, CANADA.**—The annual conference will be held at the "Easter" holiday season, April 3rd, 4th, and 5th in Massey Hall, corner Victoria and Shuter Streets, preceded by a prayer-meeting in Massey Hall Thursday evening at 7:30. Address all letters to "Convention Communication," 169 Lauder Avenue.

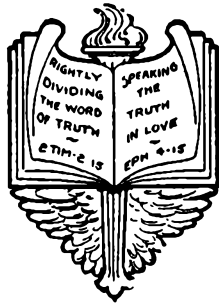
**SO. MANCHESTER, CONN.**—The annual conference will be held in the Odd Fellows Hall, April 3rd, 4th and 5th. Prayer meeting, Thursday April 2nd, in Gospel Hall, 415 Center Street at 7:30 P. M. Correspondent, Wm. McBride, 15 Westminster Road.

**RICHMOND, VA.**—The annual conference will be held in the Gospel Hall, 12th and Decatur Streets, So. Richmond, Va., April 4th, 5th and 6th, preceded by prayer meeting Friday 7:45 P. M. Communications to W. M. Fauber, 2902 W. Grace Street.



# 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, 1931

	Page
From Various Authors .....	65
God's Message to Me .....	66
Trying Times .....	67
Life Which Is Life Indeed .....	70
Lift Up Now Thine Eyes .....	72
Prayer .....	73
Second Timothy, or the Believer's Path for the Last Days .....	75
Living Faith .....	77
A Living Hope .....	80
Work and Workers .....	ii, iii, iv

## WORDS IN SEASON

Publication Office  
9-13 S. Dorcas St., Lewistown, Pa.

Editorial Office  
336 Melrose Ave., Monrovia, Calif.

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

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

**MEMPHIS, TENN.**—Bro. Hugh Thorpe after visiting Sardis, Miss., began meetings here, which were well attended. He writes, "The Christians seem very happy together."

**ARLINGTON, WASH.**—The assembly was much encouraged through meetings held by Bren. Harris and Joyce. A number professed conversion.

**LODI, N. J.**—Bro. L. Rosannia saw the Lord's hand in salvation during meetings held here for 3 weeks.

**DES MOINES, IOWA.**—Bro. James Erksine is spending some time in the western states and for the present desires his mail to be sent to care of 1426 Mattern Avenue, Des Moines, Iowa.

**CHICAGO, ILL.**—Bro. Robert McCrory had several weeks meetings for Christians in the Roberts Memorial Hall. The Lord saved about 15 of the Sunday School Scholars during the past year.

**WASHINGTON, D. C.**—The Christians meeting at 245-15th Street, S.E. and at 2212 Fairlawn Avenue, S.E., met together and after consideration reached the conclusion to have fellowship, commending to and receiving from each assembly. Sam McEwen had encouraging meetings in this district.

**ROCHESTER, N. Y.**—Bro. S. C. Keller had a weeks meetings with us which were very helpful to the people of God. Bro. G. Thomson followed with meetings for Christians.

**FROSTBURG, MD.**—Bro. Chas. R. Keller visited Lewistown and Bedford, Pa., and then came on here. His meetings were enjoyed.

**EL PASO, TEXAS.**—A newly formed assembly is now in operation in this needy town. About 15 are in fellowship. The correspondent is Dr. S. F. King, 3301 Hueco Street, El Paso, Texas.

**PHILADELPHIA, PA.**—Very encouraging and fruitful meetings were held by Bren. Pearson and Vendetta in the "Olney" Assembly. Saints were cheered and sinners saved. Bro. H. Hitchman ministered "Church Truths" to Christians in the Mascher Street and West Philadelphia assemblies.

**CALIFORNIA.**—A. McDonald visited Monrovia. J. Waugh had meetings in Los Angeles, Monrovia and San Diego. Bro. Mick and Bultman spent a Lord's Day in Monrovia.

**HAMMONTON, N. J.**—Bro. R. T. Halliday spent a Sunday with the saints here and his visit was enjoyed.

**HARTFORD, CONN.**—Bro. J. Watt was with us for a Lord's Day. Ministry helpful and appreciated. Nathan J. Reager has removed to 116 Evergreen Avenue. He is correspondent for Farmington Avenue Assembly.

**SO. MANCHESTER, CONN.**—Conference held at "Easter" season was one of the best. Ministry practical and searching. Seven of the Lord's servants were present to minister the Word.

**HOMESTEAD, PA.**—Bren. J. Dickson and J. McCullough had four weeks meetings in the Friendship Avenue hall and then came on here for a gospel effort.

**CONSHOHOCKEN, PA.**—Bren. Winemiller and Armstrong continue in this new field of labor with some encouragement.

# Words in Season

Edited by Dr. E. A. Martin—Published by Charles R. Keller

VOL. 23

MAY, 1931

No. 5

## FROM VARIOUS AUTHORS

“Go, labor on, ’tis not for nought;  
Thine earthly loss is heavenly gain;  
Men heed thee, love thee, praise thee not;  
The Master praises—what are men?”

\* \* \*

## NAHUM I. 7.

“Oh, He’s stronger than the strongest,  
He’s far better than the best,  
And his love has lasted longest,—  
It has stood the hardest test.”

“When a vessel is ‘hogged’” says a recent writer (i.e., sprung or bent downward at each end), “you have to let her stay hogged. She may run a long time after that, but you can’t straighten her. To do that you would have to rebuild her. For if you should try to straighten up some of her sagged beams or timbers you would only leave those adjoining still further out of place. She has formed what you might call a physical habit which you can’t change; you have got to take her as she is.” As we grow older we are likely to sag here and there and then settle down with fixed habits of life. We may have in us years of good steady carrying power, but we must be taken as we are found. You can’t change a hogged man any more than you can a hogged vessel.

\* \* \*

The highest service we can render the Lord is, to serve His heart, and that is a service to which few devote themselves. Occupation with Christ, with a view to becoming more intimately acquainted with His character; studying Him, that we may learn what pleases Him, is very rare indeed. Many can be found who are occupied for Christ, like Martha; a few who are occupied with Him, like Mary. When we have reached this, we have reached the foundation-stone of true devotedness.

\* \* \*

“Slothfulness casteth into a deep sleep,” Prov. 19: 15.  
Indolence is the Devil’s cushion.

GOD'S MESSAGE TO ME

I was just twenty, in the midst of all the gaiety, dissipation, and profligacy that a "wild young man" with little restraint and sufficient money, could find; and I liked it. I had been round the world. Twice I had had hair-breadth escapes from shipwreck; once on the coast of England, where, with masts and sails gone, the ship dragged anchors for hours before the fury of a gale, till, within a mile or two of the breakers on the sandbanks, she held her ground, and we were saved. Again, in the Southern Ocean, one night running amid icebergs, the watchman suddenly jumped from aloft, shouting with a fearful oath that a "berg" was upon us; and, as the helm was shifted and the ship sheered off, we ran alongside a tremendous iceberg, seeming to be miles long, and towering like a huge mountain about our masts—a minute later and we should have been dashed to pieces.

Yet, I cared little about it.

I went to Australia, and the little restraint which society and the home influences had upon me, was there entirely laid aside. The devil hurried me along at railroad speed. But God made me bite the dust. "The way of transgressors is hard" (Prov. xiii. 15). I found it so. Many a day I starved for want of necessary food; many a weary mile I walked without shoe to my foot; many a long, wet, wintry night I spent on the open ground, without even a blanket or fire to warm my shivering, drenched body; but it was a "right way" by which God led me.

After a while I returned from Australia to my native land. I had learnt a lesson, but I had not learnt that I was a lost sinner whom God was willing to save.

One day I was suddenly told: "— is dead." That was God's message to me. "Dead," thought I, "how sudden!" And then, as a chill ran through my blood, there came the first serious, sober thought of my own death, and of eternity. "Perhaps I may be the next—what then?" It was too plain for me to smooth it over with hope; it was too horrible to dwell upon. I tried to put it away, but could not.

Night came; neither drink nor amusement had banished the thought. The day before I could mock at hell, joke about hell, laugh about hell; but now, as my polluted mind dwelt on the thought of being there, and that for ever, it was too dreadful. I jumped from my bed, flung myself on my knees, and cried out: "What must I do to be saved?" The hard, stubborn heart was broken; the proud, rebellious, wilful spirit was crushed, and I had taken my place as a condemned sinner.

Again, in that room where God's mercy had sounded that terrible word of warning, I took my Bible and sought for comfort for my troubled soul; and, as I read, I saw such words—such words as only weary sinners can tell the solid comfort of. "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 iii. 16). I read, and it sounded like heavenly music soothingly upon my ears; and, as I thought over the words, they seemed to stand out in a fulness and plainness that was quite new to me. "If I believe, I shall never perish." "Believe what?" "That Christ died for the ungodly, for sinners—therefore for me—for my sins." "What! does God say so?" "He does." "Then I believe it."

Such were my thoughts. I closed the Book. I knelt down. Jesus was revealed to my soul as my Saviour. The Holy Spirit shed a new light into my heart. That night, I can say to the praise of God's abounding grace, I lay down a pardoned sinner, saved through "the blood of the Lamb."

---

### TRYING TIMES



OR the last twelve months a cloud has been hanging over the commercial world, and its depressing effects have not only been felt by those who are "of the world," but the children of God have had to suffer in common with others, as Elijah and the widow, and others of God's people had to do during the three and a half years of drought on account of the sins of Ahab, King of Israel (I Kings xvii.); and as also did the early disciples during the great dearth which in accordance with the prophecy of Agabus, came to pass in the days of Claudius Caesar" (Acts xi. 28).

But as God provided for Elijah by means of the unclean ravens, and the poor widow's "handful of meal and a little oil," and also supplied the need of those early disciples through their brethren—who, notwithstanding that they were themselves in a great trial of affliction (2 Cor. viii. 2), yet the grace of God did so abound in them, that in their joy and deep poverty they were enabled to help their poorer brethren—even so now may those poor ones whom God has chosen, "rich in faith," take courage and sing:—

"In some way or other the Lord will provide,  
It may not be my way, it may not be thy way,  
And yet in His own way the Lord will provide."

A word of warning and exhortation to dear fellow-saints may, in view of surrounding circumstances, be a "word in season." There are valuable lessons to be learned under such trials, which, if we fail to learn, and allow the season to pass unimproved, will entail irretrievable and eternal loss to our souls. Not the least of these lessons is the lesson of "faith in God." Faith is "precious," and "the trial of your faith," we are also told, is "much more precious than of gold that perisheth" (1 Peter i. 6). God's object in the trial of faith is to purify it, and remove therefrom every base admixture of unbelief and dross of earthly affections, that we may learn not

to lean on an "arm of flesh," but prove the all-sufficiency of the "mighty hand" and "outstretched arm" of Jehovah.

In the history of Abram, the great exemplar of faith, we find an example of unbelief which may serve as a warning to us. "And there was a famine in the land, and Abram went down into Egypt to sojourn there." We have only to read the narrative to learn how he brought dishonor on the Lord, and was driven out of the country ashamed by the Gentile king, whom he trusted instead of his God (Gen. xii. 9-20).

There was also another famine in the land in the days of Isaac. "And the Lord appeared unto him and said, 'Go not down into Egypt, dwell in the land, . . . and I will be with thee'" (Gen. xxvi. 2, 3).

Egypt is a type of the world. It is always "down" to Egypt, and doubtless there is much to induce as well as to impel the children of God to "go down" to the world and accept its "easy payments," its "cash advances," and its "bills of sale," so readily offered, and, alas! often so eagerly accepted by faithless, unwary Christians, who frequently find to their sorrow, that debt and danger are never far apart. Oh! beloved child of God, let the warning and promise given to Isaac sink into thine heart—"Go not down into Egypt. . . . I will be with thee." (See also Isa. xxx. 2; xxxi. 3.) "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed," and in "the days of famine thou shalt be satisfied" (Ps. xxxvii. 3, 19). "Cursed is the man that trusteth in man. Blessed is the man that trusteth in the Lord." Therefore, for thy Lord's sake, for thy soul's sake, "Trust thou only in God."

God, who sitteth above the water-floods, working "all things after the counsel of His own will," has stored in these dark clouds of adversity, refreshing showers of spiritual blessings for His people. He turneth them "round about by His counsel, that they may do whatsoever He commandeth them upon the face of the world in the earth" (Job xxxvii. 12). How fickle and changeable the clouds appear to be! now gathered, now dispersed or tossed hither and thither by every fitful breeze; and how expressive of the apparent chance and change of human history and experience, which is ruled by the force of circumstances, and marked by "disappointments," "fortune," or "ill luck," as it "happens." How comforting to the child of God is the sweet assurance that our Father rules over all. For every "stormy wind" that blows is but "fulfilling his word" (Psalm cxlviii. 8). Christian, is there a thick cloud over thy head? Then, "He causeth it to come, whether for correction or for His land, or for mercy" (Job xxxvii. 13).

Some of us need lessons of frugality; we have been improvident and thriftless—hence the "rod of correction" is needed. Perhaps we have scorned to save a portion of our earnings

when we had the opportunity, presuming it to be inconsistent with the heavenly character of our calling, and assuming a faith which we did not in reality possess whilst we were spending more upon ourselves than was consistent with our position and circumstances. Might not godly forethought have been taken, without falling into the snare of "the love of money," against which we cannot be too watchful. Then in the days of famine we should have been able to thank God for the days of "great plenty" which preceded. The foresight of the ant which "provideth her meat in the summer," furnishes us with a useful example in this matter, and we are exhorted to "consider her ways and be wise" (Prov. vi. 6).

Others need lessons on spiritual fertility; hence these thick clouds are for the sake of "His land." The genial south winds and sunshine of prosperity, have not promoted the growth of those precious "fruits of righteousness," so he has turned our summer into winter, and "by the breath of God frost is given." "He casteth forth His ice like morsels." He has awakened His withering "north wind" to blow upon His garden (S. Song iv. 16). Our Beloved is seeking His "pleasant fruits" of Love, Joy, Peace, Long-suffering, etc. Oh, may we so drink in showers of blessing from these dark clouds, that we may bring forth these fruits which are not only "pleasant," but "meet" for the great "Husbandman" by whom we are "dressed" (Heb. vi. 7).

Again, others need lessons of mercy. To find ourselves in circumstances where succor and sympathy are as balm to our sorrowful spirits, ought to teach us to be pitiful and loving to the brethren, to have compassion on others in their trials (1 Peter iii. 8). Likewise those who are "rich in this world" are solemnly charged "that they do good, that they be rich in good works, ready to distribute, willing to communicate" (1 Tim. vi. 18); whose privilege it is "to be contented with mean things" (Romans xii. 16, margin), that they may learn to show mercy with cheerfulness, and glory in that they are made low (James i. 9, 10). For, social distinctions, although God has made them, and we are bound to recognize them, should never mar the fellowship of the heavenly brotherhood. But contrariwise: "for if a brother or sister be naked and destitute of daily food" (James ii. 15), an opportunity is afforded for the exercise of "brotherly kindness," for an exhibition of "love in deed and in truth," and a triumph of mercy against judgment.

We are told that our Lord said, "It is more blessed to give than to receive" (Acts xx. 35). Here is a twofold blessing, might we not say threefold? The receiver is "blessed," the giver is "more blessed," and moreover, this God-like act causeth blessing and thanksgiving unto God (2 Cor. ix. 12).

But God would not only teach us mercy and other needful

lessons, but He would have us to see His mercy, tracing it "from everlasting," through all the sin and suffering, the darkness and death of this world's history, and on "to everlasting." We have, like Moses, to learn to see and hear God where we might not expect to find Him, at the "back-side of the desert," "in the burning bush" of His people's fiery trials, before we see His glory in the sanctuary (Ex. iii). It was a "great sight" to see the bush burning, but not burnt, and so it is to see God's suffering saints now, "troubled on every side, yet not distressed; perplexed but not in despair" (2 Cor. iv. 8). It is a sight we shall never see in Heaven, and one we may well "turn aside to see," and as we gaze at the exhibition of the sustaining, preserving power of God in His people, we may put off our shoes from off our feet, and realize that there is at least one great and sacred sight to behold, even here, at the "back-side of the desert," and before we reach the land where glory dwelleth.

We often forget that "the Lord said that He would dwell in the thick darkness" (1 Kings viii 12) as well as in the light, and so we fail to recognize Him in what we call our "adversities." There are "treasures of darkness," even "hidden riches of secret places," and he often calls us into these dark places to enrich our souls. He has said, "I form the light and create darkness" (Isa. xlv. 7). They both have their benefits, "Day unto day uttereth speech and night unto night showeth knowledge" (Ps. xix. 2) As in nature we can see further in the darkness of night than in the light of day, for the night reveals greater wonders of the Creator's power than in the day, even so, in grace, we shall find that we have obtained our brightest visions of God, and made our greatest discoveries of the wonders of His love in seasons of darkest sorrow.

---

### LIFE WHICH IS LIFE INDEED



**DISCONTENT** eats the joy of life out of many a heart. "Speak to my brother that he divide the inheritance with me," Luke 12: 13. This cry of discontent rises from all classes, Bolsheviks, Anarchists, Strikers, Unemployed and discontented of every class and is reiterated until it is almost universal. How to legislate so that the rich shall share their riches with the poor has baffled the politicians of all countries; and in spite of all proposed remedies the rich grow richer and the poor grow poorer. "Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as if it were fire. Ye have heaped up treasure for the last days. Behold the hire of the laborers who have reaped down your fields which is of you kept back by fraud crieth, and the cries of them which have reaped are entered into the ears of



the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton, ye have nourished your hearts, as in a day of slaughter. Ye have condemned the just; and He doth not resist you," Jas. 3: 1-6.

The wisdom of the Lord's answer is apparent, "Man, who made me a judge or a divider over you?" "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Then He enforced this by the history of the rich man who said to himself "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." But God said to him, "Thou fool, this night thy soul shall be required of thee, then whose shall these things be, which thou hast provided?" Death would end his claim upon them; and the lawyers would probably answer the question to their own satisfaction.

What is the Christian who lives in the last days to do? "Be patient therefore, brethren unto the coming of the Lord. . . . Stablish your hearts, for the coming of the Lord draweth nigh," Jas. 3: 7-8.

### REAL LIFE

Real life, with its happiness, does not depend upon the number of dollars that we have locked up in the bank, or the number of acres we hold the title deeds to. Many of the rich are most unhappy. The rich fool was not even "merry"—he only intended to be. There is an immense difference between merriment and happiness. "Happy is the man whose transgression is forgiven, whose sin is covered" (Young). We can only be truly happy as we are in fellowship with God. "And He said unto His disciples, 'Therefore I say unto you, take no thought for your life, what ye shall eat, neither for the body what ye shall put on. The life is more than meat, and the body is more than raiment. . . . But rather seek ye the kingdom of God and all these things shall be added unto you'" Luke 12: 22-31. Neither rich food nor fine clothing can make you happy. In speaking to Christian women the apostle says "That women adorn themselves in modest apparel with shamefacedness and sobriety; not with brodered hair, or gold, or pearls or costly array. But (which becometh women professing godliness) with good works," I Tim. 2: 9-10. To hang strings of beads around the neck, and to wear costly rings on delicate fingers is no sign that people are rich toward God. Sell that ye have, and give alms; Provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is there will your heart be also.

If those who are "Rich in this world" desire to be truly rich they must not trust in uncertain riches but in the Living God who giveth us richly all things to enjoy, that they be rich in

good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal life," 1 Tim. 6: 17-19. The love of money is a very dangerous thing "a root of all evil," causing people to err from the faith, and piercing them through with many sorrows. Those who are really alive are those whose loins are girded about; lights burning, and like unto men who wait for their Lord. . . . that when He cometh, and knocketh they may open unto Him immediately. "Blessed are those servants, whom the Lord when He cometh shall find watching."

No need for such to force their brethren to divide the inheritance at that time: no need to pull down barns and build greater then: no need for the wrinkles of anxious care. He who clothes the lilies will grant better than royal apparel; and the pilgrim watcher will sit down at the Royal feast.

Keep us, Lord, Oh! keep us cleaving  
To Thyself, and still believing  
Till the hour of our receiving  
Promised joys in heaven.

—E. A. M.

---

### LIFT UP NOW THINE EYES



HE Lord said unto Abraham, after that Lot was separated from him, "Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth; then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee."

Abram occupied the place that God had assigned to him, so God could say to him, "Lift up thine eyes from the place where thou art." How important it is to be on God's ground. The enemy is ever seeking to draw away the child of God from the path of faith in the place into which God has called him. Lot lifted up his eyes and saw the plain of Jordan—that it was well watered everywhere and he made that his choice. He kindled a fire of his own and walked in the light of the sparks that he had kindled, but he soon found himself in great darkness and he lay down in sorrow and shame.

It makes a great difference where we are standing when we lift up our eyes and look out on the future. Lot beheld the things that were present, near, and temporal. Sodom was too low to view things afar off in the future, so he lost all.

When the enemy gets the Christian's eyes put out or gets them off God's ground, then he wants them to make sport like

Sampson or to sing the songs of Zion for their amusement—but the captives said, "How shall we sing the Lord's song on a stranger's ground." (N. B. Psa. 137-4).

Asaph lifted up his eyes and looked around him (Psa. 73), and he saw the wicked prosper, but God's own people afflicted, and he got all out of sorts. He even began to blame God, but when he got back into the Sanctuary, then he saw things from God's stand-point, and what a difference that made. His confession was, "So foolish was I and ignorant, I was as a beast before thee." So it is well for us to get located—"The place where thou art." Am I on God's ground—am I walking in the path of faith and separation to Him—outside the camp, bearing His reproach, or am I like poor Lot?

The Lord said unto Moses, "Behold there is a place by me, and thou shalt stand upon a rock; and it shall come to pass while my glory passeth by, that I will put thee in a cleft of the rock, and I will cover thee with my hand, while I pass by," etc. (Ex. 33, 21-22). When God chooses our place and our inheritance for us, and we leave all to Him, then all is well.

We can well afford to stand where He puts us and to lift up our eyes and look in every direction, and exclaim, "As for God, His way is perfect!" This is what caused David to go in and sit before the Lord and say, "Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto? And yet this was a small thing in thine eyes, O God, for thou hast also spoken of thy servant's house for a great while to come. . . ." (I Chron. 17: 16-17.)

We have many examples of good men who left the choice to God and were content to walk by faith like Abraham, who "went out not knowing whither he went." We see the result, and how God led him.

We have also many sad examples of men who chose for themselves, and sought to walk by the sight of their eyes,—what a sad contrast?

Such cases might be multiplied; but Abraham and Lot are truly representative cases whether of individuals or of companies. There is a vast difference between those who seek to go by God's word, taking God's path, and seeking to stand on God's ground; and those who miss the mark by taking their own way, and like Jonah, pay the fare thereof. The difference is beyond human reckoning—it is infinite. "For my thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth so are My ways higher than your ways, and My thoughts than your thoughts," Isa. 55: 5-9.

—D. R. SCOTT.

---

**PRAYER**

Acts 16.

We are living in days when the wireless does wonders; but

greater wonders are accomplished by prayer—God's wireless telegraphy.

In Acts 16 prayer is mentioned three times. We have Paul in touch with a message from Macedonia. A cry of distress from Macedonia received via heaven's throne. "Come over and help us, seven words so definite, and clear, telling them where to go, and what they were to do. But to whom comes such a clear guidance? Only to such as are "listening in" in God's path.

How often we take journeys; spend time and money without the assurance of His guidance and it all ends in failure. Some travel around the globe and never seem to find a vineyard or field to labor in for the Lord.

The man in the parable said, "Son, go work today in my vineyard." Many write and enquire regarding the Lord's work, asking a plague of questions, and then that is the last we hear of them. They hear not the risen Lord's command "Go," nor the woeful cry of the lost "Come," nor are they sent forth with the fellowship of the assembly, (Acts 13: 2-3).

In Isa. 66: 6 we have three voices—one of the city—one of the Temple and its empty religion—one of the Lord. Can it be that in our day that the din of the busy world and its empty religion has so dulled the hearts and ears of our young men that the command of the Lord, and the cry of the perishing cannot be heard? So that they wait and wait and do nothing until judgment overtakes them?

Wake brethren, wake—"Come over to Macedonia and help us." "On the Sabbath we went out of the city by a river side where prayer was wont to be made. It does not say a woman's prayer-meeting, but "It came to pass as we went to prayer"; the women resorted thither and attended to the things which were spoken of Paul." Blessed place indeed! servants speaking to the Master, and the Master answering by actual conversions. Lydia's heart was opened and she was saved, and baptized, and opened her house for the Lord's servants. Having surely guided the Lord surely provided. Theirs likely was tested faith, but that is the kind that gives joy, yea "the laugh of faith."

Some years ago my shirts were worn out. I got down to two very well mended at that so that I had to put the worst one inside and when the outer was worse worn put them on the reverse. Other things were needed for the family even to safety pins. I tried to find some in the shops here in Duaca and none could be obtained. I returned to my wife saying: No Hay—There isn't any.

Some days later we received a parcel of clothing to our surprise indeed. From the most unexpected place on earth one would say. It came all the way from Johannesburg, South Africa, and we did laugh and do so yet—it even had what we needed, and safety pins as well.

All—prayer is a part of the Christian's armor and woe to the soldier who goes a-warring without this part of his equipment—Prayer.

V. 25. At midnight Paul and Silas prayed, and sang praises unto God. Here are two exercises of James 5:13. Afflicted: they prayed. Merry: they sang. What a blessed midnight hour. A prison is the hardest place to pray without saying anything about singing, but here they were praying and singing. Heavenly chords in an earthly dungeon. Prayer in trial is still harder than to pray in service, but surely vital if we are to come out victorious. I do not think they were praying to get out as when this freedom was offered to them they declined. They wished to fulfill His blessed will in them while there. This was seen in another answer to prayer when the jailer and family were saved. Sometimes our feet may not be in stocks as their's were, but our feet have been hindered and we know not why therefore prayer and patience are needed and we shall be able to rise above it all and sing: "I bow me to Thy will, Oh, Lord, and all Thy ways adore."

Prayer begets prayer, and a praying soul is a happy soul.

—W. H. WILLS.

### SECOND TIMOTHY, OR THE BELIEVER'S PATH FOR THE LAST DAYS

(Paper 2.)



Now come to Chapter 3 where we have the **Resource** of the child of God in the last days, namely the scriptures of truth. In this chapter we have the last days specially mentioned and different things that were to characterize them. In the first place we have the **form** of godliness with the power denied. There is surely much of this, and the word to the Christian regarding it is, "From such turn away."

Then we have silly women mentioned who are led away with various desires. This no doubt refers to the various women's movements of the present day and the great change that has taken and is taking place in regard to woman. The man certainly has failed, and the woman thinks she can do better but to change God's order will never remedy things in the world or among God's people. God has definitely given the man the place as being the head of the woman. This is not only true in the family, but also in the assembly of God. See 1 Cor. 11:1-16 and 14:34, also 1 Tim. 2:11. Today there are many silly women who have left their God-given sphere, trying to fill a place that He never intended them to fill.

Another feature of the last days brought out in this chapter is truth resisted by way of imitation. Jannes and Jambres withstood Moses by performing miracles; but God manifested their folly by allowing them to go just so far. Many are led

away today by those who claim miraculous powers of healing, etc.; but how unlike those supposed miracles are to what we find in the scriptures. What a poor imitation even is this so-called gift of tongues as compared with what we find in Acts 2 when those gathered from sixteen different countries could testify: "We do hear them speak in our tongues the wonderful works of God." Yet those people claim Pentecostal power and gifts. To those like the workman of Chapter 2 the folly is clearly manifest. No doubt many sincere children of God are mixed up with this thing, and one would like to see them delivered.

Another feature of the last days to be noted in this chapter is the difficulty of living godly in Christ Jesus. This was realized by many of our brethren during the late war and those who want to make straight paths for their feet today find the difficulty very real. We are living in a day of unions and associations and they touch every department of the life of a child of God. They affect the family as well as the business, the country as well as the city. However, in the midst of it all we know that God is faithful who will not suffer us to be tempted above that we are able, but will with the temptation provide a way to escape. So that down to the end the Lord will provide a "way to escape" for His own.

We now come to the main thought of this chapter; the **source** of the believer in the last days. How thankful we ought to be that God has given us His word of truth, the scriptures, which reveal to us His mind in a day of spiritual darkness and apostacy. We surely do well to take heed unto it as unto a light that shineth in a dark place until the day dawn and the Day Star arise in our hearts.

The scriptures are complete in themselves, and God can teach His people through them apart from man. "Ye need not that any man teach you" says the Apostle John. The word of God first of all makes one wise unto salvation. There is nothing that one can be absolutely sure of in this world apart from the scriptures; but in them faith has a firm foundation.

"All scripture is given by inspiration of God and is profitable for doctrine." This basic truth must not under any circumstances or in any degree be let go by the believer in the last days. The scriptures are an all-sufficient guide to the child of God, and every word of God is pure. The Christian can accept no doctrine but what is clearly taught in the scriptures.

Not only profitable for doctrine, but also for conviction, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works. So with the word of God in our hand we do not need any of man's ideas or opinions as to how the work of the Lord should be carried on, and any principles or practices not found in the Book that any would try to bring in among God's people should

be earnestly opposed. May the Lord keep us going by the Book.

The last chapter of II Timothy brings the Prospect of the Christian before us, and it is a bright one; namely, the appearing of our Lord Jesus Christ. To look around there is everything to discourage and cast down, but the Lord would have us to lift up our heads and to remember that the crowning day is coming very soon and He would have us to be looking for it.

The apostle had fought the good fight, finished the course, and kept the faith; henceforth there was the crown of righteousness laid up for him. This brings the judgment seat of Christ into view. This is what every Christian should have his or her eye upon. The judgment seat of Christ is brought before us as an encouragement to the child of God in his service for the Lord. Then shall every man have the praise of God. There are many now who get the praise of men, but what is highly esteemed among men is abomination unto God.

What would be better than on that day to hear Him say, "Well done good and faithful servant; enter into the joy of thy lord?" That thought will encourage one to go to in spite of opposition and condemnation on the part of many who profess to be the people of God.

We may anticipate the judgment seat of Christ now by coming to the light. The judgment seat of Christ will simply be our lives as God's people shown in the light of the presence of God. What is brought into the light now and dealt with in His presence will not have to be dealt with then.

May the Lord help us then in these last days like Enoch to walk with God and please Him. To bring our ways into the light of His presence, judging them there so as to have no known sin in our lives, and to look forward to that time when the Lord comes who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts; then shall every man have the praise of God. This is what the child of God has in view. May it fill the horizon of our soul's vision. —C. S. S.

### LIVING FAITH

“**L**IVEN so faith, if it hath not works, is dead, being alone,” Jas. 2:17. Dead faith implies the existence of living faith; and in some cases it is difficult to distinguish whether some persons have the dead or living kind.

We were leaving Baraismeto the other day in a car; and just at the outskirts of the city, the car stopped. “Dead wire,” said the chauffeur. Up went the hood, and the search began for the dead wire. “This one has ‘juice.’” “There’s a kick in this one.” “This one sparks all right,” muttered the man until he got his hands on a wire that looked outside as

nice as the others; but when he made bare the copper strands and touched the frame it did not spark; there was no juice" in it. It was dead.

Now although many cannot discern between living and dead faith; God's word helps us to distinguish between the two kinds. Dead faith is always found in people who have been patched up or reformed. Dead faith is full of self; living faith is full of Christ. Dead faith speaks of resolutions; while the living faith speaks of the blood. Dead faith speaks of loving the dear Lord; but the living kind dwells on the Lord's love to us. Dead faith is hazy on eternal punishment; while living faith always believes in a hell for the lost.

Then there is another test—living faith grows under normal conditions, as seen in the Thessalonians. Paul speaks of "Your work of faith." Then in chapter 3: 10 we see that there was still room for improvement: "Might perfect that which is lacking in your faith." Then how it cheered him to be able to write to them: "because that your faith groweth exceedingly."

It would be a healthy examination for most of us to see if our faith is growing. Have we more confidence in God than when we were newly saved? Are we learning more and more to cast all our care upon Him and finding that sustaining rest which He alone can give? Does our cash book prove that our faith is growing exceedingly? We know a Christian who began giving 10 per cent to the Lord. The following year he gave 20 per cent; and the next year about 40 per cent, and then the call came to "leave the nets" and his all was placed upon the altar for Christ and the gospel; and today he is reaping that blessed promise: "Them that honor me I will honor."

### The Living Word

"For the word of God is living and powerful," Heb. 4: 12. This is why the word of God is above and beyond all human books. It is living and adapts itself to all kindreds and nations. Said a Venezuelan to me one day: "Is John 3: 16 as nice in English as in Spanish?" Of course we thought it nicer; but it would have been useless to argue with him, as the text had been made a living word to his soul, lifting him from a worshipper of a "virgin" made from the root of a tree, to a living contact with the Son of God, filling his heart with prayer and thanksgiving and his mouth with the songs of Zion.

It is living and more—it can communicate life. Then we should let it speak to us daily, and better still, hourly. It will dispel the gloom by a comforting word; it will allay our fears by a cheering word. It will bring us into living contact with its Divine Author, and make our lives a heaven on earth.

### A Living Christ

"He ever liveth to make intercession for them," Heb. 7: 25.



Here in Venezuela we have christs galore. But they are all dead, either helpless infants in the virgin's arms or dead christs nailed to crosses. What a blessed reality to know that we have a living Christ at God's right hand, to whom the Father has given all power in heaven and in earth. A Christ who died for our sins, and lives to intercede with unwearying care for His people. A great High Priest, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. A Christ who cannot die.

It would be folly to ignore that the perilous times have come; but let us remember that Christ lives on the throne. It is sad to see the inroads of apostacy among the denominations which once stood foursquare on the fundamentals; but let us not forget that our Lord Jesus Christ still lives. It is more sad to see the general trend of God's people gathered to His name, selling their birthright for the wretched messes of pottage served up to them by glib-tongued writers and lecturers. But let us be steadfast, unmovable for our living Lord loves and cares and the very fact that the perilous times are right here upon us, is another infallible proof that He lives and has anticipated these times and can provide a way of safety for His people through them.

### A Living Sacrifice

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice," Rom. 12: 1. The Venezuelans speak about the "law of the funnel," when any matter is all one sided; all take and no give, like a funnel which is wide at one end and narrow at the other. So we fear that most of us go by the "law of the funnel" in our dealings with God. Is it all taking and no giving. The wide end for us and the narrow end for our God.

Of course we sing with gusto:

"Love so amazing, so divine  
Demands my soul, my life, my all."

But it is pure human emotion, unless we are disposed to give to God a daily, living sacrifice in presenting our bodies to Him, not on the platform or on mission field necessarily. But in the home our body under the control of God's Spirit, baking, washing, mending, sweeping, cleaning, is a body giving a sweet odor of Christ to God. The same can be said of the factory, the store, the office—a spirit filled and controlled body in all these places, is a living sacrifice, a sweet savor of Christ, and such a life is a sermon to saint and sinner that cannot be refuted.

"A sacrifice to God,  
In life or death are we;  
Then keep us ever, blessed Lord!  
Thus set apart to Thee.  
Bought with a price, we're not our own,  
We died, we live to God alone!"

## WORDS IN SEASON

---

### A Living HOPE

"Blessed be the God and Father of our Lord Jesus Christ, which according unto His abundant mercy hath begotten us again unto a living hope," 1 Pet. 1: 3. Here the hope of the Lord's coming is called a living hope. As in the history of the church, so in the history of the individual Christian, the brightest and most fruitful days have been the days when the immediate hope of the Lord's coming filled the vision—when it was not a doctrine merely, but a real living hope. His coming forgotten or ignored has always led to backsliding and failure, both in the individual and collective testimony of the saints.

But let us look at the hope of His coming with regard to our service; and we can use Luke 19: 11-27 as an illustration. Here the nobleman has gone into the far country; but ere leaving he called ten of his servants and gave each a pound. Ten would speak of our responsibility to act for God. And then the command: "Occupy until I come" makes clear that each one was supposed to do his bit. Yet how strange that only three of the ten give any account to the nobleman, when he came back. Would it mean that the others were shirkers; did nothing and would not even take the trouble to tie the pound up in some flimsy napkin of excuse? Can it mean that at the tribunal of Christ 70 per cent of God's people have failed to "occupy until He come?" No life lived for Christ; no time given for Christ; no talent used for Christ; no souls won for Christ? Can it mean that only 20 per cent of God's people at that day will hear: "Well done good and faithful servant?" Let us remember that all started equally equipped to serve and wait; of seven we hear nothing, one lost his pound and it was given to the man who had done most; and then two were rewarded above what they asked or thought.

Let us see to it then that our faith is a living faith, that we make daily use of the living word, that we daily commune with the living Christ; daily present our bodies a living sacrifice, and daily live so that we can say: "Even so come Lord Jesus."

—WILLIAM WILLIAMS.

---

### QUESTION CORNER

**Will the unconverted be judged for their sins or for unbelief only?**

For both. Col. 3: 6 with Rev. 20: 13 shows the former; John 3; 18, 36 shows the latter. The sinner who believes is "forgiven all trespasses" Col. (2: 13), and lifted clear off the place where judgment falls. Into judgment "he cometh not" (John 5: 24, R. V.). The unbeliever by rejecting grace is condemned already; he abides now under wrath, and will be judged according to his works.

## WORDS IN SEASON

---

**RICHMOND, VA.**—The "Easter" conference was the largest ever held here. The ministry was plain and practical. There were many expressions of the benefit received from the Word spoken. There were 16 of the Lord's servants present. Bro. Beveridge went on to Petersburg for meetings.

**IMPERIAL, NEB.**—An assembly was recently formed here as a result of meetings held by Bro. Arthur B. Rodgers. An all day meeting was held in the school house, four miles out of town when the assembly was started. The correspondent is David R. Banks, Imperial, Neb.

### CANADA

**ORILLIA.**—Bren. B. Widdifield and F. Watson had a weeks meetings which were a cheer to the saints. Bro. Widdifield also spent a few days at Severn Bridge visiting among the saints.

**TORONTO.**—The annual conference was a time of blessing. About the usual number attended in spite of the depression at present. Helpful ministry was given at all the meetings. One professed to be saved and the Lord's people were encouraged to go on for God.

**CREEMORE.**—Bro. D. Miller gave us a brief visit which was appreciated. He purposes returning for meetings this month. B. Widdifield expects to join him.

**ST. CATHARINES.**—Bren. G. Gould and Son saw some blessing here in meetings held "on the hill."

**PETERBORO.**—Bro. Gunn was with us for a few weeks. Meetings not large but the ministry was good.

**QUEBEC CITY.**—Bro. Russell Harris is plodding on here from door to door. He is endeavoring to become more fluent in the French language by coming in direct contact with the French speaking people. He has scattered thousands of tracts in this district.

**COURTRIGHT.**—Bro. T. Wilkie is having good meetings here and expects Bro. L. Sheldrake to join him.

**NIAGARA FALLS.**—Bro. D. McGeachy spent a few days here after the Toronto conference. H's visit was enjoyed.

**ROSEISLE.**—Bro. Robert McCracken of Cleveland, Ohio, had a week of special meetings for the Lord's people in the Main Street Gospel Hall, Winnipeg, which were profitable and searching. Afterwards he came here for a series of Gospel meetings. Two professed to be saved.

**STRASBOURG.**—The young people in the assembly have been sending out a lot of gospel literature lately. The Christians were encouraged and refreshed through the visit of several of the Lord's servants recently.

**WINDSOR.**—Bro. Robert Beattie (of Ireland) is holding forth here in the gospel.

**ST. CATHARINES.**—The McEwen Bros. have been holding forth here seeking to reach the unsaved by preaching the gospel.

### MISSIONARY

**PORTO RICO.**—Bro. Hy. Fletcher has moved to 8 Antonio Corton St., Santurce, Porto Rico. He has fitted up a gospel hall with room to accommodate 100 people and has been encouraged by seeing a nice number coming to the gospel meetings. He is looking to God to honor His word and gather out a people to His name in this Romish Island. He would value prayer for fellow-laborers to be raised up to help evangelize this needy field.

**DUTCH WEST INDIES.**—On account of the home-call of Mrs. Curtis, and Mr. Curtis leaving for England for a furlough, our Bro. S. McCune intends making the Barbadoes his center for work in these parts. His address will be care of Mission House, Dayrells Road, Barbadoes, British West Indies.

**ST. GEORGES, B. W. I.**—Bro. J. H. McKay writes, "I had the joy of baptizing 19 believers, and 4 others are now applying, the latter being the result of gospel work at Ladigue, 20 miles away. There are now 8 baptized believers in that district. A small hall has been rented for gospel work and there is a good interest. We hope to see an assembly formed soon." His address is J. H. McKay, Hebron, St. Georges, Grenada, B. W. I.

## WORDS IN SEASON

**BAHAMAS.**—Bro. McCullough and Thompson have had a tent pitched in this new field of labor for the past two months. Meetings were encouraging and some have professed conversion. Wm. A. McCullough, Governor's Harbour, Eleuthera, Bahamas, is his new address.

### FALLEN ASLEEP

**CRAIGHURST, CAN.**—On April 6th, Thomas Pratt went home to be with Christ. Aged 77 years. Saved 38 years ago, he went on well with a quiet, steady course. Many servants of Christ were entertained in his home. Bren. Telfer and Watson preached the gospel to a large company at the funeral.

**RAVENSWOOD, CAN.**—John Kersey (at the home of his son, R. J. Kersey) passed home. Aged 90 years. Professed to receive Christ at the time of his wife's home call a few years ago. Bren. R. Barr and D. McGeachy preached the Word to a large company of the Lord's people and others who gathered in Lake Shore Gospel Hall.

**GRINDSTONE, MICH.**—On March 21st, (after about 24 hours illness) Mrs. Archie McGeachy passed into the presence of the Lord. Saved and associated with the Lord's people, gathered unto the name of the Lord Jesus for over 40 years. Bore a quiet, consistent testimony. She was a regular attendant at all the meetings and will be missed. Bren. A. Stewart and J. Govan preached the Word to a large company. A husband and five children mourn her loss.

**WARREN, OHIO.**—On April 12th, Archibald G. Smith passed away. Aged 65 years. Born in Lugar, Ayrshire, Scotland. Saved in Homestead, Pa. Associated with the Youngstown Assembly. Charles R. Keller spoke to a large company at his residence. A wife and 8 children mourn his loss.

**PALISADE, NEB.**—On April 5th, Mrs. Mary A. Murdock went home. Aged 72 years. Saved 42 years ago at Berea, Iowa. Very intelligent in the things of God. Was much interested in the spread of the gospel in the prairie regions in this district. Bren. Horn, Brown, Walden and Rodgers took part at the funeral in the Gospel Hall.

**WINNIPEG, CANADA.**—On March 31st, Mrs. Jane May departed to be with Christ. Aged 87 years. Associated for the past 8 years with the Main Street Assembly in Winnipeg. Formerly of Vancouver. A godly sister, and one who had a real desire for the salvation of sinners.

### CONFERENCES

**AKRON, OHIO.**—The annual conference will be held on May 30th and 31st, preceded by a prayer meeting on Friday evening, May 29th at 7:45 in Gospel Hall, 397 Locust Street. Correspondent, M. W. Becker, 1733 19th Street, Cuyahoga Falls, Ohio.

**ORANGE, N. J.**—The seventh Italian conference will be held on May 30th and 31st preceded by a prayer meeting on May 29th at 8 p. m. at 300 Main Street. Correspondent, Jos. Rannelli, 190 Taylor Street.

**WINNIPEG, CANADA.**—The annual Winnipeg conference in connection with West End and Main Street assemblies will be held on June 5th, 6th, and 7th, in Norman Hall, 275 Sherbrook Street. Circulars mailed later. Correspondent W. D. Stewart, 543 Banning Street. (Please note new number; old address was 542 Banning Street).

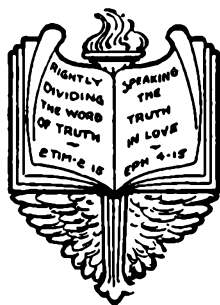
**ROSEISLE, CANADA.**—Annual conference will be held June 12th, 13th and 14th preceded by a prayer meeting Thursday, June 11th at 7:30 p. m. Correspondent, E. J. Moon, Roesisle, Man., Canada.

**CHICAGO, ILL.**—The annual Decoration Day Conference will be held (D.V.) in the Gospel Hall, 86th and Bishop Streets, Saturday and Sunday, May 30 and 31. Circulars will be mailed later. A hearty invitation is extended to all. Correspondent, A. J. Cotton, 9206 Loomis Street.

**SARNIA, CANADA.**—The annual Conference of Christians gathered unto the name of the Lord Jesus Christ will be held here in the City Hall June 12th, 13th and 14th, with prayer meetings in the Gospel Hall, corner College and Davis Streets, Thursday evening, June 11th. Correspondent, J. P. Taylor, 242 Emma Street.

# 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, 1931

	Page
From Various Authors.....	81
The Russian Jew's Conversion.....	82
The Wicked Shall Be Turned Into Hell.....	83
Love.....	84
The Original Assembly.....	85
Perilous Times.....	87
Backsliding.....	89
Elijah the Tishbite.....	92
Our Resource.....	93
Resist Not Evil.....	95
Question Corner.....	95
Work and Workers.....	ii, iii, iv

## WORDS IN SEASON

Publication Office  
9-13 S. Dorcas St., Lewistown, Pa.

Editorial Office  
336 Melroso Ave., Monrovia, Calif.

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

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.

### UNITED STATES WORK AND WORKERS

**TACOMA, WASH.**—David R. Scott had good meetings in Tacoma recently.

**PAWTUCKET, R. I.**—All correspondence for the Pawtucket Assembly will be addressed in the future to James Donaldson, 24 Varnum Avenue, Pawtucket, R. I.

**CAMBRIDGE, MASS.**—The little assembly goes on happily here. Correspondent, Gordon Ramsey has moved to 155 Strathmore Road, Brighton, Mass.

**DAYTON, OHIO.**—F. W. Schwartz spent a month here with a measure of interest, in a store room fitted up for gospel work.

**ST. LOUIS, MO.**—S. C. Keller had encouraging meetings in the Maplewood Gospel Hall using his model on the Tabernacle.

**INDIANA, PA.**—Chas. R. Keller and G. Reager had 3 weeks of well attended and fruitful meetings in this coal mining town and then went on to Detroit.

**NORFOLK, VA.**—The little assembly here was cheered through 5 weeks gospel meetings held by our Bren. S. J. Rea and A. Cather. Five professed to be saved.

**LOUISVILLE, KY.**—Hugh Thorpe stopped over for a few nights on his way east. His meetings were enjoyed.

**YORK, PA.**—Wm. Beveridge spent a Lord's day with the assembly here.

**PUNXSUTAWNEY, PA.**—After several weeks of encouraging meetings, Wm. Pinches went on to Everett, Pa. He purposed visiting the Maryland district later.

**MEMPHIS TENN.**—R. Curry returned here from Atlanta, Ga., to help on the newly-formed assembly.

**PITTSBURGH, PA.**—H. Hitchman visited East Pittsburgh and then went on to Homestead. J. Ferguson began a series of meetings in the Friendship Avenue Gospel Hall.

**YORK, N. Y.**—W. G. Foster was here for a brief visit and purposed visiting Rochester N. Y. and Wellsboro, Pa., while in this district.

**PALESTINE, TEXAS.**—Bren. C. G. Davis and T. C. Bush spent a Lord's day here en-route to Shreveport, La., hoping to see something opened up for the Lord in that large and important place, known as the gateway to the east and west. Bro. Davis has been in Texas for about 2 months and has had good meetings lately at Waxahachie.

**CALIFORNIA.**—Our aged Bro. A. Ruddock is still holding forth the Word of life to the unsaved in Los Angeles and seeking to strengthen the things which remain. Dr. E. A. Martin has been helping the assembly in Monrovia as much as the state of his health will permit. R. Bultman has been helping in Monrovia, San Diego, Redlands and Pomona.

**WATERVILLE, CONN.**—James Blackwood spent a week with the Christians and the Word preached was enjoyed very much.

**FERNDALE, MICH.**—The first Conference held here on Saturday, April 25th was a time of refreshing. Very helpful ministry was given by Bren. D. McGeachy, A. Stewart, L. McBain, Robert Beattie and others. D. McGeachy remained for meetings.

# Words in Season

Edited by Dr. E. A. Martin—Published by Charles R. Keller

VOL. 23

JUNE, 1913

No. 6

## FROM VARIOUS AUTHORS

### JEHOVAH-JIREH

"Being in straits, I cry:

'Lord, make a way!

Open a door for me;

Help me, I pray!

Gold Thou hast, endless store;

Strength, all I want, and more;

All hearts are in Thy hand,

Nothing can Thee withstand;

Lord, look, and give command!"

\* \* \* \*

We are living in perilous times (I Tim. 3). Many seem to have no conviction as to what is of God. Perhaps they professed when quite young. Their parents were in an Assembly professedly gathered unto the Name of the Lord Jesus Christ (Matt. 18: 20). "Naturally the children joined." When trouble arises, and clever leaders speak "perverted things to draw away disciples after themselves" they join these leaders, and drift back into a respectable sectarianism, or are scattered by grievous wolves (see Acts 20: 29-30).

\* \* \* \*

"It is now reported that within the past few months \$125,-000,000 worth of miniature golf outfits have been put into operation. During the worst period of 1921 it was the newly perfected radio that caught the public fancy with sales soon reaching hundreds of millions of dollars." "Lovers of pleasures more than lovers of God. Having a form of Godliness but denying the power thereof, from such turn away," 2 Tim. 3: 4-5.

\* \* \* \*

It is a healthy sign to pass on the good news, "I am saved." "Christ died for me." And from this simple testimony there will surely follow an enlargement on the theme of our wonderful salvation that may eventually lead to a wide sphere of service. But, as James Wright truly remarks: "Not all are called to preach the Gospel, but all are called to live it." The latter may not qualify for public ministry, but it is indispensable to it if it is to receive Divine approval.

A Chinese Christian remarked, "I am learning the Word of God and behaving it." Are we "behaving the Word of God?" Failure to thus live discredits the messenger and, alas! his message.

THE RUSSIAN JEW'S CONVERSION



AFTER I had lain for some weeks in a hospital in London, the sister-in-charge inquired of me, one Lord's Day morning, whether I would like to get up for a short while, and to be back into bed by dinner-time, so as to be ready for my friends when they came to see me, as it was visiting day.

"Yes," I replied, "I should much like to do so."

In the next bed to mine lay a poor Jew who was a most ungodly man. He openly avowed that there existed nothing beyond this life for him, and that when he died he would be buried like a dog. He knew well that he was rapidly passing away through consumption, and yet he only used the name of God in oaths and curses.

Upon seeing me nearly dressed, he exclaimed, "No. 16, will you go to the bookcase and get me some book or other?"

I promised that I would, if my injured legs would carry me as far, and at the same time, looking up to the Lord for strength, I asked him, "What kind of book would you like?"

His answer was, "A good old love-story—a jolly old love-tale."

I began to reproach myself for having asked him what kind of book he would like; it would have been better, perhaps, had I made the choice; but I felt I could not go from my promise.

The nurse having left the ward for a few minutes, I got as far as the bookcase, and then once more looked up to God my Father for His guidance as to what book to take back to the poor fellow. The moment that I opened the bookcase door, John 3: 16 came to my mind.

**"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."**

I reached a Bible that I noticed in the bookcase, and opening it at John 3: 16, I gave it to the Jew, fully expecting to have it thrown at my head. I knew the kind of man he was, for I had spoken to him of the Word of Life before.

For some little while he seemed dumbfounded and only stared at me. At length he ejaculated, "You are a fair knock-out!" I do not think I shall ever forget his look as he said it.

The Lord now encouraged me to speak a few words, telling him that this was "the truest love-tale" that had ever been written or ever would be!

He seemed to be greatly upset, and I believe that the power of the Holy Spirit was deeply convicting him of sin.

Within an hour of my being dressed I was ordered back into bed by the nurse. My part was done; God in His wondrous love had used me—one of his weakest ones, both spiritually



and bodily—to get him “the true love-story,” but it remained for the Holy Spirit to complete the work for the Lord’s glory.

For about three weeks I was not well enough to be out of bed again.

The poor Jew continued all this time to read the Word of God whenever awake. Often when he fell asleep the Bible would be lying open upon his chest, or be still clasped in his hands.

The nurse would sometimes remove it while he was sleeping, but as soon as he awoke, he would give the nurse no rest until she had again handed it to him.

Then followed my leaving the hospital for a convalescent home, an event which caused him to say how much he wished he were going with me. But I could obtain no word from him to show that he was resting upon Jesus as his Savior.

After returning from the appointed stay at the convalescent home, I crawled up into the Ward F to see the doctor. I hoped also to see the little Russian Jew.

I found, however, that the bed the Jew had lain in was occupied now by another patient. I asked one of the nurses about the Jew, and she replied that he had died several days previous. As to how he had passed away, I could learn nothing from her.

Several weeks now elapsed before I had the opportunity of seeing staff-nurse T——, who was a true believer in Jesus. She had been with the Jew when he was called away, and said that his dying bed was one of the happiest that she had ever seen; for he had passed away rejoicing in the One whose Name, at one time, he never heard mentioned without swearing at it.

Was not this another “brand plucked out of the fire?”

Yes! and that too by reading the best

“Good Old Love-Story”

the earth has ever had brought to it.

Reader, if you have not heard in the heart this “Love-Story”—if you are still unprepared for Eternity—go to God’s Word and read of Him who loved you and gave Himself for you; and pray that the Holy Spirit may bring home the old, old story with conviction to your heart and soul. —G. P.

---

### THE WICKED SHALL BE TURNED INTO HELL



LET others hold their peace about hell if they will—I dare not do so. I see it plainly in Scripture, and I must speak of it. I fear that thousands are on that broad road that leads to it, and I would fain arouse them to a sense of the peril before them. What would you say of the man who saw his neighbor’s house in danger of being burned down, and never raised the cry of “Fire?” Call it bad taste if you like, to speak of hell. Call it charity to make things

pleasant and speak smoothly, and soothe men with a constant lullaby of peace. From such notions of taste and charity may I ever be delivered! My notion of charity is to warn men plainly of their danger. My notion of taste is to declare all the counsel of God. If I never spoke of hell, I should think I had kept back something that was profitable, and should look on myself as an accomplice of the devil.

Beware of new and strange doctrines about hell and the eternity of punishment. Beware of manufacturing a God of your own—a God who is all love, but not holy—a God who has a heaven for everybody, but a hell for none. He is not the God of the Bible, and besides the God of the Bible there is no God at all. Your heaven would be no heaven at all. A heaven containing all sorts of characters mixed together indiscriminately, would be miserable discord indeed. Alas! for the eternity of such a heaven! There would be little difference between it and hell. Ah, reader, there is a hell! Take heed lest you find it out too late.

Beware of being wise above that which is written. Beware of forming fanciful theories of your own, and then trying to make the Bible square with them. Beware of making selections from your Bible to suit your taste—refusing like a spoilt child, whatever you think is bitter—seizing, like a spoilt child, whatever you think sweet. What is all this but taking Jehoia-kim's penknife and cutting God's Word to pieces? What does it amount to but telling God that you, a poor, short-lived worm, know what is good for you better than He? It will not do; it will not do. You must take the Bible as it is. You must read it all and believe it all. You must come to the reading of it in the spirit of a little child. Dare not to say, "I believe this verse, for I like it; I receive this, for I can understand it; I refuse that, for I cannot reconcile it with my views." "Nay, but, O man, who art thou that repliest against God?" By what right do you talk in this way? Surely it were better to say over every chapter in the Word, "Speak, Lord, for Thy servant heareth."

Ah, reader, if men were to do this they would never try to throw overboard the doctrine of the eternal punishment of the wicked. "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25: 46). "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" (Isaiah 33: 14).

—Extracted.

---

### LOVE

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling symbol. And though I have the gift of prophecy and understand all mysteries, and all knowledge; and

though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." \_ (1 Cor. 13: 1, 2, 3.)



WE wonder that it can be possible—to have eloquence, knowledge, faith, poverty for others' sake, to brave the fires of martyrdom and yet—love be lacking, and therefore all to be worthless!

How shall we learn the secret of love?

In the matchless Song of Songs, there is a wonderful little lesson on love. See chapter 8: 6-10. "If a man would give all the substance of his house for love, it would utterly be condemned"; and in the glowing Eastern imagery the story is told of one who had missed love. Poor little sister! What shall we do for her and for ourselves, who are, too often, in like case. Let us build a palace of silver, let us enclose with boards of cedar.

To translate into the homely words we all understand, let us tell her the sweet redemption story, for it is this that silver symbolizes in the word—that the Lord Jesus went to Calvary for her, that He bore the judgment for her, that the cedar wood, hyssop and scarlet were all alike put into the fire (Num. 19: 6), that His death has become the door into life.

Let us, as endued with the Holy Spirit, repeat this marvelous story again and again, until with an answering note of love and joy, she can say—we can say, beloved—"I was in His eyes as one that found favor." Not only, I believe, because it is written, but my soul has tasted the sweetness of being loved; yea, loved with a love the Singer of old knew not, the love that was stronger than death, the love that was mightier than the grave—"the love of Christ that passeth knowledge."

So shall we say, in the words of the disciple whom Jesus loved, "we love because He first loved us" (1 John 4: 19).

---

### THE ORIGINAL ASSEMBLY

C. S. Summers

The Original Assembly is found in Acts 2; and if we want to know whether companies of Christians today are assemblies of God, we'll have to compare them with what we have in that chapter and other parts of the New Testament. God would have us to copy and carry out the pattern found in His word.

During this present age the Lord Jesus is building His church. What the Lord does is perfect and cannot be improved upon. The gates of Hell shall not prevail against it; and in a coming day He will present it unto Himself a glorious

church, not having spot or wrinkle or any such thing. This is the church which is His body, the fulness of Him that filleth all in all. It is spoken of as a building, body, flock and bride.

God means the local assembly to be an expression and miniature of the church which is His body; and this will only be true when we go by the pattern. God has given us the order and behaviour that becomes His house, which is the assembly of the living God. Where there is departure from that order and human systems copied, it is foolish to claim to be an assembly of God just as much as it would be for me to expect to be recognized as a Christian if I was practicing sin and going on in the ways of the world.

The first thing then to be noted about the original assembly is, all were truly born of God. "They that gladly received His word," expresses genuine conversion to God. The new birth is brought about by receiving the Word. It is important for brethren who take a lead to have good spiritual discernment so as to guard against mere professors getting in among God's people. Some seem to think the great thing is to get people to profess and rush them into an assembly. This is often done against the protests of the more godly in the assembly. Much harm and havoc has been done this way. While men slept the enemy sowed tares, and men may still creep in unawares. David prayed to be delivered from strange children, and great care has to be exercised so that none but truly saved ones are added to the number.

The next thing about the assembly in Acts 2 is "They that gladly received his word were baptised." In God's order baptism stands at the very beginning of the disciple's path. It is the answer of a good conscience toward God. In the Gospels we have the commission to baptize and the responsibility of the believer to be baptized; and one would gather from the reading of the Acts that it was the invariable practice that those who got saved were baptized.

In the epistles we have the truth of baptism unfolded, especially our identification with Christ. He died for us on the cross and in God's reckoning we died, were buried and raised with Him. This is a blessed truth to get a grip of the soul. Baptism is like burning the bridges between the child of God and the world. He is crucified with Christ to the world and the world is crucified to him. Not only dead and buried with Christ, but also raised again to walk in newness of life. Baptism then is no light matter and it should be carried out in the fear of God.

In Acts 2 those that gladly received His word were not only baptized but were also added unto the little company of about 120 who formed the nucleus of the church. The unity and oneness of God's people is one of the truths peculiar to this

dispensation. The Lord prayed for it in John 17 and that prayer has been answered in the oneness of believers as members of the body of Christ. God desires this great truth to be expressed by His people being added to, and identified with whatever scriptural testimony there is to His name on the earth. This was true at the beginning and we ought to abide by the pattern.

--**"The Lord added together daily the saved ones."** (Acts 2: 47 R.V.) We find the disciples "were all with one accord in Solomon's porch; and of the rest durst no man join himself to them . . . but believers were the more **added to the Lord.**" When Barnabas went down to Antioch and saw the grace of God in so many having turned to the Lord he was glad and exhorted them all that with purpose of heart they should cleave unto the Lord . . . and much people was added unto the Lord." These scripture references to being "added" indicate that it meant a definite step on the part of the early disciples, leading them to own the Lordship of Christ.

To understand this better it is well to remind ourselves that the Lord Jesus had been publicly crucified with Jews and Gentiles all consenting to His death. The Lord Jesus had absolutely no place in the affairs of the people. He was dealt with as a felon and looked upon as such by the rulers of the people. When a man then gladly received the word, which told of the resurrection and exaltation of Christ, the only thing he could be identified with was this new company who were giving Christ His place as Lord. So believers instead of continuing with the old forms and ceremonies were added to the Lord. This truth would keep God's people from being "free lances" and acting independent of those who are seeking to go in the right ways of the Lord.

Where there is no assembly formed after the original pattern, a child of God should not belong to any of the religious sects of Christendom; because the Lordship of Christ cannot be owned in them. In such circumstances one can do what Jeremiah did, dwell alone and God will likely add others and thus a testimony to His name be formed.

(Continued)

---

### PERILOUS TIMES

By H. S. Douglas



HE days in which our lot is cast are truly perilous. The young Christian, who is exercised about the things concerning His Lord, is like Noah's dove which could find no rest for the sole of her foot. It's so perplexing to listen to men and even more so to read the diversity of opinion expressed in writings, which are supposed to make straight paths for young believers. As regards the person of Christ there is unity of thought and who could expect any-

thing else from a true child of God; but then when it is about church truth, or reception to an assembly or a question of discipline there are so many different schools of thought that young Christians and those among the denominations are faced with much confusion and thus carried into unhappy associations and unfruitful paths.

"Seekest thou great things for thyself?" was a question asked in time of dread departure and the answer, "Seek them not," gave the hearer to understand that the God of Israel did not wish to pamper up a backslidden people, but rather reprove them so that restoration would result (Jer. 36:3). One is impressed at the desire for great men with scholastic teachings, when, sad to note, it is really a day of small things. Very few souls are being saved; no new assemblies being started; villages, towns, cities and states passed by and no one to enter in with the gospel of Christ. A world wide cry from the dark places of the earth, which are full of the habitations of cruelty, attended to, generally, by sisters; while there is a lack of restorations among God's people, only a greater desire for education of children, etc., and sad to see many of these who do profess faith in Christ prefer to spend time with a tennis racket or a golf stick chasing a ball than exercising themselves unto godliness in a quiet corner on their knees, reading the scriptures and pleading for grace to practice its precepts. These things speak of departure and surely ought to exercise every true child of God to humiliation and confession.

When Hezekiah ascended the throne of Judah things were very bad and yet God through him wrought a wonderful restoration. One longs to see a similar occurrence in our day. Things had got to such a state that according to 2 Chronicles 29, the doors of the temple were closed and damaged. The people, priests and Levites had turned their faces from God's habitations and inside there was much filth and the lamps gone out. Looking back on chapter 28:21, 24 we see King Ahaz looking for help outside and seeking this by giving the Lord's portion to an enemy, but he received it not. Then the vessels are marred and the house shut up and the altars raised in every corner of Jerusalem.

Hezekiah's exercise about the Lord was so real that he soon began to work at the doors, to open and repair them. Then a call to sanctification of those who served, and they in turn, at his wish, began inside to clean out the filth that had accumulated during their indifference and departure. Once the altar, house and vessels were cleaned and sanctified, the sin offering was killed and reconciliation was made. The Levites took their places according to the commandment of the Lord and then the burnt offering was placed on the altar. When the offering began then the song of the Lord began with it

and true acceptable worship ascended to the God of Heaven. The result was a desire that all Israel should come along and keep the passover. The post went with the letters but some laughed and mockingly refused, others humbled themselves and gathered together in Jerusalem. The first united work was to take away all false altars with their vessels and bury them in the Brook Kidron. What a God-pleasing unity was brought about that day. The like was not seen since the days of Solomon the king, who although having wisdom given him from God was the cause of such schism in the ranks of Israel through his departure from God's commandment. The issue can only be realized as we read 2 Chronicles 30: 27. "Then the priests the Levites arose and blessed the people; and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven."

The Apostle in writing to the saints in Corinth asks: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." 1. Cor. 3: 16. This temple composed of true believers in the Lord Jesus Christ corresponds to the material temple of Hezekiah's day. Turning to Acts 18 we see how it was formed. Paul, Silas and Timothy are together in Corinth and Paul enters and testifies in the synagogue all the truth concerning Christ. The Jews showed resentment and he turns from them and enters a private house where many of the Corinthians hearing, believed and were baptized and verse 11 gives us to understand that "He continued there a year and six months teaching the word of God among them." The Word of God sets forth with clearness the fact that the gospel preached in the power of the Spirit leads believing sinners to Christ as the only Saviour and the teaching of the Word of God in the Spirit leads saints to the only Lord and centre. Thus the true church is composed of those saved by grace and gathered together unto the person of Christ seeking grace to own Him as Lord.

(Continued)

---

### BACKSLIDING

1 Cor. 10: 6



WHEN the soul has lapsed into a state of backsliding, and the Word of God is being choked by "the lust of other things," it is astonishing what power Satan has to suggest to the mind thoughts that are evil and false. It was Satan who filled the heart of Ananias with the lie that was visited with death (Acts v. 3). It was Satan who suggested to David the thought of numbering Israel (1 Chron. xxi. 1); and still, as he beguiled Eve, he has power to corrupt the minds of the children of God (See 2 Cor. xi. 3; 1 Cor. vii. 5).

In no other way is it possible to account for the terms in

which Israel lamented as they thought of Egypt. "We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick; but now our soul is dried away; there is nothing at all beside this manna, before our eyes" (Num. xi. 5, 6).

How Satan seems to have brought to their memory the things they enjoyed in Egypt! painting its paltry pleasures in glowing colours; and, at the same time, blotting out from their recollection the sore bondage, the bricks without straw, the lash of the task-master, the groans and sighs and tears that had gone up to Jehovah and brought Him down to succour them. All this through Satan's subtlety they forget, whilst the few dainties they fed upon are remembered and lamented. In heart they returned to Egypt, although by Jehovah's mercy, to have actually returned there was to them an impossibility.

Alas! how often is the same principle still found at work in the children of God. Things which long ago they had separated from and testified against, they are found going back to in heart. Heart departure from God and His ways, always precedes the outward manifestation of it. That work of the Lord which once they found delight in, gradually loses its interest to them, they grow careless about it, and by-and-by they give it up entirely. They no doubt blame persons and circumstances, and complain of the lack of love and sympathy—in all which there may be a measure of truth; but the real secret is **departure in heart from the Lord**. The fellowship of the people of God becomes to them a burden rather than a refreshment, they see as little of them as possible; they come to the assembly late and leave it early! What is the cause? Their heart is lusting after evil things, they are not satisfied with the Bread of heaven; they have forsaken the Fountain of living waters. Such departure in heart is not always apparent to fellow saints, but if allowed to go on unjudged and unconfessed, sooner or later it will be manifested to all, either in grievous open sin or in that chill indifference to spiritual things which is, if possible, more hateful to God and hurtful to others. It is one of our precious privileges as children of our heavenly Father to "endure chastening." But the worst chastening is to be let alone, and to be allowed to have our heart's desire. It was said of Ephriam, "he is joined to his idols, let him alone." That is to say, let him alone, till he finds in his bitter experience that the way of transgressors is hard, and till his own backslidings correct him.

They said, "our soul is dried away, there is nothing at all besides **this manna**." Thus, they despised the heavenly bread. Reminding us of the term of reproach so often applied to the Lord Jesus, "as for **this man**," etc.



Turn now to Num. xxi. 5. "The people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread."

In chap. xi. they said, "there is nothing at all beside this manna"; they were not satisfied with it—they wanted something in addition to it—but here they have reached a further stage of departure from Jehovah, they reject it altogether; they say there is "no bread," they call it "light bread," and they loathe it!

And are there not those still who once rejoiced at the Word of the Lord, and found as they fed on Christ therein that their hearts were made glad? But gradually they lost their relish for it, they failed to find satisfaction in it. Like the manna, ground in a mortar and made into cakes, they would receive it if made up into a well-connected and well-delivered address, but to gather it fresh from God they have long ago ceased. Nor did their backsliding stop there; they say, in their hearts, if not by their lips, "there is no bread"; and their withered souls actually loathe the food that once was sweet to their taste.

But Jehovah must visit in judgment this double sin of despising the heavenly bread, and in heart going back to Egypt. "He gave them their request, but sent leanness into their soul" (Ps. cvi. 15). "While their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen of Israel" (Ps. lxxviii. 30, 31).

"And the Lord sent fiery serpents among them, and they bit the people; and much people of Israel died" (Num. xxi. 6).

Although the judgment of God may not come upon His people in the same immediate and manifest way now, yet it is the same God we have to do with, and He has the same interest in us which He had in them. Depend upon it, in one way or another, His chastening still comes upon His children, and if we are really exercised about His dealings with us, blessing will result.

How varied are His ways! One, it may be, loses a good situation and cannot find employment; another is unable to work through sickness or accident; another is deprived by death of a beloved child, or wife, or husband. These things happen alike to the saved and the unsaved; and our danger is that we regard them as the ordinary lot of humanity. But it is the special privilege of God's children to learn lessons and receive blessings through these, His dealings. The Lord marks the backsliding in heart ere any other eye has detected it—"thou hast left thy first love"—and He deals with us about it. But how often does it happen that a child of God goes on for years under the chastening of the Lord, and never once hon-


estly goes to Him about it to know the real cause, and to learn the needed lesson.

God would have His people to "bear the rod, and Him who appointed it," as well as to hear His Word (Micah vi. 9). Let us not **despise** the chastening of the Lord when it is **light**, neither **faint** under it when it is **heavy**. In either case we lose the blessing. If the light chastening be despised, the heavier is sure to follow. But even then, "faint not," for the greater the trial, the greater the grace He is prepared to bestow. He never yet turned a deaf ear to any who sought His grace. He has never said to the seed of Jacob, "seek ye Me in vain" (Is. xlv. 19).

We thus see how Old Testament and New combine to reveal God, in His ways and dealings with His people. We cannot rightly understand the New Testament—especially such a chapter as this (1 Cor. x.), and many others like it—without reading the Old; neither can the Old be rightly understood except as it is read in the light of the New.

---

### ELIJAH THE TISHBITE

 HIS remarkable prophet of God comes upon the scene in a very abrupt manner like Melchisedec of old, without recorded father or mother. He comes at a time when all is chaos: King and People have turned from God to idolatry. Like a mighty thunder-clap this spiritual giant steps into the midst as if he held the keys of heaven in his grasp. Listen to his word. "As the Lord God of Israel liveth before whom I stand, there shall not be dew nor rain these years, but according to my word"; 1 Kings, 17, 1. Elijah, which means "My God is Jehovah" knew from Lev. 26, that if Israel had walked in the statues and commandments of God, rain would be given in due season and their land would yield her increase: failing in this (which they did) God would deliver them to their enemies and their heaven would be as iron and brass. Let the reader observe carefully Lev. 26, with Deut. 28. Elijah delivers his message to the wicked King who, with his consort allied in wickedness, walked in the sins of Jeroboam the son of Nebat; abettors in turning the people from their God and from the true center; Priesthood and worship. It is written in Deut. 32: 1, 2, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." But Israel would not hear the word of God therefore they must have the rod. Have we not something analogous to this in Christendom today? The systems of men with their calves and high places, their leaders unblushingly calling in question the immaculate birth,

and sinless life and atoning death of the Son of God. The Apostle Peter says, "Their damnation slumbereth not" "Speaking perverse things to draw away disciples after them" turning away simple souls from Heavens only gathering centre, Mat. 18: 20. We can see these evils beginning to shew themselves in the Church at Corinth. "For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" 1 Cor. 3: 4. "For where envying and strife is, there is confusion and every evil work," James 3: 16. Can we say that we are exempt from these things? Have we not our favorite preachers? Sometimes booked up months ahead, they come and have their month or fortnight. It would seem as if it was so much preach, so much pay, while many a brother, perhaps not so gifted is forgotten and left alone to plough his lonely furrow, working away in out of the way places seeking to break up the fallow ground. Thank God the day of manifestations is coming, when the Righteous Judge shall give to each his own reward. If it were possible for some of the Apostles to visit this world of ours in a mortal body they would find it difficult to get into some places owing to man-made arrangements. In the Acts of the Apostles we see how the early messengers of the cross went forth, not as the servants of men but as the servants of the living Lord. On they went unbound by earthly trammels feeling quite safe in the hands of the Holy Spirit, satisfied if needs be to stay three weeks, three months, or three years. May the Lord of the Harvest, the Head of the Body, raise up not only preachers but leaders among the people of God. Men who will go in front with the faithfulness and courage of Elijah; men who will rebuke everything that is Jeroboamish, who will seek to lead the saints in the "Ways that be in Christ." May it be so for the glory of our coming Lord. H. BAILIE.

---

### OUR RESOURCE



**N** Acts xx. Paul warns the Ephesian elders of coming evils from without and from within. Truly a dark picture; but, thank God, he did not stop there; he told them of their never failing resource in every time of perplexity—"God and the word of His grace" (v. 32). Rejoice, O child of God! look not in, that is despair; or around, that is confusion; but look up, that is peace. Looking around we see what havoc the angel-light ministry of Satan is working; yet look up, for "the God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20). However great or varied the troubles may be, whether in the church, family, or business, the child of God need not despair, for "greater is He that is in you than he that is in the world" (1 John iv. 4); and, if "God be for us, who can be against us?" (Rom. viii. 31.)

But what does it mean to be commended to God? what is the force of it? Is it not just to come into God's immediate presence and rest in His strength, even if He does not deliver us out of the trouble at once? Oh, the rest to feel His strong arms of love round about us; then can we sing,

"With Christ in the vessel, I smile at the storm."

Let us gather fresh courage by looking at some who will prove this in very dark days. In Matthew xxiv. our Lord tells of a time coming which shall be more terrible than any that have gone before. The Church gone, the salt has lost its savour and the light become dimness, the evil thickens, despair may well take hold of the few faithful ones—the time of the great tribulation is upon them. Look around; nothing but heaped up sorrow—wars and famines, pestilences and earthquakes, false prophets and cruel treachery all at work; and, last of all, he who appeared to befriend the people of God, is unmasked, and proves to be the very Man of Sin, who, in fearful blasphemy, shall dare to place the abomination, the idolatrous image, in the very temple of God. What can the poor feeble saint do in such a time? What is left for him? God! and that is enough; and so the Blessed Master says, "Pray ye" (Matt. xxiv. 20). And will there be any who will find this enough? Yes. In darkest days God always has His testimony, a remnant reserved for Himself; and in Micah vii. we get their experience. It is the same dark scene. How graphically the first six verses describe its awful sorrows; but in the midst, the faithful ones look up and rest. "I will look unto the Lord; I will wait . . . my God will hear me" (verse vii). What a triumph of faith! Truly, as our Lord said, there are the darkest days of the earth's sad history, and yet the brightest and most God-honouring faith gleams through them. And mark, there is no apparent immediate answer; but faith says, "I will bear the indignation of the Lord, because I have sinned against Him, until He plead my cause." The infidel around may and will say at that time, "Where is the Lord thy God"; but faith will rest in quiet confidence and await His salvation, looking for nothing less than His personal appearing to deliver; and so, when the Deliverer appears in Zion, faith will say, "Lo, this is our God; we have waited for Him" (Isa. xxv. 9).

This is the earth side of the picture; what about heaven's? Does not God hear? Does not He regard the cries of His people? Turn to Rev. viii. The seventh seal has been opened, and the trumpets are about to sound; the exact moment as to time, when our Lord said "Pray"; the commencement of the second half of Daniel's 70th week, and what do we see? A golden altar, and the incense ascending up before God, which is the prayers of saints, and with what result? Why, that censer which held the incense is now filled with fire from off

## WORDS IN SEASON

---

the altar and cast into the earth, and there are voices and thunderings and lightnings and an earthquake; and when we compare Rev. iv. 5; xi. 19; xvi. 18, we learn that these awful utterances of nature do but tell of speedy judgment, the pledge that Jehovah will deliver His down-trodden people by terrible judgments on their enemies, and this in direct response to those very cries that appeared to receive no answer, and which brought forth the infidel question, "Where is the Lord your God?" And so we learn, whatever the appearances may be, that in all ages, "the eyes of the Lord are upon the righteous, and His ears open unto their cry" (Psa. xxxiv. 15).

May we be amongst those who are wise and observe these things, so shall we understand the loving-kindness of the Lord (Psa. cvii. 43).

---

"I shall be satisfied when I shall awake with Thy likeness." Nothing less can satisfy a child of God.

---

### RESIST NOT EVIL

Matt. 5: 39

A very effective reproof was that given by a colporteur in Berne, Switzerland, who was offering Bibles for sale. At one place the man of the house replied to him with abuse, and a positive order to leave instantaneously. He however stayed, urging them to buy a book. The man then rose in a violent rage and struck him a severe blow on the cheek. Up to this moment the colporteur had stood quietly with his knapsack on his back. He now deliberately unstrapped it, laid it on the table, and turned up the sleeves of his right arm, all the while steadily looking his opponent in the face. The colporteur was a very strong man. Addressing his opponent he said:

"Look at my hand, its furrows show that I have worked; feel my muscles they show that I am fit for work. Look me straight in the face, do I quail before you? Judge then for yourself if it is fear that moves me to do what I am about to do. In this book my Master says 'when they smite you on one cheek, turn to them the other also.' You have smitten me on one cheek, here is the other! Smite! I will not return the blow." The man was thunderstruck. He did not smite; but bought the book.

---

### QUESTION CORNER

Is it right for Christians who go on holidays to places where are no Assemblies gathered unto The Name of the Lord Jesus Christ, to get up a table for the holiday season only?

Ans. We have neither precept nor example for so doing, so far as we know, in the word of God. "When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper, and one is hungry and another is drunken, What? have ye not houses to eat and to drink in, or despise

## WORDS IN SEASON

---

ye the Church of God, and shame them which have not. What shall I say to you, shall I praise you in this? I praise you not."

In Corinth they were "despising the Church of God" by turning the Lord's supper into a flesh pleasing feast. The Apostle asks them, "Have ye not houses to eat and to drink in? 1 Cor. 11: 22. There are doubtless many other ways in which we might "despise the Church of God." To break bread in our own home to save ourselves the trouble of going to the place "where two or three are gathered together in my Name" there am I in the midst of them," would be to despise the church of God.

The Israelite who was on a journey was not permitted to keep the Passover in any place he might chance to be, but only in the place chosen of God, where He had placed His Name. See Num. 9: 10, 13.

The Israelite who brought his basket of first fruits unto the place which the Lord his God has chosen, avouched the Lord "to be his God, and to walk in His ways, and to keep His statutes, and His judgments, and to hearken unto His voice." Deut. 26: 16, 17.

A Church gathered unto the Name of our Lord Jesus Christ is very different from a breaking of bread mission where the Lordship of Christ is not owned. May the Lord impress upon His people the fact that a new Testament Church is not merely a place to "break Bread" important as that is but a place where those who gather unto the name of the Lord Jesus Christ have "avouched the Lord to be their God, and to walk in His ways, and to keep His statutes and His judgments, and to hearken to His voice," as was begun on the day of pentecost. (See Acts 2: 41, 42.)

---

### FROST

Frozen! O, cold is the heart of a soul  
That loses her love for her Lord!  
So—frozen—quite cold, is the heart of a church  
That loses its faith in His Word.

'Tis only the heat of the sun kills the frost.  
'Tis only the warmth of Christ's love:  
Can re-touch the cold heart of a man, or a church,  
Giving each—His forgiveness to prove.

O Sun of God's love! melt our heart once again!  
"A Sun and a Shield" Thou wilt be.  
Let Thy people "return" to the warmth of Thy love;  
And then they will find both—in Thee.

---

### GRACE

When dead in trespasses, we walked the downward road,  
All fleshly lusts fulfilling, so very far from God  
Our lost estate revealing, He made us seek His face  
'Twas then our souls experienced, His wondrous saving grace

And that same grace that sought us, and placed us in His Son  
Shall through this desert guide us, till pilgrim days are done  
And when in brightest glory, we see His blessed face,  
We'll worship and adore Him, for all His keeping grace.

The Holy Spirit teaching,—how we should walk below?  
And look for His appearing—The One who loved us so—  
Until caught up to meet Him, of sin we'll bear no trace,  
Eternally to praise Him, for rich transforming grace.

And then in robes all spotless, with Him to enter in  
Saved from the very power, and presence of all sin  
His perfect likeness bearing, We'll see Him face to face  
And praise Him in the glory, for rich presenting grace.

## WORDS IN SEASON

**LOWELL, MASS.**—The annual conference was characterized by searching ministry. Bren. Bernard, Halliday, Pearson and Vendetta took part. Bro. Halliday went on to No. Chelmsford for meetings after the conference.

**PHOENIX, ARIZ.**—S. Mick is being encouraged in meetings he is holding in this needy city.

### CANADA

**WASECA, SASK.**—R. Ronald visited here and his Gospel testimony was appreciated. He also had a few meetings, south of Cozy Nook in a new district.

**LASHBURN, SASK.**—W. Cummings spent a week end here. His ministry was refreshing to the Lord's people.

**ROSEISLE, MAN.**—After having had an enjoyable week of meetings here, C. H. Willoughby went on to Duluth, Minn.

**TRURO, N. S.**—The Easter Conference was not large, but it was a time of refreshing. Bren. Goodwin, McMullen, McIlwaine, Brennan and others ministered the Word. Bro. McMullen remained for meetings. Bren. Brennan and Goodwin went on to Debert for meetings. Bro. David Kirk of Belfast, Ireland, in fellowship with the Ebenezer assembly has been commended to the Lord's work, and purposes sailing this summer for Nova Scotia to labor there.

**COURTRIGHT, ONT.**—Bren. Wilkie and Sheldrake had four weeks meetings in this new field of labor. Four professed to be saved.

**CLYDE, ONT.**—T. Dobbin spent a Lord's day with the saints in Clyde and experienced joy in meeting with them and seeing them going on in measure for Christ.

**CREEMORE, ONT.**—Bren. Widdifield and Miller had good meetings here. The attendance was encouraging and some professed.

**HUNTSVILLE, ONT.**—The Lord gave blessing through the Word spoken at meetings recently held by James Gunn.

**BOLTON, ONT.**—We enjoyed a visit from R. Bruce. He later visited Grimsby, Niagara Falls and Buffalo.

**COLLINGWOOD, ONT.**—R. Telfer spent a week here and also at Stayner. The meetings were a real cheer to the saints. He also had a weeks meetings in Orillia where one professed to trust Christ.

**TORONTO, ONT.**—J. Watt had large and good meetings in the Brock Avenue hall. Several professed conversion.

**OWEN SOUND, ONT.**—R. Telfer was with us ministering to saint and sinner.

**ROANOKE, VA.**—After the Richmond conference W. F. Hunter gave this needy city some attention, and found several who are exercised about God's path for his people. He has some thought of locating here with his tent this summer.

**JACKSON, MICH.**—Bren. A. Stewart and L. McBain have been working in a new place in southern Michigan, 30 miles south of Jackson. They have had meetings in a school house since November and continued through the winter. A good number have professed to be saved and some Christians in the sects have been stirred up regarding separation.

### FALLEN ASLEEP

**ATLANTIC CITY, N. J.**—On May 1st, Peter Kelly after an illness of several months went to be with the Lord. Aged 75 years. Born and born again in England. A faithful Christian for 53 years. Bren. William Robertson and A. Livingstone took the services which were large.

**PHILADELPHIA, PA.**—On May 3rd, Mrs. Mary J. Dyson (widow of Eli Dyson) passed away very suddenly after returning home from the Lord's table. Aged 68 years. Connected with the Mascher Street Assembly for 27 years. H. G. McEwen spoke at the services.

**BISHOP BRIGGS, SCOTLAND.**—On March 16th, James Greer (Bro. of S. Greer, evangelist) passed home to glory. Saved and gathered to His name 11 years ago. Leaves a wife and 3 sons to mourn his loss. He was 48 years old.

## WORDS IN SEASON

**TACOMA, WASH.**—On May 1st, Mrs. Gaver passed peacefully into the presence of the Lord. Aged 83 years. Saved many years ago under the faithful preaching of Alexander Matthews at tent meetings in Minneapolis. She went steadily on for the Lord. She loved to speak about her Christ. Loved by all who knew her. Chas. G. Summers spoke at the services.

**GLEN EWEN, SASK., CAN.**—On April 24th, after 2 weeks illness, Willie Coleman fell asleep in Jesus. Aged 25 years. Saved only 2 months and bore a bright testimony. Prayed with unsaved men in his bachelor shack. Spoke to all who visited him while ill. Bren. Fish and Tonkin and Vanstone took the services. Nearly 300 came to pay their last respects to one so well known.

**TORONTO, ONT., CANADA.**—On March 12th, Mrs. F. S. Mallory, Sr., went to be with the King forever. A cheerful invalid for many years. Saved at meetings held by Bren. Oliver and Hallburton. Aged 75 years. C. W. Ross took the services.

**TILLSONBURG, ONT., CANADA.**—On April 11th, Thaddeus G. Fisher, departed to be with Christ. Saved in 1883 through ministry of Bren. Smith and Muir. A faithful man and feared God above many. Bren. T. Dobbins and J. McCormack spoke the Word to a large company at the services.

**SIMCOE, ONT. CANADA.**—On April 17th, Edward Jackson fell asleep in Christ. Aged 82 years. Saved 44 years ago at Bloomsburg, Ont., at Bren. Danson and Rushbrooke's meetings. A quiet godly brother and will be missed. J. C. McCormick spoke at the services.

**WOBURN, MASS.**—On May 1st, Mrs. Jane M. Beckholdt, passed away to be with Christ. Aged 90 years. Saved during the 1859 awakening in Ireland. Gathered to the Lord's name through the ministry of James Smith and James Campbell. In fellowship in Victoria Hall, Belfast, for 28 years, and in Boston, Mass., for 32 years. Another pilgrim at rest. She loved the Lord and his people. She was a sister of the late James Moreland, author of "What must I do has oft been asked," and many other hymns. Bren. Hugh Thorpe and W. G. Farquhar conducted the funeral services.

### CONFERENCES

**WASECA, SASK. CANADA.**—The annual conference will be held (D.V.) in the Legion Hall, Waseca, commencing at 2 P. M. on July 11th, and continuing for the 12th and 13th. No circulars. Correspondent, Chas. F. Broadhead, Box 54, Waseca, Canada.

**PUGWASH JUNCTION, N. S. CANADA.**—The annual Conference will be held on July 4th, 5th, and 6th, preceded by a prayer meeting on eve of July 3rd. Notices will be issued later.

**CHARLTON, ONT. CANADA.**—A Conference will be held on July 2nd, and 3rd preceded by a prayer meeting, Wednesday, July 1st at 7:30 P. M. Correspondent H. J. Deveries, R.R. 1, Charlton.

**EARLTON, ONT. CANADA.**—A Conference will be held on July 4th and 5th preceded by a prayer meeting Wednesday July 1st at 7:30 P. M. Correspondent, Albert Carr, Box 93, Earlton.

**STAYNER, ONT. CANADA.**—The annual Stayner-Strongville conference will be held (D.V.) June 19th, 20th and 21st preceded by a prayer-meeting Thursday at 7:30 P. M. in the Stayner Town Hall.

**GLEN EWEN, SASK. CANADA.**—The annual Conference will be held in Chas. McFarlane's barn on the banks of the Soure's River on June 26th, 27th, and 28th, commencing with a prayer meeting in the hall on Thursday at 8 P. M.

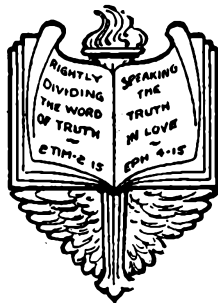
**ROSEISLE, MAN. CANADA.**—The annual Conference will be held June 12th, 13th, and 14th preceded by a prayer meeting Thursday June 11th at 7:30 P. M. in the Gospel Hall. Correspondent, E. J. Moon, Roesisle, Man., Canada.

**SARNIA, ONT. CANADA.**—The annual Conference will be held in the City Hall June 12th, 13th and 14th, preceded by a prayer meeting in the Gospel Hall, corner College and Davis Streets, Thursday evening June 11th. Correspondent J. P. Taylor, 242 Emma Street.



# 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, 1931

	Page
From Various Authors .....	97
The Conversion and Dying Testimony of Andrew Fraser.....	98
The Original Assembly .....	99
Perilous Times .....	102
Honor Bright .....	104
An Empty Profession .....	105
Jehovah: Elohim .....	108
Four Minds of Philippians .....	108
Question Corner .....	112
Work and Workers .....	ii, iii, iv

## WORDS IN SEASON

Publication Office  
9-13 S. Dorcas St., Lewistown, Pa.

Editorial Office  
336 Melrose Ave., Monrovia, Calif.

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

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

The well-known and esteemed Editor of this magazine—Dr. E. A. Martin—suffered from a hemorrhage after returning home from the Lord's table about a month ago, so much so that his life was despaired of for the time being. We are happy to say that there is an improvement in his condition sufficient to be encouraged to believe that God is able to leave him with us a little while longer, even though the Doctors have declared otherwise. The Editor's own words were, "I was right at Glory's gate looking in, but I am not sure that the Lord is going to let me go in at this time." It is the desire of Dr. Martin to express through the pages of the WORDS IN SEASON, his hearty thanks to the Lord's people for their prayers and loving interest. We would ask the Christians to continue their supplications at the throne of grace for his recovery, that he may continue editing WORDS IN SEASON which he has so ably done for the past twenty years. Pray for his wife also that she might be sustained and strengthened.

In the meantime, all articles for publication in the body of the WORDS IN SEASON magazine should be mailed direct to CHAS. R. KELLER, 6672 CHEW ST., Germantown, PHILADELPHIA, PA.

### UNITED STATES

**SO. MANCHESTER, CONN.**—T. Black held a few meetings here for saint and sinner.

**CHICAGO, ILL.**—R. McCrory had good meetings in the Avondale assembly using his chart on Revelation. He went on to Lake Geneva and held meetings with T. Dobbin.

**HITESVILLE, IOWA.**—O. G. Smith had some encouragement in meetings held here. There were fifteen baptized lately as a result of meetings held in the past.

**SEATTLE, WASH.**—We have been encouraged through visits from the Lord's servants. David R. Scott was with us, and later Bro. Arnold came for several nights and the practical word spoken was much appreciated by the Lord's people. Bren. Mick and Summers began a series of meetings and we are looking to the Lord for manifest blessing.

**CHICAGO, ILL.**—The Conference over Decoration Day was a time of real blessing and joy to God's people. Nineteen of the Lord's servants took part in the ministry of the Word and the Gospel. Six professed to be saved at the close of the Sunday night Gospel meeting. Twenty-five of the Lord's servants were present. A. J. Cotton, correspondent, has moved to 9206 Loomis St.

**JACKSON, MICH.**—Wm. Ferguson spent a Lord's day with us recently. L. McBain and A. Klabunda expect to work a tent in the country district near North Adams to follow up the meetings held in the school house during the winter. Bro. McBain's address is 745 W. High St., Jackson, Mich.

**TACOMA, WASH.**—A goodly number of people from the neighboring assemblies attended the Decoration Day conference. The good Word of God was ministered with profit to all by Bren. Mick, Roy, Scott, Arnold and Summers.

# Words in Season

Edited by Dr. E. A. Martin—Published by Charles R. Keller

**VOL. 23**

**JULY, 1931**

**No. 7**

## FROM VARIOUS AUTHORS

### RIGHT IS RIGHT

#### Since God Is God

And right the day shall win; to doubt would  
be disloyalty, to falter would be sin."

#### "—I Am Glad to Think

I am not bound to make the world go right;  
But only to discover and to do with cheerful heart  
The work that God appoints.

\* \* \* \*

God estimates charity not from the size of the gift, but from  
the size of the heart that gave it.

\* \* \* \*

Those who ever insist upon charity beginning at home, are  
seldom at home when charity begins.

\* \* \* \*

The love of Christ growing and expanding in the heart will  
bring forth every grace in the life.

\* \* \* \*

Hugh Latimer, the Reformation Preacher, in his sermon on  
"The Ploughers," says:

"Where the Devil is resident and hath his plough going,  
there away with books and up with candles, away with Bibles  
and up with beads, away with the light of the Gospel and up  
with the light of Candles, yea, at noon-day. Where the Devil  
is resident that he may prevail, up with all superstition and  
idolatry, censing, painting of images, candles, palms, ashes,  
holy water, and new service of men's inventing, as though  
man could invent a better way to honor God with than God  
Himself hath appointed. Down with Christ's Cross and up  
with Purgatory Pick Purse, up with him—the Popish Purga-  
tory, I mean. Away with clothing the naked and impotent, up  
with decking of images and gay garnishing of stocks and  
stones, up with man's traditions and his laws, down with God's  
traditions and His most Holy Word."

\* \* \* \*

"What marks the gift of an evangelist is love for souls, not  
love of preaching."

"One part of his testimony is to expose the true state of  
things with regard to the world. How can I use worldly  
means in serving Christ? I cannot let a worldly man help  
me to preach, or in any kind of service. I am a witness to the  
world of its sin. I can only say to it, I stand against you."

THE CONVERSION AND DYING TESTIMONY OF  
ANDREW FRASER



**N** many parts of the British Isles, United States, and Canada the remembrance of Andrew Fraser, a devoted servant of Christ, is fondly cherished by those with whom he came in contact during his years of service for his Master. When he fell asleep in Jesus, very many felt that they had sustained a great loss, and yet rejoiced in the assurance that, for him, it is now "far better," Phil. 1: 23. Death, for an unsaved one, is indeed gloomy and hopeless; but for the Christian its sting is gone, and he can meet it joyfully. Would that all who read this were ready for its summons—ready to enter eternity with gladness. For more than twenty years of his life Mr. Fraser was "ready."

In the year 1874 whilst at a school in Dublin, Ireland, preparing for the work of a teacher, he was induced to attend the evangelistic meetings of Mr. D. L. Moody, who was then in that city. The Word of God reached his conscience, and though before this time he had been quite "religious," and had even conducted family prayers at his home, he began to realize that, in spite of all his fancied attainments, he was a lost and guilty sinner in the sight of God. An important discovery, surely! And might we ask, reader, have you ever made this discovery regarding yourself? How many, alas! there are who are going on from day to day and from year to year content with being moral and religious to a certain extent, but have never as lost sinners come to Christ and found peace through believing. God's Word says distinctly that "all our righteousnesses are as filthy rags," Isa. 64: 6.

Mr. Fraser became so exercised about his soul that he carried a Bible with his other books into the schoolroom, and occasionally seized an opportunity to read it. The Spirit of God pressed specially on his conscience one passage of Scripture—Isaiah 43: 23, 24. As he read the solemn charges there, made by a Holy God—amongst others, such words as these, "Thou hast made Me to serve with thy sins; thou hast wearied Me with thine iniquities"—he became still more troubled, and doubtless, like the Philippian jailor, Acts 25: 30, the cry of his heart was, "What must I do to be saved?" But deliverance was near, and one day as he read and pondered the twenty-fifth verse of Isaiah 43, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins," the light of the Gospel streamed into his soul. He saw that God, in wondrous grace, could forgive him, a guilty sinner, because of what Jesus had done for him on the Cross, and in simple faith he took Him at His word and was saved. And today, reader, if you take the place of a poor, hell-deserving sinner, and look away by faith to Jesus, Who died for you on the Cross, you also will be saved for eternity. The hymn says truly:

“There is life in a look at the Crucified One,  
There is life at this moment for thee.”

Mr. Fraser was now, for the first time in his life, able to serve and please God. His after life proved the deep reality of his conversion. For about fifteen years before his death he was constantly occupied in the Lord's work, and visited many places, ministering the unsearchable riches of Christ to saved and unsaved. He was especially a man of prayer, and spent much time interceding for others at the Throne of Grace. In the year 1893 he was compelled to leave the North of Ireland for California, in order to stay the progress of consumption, which had fastened itself upon him some time before. After reaching the Pacific Coast he spent a short time in the neighborhood of San Francisco, and then removed south to Los Angeles, where he lived and labored, as health permitted, until called home.

Those who had the privilege of being with him during his closing days will long remember the calm and triumphant testimony which he bore, even amid much suffering. For him death was indeed a home-going, and he calmly and joyfully waited for the last moment. He could truly say:

“Farewell, mortality; Jesus is mine!  
Welcome, eternity; Jesus is mine!”

The night before he died he had a marked change for the worse, and as he lay in a partial stupor, his friends, who were standing around his bed, felt that the end must be near. One of them asked him the question, though scarce expecting an answer, “What about Jesus?” and in a low voice he said, “Altogether lovely!” Later on another asked him, “Would you like to exchange places with me?” He smiled and said, “I would rather go home.” Still later he was asked, “Are you happy, Brother Fraser?” and he whispered, “I'm content, and satisfied, and quiet.”

---

### THE ORIGINAL ASSEMBLY

(Paper 2.)

We have seen that in the first assembly, all were saved, baptized and added. These are events which took place in the order mentioned at the beginning of their history as God's people and none of them had to be repeated. We now come to four things which those early disciples continued steadfastly in. These are things which the child of God is to hold fast and practice to the end of the journey.

There is a vital connection between these four things and they stand or fall together. The first one is **the apostles' doctrine**. Up to that time the people had been guided by the Scribes and Pharisees who sat in Moses' seat; but now that they had accepted the truth of the Lord's resurrection and exaltation, they gave heed to the teaching of the apostles. The

apostles had been with the Lord before and after His death and He had sent them forth with the words which God had given Him, John 17: 8, 18. The apostles' doctrine for us is the word of God especially the New Testament scriptures giving us what the Lord Jesus Himself taught and what the apostles taught by the Holy Spirit. If we as companies of believers are to be imitators of the original assembly, and to make good the claim to be assemblies of God, we must go by the Book. The word of God is a complete and sufficient guide for the people of God and anything that is taught or practiced, not found in the apostles' doctrine, should be opposed; and if we refuse to carry out things clearly taught in the word, we have departed that much from the original pattern. Like mariners on the ocean the people of God, especially those who take a lead, should continually consult the chart, the guide book of the scriptures lest we get out of the straight path and make shipwreck of the faith.

The next thing these early disciples continued in was the **fellowship**. Each of the four things mentioned in Acts 2: 42 has the definite article. Fellowship simply means partnership or having in common. The child of God is to have no fellowship with the unfruitful works of darkness. "What fellowship hath righteousness with unrighteousness?" For a Christian to eat in the idols' temple was to have fellowship with demons. Fellowship then is no light matter.

Fellowship is brought before us in different ways in the scriptures. "That which we have seen and heard declare we unto you that ye also may have **fellowship** with us, and truly our fellowship is with the Father and with His Son Jesus Christ." This could be called the fellowship of life and every child of God enjoys it more or less. In the same chapter, I John 1, he speaks of having fellowship one with another if we walk in the light, and God has called us unto the fellowship of His Son, Jesus Christ our Lord.

The fellowship in Acts 2: 42 seems to have in view the privileges and responsibilities of the new assembly in Jerusalem the newly saved ones had been added to. The fellowship was formed and still is, by heart obedience to the word of the Lord expressed in the apostles' doctrine. Such a fellowship is realized today where companies of Christians are gathered to the name of the Lord Jesus with Him in the midst of them. Here is a fellowship we all do well to continue steadfastly in. Assemblies have sadly failed, it is true, but God's people have no warrant for going to any of the sects or even half way houses. Some, alas, have done this. Neither should another meeting be started unless conditions prevail where it is impossible to carry out the word of God, and this step should only be taken after much waiting on God and obtaining the fellowship of godly brethren elsewhere.

## WORDS IN SEASON

---

The original assembly continued in the breaking of bread. This is a very solemn as well as a very precious time for the Lord's people; and He has left very plain and definite instructions as to how it should be done. "We being many are one bread and one body for we are all partakers of that one bread." Thus the oneness of believers as members of the body of Christ is set forth in this remembrance feast. That is why the breaking of bread can only be done by an assembly. It is an assembly act. See I Cor. 11: 18, where the truer rendering is "When ye come together in assembly." It would not then be scriptural for a few on a vacation or traveling to break bread.

An assembly must deal with sin in its midst; purge out the old leaven, before it can acceptably keep the feast (I Cor. 5: 7, 8), and there has to be unity in that company or it is impossible to eat the Lord's supper (I Cor. 11: 20 Marg.). Then each individual believer must examine himself lest he come to the Lord's table with unjudged sin and eat and drink judgment to himself.

The early disciples came together on the first day of the week to break bread, Acts 20: 7. This weekly gathering of God's people is to remember the Lord Jesus. "This do for a remembrance of me." In eating the bread and drinking the cup we shew the Lord's death till He come. It is at the Lord's table that we in a special way act as priestly worshippers presenting to God the thanksgiving and praise of our hearts, the fruit of our lips confessing to His name, Heb. 13: 15.

The remembrance feast is not a prayer meeting nor a ministry meeting. Neither is it the place for dwelling on one's own sin and failure. The proper occupation of the heart at such a time is the personal glories and dignities of the Lord Jesus, and His sufferings and death on the cross. Any spiritual songs, outpourings of the heart in prayer or scriptures read will be in keeping with the great object of the meeting. This priestly service is very acceptable unto God. At such times we enter into the holiest of all and taste and handle things unseen. What a privilege then is ours every Lord's Day! May we prize it more and seek to be in the proper condition of soul, so as to eat and drink worthily.

The gathering to break bread is not conducted by any man; but the Holy Spirit is free, dividing to each severally as He will and leading the hearts of God's people out to the person of the Lord Jesus. The leading of the Spirit is always in keeping with the word of God. For instance, He would not lead a woman to take part when God's people are thus gathered in assembly capacity, I Cor. 14: 34. Neither will He lead a man who cannot intelligently express himself in English or in a language known to the saints gathered. Everything has to be done to edify, and in a way that the saints can add their

“Amen.” Brethren who take part ought to speak distinctly so that all will understand.

The other thing that these early disciples are said to have continued steadfastly in is the prayers. At an assembly prayer meeting the spiritual state of the saints is easily seen. Many of God’s people are only seen at the breaking of bread and hardly ever attend the prayer meeting. The prayer was the power that enabled those early Christians to go on, and it is just as we keep in touch with God in prayer that we shall be able to stand and maintain a testimony for God.

Often there is just a handful at the prayer meeting; and those who go often sit and wait on each other. Then when they do take part it is a long dry affair, and God’s people are glad to hear the amen. However, there are prayer meetings where one realizes the presence of God. May we as individuals and assemblies continue in prayer and watch in the same with thanksgiving.

Such then was the original assembly brought before us in Acts 2 and other parts of the New Testament. How thankful we ought to be that the Lord has left us such a pattern and it should be our endeavor to see to it that all things in the assemblies are fashioned according to the pattern given us in the word.

CHAS. S. SUMMERS.

---

### PERILOUS TIMES

(Paper 2.)



HE beginning of this and its divine order is seen in Acts 2: 41, 42. “Then they that gladly received the word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostle’s doctrine and fellowship and in the breaking of bread and in prayers Acts 2: 44. “And all that believed were together and had all things common.” With the spread of the gospel there were companies gathered in different towns and Paul when writing about these titled them as the Churches of Macedonia, writing to others addressed them as the Churches of Galatia. In the book of Revelation the Apostle John is also commanded in chapter one and verse eleven to write to the seven Churches which are in Asia while in chapters two and three, writing them individually he addresses them as the Church of Ephesus, the Church in Smyrna and this throughout the chapters. When the churches grew, many questions and difficulties arose which the Apostles had to censure and remove, thus giving a beautiful collection of Epistles which are useful for discipline, warning, and food but on the main only applicable to the saints gathered in church capacity like those to whom they had written.



Conditions of Hezekiah's day have their corresponding note today. Turning the face from God's habitation is surely seen in trying to lay aside local testimony and teaching that children of God mixed up in the systems of men, even in the devil's masterpiece, the Church of Rome, get a place before God as important as those who in response to His word have denied the different sects and are gathered solely to the Lord's name. To say that these can claim the Lord's presence to the same degree in their respective places as those who gather to His Name is to commit the sin of Ahaz, that is setting up altars in every place. If the Lord acknowledges worship in these places why did He call some out? Why the call today, "Come, out from among them and be ye separate?" The Lord Jesus went in to lead out, and the Apostles including Paul that came out, never went back to fulfill God's promise to the Jews as already seen in Acts 18. The gospel preached was the means of salvation to many souls and the teaching brought them out, nourishing and establishing churches in contradistinction to the decayed Jewish religion, Greek philosophy and Pagan mythology. These were soon marred by the departure from the simplicity that is in Christ and the result was a system more powerful, subtle and deceitful than all others put together. In the sixteenth century God through Luther and other reformers did a good work. But had these men followed their Lord wholeheartedly and according as they were taught the testimony of Christ would not be suffering so much today nor would the people of God be in such confusion.

The doors speak of the entrance and these were closed and damaged, because Hezekiah ordered, "Open the doors of the house of the Lord and repair them." This corresponds to reception which has been abused to a large extent and has wrought havoc among God's people. When the church was begun in the second chapter of Acts the Holy Spirit gives divine order. It is not repeated but yet it characterizes the book of Acts throughout and even in the Epistles. Some of course always quote Romans 15:7—"Wherefore receive ye one another as Christ also received us to the glory of God," as the divine order and only precept for reception. It looks strange that we have no order for reception until we reach this epistle written to a church which Paul had not seen and which seemed to get its birth at Pentecost. The explanation of the verse looks plausible on the surface and apparently very convincing, but when and how did Christ receive us to God's glory? Scripture definitely points out when as broken sinners without a plea and having no terms of our own, as Toplady writes:

"Nothing in my hand I bring,  
Simply to thy cross I cling."

No one who comes to God's assembly in this spirit is ever

turned away or refused and as a rule they are always like the green olive tree.

The sanctification of those who serve is certainly a great necessity. Elders, teachers and preachers mixed up with worldly associations and allowing things in their home which at one time they condemned and have no conscience even though their children are so occupied with them that there is no time for thinking about their soul.

That which has accumulated during this departure and indifference is only a cause of affliction to the Blessed Master and driving Him farther away. Many sitting around His table unexercised about worship and indifferent to soul-searching ministry, their rebellious attitude to God's truth and severe criticism toward His ministers, their love of worldly people and practises all betoken the sad lack of repairing the doors, and a greater lack of spiritual ministry to weed out these poor deceived ones ere they awaken like the five foolish virgins.

Testimony is certainly fading away and with innovations in the assembly the human fire is being kindled and sparks are the only medium of light.

Is there not a desire to get back to Christ in brokenness, humility and confession that He may be exalted as Lord and poor sinners blest.

H. S. DOUGLAS.

---

### HONOR BRIGHT

A boy fourteen years of age, clerk in a dry goods store, was told by the merchant to stretch the cloth as he measured it. The boy refused to do it, and was discharged. When he became a man he was known as Adam Clark, the commentator.

I know a man whose presence makes one stand upright. It was suggested to him that by signing his name he could bring to himself and family within a week \$50,000. The signing of his name meant crookedness in business, and my friend refused.

Heroic honesty, even with poverty, is better than the loss of self-respect with millions, but it takes more genuine heroism to deny oneself pleasures, sinful or doubtful, than to refuse dishonorable honor or dishonest wealth.

If your profession of Christianity has not made you honest, you need the genuine article.

---

Cleveland, Ohio, June 1, 1904.

My Dear Sister in Christ:

"Your kind letter of sympathy with its expression of fellowship enclosed, came to hand yesterday. Please accept thanks and may our God grant you and your dear husband a full reward, fruit that will abound to your account in that day and even now, may He make known still more of the true riches

that are all yours in Christ and may He also bless your basket and your store as may seem good to Him for His own glory.

\* Thank you also for sending on J. B.'s letter. I too had one from him a few days ago. May our God indeed guide him to do His will in all things. "The harvest truly is plenteous and the laborers are few." We might well pray the Lord of the harvest to send forth laborers.

You have noticed the connection of that request of the Lord Jesus. "But when He saw the multitudes He was moved with compassion." Oh, to drink in more of His spirit and be moved with compassion for the perishing multitudes, our own loved ones among them.

Well, I trust I'm thankful to God that I'm very much better. While sick in bed I had some precious times. He fed me with "butter out of a lordly dish," then again I was grieved that I was not more delighted in His love and why was I not more joyful in the prospect of going to see Him? The chief words before me were "Unto Thee, O Lord do I lift up my soul," and again "The eternal God is thy refuge and underneath are the everlasting arms." I trust if it is His will to leave me a little while that there may be much more fruit to Him.

You will pray for us.

Mark 9: 41, Heb. 6: 10.

YOUR BROTHER BY GRACE.

---

### AN EMPTY PROFESSION

#### The Men of Zion



UCH that passes for backsliding or apostasy is in reality "The dog turned to his own vomit again, and the sow that was washed to her wallowing in the mire," 2 Pet. 2: 22. An empty profession is always difficult to maintain, but especially so toward the end of each dispensation of special visitation of God.

In the book of Isaiah this is very manifest. About 700 years had passed since Israel had entered Canaan to enjoy the promise made by God to Abraham, Isaac and Jacob, whose children they were after the flesh, and to whom were "committed the oracles of God," Rom. 3: 2. Outwardly they were the people; inwardly they were worse than the heathen. God says of them, "Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters, they have forsaken the Lord, they have gone away backwards, Isa. 1: 4. As a nation they were backsliders far from obedience to the commandments and statutes which are written in the book of the Law. As individuals nothing could describe her MEN more aptly than dogs returned to their own vomit again—in-satiable covetousness, continued drunkenness, drawing iniquity with cords of vanity and sin as it were with a cart rope, calling good evil and evil good, that put darkness for light and light for darkness; that put bitter for sweet and sweet for

bitter; that are wise in their own eyes, and prudent in their own sight; which justify the wicked for reward; and take away the righteousness of the righteous from him. Six times God pronounces "Woe" upon them, and tells us "Therefore Hell hath enlarged herself, and opened her mouth without measure, and their glory and their multitude, and their pomp, and he that rejoiceth shall descend into it," Isa. 5:14. Whatsoever wickedness they had professed to renounce because of the God of their fathers, was again their food; and hell their destiny.

### The Daughters of Zion

It is not to be expected that the unregenerate daughters of Zion would exhibit the same degree of roughness as manifested by the unregenerate "Sons of Zion." Woman's weakness if not controlled by the Spirit of God tends to personal vanity and love of flattery, which makes them easy victims to godless men. "The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of Hosts had left unto us a very small remnant we should have been as Sodom, and we should have been like unto Gomorrah. Hear the word of the Lord ye Rulers of Sodom, give ear unto the law of our God ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt offering of rams, and the fat of fed beasts. I delight not in the blood of bullocks or of lambs, or of he goats. When ye come to appear before Me, Who hath required this at your hand to tread by courts. Bring no more vain oblations, incense is an abomination unto Me; the new moons and Sabbaths; the calling of assemblies, I cannot away with, it is iniquity, even the solemn meeting, Isa. 1: 8-13. The rulers seem to have been hand in glove with the daughters of Zion, heaping up religious abominations in the sight of God.

No doubt these "Daughters of Zion" never presented a more attractive appearance to these carnal "rulers of Sodom." "Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, making a tinkling with their feet. Therefore the Lord will smite with a scab, the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments (festive robes) about their feet, and their cauls, and their round tires like the moon. The chains (pendants) and the bracelets and the mufflers. The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings. The rings and the nose jewels. The changeable suits of apparel, and the mantles, and the wimples, and the cringing pins. The glasses and the linen, and the hoods and the veils. And it shall come to pass that

instead of sweet smell there shall be stink, and instead of a girdle a rent; and instead of well set hair, baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn, and she being desolate shall sit upon the ground," Isa. 3: 16-26.

What a contrast to all this pride, vanity and empty shew is God's description "holy women who trusted in God," others were to be won to God by their chaste manner of life coupled with fear. Whose adorning—let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price." (See II Pet. 3: 1-6.) Or as we have it again, "In like manner that women adorn themselves in modest apparel, with shamefacedness and sobriety, not with brodered hair, or gold or pearls, or costly array. But which becometh women professing godliness with good works," I Tim. 2: 9.

"Babylon the Great, the Mother of harlots and abominations of the earth" is Satan's model of a well dressed woman, Rev. 17: 1-5. Her doom was the doom of the well dressed "daughters of Zion." The Lord washed away their filth, and purged away the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning," Isa. 4: 4.

The question was asked by the Lord Jesus, "When the Son of Man cometh shall He find faith on the earth," Luk. 18:8. There will no doubt be plenty of profession. "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous boasters, proud blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God. Having a form of godliness but denying the power thereof, from such turn away," II Tim. 3: 15.

Even in the Assemblies God's people have been grieved over the short skirts, the paint and powder and lip-sticks, the bobbed hair, the neck-chains with their imitation gold and pearls and costly array, the permanent waves and all that goes to make a woman abominable in the sight of God. One sometimes wonders if those who go in for such things are anything more than "washed sows" returning to their wallowing in the mire—back to the things they love—and that they professed to have turned away from when they were converted. Or is it so that in these "last days," as it was in Isaiah's day their religion was but an empty show, and an abomination to God. We are nearing the end of a dispensation. Those who are truly "born again" will respond to a Father's discipline, but

the "washed sow" will still love the mire, and sink into the flames of Hell. May God exercise His own to put on the "hidden Man of the heart," I Pet. 3: 4.

—E. A. M.

---

### JEHOVAH: ELOHIM

Jehovah and Elohim (God) are always used each in its proper sense. Elohim as the creator God, God in His own being as such. As Jehovah He made Himself known to Israel, a personal name in which He dwelt with Israel—and even with the world—though they did not own Him. The appropriateness is always sensible to him who seized the bearing of the passage. When the relationship, or work of God known in relationship to Israel is expressed, we have Jehovah. When the account is simply historical, God (Elohim) is used. In some cases either would give, if not so perfect a sense, yet very little difference; since Jehovah is the true Elohim, and Elohim is Jehovah, and the use of Jehovah in these latter cases amounts to the writer having God as known to himself in his mind.

The Psalms notably show the different use of the two terms, as does the book of Jonah. I will take a special example from the Psalms to show this, Ps. 14 and 53. These are very nearly the same, but in one Jehovah is used, in the other Elohim.

---

### FOUR MINDS OF PHILIPPIANS

The last public address, by the late Jas. Marshall, delivered at Boston Conference, December, 1930.

This is one of Paul's prison Epistles written as he lay bound to a Roman soldier in a Roman prison. Although in this condition yet he was no pessimist. Eighteen times he uses the word "joy" or its equivalent "rejoice" in this Epistle. He had learned like Habakkuk under all circumstances to rejoice in the God of his salvation.

Eleven years previous he saw in vision a man from Macedonia who said "Come over and help us." Assuredly gathering that the Lord called him he went to Philippi where he and Silas began preaching the Gospel, and were soon cast into prison with bleeding back and feet fast in the stocks. They were able to rise above their circumstances and at midnight sang praises unto God. Eleven years later under even more trying circumstances he is still able to rejoice in the Lord. Their fresh token of love and fellowship stirred his heart and so he sent them this epistle that was so great a blessing to them and has been to God's people ever since.

What I desire to notice specially is the four minds which are spoken about in this Epistle, one in each chapter.

### **The Gospel Mind (Chapter 1: 27)**

"Only let your manner of life be as it becometh the gospel of Christ. That ye stand fast in one spirit, with one mind striving together for the faith of the gospel." This exhortation surely proves that the manner of life of some Christians does not become the gospel. We have heard of the young man who, when applying for fellowship in an assembly of God's people, was asked, "Through who's preaching were you saved?" He replied, "I was not saved through any one's preaching, but through my mother's practicing." What about our manner of life? Is it becoming to the Gospel of Christ? In verse seven he tells them he defended and confirmed the gospel. The former he did by his words, the latter by his godly life. In his day, there were those who sought to corrupt the gospel by mixing law and grace, but he said to the Galatians, "If any man preach any other gospel unto you than that ye have received, let him be accursed," Gal. 1: 9. But Paul not only defended the gospel but he also confirmed it by his manner of life. He could say to the saints at Thessalonica, "ye know what manner of men we were among you for your sakes," I Thess. 1: 5. No one could point the finger of scorn at Paul's life, for he could also say, "be ye followers of me, even also as I am of Christ."

This is exactly what we have in verse 27, only the order is reversed. He exhorts them first to confirm the gospel by their manner of life, and then to strive for the faith of the gospel; in other words, defend the faith of the gospel. He does not refer here to the preaching of the gospel, although in chapter two, verse sixteen, he does exhort them to hold forth the word of life. The faith of the gospel was to be safeguarded and if needs be, contended for. Already some were seeking to undermine God's people by preaching a gospel which Paul said was no gospel. If this was so in Paul's day, how much more so in ours. There never was a day when the gospel faith was so much denied as it is today. Paul defines the gospel for us in I Cor. 15: 3-4. "How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." Here we have the death, burial and resurrection of Christ as the faith of the gospel, a threefold cord which is not quickly broken. These great fundamentals of our faith are assailed today and sad to say, by many so called Christians. Therefore, how necessary for us to be striving together with oneness of mind for the faith of the glorious gospel, for if the foundation be destroyed, what can the righteous do?

### **The Lowly Mind (Chapter 2: 5)**

"Let this mind be in you which was also in Christ Jesus." Here we have the lowly mind of Christ brought before us. This chapter presents four examples of the lowly mind. First,

Christ the supreme example; second, Paul; third, Timothy; fourth, Epaphroditus.

In considering Christ as the first example, we notice the seven downward steps of his path, manifesting His lowly mind. First, He "thought it not robbery to be equal with God." What a contrast to Satan who fell because he grasped at equality with God, Is. 14: 12. Adam and Eve did likewise and fell. Second, "made himself of no reputation." This is why he had such a humble birth, parentage, and occupation. Third, "Took upon him the form of a servant," see John 13. Fourth, "made in the likeness of men." He was the express image of the Father. Fifth, "being found in fashion as a man." Sixth, "he humbled Himself." This was seen at Sycars well where he talked to the woman of Samaria. He also washed the disciples feet. Seventh, "became obedient unto death." He came to do the Father's will and in obedience to that will he died even the death of the cross. What an example of the lowly mind!

Paul, himself, was the next example of the lowly mind. In verse seventeen of chapter two, he says, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all." What did he mean? He exhorts the saints to hold forth the word of life, and should it mean his death as being blamed for carrying the gospel to them and stirring them up now by this epistle to continue preaching, he is satisfied to be like the drink offering poured upon the sacrifice. He compares himself only to the drink offering, but he speaks of their service as the great sacrifice of the burnt offering. Oh, what a lowly mind he had!

The next example is Timothy. In verse nineteen Paul says, "But I trust in the Lord Jesus to send Timotheus shortly unto you" and in verse twenty-two he says, "as a son with the father, he has served with me in the gospel." Timothy ever took the place of a son with his aged father in Christ, acknowledging his age and experience. How different this is to what we see in the home, in the world, and in the church today. There is little or no respect shown to the aged. Children no longer respect their parents in the home. In the world there is no room for the aged. They are only in the way. The young man displaces the older man in the factory, office, and workshop. Too often we see the same thing in the Church. Younger men will not be subject to elder brethren who have borne the brunt of the battle. But this was not true of Timothy. He ever took the low place and gives us a blessed example of the lowly mind.

The last example is Epaphroditus. Paul speaks of him in verse twenty-five. "I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my



wants." The saints at Philippi were not looking for a man to preach or to be in the oversight, but a man who was willing to become a message boy and, at the risk of his life, carry a parcel to Rome. Few, undoubtedly, were the applicants, but Epaphroditus readily volunteered to carry this gift from the saints to the apostle at Rome. The journey almost cost him his life, for he was sick nigh unto death. There are always plenty of men to fill a place of prominence, to do things which every one can see, but how few there are like Epaphroditus who are willing to do that which is unnoticed by man, but very acceptable to God. The lowly mind of this man is also seen in the fact that when the saints heard he was at death's door on account of the service he rendered the assembly, he was sorry and full of heaviness that they had heard it.

### **The Progressive Mind (Chapter 3: 14-15)**

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded."

Some people live on their past experience, but Paul was ever forgetting the things behind and pressing forward. He was reaching forth and making progress in divine things. The word "perfect" in this portion does not mean sinless perfection, but that which is ripe or full grown. It is the antithesis of babyhood. God wants his people to grow and not remain spiritual babes. The Corinthians were babes, though they had much gift, and those to whom the Epistle to the Hebrews was written were babes when they should have been teachers. So Paul exhorts the saints to reach forth and press forward. May we be thus minded and grow in the knowledge of Christ Jesus our Lord.

### **The United Mind (Chapter 4: 2)**

"I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord." Here the exhortation is for a united mind in the Lord. It is evident from verse three that these women were fellow-laborers with Paul, but now the devil had got them with a divided mind. Paul, who knew the danger of two sisters in an assembly being in this state, exhorts them to oneness of mind and calls upon his true yokefellow to help them to this end. This is not looked upon as being a serious thing in the Church today, but doubtless this is where a great deal of trouble has arisen. Sisters play a far larger part in our assembly life than we have any conception of. Paul felt the loss of their fellowship. When God's people are estranged, the first to feel it, apart from the Lord Himself, are the Lord's servants. May the Lord help us to dwell together in Unity, for there he commands the blessing, even life for evermore, Ps. 133.

### QUESTION CORNER

Is it right to be in separation from the religious world in its worship, and yet be quite at liberty to "go anywhere" in our Gospel service?

Answer.—We know of no Scripture principle that permits such a distinction. The same Divine Word, which severs the Christian from unscriptural systems of worship, separates and keeps him apart from sectarian and clerical lines of service (see 2 Cor. 6: 14-17; I Tim. 4: 3-5; II Tim. 2: 20-22; Jer. 15: 19). To appear on a common platform as fellow-worker with those who fill and defend the clerical position, who sprinkle babes, encourage the unconverted to become church members, and minister to maintain them there, is in the eyes of ordinary observers, to accredit such in their unscriptural position. And it would be regarded as a breach of "etiquette," to say a word, or even to read a text from the Book of God in exposure of it, although unquestionably such worldly religion and clerical assumption, are the greatest hindrances to the work of God on this earth at the present hour. And the compromise, which is supposed to "gain" some to hear truths which should sever them from their unscriptural associations, has the opposite effect on most, who rightly conclude that if those professedly separated men, can recognize and share their sectarian principles and practices at will, there cannot be much wrong with them, or anything more than "quite a minor difference" between our place "without the camp," and theirs in the midst of it. And in this way the great truths, which were won by an earlier generation at great cost, and practiced with abundant tokens of God's approval and blessing, are frittered away by those who never felt their power or recognized their authority. These "halfway" theories of separation come from men who have to defend their practices by them, men who, from various causes, found themselves unable to go on longer wholly in their sects, got into certain assemblies of Christians on their own terms, and claim the liberty to go where they will, and do what they like.

---

### THE SINNER AND THE SAVIOR

Conscience—

Drop, drop, hot tears,  
And bathe those dust-stained feet!  
Great is thy debt  
Which none but Christ can meet.  
Cease not to weep  
His mercy to beseech:  
To cry for wrath  
Thy sin doth never cease.

The Sinner—

In Thy heart's blood  
Drown all my sins and fears:  
Nor let God's eye  
See sin—save through Thy tears.  
My hair; my kiss;  
My cruise are Thine in love.  
O Savior speak  
Thy comfort from above!

The Savior.

Thy sins, so great,  
So many, are forgiven:  
My life I give  
To ope' the door of heaven.  
Blind unbelief is cold:  
The oil, the kiss,  
The tears it lacks—  
Go thou in peace.

—M.

## WORDS IN SEASON

---

**LA-CROSSE, WIS.**—W. P. Douglas came on here after the Chicago conference and the Word ministered was appreciated by the small assembly. He hopes to visit Beetown and Minneapolis before returning east again.

**HACKENSACK, N. J.**—L. Rosannia saw the Lord's hand in salvation in meetings held here in a store room. There was some opposition from the religious world.

**DETROIT, MICH.**—Wm. Ferguson visited the "Thumb" district in his Bible carriage and was joined later by G. Smith. They have been visiting some villages in the center of the state, hitherto untouched.

### CANADA

**MIDLAND, ONT.**—The recent conference was the largest ever held here. The Word ministered was in power and freshness, and the saints were cheered. Fifteen of the Lord's servants were present and all took part. The new hall is nearing completion.

**WAVERLEY, ONT.**—We enjoyed a brief visit from Bro. Widdfield. He also visited Craighurst after the Midland Conference.

**PETERBORO, ONT.**—We had a much appreciated visit from Bren. J. Silvester and R. J. Dickson. The latter took sick at the Midland Conference and was advised by the Doctor to have an X-Ray taken. Remember our brother in prayer.

**OWEN SOUND, ONT.**—We had a weeks good meetings with fruit when R. Telfer was with us recently. G. Duncan had good meetings here.

**HAMILTON, ONT.**—J. Rushton writes on behalf of the Assembly meeting in the East End Gospel Hall (cor. Kensington and Cannon Sts.) that James Fraser formerly a missionary in the Bahama Islands, B. W. I. is no longer in fellowship having withdrawn from the above Assembly and no longer has its commendation as a missionary or evangelist.

**NEW GLASGOW, N. S.**—W. N. Brennan purposed going to Port Bickerton where there is a little assembly which seldom gets a visit.

**TORONTO, ONT.**—Owing to frequent breakdowns in his health, Wm. A. McCullough has had to leave the Bahamas for a change of climate. His address for the time being will be 85 Victoria St., Brantford, Ont., Canada. His fellow-worker S. B. Thompson continues alone in Governors Harbour where souls have been saved recently.

The Sunday School Teachers Convention held in the Central Gospel Hall on May 25th was considered the best ever convened. More than five hundred were present. Hamilton, St. Catharines, Brantford, Galt, Kitchener, Guelph, Oshawa and Montreal being represented. L. Sheldrake, F. W. Schwartz, R. Littleproud and others ministered the Word.

**TAYLORSIDE, SASK. CANADA.**—Reg W. Wright would be pleased to paint charts on any subject at a reasonable charge. Any one who desires charts can write him direct.

**PETERBORO, ONT.**—After calling at a number of places in Ontario where he had formerly labored, W. H. Hunter came on here and held a few meetings which were enjoyed.

### FALLEN ASLEEP

**SO. MANCHESTER, CONN.**—On May 15th, Mrs. Mary J. Sloan, went into the presence of the Lord. Aged 37 years. Saved at 16 years of age. In fellowship in Mourne St., Belfast, Ireland, and later in Windsor, Canada. She bore a good testimony. Hugh Thorpe spoke to a large company in the Gospel Hall, and R. Guthrie at the grave. A husband and two unsaved boys mourn her loss.

**WATERLOO, IOWA.**—On May 22nd, Eli J. Smith (Father of Oliver G. Smith, evangelist) at 7:30 P. M., just at the time he was accustomed to go to the prayer meeting, went up into the presence of the one he loved and sought to serve the last 18 years. After being a Deacon and Church member for over 50 years the Lord saved him one day on the farm when his son was speaking to him. He was very active in spreading the good news by going from house to house with tracts. Bren. J. J. Rouse and E. G. Matthews shared the services, held in the hall which was crowded.

**BRANTFORD, ONT.**—On May 24th, Harry McKee departed to be with Christ. Saved 35 years ago through the ministry of Bren. Gilchrist

## WORDS IN SEASON

and May. He was a good man with a tender heart for the Lord's people, and ever in his quiet way sought to win souls for Christ. The funeral was large. Bren. J. Gilchrist and Innis conducted the services.

**BOSTON, MASS.**—On June 4th, Mrs. Munroe (nee Christine MacInnis) after an illness of two months went to be with Christ. Aged 55 years. Saved thirty-five years ago at meetings held by the late Wm. Matthews and W. H. Hunter in Somerville, Mass. Since her conversion she has been associated with the Boston meetings. W. H. Hunter and Hugh Thorpe conducted the services which were large.

**GLEN EWEN, SASK.**—Mrs. Yoe Fennell of Lytton, Man., (nee Miss Lizzie McNeish, Victoria Road, Ont., Can.) fell asleep in Jesus on May 21st. She exclaimed, "I shall see the King in His beauty" when told by the Doctor that she might not live an hour. A good woman and bore a good testimony. Bren. Chas. and Roy McFarlane and R. Coleman took the services.

**EL-DORADO, OKLA.**—On May 16th, Mrs. Amanda Downing Durham went to be with Christ. Aged 49 years, (formerly of Apsley, Ont., Can.) T. C. Bush conducted the services.

**CLEVELAND, OHIO.**—On April 27th John Lipka (a brother beloved) fell asleep in Jesus. Aged 57 years. Saved 41 years ago. Gathered unto the name 45 years. A good man who loved the Lord and sought to walk in His ways. He leaves a wife, also two sons both of whom professed faith in Christ shortly before his home call—which gladdened his heart at the latter end. Funeral services from the Addison Road Hall were conducted by J. Govan and W. B. Johnson. W. G. Foster spoke at the grave.

**PETERBORO, ONT.**—On April 10th, Walter Anderson, upon entering his home after having been at the Lord's table, suddenly and peacefully breathed his last. Aged 82 years. Saved 60 years. Took his place "outside the camp" 38 years ago and proved himself to be a real guide and shepherd of God's dear people and will be greatly missed. W. H. Hunter spoke to a large company at the home and grave.

**WALLACE BAY, N. S.**—On May 4th, John Forshner was called home. Aged 72 years. Saved 37 years and associated with the Pugwash Jct. Assembly. A quiet godly man who will be much missed. Bren. Goodwin and Brennan preached to a large company at the funeral services.

**BAY CITY, MICH.**—On May 18th, Mrs. Robert Watson went to be with the Lord forever. Aged 92 years. For many years associated with the Central Gospel Hall, Detroit, Mich., and later at Bay City, Mich. Saved in the old land 75 years ago and was one of the few left who could tell of the early beginnings of assemblies in Michigan. A faithful woman and a staunch advocate of separation from the world—religious or otherwise. Eternity alone will reveal what her life and lip testimony wrought in the home of her daughter and grandchildren. R. A. Barr spoke at the services.

**RIVER HERBERT, EAST, N. S.**—On May 11th, Samuel Rector was instantly killed in an explosion in a coal mine. Saved and gathered to his name about two years ago. Bren. Goodwin and Brennan took the services.

**NEW GLASGOW, N. S.**—On May 11th, Donald C. Carr, after a long and painful illness, passed into the presence of the Lord. Aged 58 years. Born and born again in Perthshire, Scotland. Gathered out at Amherst N. S. 18 years ago and associated with the New Glasgow assembly for the past 5 years. Leaves a widow and one son. Bren. Goodwin and Brennan took the services.

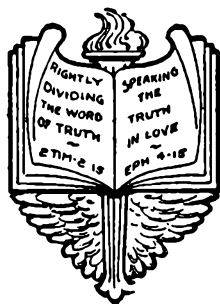
**BELFAST, IRELAND.**—On April 14th, Mrs. Fred Bingham went home to glory. Saved in 1914. Many years in Mourne St. and Lower Windsor assemblies. A consistent life. Bren. McCracken, Dr. Matthews, Baillie and Hawthorne took part in the services.

## CONFERENCES

**WATERLOO, IOWA.**—The annual Conference will be held July 3rd, 4th and 5th, preceded by a prayer meeting July 2nd at 7:30 P. M. in the Gospel Hall, 726 Western Ave. Correspondent E. G. Matthews, 206 Leland Ave.

# Words in Season

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



August, 1931

	Page
From Various Authors .....	113
The Conversion of James Marshall .....	114
Ambassadors .....	115
Willing to Die Six Times Over .....	119
The Gold Rush .....	119
An Irishman's Story .....	120
God's Glorious High Throne .....	123
Three Things Worth Knowing .....	126
"Honoring the Son" .....	126
Question Corner .....	128
Work and Workers .....	ii, iii, iv

## WORDS IN SEASON

Publication Office  
9-13 S. Dorcas St., Lewistown, Pa.

Editorial Office  
336 Melrose Ave., Monrovia, Calif.

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

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

The summer season is upon us and by the time this issue reaches our readers many of the servants of Christ will be preaching the gospel under canvas tents bearing the burden and heat of the day. Some will be working in connection with the assemblies. Others will be toiling off the beaten track in new and needy fields. All will need our prayers and recognition in a practical way. The battle soon will be fought and the victory won and we shall lay down the weapons of our warfare forever, to rejoice over precious sheaves gathered unto life eternal. May we all awake to our privileges and opportunities at this season of the year.

### UNITED STATES

**MONROVIA, CALIF.**—We are glad to report through the goodness of God and the continued prayers of the Lord's people that Dr. E. A. Martin shows a decided change for the better in his condition. Strength is gradually returning so that he is able to walk around a little with the help of a cane and occasionally sits outdoors in the sun. He speaks of the goodness of God in supplying the need of a worn out soldier—pays him as well as though he were in active service. May the Lord's people continue to pray for his restoration. 336 Melrose Ave., Monrovia, California, reaches him.

**PRINCE FREDERICK, MD.**—Wm. Beveridge has again pitched his tent in this vicinity and hopes to see the Lords hand in salvation. D. McClintock is helping him.

**PENNSYLVANIA.**—Bren. Chas. R. Keller and G. N. Reager have their tent pitched in Scranton, a city of over 150,000 people in the heart of the anthracite coal fields.

A tent has been pitched in Hatboro, by S. J. Rea and the meetings so far have been very encouraging.

Bren. Winemiller and Armstrong are located in Western Pa., in a tent in the town of Whittaker.

**NEW BEDFORD, MASS.**—Hugh Thorpe was encouraged in the meetings he held here.

**DEKERVILLE, MICH.**—We enjoyed having Bren. G. Smith and Wm. Ferguson with us in June when two young men were baptized. Bren. Barr and Govan also gave a visit which was a real soul uplift to the saints.

**SCOTTSVILLE, N. Y.**—Bren. Robert Beattie and T. Ferguson have pitched their tent in this village but are having difficulty in getting a hearing. Bro. Beattie had good meetings in an old church building outside of Akron before coming here.

**SAN DIEGO, CALIF.**—R. Bultman had two weeks meetings here trying to help the saints gathered to H's name.

**BEAR CREEK, W. VA.**—Harold McKay was much encouraged by seeing fruit in meetings held in a school-house. He purposed later to join W. G. Smith in tent work in Huntington, W. Va.

**NEW ENGLAND STATES.**—J. Pearson and N. Vendetta have their tent again pitched at Lyndonville, Vt.

J. Dickson and H. Thorpe are holding forth the Word of life under canvas in Providence, R. I.

J. Bernard is operating a tent at Naugatuck, Conn.

**DETROIT, MICH.**—H. Hitchman spent some time ministering the Word to the saints in the various halls in these parts and then went on to Windsor, Canada. C. Patrizio and L. Rosannia are having fruitful meetings here.

# Words in Season

Edited by Dr. E. A. Martin—Published by Charles R. Keller

**VOL. 23**

**AUGUST, 1931**

**No. 8**

## FROM VARIOUS AUTHORS

Passing ON the precious manna  
To the pilgrims in their "tent"—  
To each needy brother, sister,  
Just the portion God had meant!

Passing ON the Gospel message  
To the guilty and undone,  
Telling them of full salvation  
Through the blood of God's dear Son!

\* \* \*

Of how many may it be said, that their kitchen is their temple, the cook their priest, and their belly their god.

\* \* \*

Let us not delude ourselves; if we find the love of sin and of the world stronger in our hearts than the love of Christ, we are not partakers of his redemption.

\* \* \*

DECAY will begin to show itself in gatherings of God's people after a few years—Alas, alas.

Some will begin to get covetous, going in for better incomes and more money making.

Some will have learned more truth than they practice. These will be found like those who had gathered more manna than they could eat. The uneaten stank and bred worms.

Other unspiritual dry ones have come in and begin to rule meetings they never have had any hand whatever in gathering. These are like the water drenched three times on the sacrifice—nothing but the fire of God can overcome this.

D. ROSS.

\* \* \*

## WHAT NAME SHALL I BEAR?

Since you desire to know by what name I would be called, I desire, if God should count me worthy, to be called a Christian, a believer, or any other such name that is sanctioned by the Holy Ghost. But as for those factious titles of Anabaptists, Independents, Presbyterians, and the like, I believe they came neither from Jerusalem nor Antioch, but rather from Babylon, for they naturally tend to divisions, and you may know them by their fruits.

JOHN BUNYAN.

### THE CONVERSION OF JAMES MARSHALL



WAS born in the north of Ireland in the year 1880. Although my parents were respectable, yet they were unsaved and cared little for the things of God. Sometimes they sent me to Sunday School, but more often left it to my choice, with the result that I seldom went. My first impression of eternal things was brought about by the death of a younger brother. I remember asking myself the question, "Where would my soul be if it were me?" I knew that there were but two places in eternity, Heaven and Hell. I knew that I was not prepared for Heaven, but did not want to believe that I was bad enough to go down to Hell. The thought of death always made me miserable, and was kept very much before me owing to the fact that my father, who was a cabinet maker by trade, made most of the caskets for those who died in our town. When I would go into his workshop and see the caskets, and especially the smaller ones, I would begin to tremble.

I remember when about twelve years of age, hearing about people getting converted in the Salvation Army Hall, and I thought this would be a good opportunity for me to get converted. I went to these meetings and at the close of the first one, I went with several other boys at the request of the preacher to the "penitent form" and knelt down while he prayed for us. When I rose, I felt happy, for in my ignorance of God's way of salvation, I thought I was saved. But I can never forget the four months that followed. I was most miserable, trying to live a Christian life, but still in my sins. Finally, I decided to give up the whole thing, thinking that if this were conversion, I would prefer going to Hell.

Many years after, God spoke to me again. In the meantime, the pleasures of the world had gotten hold upon me. I remember going to a ball game in the city of Belfast. The game was on my mind many days before and I could hardly sleep thinking so much about it. At last the day arrived and, as I was going into the field, a man unknown to me gave me a gospel tract and looking me straight in the face said, "Young man, all things are ready, come away." These words got such a grip of me that I could not enjoy the game. I was miserable and left before the game was half over. For three years these words kept ringing in my ears, and gave me no rest.

In the year 1903, a servant of Christ pitched a tent in the street where I lived. I went to the meetings and God showed me something I had never fully realized before, that I was a lost sinner going down to Hell. For two weeks I could neither eat, sleep, nor work as I should have done, because the Holy Spirit of God was striving with me. Coming out of the tent one night, on the tenth of August, I met a Christian gentleman and said to him, "If I die as I am tonight, I will be



in Hell before morning." Seeing I was in soul trouble, he told me that Christ on the cross had finished the work of Salvation; that God was satisfied with what Christ had done, and there was nothing for me to do but rest upon that finished work of redemption, seeing Christ had met God's claims and died for my sins.

When I arrived home, I knelt down at my bedside, and confessed to God that I was a lost, Hell-deserving sinner. At that moment, God brought Christ before me on the cross, and by faith I saw Him dying for me. There and then for the first time in my life, I gave God thanks for sending his Son into the world to die for a sinner like me. With tears of contrition and joy streaming down my face, I said, "I do believe, I now believe that Jesus died for me; that on the cross He shed his blood from sin to set me free."

I could not sleep that night for joy, such as I had never known before, received through believing on the Lord Jesus Christ. My father generally had great difficulty in getting me up in the morning in time for work, but to his surprise, I was up the next morning before he called me. I wanted to get to work early so that I could have time to tell my work-mates what had taken place. As one after another came in, I told them how God had saved me. To my great disappointment, they all told me I would soon find out that there was nothing to it and I would soon give it up.

However, as time went on, they saw the change God had wrought in me and I won their respect. I began to give them Gospel papers and soon had the joy of seeing several of them led to Christ.

Three years later I became exercised about the Lord's work and in the year 1907 I gave up my business to devote all my time to the Lord's work. Twenty-three years have passed since this and I have had the joy of leading many a poor sinner to Christ in Ireland, England, Canada and the United States. I can testify that Christ is not only a good Savior, but a blessed master to serve. Oh, that men would taste and see that the Lord is good.

---

### AMBASSADORS



**G**OD hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech by us; we pray in Christ's stead be ye reconciled to God. For He hath made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him. We then

## WORDS IN SEASON

---

as WORKERS TOGETHER WITH HIM beseech also, that ye receive not the grace of God in vain," II Cor. 5: 18; 6: 1.

Sir Henry Watton defines an ambassador as "An honest man sent abroad to LIE for the commonwealth." There is a good deal of truth as well as wit in this pun. No doubt earthly ambassadors have great inducements to act the double part, sometimes from the home government, and sometimes from those among whom their lot is cast. But God would not have it so. His is a true government and He would have His ambassadors true men, therefore He warns them lest they become occasions of stumbling, beseeching them that they give "no offence in anything that the ministry be not blamed," verse 3. If the cup be defiled the traveler will not drink though the water be never so pure.

But the ambassador must not be a mere negative, he must be also a positive. "In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers and yet true; as unknown and yet well known, as dying and behold we live; as chastened and not killed; as sorrowful yet always rejoicing; as poor yet making many rich, as having nothing and yet possessing all things" (V. 4-10).

Though this world is treating God hatefully, yet is He dealing in grace toward it, and though it treat His ambassadors to shame and suffering they also must bear it and render only good for evil. Only so can we approve ourselves as the ministers of God, or truly represent His message of reconciliation through Christ. A young boy when asked what he would like to be when he became a man answered, "a military missionary." But God does not send people out with guns to shoot down those who will not receive the Gospel. He allows others to shoot at them, and commends those who suffer. Only so can we approve ourselves as ministers of God, or truly represent His message of reconciliation through Christ. Those who drink of the Master's cup approve themselves as the ministers of God.

But since persecution will not always hinder God's witness, yea, it often but snuffs their candle, Satan has another, a more subtle way of accomplishing his ends—the "unequal yoke." He will promise a smoother path if God's people will but yoke with his emissaries. Did he not say that the world and all its glories belong to him, and that he gives them to whomsoever he will, and have not his servants gained great success? What is success in the world's estimation but the finding of a path where reproach and shame are not? Then why not wear Satan's yoke and share his success?

## WORDS IN SEASON

---

His yokes are christened according to the characters of those who properly wear them. The man who will not live right has his neck in the "unrighteous" yoke and though God's people are made righteous at the new birth, yet Satan never tires in his efforts to induce the righteous to try yoking with the unrighteous. Lot put his neck in this yoke but was not able to wear it with comfort. "That righteous man dwelling among them vexed his righteous soul from day to day with their unlawful deeds," II Pet. 11: 8. When he sought to warn of the coming judgment "He seemed as one that mocked." He was no use as an ambassador for God, his testimony was gone, and though God delivered him, yet it was with great loss.

For those who do not love the light Satan has the yoke of "darkness." If a child of the light puts his neck in this yoke, the light that is in him becomes darkness, very great darkness. One of God's prophets tried this yoke. God had told him "To eat no bread, nor drink water nor turn again by the same way that thou camest, but he turned away from the light of God's word to the darkness of an old prophet's lie, and a lion slew him by the way," I Kings 13: 24.

For worthless characters Satan has his "belial" yoke. Christ is God's anointed one and is very precious in His eyes. Those who belong to Christ are Christians, these also are anointed ones, and very precious, having cost Him His precious blood. Notwithstanding this, Satan sometimes succeeds in getting these yoked up with his belials.

Abigail was once yoked to a man of this character, by name Nabal, and was like to have lost her life because of his folly, but God slew Nabal and gave Abigail to David, His anointed king, I Sam. 25: 42.

Then for those who will not trust God Satan has the yoke of "unbelief." All unsaved people wear this yoke, and from such all Christians ought to keep separate, but there is none of Satan's yokes that Christians are so apt to put their necks under as this one. Ahab had one end of this yoke on his neck and he persuaded Jehoshaphat to come under the other in order to go to battle. Jehoshaphat almost lost his life and suffered a very severe rebuke from God; "Shouldst thou help the ungodly and love them that hate the Lord," II Chron, 19:2.

Unsanctified love often results in a Christian agreeing to wear this yoke for life, to find that what is begun as honeymoon, sees many a moon of wormwood and gall.

Then there is for those who want to worship the creature more than the creator, the "Idol" yoke, which yoke all unsaved worshippers delight to wear. The Levite who grew tired of God's worship, and who wanted "a place" tried this yoke, and hired out for ten shekels a year, a suit of clothes, and his victuals, and by mixing true worship with idolatry he became very successful in leading the tribe of Dan away from God.

But from all these yokes God says "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."

He who will wear Satan's yokes must suffer for his sin, but he who refuses them must suffer for righteousness sake. These are fellow-workers together with God! the sons and daughters of the Lord Almighty who will lead God's people by the path of apparent defeat to everlasting victory.

The only begotten Son, the true servant of God is represented as saying "I have spent my strength for naught and in vain," but even so, yet he was not discouraged. He could add "My judgment is with the Lord and my work with my God . . . though Israel be not gathered, yet shall I be glorious in the eyes of the Lord and my God shall be my strength." His mission to restore Israel for the present was a failure, but God had a purpose in allowing it to be so. He said "It is too light a thing that thou shouldst be my servant, to raise up the tribes of Jacob, and restore the preserved of Israel. I will ALSO give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth." Though his mission seemed to be a failure, and he passed out of the world by the way of the cross, not having gathered Israel, it was only in order to accomplish a salvation much wider in extent, a salvation taking in myriads of Gentiles, and then finally gathering all Israel, on the ground of sins put away by his own blood, thus bringing in everlasting righteousness. The apparent defeat bringing infinitely more glory to God than if he had gathered Israel and reigned over them in an earthly glory far surpassing even Solomon's. That would have been after all a kingdom defiled by sin, but now having put away sin by the sacrifice of himself, his kingdom is an everlasting kingdom that shall not pass to another. There can be no defeat to those who wait upon God, and though the enmity of Satan be incurred, what matters it since God has pledged himself to be a Father to such as thus separate themselves from unbelievers. To do this will mean the loss of much earthly good, will insure what the world would call a wasted life, but just wait a little, man's day is now, but God's day is eternity, and what man esteems so highly now, will then be seen to be abomination in God's sight. Let us remember that it is not wasted time to suffer for God, in fact, this may be our chief work, it may be all that God requires of us. Simply to suffer at the hands of the ungodly, rather than to join with them in their unhallowed unions. The day is coming when no man can buy or sell without the mark of the beast. No doubt many will suffer death at his hands. Shall we call their lives a failure because they did not leave their names inscribed upon the

scroll of fame? Of such God says "of whom the world was not worthy."

Then let us not be turned aside from God's paths from fear of suffering. He who suffered as none else ever suffered now occupies the highest place in glory. "If we suffer with him we shall also reign with him."

Whatever it costs **"BE NOT UNEQUALLY YOKED TOGETHER WITH UNBELIEVERS."** —E. A. M.

---

### WILLING TO DIE SIX TIMES OVER

A. G. Blackburn, at one time a well-known Christian worker in Lanarkshire, used to relate the following incident: Some years ago I went to see a little girl, who I was told was dying. She lived in a back street. When I got there, a woman showed me to where this child was, and I sat down. "What do you want, darling?" "I want to see you before I die." "Why!" said I, "are you dying?" "Yes, sir." "Would you not like to get well again?" "I hope not, sir." "Why not?" "Why, sir," said she, "ever since I became a Christian I have been trying to bring father to the hall, and he won't come; and I think if I die you will bury me, won't you?" I said, "Yes, darling." "Well, I've been thinking, if I die, father must go to the funeral, then you will be able to preach the gospel to him; and I would be willing to die six times over for him to hear the Gospel once." Just as she was to have been buried, I was taken seriously ill myself. I thought of the poor little thing, and I should so like to have buried her. Time passed on, and a rough-looking fellow called upon me, and held out his hand. "You do not know me?" "No, I do not." "I am the father of Mary, the father she died for; for I heard as how she said she would die for me six times, if I could only hear the Gospel once. It nearly broke my heart, and now I want to learn the Way of Salvation. He joined the inquirers' class, and was brought to a knowledge of Jesus. Thus is seen the power of the truth—"A little child shall lead them" (Isa. 11, 6), as well as the marvelous power of love (John 3, 16).

---

### THE GOLD RUSH

At times we read in the newspapers of gold being found in some district, and prospectors starting out for the goldfields. Dog trains and airplanes are used; new roads, railways and towns are often built; large sums of money are risked, and hardships are endured, in order to secure some precious metal.

These frequent rushes after gold bring to our memory a tragic accident of the Klondyke gold rush days.

A well known steamer which sailed to Alaska, called "The Islander," which had taken and brought many gold-diggers to and from the gold fields, after leaving Skagway was wrecked by running into a submerged iceberg.

The night was hazy and the pilot was on the bridge with his night-glasses looking out for ice, but as "The Islander" was steaming along at 15 knots an hour, and so much of the berg was under water there was no time to "stop." A dreadful crash, and in twenty minutes she was down. What a terrible scene during those few fleeting minutes, 196 passengers rushing to get into half a dozen life boats, poor miners who had spent years of privation trying to save their little gains! One miner tied \$8,000 in a belt around his waist, but was pulled under the water with the weight and was drowned. A Winnipeg man threw \$800 into the sea and escaped. A Portland man with a bag of gold worth \$28,000 intending to throw it into a boat, but, fearing to knock a hole in the bottom, abandoned his treasure, got into the lifeboat, and was saved.

Now, notice: the man who was weighted down with gold perished, just as the man who is weighted down with wealth, fame, pleasure, ambition or anything which keeps him from weighing the great question, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. 16: 26; or from giving heed to the sacred injunction, "Seek ye first the Kingdom of God and His righteousness." Matt. 6: 33, proving himself a companion of the rich fool (Luke 12: 20) who lost the pleasures of this world and of the world to come.

The man who counted that his life was more than gold, and ventured his all in the only lifeboat, was saved, just as the wise man who, refusing "the pleasures of sin for a season," wholeheartedly embraces the Christ of God as his own and only Saviour, and is saved with an everlasting salvation.

Stop for a moment and think on these things. You may have never given five minutes' serious consideration to this all-important question of your soul's salvation in all your life, and positively your last twenty minutes to live on this earth is rapidly advancing upon you. "Seek ye first the Kingdom of God," "believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 31; then, whether the call comes on land or sea, and the time to prepare be long or short, you will be able to say:

"Settled forever, sin's tremendous claim,  
Glory to Jesus, blessed be His Name.  
No partway measure doth His Grace provide,  
Finished the work was when the Savior died."

---

### AN IRISHMAN'S STORY

In the twenty-sixth chapter of Acts we read of the Apostle Paul standing a prisoner before King Agrippa declaring from a happy heart the wonderful story of his conversion, though many years had passed since that eventful

day. No longer is he called, as in Acts 8, "a young man," but as in Philemon, "Paul the aged." Yet the memory of that time is still clear to the aged warrior of the cross, when trembling in the presence of God, he was brought into personal contact with the Lord Jesus. From that moment his heart was so enraptured with Christ, that to the end of his life his longing desire was, "Lord, what wilt Thou have me to do?"

The writer can also look back with joy over almost twelve years to the time when he too passed from death unto life. I first saw the light of day in June, 1881, in the County of Armagh, Ireland, where I spent my early years. When very young I was taught to read the Scripture and was sent to Sunday School, but, alas, it was soon outwardly manifest that I was by nature a child of wrath, and thus a traveler on the broad road to hell. Often in my early days I had serious thoughts of death and eternity, but as I grew up I threw off restraint and began to drink at the broken cisterns that can hold no water.

When I had reached the age of eighteen the world's folly and pleasure was all I cared for. How very fair the devil painted the future joys of earth! The words of II Cor. 4: 4, "blinded by the god of this world," were at that time true of me, as I was pursuing my Christless journey to eternity. However, in the fall of that year, the attention of the people in my district was directed to a tent pitched for the preaching of the Gospel. I went with many others to see and hear what this new thing was. Many said, "This is the Scripture fulfilled. The 'false prophets' that were to arise have come."

But early in the meetings the Holy Spirit laid hold of my poor dark heart, as the judgment to come, and the awful doom of sinners dying without Christ was pealed out night after night. My sins began to stare me in the face, causing me when I went home at night to read and search the Bible in the hope of finding comfort. But as I read the solemn words of Romans 3, my misery was increased. No longer had the strong man armed, his goods in peace. But then the inward thought arose, "If I get converted I will never be able to hold on." However, I began to amend my ways, thinking by so doing I would merit God's favor and sooner or later would feel my sins forgiven. But this only lasted a short time, and then I was back to my sins with more zeal than ever. I stopped going to the meetings; tried to get free from my soul trouble; wished I had never heard those preachers; and longed to see them leave.

One Saturday night, as I was on the threshold of a saloon door, starting for home, it seemed as if some one whispered to me the solemn words of Numbers 32: 23, "Be sure your sin will find you out." As I walked home through the darkness of the night, every time I put down my foot, it seemed to ring

out those awful words. Next morning, when I awoke, all I could think of was: "Be sure your sin will find you out." That night I found myself again in the tent, and though it was packed, every word seemed meant for me. My eyes had never been fully opened before to see my lost state. I could not describe the anguish of soul that followed. An after meeting was announced. The preacher came to me and I thought he could surely help me. He read John 3: 16; I Peter 2: 24, but all was dark. Genesis 4: 3, then came before me, and I thought my day of grace was passed.

Night after night I went to the meetings, but no peace came to my troubled heart. I was looking for happy feelings to arise within me. One night I sat in the after meeting reading John 3: 16, trying my best to believe it, when some one said to the preacher in the seat behind me, "I cannot feel saved." He replied, "It's not by feeling, but looking out to Jesus on Calvary." And while I read again John 3: 16, the work of Calvary came before me in a way I never knew before. I saw that God's beloved Son was dying there for a poor sinner like me. I tried to believe no longer. Peace from God entered my heart, and I wondered that I had been so blind. It was then that I began to rejoice and to praise God for the very same salvation that Paul rejoiced in many years ago. Though years have passed since then, and I am far away from those surroundings, yet the joy of God's salvation still remains, and I know that in a coming day I'll see Him face to face Who died for me.

Dear reader, have you this assurance? I do not ask, Are you religious? But, Have you been born again? Stop and ponder this solemn question. Soon you will be compelled to face it. Have you tasted the bitterness of sin in the presence of God, and have you been awakened to the doom that lies ahead, causing you to cry out, "What must I do to be saved?" If this is the burden of your heart today I can tell you of God's remedy. The Son of God has died and risen again. The Gospel message is, "Whosoever believeth in Him shall not perish, but have everlasting life," and when the sinner believes this, the heart is won for Christ. All earthly glory fades in the presence of the cross, and with joy the newborn soul can sing—

“ 'Tis the treasure I've found in His love,  
That has made me a pilgrim below,  
And 'tis there, when I reach Him above,  
As I'm known, all His fulness I'll know.”



**GOD'S GLORIOUS HIGH THRONE**

Notes of an Address by James Wright, of New Orphan Houses, Bristol.

"A glorious High Throne from the beginning is the place of our sanctuary" (Jer. 17: 12).



**HERE** are a variety of truths that circle round this word **sanctuary**.

1. The first great truth that God was pleased to associate with it we have in Exodus 25, where He instructs His people to construct a sanctuary—"Let them make Me a sanctuary"—and then He states the object for which this sanctuary was to be made: "That I may dwell among them." So that the first thought of God revealed to us in connection with the sanctuary is that it is the **dwelling-place of God**, the place where He will dwell with His people. That itself, you see, gives us a wonderful glimpse into the character of our God. His heart's desire is fellowship with His people. We have it often in the Old Testament, and once or twice in the New, that "God hath visited His people." It was always in the heart of God to do more than this—"That I may dwell among them." Oh, how sweet is this! that the eternal thought in the heart of God is to make His people His very dwelling-place! How it shows utter departure of heart from God that it should ever be distasteful to us to think of being in God's presence!

2. Another thought very prominently connected with the word sanctuary is that of **holiness**. In Psalm 46: 4 we read, "The holy place of the tabernacles of the Most High." Holiness is inseparable from the thought of the sanctuary. God is holy, and therefore His dwelling-place must be holy, and the construction of that tabernacle, the ordering of its various parts, was intended to deepen that thought, that conviction, in our hearts. There was the outer court, the court in which the altar was, and there was the first tabernacle, and then the innermost sanctuary, the holiest of all.

3. Then the third thought arising from this is that of **separation from evil**, from sin, and from man in his sins. In Psalm 5, we read, "Neither shall evil dwell with Thee." The sanctuary is God's dwelling-place, and therefore it must be the place where no evil is; and in the last view we have in the Bible of the dwelling-place of God, we are told that everything that defileth is outside; nothing that defileth can enter there (Rev. 21: 27).

4. In close connection with this thought there comes a fourth, and that is, the sanctuary is the **place of worship**, and necessarily, therefore, the place in which we realize the need of God's provision for the putting away of sin—a sacrifice for sin. The blood of the sin-offering was carried to the innermost part of the sanctuary, the holiest of all, because only on the ground of blood-shedding can there be any remission of sins, and without the putting away of sin we dare not enter the

presence of God, much less dwell there. Therefore Scripture always speaks to us of propitiation, of atonement, for sin.

5. Now, we have in this verse an additional thought in connection with this sanctuary. "A glorious high Throne . . . is the place of our sanctuary." The sanctuary is a throne. We can never disassociate the throne from the One who occupies it. The throne is simply the symbol of the execution of the law righteously, and that must be by the One who sits on it. This holds good even in regard to earthly thrones, hence the axiom, "The King never dies"; and it is interesting to see that though this, in reference to man's throne, is but a fiction, yet it is a fiction based on eternal truth regarding the Eternal Throne that never fails.

When the President of the United States transmitted by the electric wire his message of condolence a few minutes after the beloved Queen had breathed her last, he addressed it to "His Majesty the King." He was King the moment the preceding sovereign breathed her last. He was King without waiting for coronation, and even without waiting for proclamation. He was King by inheritance. "The King never dies." The throne cannot be vacant! That is a theory, but it emphasizes the thought that the Throne of God is never to be severed from the Occupant of the throne. Hence the word of the Lord Jesus: "He that shall swear by heaven sweareth by the Throne of God, and by Him that sitteth thereon" (Matt. 23: 22).

But who is the Occupant of this throne? The One of whom we read in Hebrews 1. He who is set at the right hand of the Majesty on High, on the Throne of God. But who is set there? The Sin-purger—the One who "by Himself purged our sins," and "sat down on the right hand of the Majesty on High." So this leads up, you see, to the glorious thought that **God in Christ is our sanctuary—God in Christ is the sanctuary of His people.**

And this sanctuary, this true sanctuary, embodies every one of the elements which we have been considering as constituting a sanctuary. It is as united to Christ by faith that we dwell in God, and He dwells in us according to the word of the Lord in John 14: 20: "At that day ye shall know that I am in My Father, and ye in Me, and I in you." In Him we have deliverance from the power of sin. We worship by Him, offering the sacrifice of praise (Heb. 13: 15).

Now, the throne is spoken of here as "a glorious throne." What a comment on this expression is that passage we read in Hebrews 1, "Who, being the brightness of His glory"—the effulgence of the glory of God—the sunbeam, as it were—the revelation of the light of God. "God is light" (1 John 1: 5), and "The only-begotten Son, which is in the bosom of the Father, He hath declared Him" (John I: 18), and therefore

we have seen His glory in the face of Jesus. Now, it is His occupancy of the Throne of God, of the Majesty on High, that makes it such a glorious throne. And how wonderful it is, beloved fellow-believers, that we should be associated with that throne! "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. 3: 21). A glorious throne!

But here is another word, "A glorious high throne." The Revised Version reads: "A glorious throne set on high." How that reminds us of the testimony concerning the beloved Son of God, "Wherefore, God also hath highly exalted Him, and given Him a name which is above every name" (Phil. 2: 9). He is exalted to the highest place. Now, we know that He had a right to that place by inheritance, "As He hath by inheritance obtained a more excellent name" (Heb. 1: 4), and by inheritance He shares in the majesty of the eternal throne, one with the Father, Jehovah's fellow (Zech. 12: 7). The throne belongs to Him in virtue of His Deity. The Deity of the Son is the foundation, the corner-stone of our most holy faith. We must honor the Son as we honor the Father, and as we honor the Father as the occupant of the eternal throne so we must honor the Son. But it is not in virtue of the right of inheritance that He becomes our Sanctuary. That is the great point. He has taken His place now at the right hand of the Father's throne in resurrection, and it is in the economy of redemption that the Father bestows that place of infinite exaltation on Him; above all heavens, above the lower heavens, above all principalities and powers is the beloved Son of God raised—raised as the One who left that glory and returned to it! "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father" (John 16: 28). But He did not leave the world until He had accomplished the work for which He came into the world, and so could say, ere He left it, "I have finished the work which Thou gavest Me to do" (John 17: 4). Of course, He meant the work on earth. He has not finished the work in heaven, blessed be God! He has been working today on behalf of His people.

"Lord, in all Thy power and glory,  
Still Thy thoughts and eyes are here;  
Watching o'er Thy ransomed people,  
To Thy gracious heart so dear."

Grace from Him practically has upheld us through this day; every moment we depend on Christ at the right hand of God. "Because I live, ye shall live also" (John 14: 19). And it is only in Him that we do anything for Him "Without Me ye can do nothing" (John 15: 5).

We are like branches cut off and dead if severed from Him. It is just union to the living Christ which is the secret of

preservation, sustentation, and ultimate victory. And therefore it is the joy of our hearts to see that our sanctuary is in the eternal Son of God, who inherits the throne by right, but becomes our sanctuary. By leaving that glory and humbling Himself He became "the Word made flesh and dwelt among us."

### THREE THINGS WELL WORTH KNOWING

An old man once got up in a meeting and said, "I have been forty-two years learning three things."

I pricked up my ears at that: I thought that if I could find in about three minutes what a man had taken forty-two years to learn, I should like to do so.

The first thing that he said he had learned was, **that he could do nothing toward his salvation.**

The second thing that he had found out was, **that God did not require him to do anything.**

And the third thing was, **that the Lord Jesus Christ had done it ALL;** that the work of salvation was finished, and that all he had to do was to receive it.

Reader, have you learned these three things? If you have, they have produced love in your heart for the Lord Jesus Christ; and love in exercise can and will do far more than **any other thing.** Love made Christ suffer untold agony on the cross for you; love will also enable you to suffer for His sake; to deny yourself; to serve others in patience.

---

### "HONORING THE SON"

By James Stephen

We are exhorted "that all should honor the Son" (John 5: 23). In order to comply with this request it is essential that we should have a Scriptural conception of that glorious Person. With this object in view we briefly state a few outstanding points in connection with that altogether lovely One.

#### 1. Three Titles

1. **"Immanuel"** (Isa. 7: 14). This prophecy is specifically confirmed in Matthew 1: 23, where the title is interpreted as "God with us."

2. **"The Great God"** (Titus 2: 13). By every known test of greatness we affirm that our Lord Jesus Christ was really great.

3. **"The True God"** (1 John 5: 20). In the course of His ministry our Lord said, "I am the Truth" (John 14: 6). As a matter of fact He was the personification of Truth.

Humbly, therefore, would we bow before the One who is truly God, and of whom His Father said, "Thy Throne, O God, is for ever and ever" (Heb. 1: 8).

#### II. Three Statements

In the opening verse of that inimitable prologue to John's Gospel we find three emphatic statements.

1. "In the beginning was the Word." This beginning precedes the beginning of Genesis 1 by an indefinite period. Observe from this the eternity of His existence, of which we read elsewhere, "Whose goings forth have been from of old, from everlasting" (Micah 5: 2).

2. "And the Word was with God." No dubiety is here felt as to the Deity of Christ. His personality and relationship are emphasized. God calls Him "My Fellow" (Zech. 13: 7).

3. "And the Word was God." The question of the Trinity is implied in this remarkable clause. At the same time we are assured that this Word was a Divine Person.

### III. Three Proofs

It may reasonably be expected that in the course of our Lord's life and ministry we should meet with illustrations as well as statements about the attributes which belong to God. These we find in Christ.

1. **Omnipresence.** He is everywhere. The familiar words, "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. 18: 20), which have been dear to Christians in all ages, assure them of His presence whenever and wherever they meet in His Name. Ask the lonely toiler in a remote part of the great harvest field what has sustained him during dark days as well as in bright ones, and he replies the exceeding great and precious promise, "Lo, I am with you alway" (Matt. 28: 20). Yes, a convincing proof of the omnipresence of Christ is the fact that such persons are to be found in all places of the earth, and all claiming and enjoying the same presence.

2. **Omnipotence.** The all-powerfulness of Christ is witnessed by the words, "All things were made by Him" (John 1: 3). Again, who but God could claim to have performed these miracles, condensely recorded in one verse, "The blind received their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up?" (Matt. 11: 5).

3. **Omniscience.** Only one thing can account for the knowledge of Christ, and that is that He was God. Without actual tidings He could say, "Our friend Lazarus sleepeth" (John 11: 11). It was He who said, "Go your way into the village over against you, and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him" (Mark 11: 2). He knew all about the woman at the well. "He knew all men, and needed not that any should testify of man: for He knew what was in man" (John 2: 24,25). Like His disciples we confess, "Now we are sure that Thou knowest all things" (John 16: 30).

May we all increasingly experience His omnipresence, bow before His omnipotence, and acknowledge His omniscience.

### IV. A Confession

"My Lord and my God" (John 20: 28). Thomas was not in-

clined to assent to another's testimony, but must see for himself. To his credit let it be recorded that as soon as he saw he had only one remark to make, and that in these noble words, "My Lord, and my God." As a result of these we pass on the comment of the Master: "Blessed are they that have not seen, and yet have believed" (John 20: 29). Let this blessedness be our portion.

This short study will fail in its purpose if any reader can refrain from now bowing before their Savior and their God. As He is the center of Heaven's worship and adoration, may He be "the chiefest among ten thousand" to each one of us.

---

### QUESTION CORNER

What is "the sin which doth so easily beset us" which is mentioned in Hebrews 12: 1?

We know of three explanations of what this "sin" means, (1) some specially besetting sin that each may be prone to; (2), "an evil heart of unbelief" (Chap. 3:12) that undoubtedly besets us easily; and (3), sin itself, which seems to beset us with so little difficulty. The definite article "the" is in italic in the Newberry Bible, indicating its absence in the Greek. We have heard preachers dogmatically contend for each of them and in a measure each view is right, but we think not wholly right. We do no violence to interpretation by adopting the three, for surely, if we are to "run with patience (or endurance) the race that is set before us," we must be done with sin in any form. Have you an easily besetting sin, such as temper, pride, sloth? lay it aside. Have you a heart readily prone to unbelief? Seek the victory over it. Are you finding that sin itself, in its many forms, besets you with such apparent ease? Then how much one needs the grace of God to reckon one's self to be "dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11).

---

### A WARNING

Not from the calm of the lofty height,  
Down to the place where the worldlings stray:  
Not from the plains of the fadeless light,  
Did I thus fall in a single day.

No! for the heart that has known the joy  
That flows from a walk with Him,  
It cannot look at those wounded hands  
And plunge straightway into sin.

I lost my place with the favored flock  
And with the fairest one of the fair,  
By a selfish thought that, harbored, led  
To a slight neglect of prayer.

The selfish thought took shape and grew  
To deeds that I once would spurn,  
And it led me to paths of gloom and sin,  
And I had no might to return.

Then lo! I found that the heavenly awe,  
The bow of His august word,  
Had somehow lessened, I scarce knew why,  
For His voice I daily heard.

—G. L., Los Angeles, Calif.

## WORDS IN SEASON

**EVERETT, PA.**—Wm. Pinches had a weeks meetings for believers which were helpful and enjoyed. G. Winemiller had a few meetings later and baptized 4 who were saved last spring. The assembly correspondent is Homer England, R. D. 1.

**SEATTLE, WASH.**—S. Mick and C. S. Summers held 2 weeks meetings here with fairly good interest. They also visited Everett and Arlington. Bro. Summers and wife are expecting to go east to the state of Massachusetts for a visit.

**VIRGINIA.**—Sam McEwen is getting a good hearing at Woodlawn. W. Fisher Hunter is being encouraged at Roanoke, Va. A. Cather is holding forth in Norfolk. B. Bradford began meetings in Newport News. O. MacLeod is in Richmond and B. Shelburne in Radford. All are under canvas tents.

**COLD WATER, IOWA.**—O. Smith saw the Lord's hand in salvation in meetings held here.

**RIVERSIDE, CAL.**—Six were baptized and received into the Assembly as a result of five weeks tent meetings held by Chas. and J. Hunt.

### CANADA

**WINNIPEG, MAN.**—The conference in June was large with ministry searching and practical. Bren. McCarthy, S. Keller, Livingstone and others ministered the Word. R. McCracken and Harris are operating the Winnipeg tent at Mayfelt.

**WASECA, SASK.**—Attendance at conference was larger than last year. Meetings were exceptionally good. Two professed at the Gospel meeting. J. McCartney, C. H. Willoughby and local brethren gave help. J. McCartney went on to Mervin for meetings.

**EARLTON, ONT.**—The Charlton-Earlton conference was a happy time of blessing. The Word ministered and the Gospel preached by Bren. G. Gould, Jr., Gilchrist, Widdifield, Steen, Bruce, Crocker, Murdock and Watson was in freshness and power, and the hearts of the saints were refreshed. Bren. Bruce and Widdifield are remaining in these parts to carry the gospel into some new places.

**SOUTH RIVER, ONT.**—Bren. Gould and Steen are laboring around these parts and hope to spend the summer months working in this vicinity.

**STAYNER, ONT.**—We had a very good conference with ministry that was varied and helpful, both for instruction and exhortation. About 15 of the Lord's servants were present and nearly all took part. Bro. Silvester took sick during the meetings and the Doctor advised an X-Ray examination.

**VICTORIA ROAD, ONT.**—We had a very happy and profitable conference. The Word was ministered by Bren. Silvester, Bruce, Widdifield, Gilchrist, Baillie, and Watson.

**SUDBURY, ONT.**—Bro. Wm. Baillie expects to pitch his tent in this needy town of over 20,000 inhabitants and would value the prayers of the Lord's people for this special effort.

**COSY NOOK, SASK.**—The little assembly has been encouraged by the

**MANITOULIN, ISLANDS, ONT.**—A. R. Crocker is spending his 4th summer here plodding on in the Gospel looking for results from the Word being preached.

adding to the company a sister saved at cottage meetings some months ago. The Sunday School and the Gospel meetings held in the school-house on Lord's day are very well attended.

**SARNIA, ONT.**—James Erskine had two weeks meetings here seeking to help the Lord's people, and then went on to Lake Shore for a few meetings.

**GLEN-EWEN, SASK.**—The Meridian conference was good. A goodly number gathered together to hear the Word in spite of the intense heat. About 80 remembered the Lord and nearly 300 attended the afternoon and evening meetings. There were 6 professed to be saved. The following Lord's day 6 were baptized in the river, who were saved in the spring of the year.

**STRATFORD, ONT.**—Bro. Lester Wilson who was saved some years ago and has been active in preaching the gospel in surrounding villages, has been heartily commended to the Lord's work by the Stratford assembly. He purposes joining Fred Nugent in the Southern States for the summers tent work.

## WORDS IN SEASON

**LASHBURN, SASK.**—Four brethren saved last winter have recently been baptized and added to the assembly.

**LACHUTE, QUE.**—Bren. James H. Blackwood (5484 Lafond St. Rosemont, Montreal) and John Spreeman have pitched the Montreal tent here. They are being encouraged with the attendance and trust the Lord will make bare His arm in salvation. Prayer is requested for this special effort.

### FALLEN ASLEEP

**BOSTON, MASS.**—On June 23rd, Samuel Shillady passed away to be with Christ. Aged 74 years. Saved 51 years ago at an open air meeting in Glasgow, Scotland. In fellowship with the Townhead assembly of that city for a few years and for the past 43 years in the Boston assembly. A quiet godly man who will be missed. Bren. W. H. Hunter, H. Thorpe, W. Farquhar and D. McGill took part in the services which were largely attended. A widow and 5 children mourn his loss.

**HOUTZDALE, PA.**—On June 21st, Mrs. Margaret Roberts, went to be with Christ. Aged 76 years. Saved 44 years ago. She leaves 7 children to mourn her loss.

**BOSTON, MASS.**—On June 4th, Mrs. Christine Ross Munro, went home to be with Christ forever. Saved in Boston over 30 years ago through meetings held by Bren. Wm. Matthews and W. H. Hunter, and continued in fellowship in the Boston assembly until her death. Pray for a bereaved husband.

**BELFAST, IRELAND.**—Miss Rose McCann, aged 57 years, missionary in Malaya. Returning, died suddenly on board the S. S. Kalyan on arrival at Tilbury docks, London, June 15. Saved when 12 years of age through John 3-16 while attending Old Lodge Road, Sunday School, Belfast. Over 33 years ago went from Adam Street Hall, Belfast, to Singapore in company with Mr. and Mrs. J. C. M. Dawson. A valued worker and held in high esteem by all who knew her.

**PETERSBURG, VA.**—On July 5th, Mrs. Hugh Campbell, passed away to be with the Lord. Sick about a week. Aged 68 years. Saved in England 40 years ago. A quiet, godly sister who will be missed. She was a succourer of many. The funeral was large. Bren. Bradford and Beveridge spoke in the hall; Sam McEwen at the cemetery.

### CONFERENCES

**GALT, ONT. CAN.**—The annual conference will be held (D.V.) on Sept. 5th, 6th, and 7th. First meeting Saturday, 2:30 P. M. Standard Time. Correspondent, Wm. Jardine, 61 Barrie Street.

**SYDNEY MINES, CAPE BRETON, N. S. CAN.**—The annual conference will be held (D.V.) in the Pit Street Gospel Hall on Sept. 6th and 7th, preceded by a prayer meeting on Sept. 5th at 7:30 P. M. Correspondent Arnold Ernst, Box 123.

**ORILLIA, ONT. CAN.**—The annual conference will be held on Sept. 5th, 6th and 7th, (Labor Day) preceded by a prayer meeting on Sept. 4th at 7:45 P. M. in Dominion Hall. Correspondent S. Shivas, 134 Tecumseh St.

**SPRINGFIELD, MASS.**—There will be no conference held here on Labor Day as in former years (on account of depression). The assembly now meets in the hall at 1132 Main Street (Cor. Bliss and Main Sts.).

**HARRISBURG, PA.**—It has been decided by the brethren not to hold their usual Labor Day conference this year on account of the present depression.

**HITESVILLE, IOWA.**—Conference will be held here Aug. 29th and 30th preceded by a prayer meeting Friday evening, Aug. 28th. For information write George Eltjies, Kesley, Iowa.

**ROCHESTER, N. Y.**—There will be no conference held here at Labor Day on account of the depression.

### FOREIGN NOTES

**ENGLAND.**—Our esteemed brother J. Monypenny, well known in United States and Canada has moved to Care of General Post Office, Wallasey, Cheshire, England.

**SOUTH AMERICA.**—Bro. Herbert S. Douglas, who was recently visiting the assemblies in U. S. and Canada has changed his address to Calle Libertador, San Felipe, Yaracuy, Venezuela, S. A.



# 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, 1931

	Page
From Various Authors .....	129
The Man Who Could Stop the War.....	130
The Rt. Hon. W. E. Gladstone's Advice .....	130
The Radio .....	131
"Yea, He Is Altogether Lovely" .....	132
Galilee .....	134
Ministry .....	137
How to Obtain a Good Report .....	141
Question Corner .....	144
Work and Workers .....	ii, iii, iv

## WORDS IN SEASON

Publication Office  
9-13 S. Dorcas St., Lewistown, Pa.

Editorial Office  
336 Melrose Ave., Monrovia, Calif.

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

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.

### NOTICE

We will mail FREE the October, November and December copies of 1931 to all new subscribers for 1932. Tell your friends about this offer. Some isolated Christian in a distant land might enjoy reading WORDS in SEASON.

### UNITED STATES

**WEST ASHEVILLE, N. C.**—After spending over 3 weeks in a tent in Canton where God saved a soul, Bren. W. Foster and J. Smith came here and are having encouraging meetings.

**ROCHESTER, N. Y.**—About 25 young Christians visited us over a Saturday and Lord's day. The young men spoke in the open air, and in the hall. A number of strangers were attracted and came to the hall. The meetings were enjoyed and gave cheer to the hearts of the Lord's people.

**GRINDSTONE CITY, MICH.**—J. Govan has his tent pitched in the center of a large farming district and is being encouraged by the hearty support in attendance even though the farmers are busy. A. McDonald of California who formerly labored in these parts is giving help in the meetings.

**LAKE CITY, MICH.**—W. Ferguson began his 14th week here in his Bible carriage work which has been quite encouraging this year in interest. G. Smith spent some weeks with him.

**MADISON, WIS.**—Bren. Sam Hamilton and A. T. Stewart have had their tent pitched 25 miles north of here. God has given help and blessing even though there was opposition from the "clergy."

**MT. HOPE, WIS.**—Bren. S. Mick and W. Warke had their tent pitched in this place but the interest was poor so they moved to Boscobel.

**PUNXSUTAWNEY, PA.**—G. Duncan had a weeks meetings in Youngstown, Ohio, where 2 were baptized and received into fellowship, and then came on here to help on the Lord's people.

**CLEVELAND, OHIO.**—J. Watt is working the East Side tent, and B. M. Nottage is under canvas again on the south side. Attendance in both tents has been good.

**AKRON, OHIO.**—W. P. Douglas had a few meetings in Youngstown, Ohio, and later on spent a little time with the saints here.

**FAIR HAVEN, MASS.**—W. H. Hunter is doing Timothy work by caring for the state of some of the eastern assemblies. This is the second season in 42 years that he has missed tent work.

**PRINCE FREDERICK, MD.**—Bren. Beveridge and McClintock still plod on here under canvas. As the meetings continued they were more encouraging and a few seemed interested. The people have been prejudiced by the former work of Pentecostals and Russelites in this district.

**CANTON, N. C.**—Bren. F. Nugent and Lester Wilson have their tent pitched at Beaver Dam, a few miles from this place and are looking to the Lord to add His blessing upon the Word preached.

**SEATTLE, WASH.**—S. C. Keller spent a week here ministering the word of God in a practical way to the Lord's people. Meetings were good and enjoyed.

**DECKERVILLE, MICH.**—Bren. R. Telfer and D. McGeachy gave us a few meetings and personal visits which was a real blessing sent from our Guide on our homeward journey.

**WATERBURY, CONN.**—R. Capiello has his tent pitched here among the Italians and is getting a good hearing.

# Words in Season

Edited by Dr. E. A. Martin—Published by Charles R. Keller

VOL. 23

SEPTEMBER, 1931

No. 9

## FROM VARIOUS AUTHORS

A thousand blessings, Lord, to us  
Thou dost impart,  
We ask one blessing more, O Lord—  
A thankful heart!

\* \* \*

Paul asked for what he thought he wanted—to be healed of his painful infirmity. But the Father knew, what the child did not yet know, that to take away the discipline of that infirmity would be robbing the child of such spiritual strength and grace as would be worth to him far more than any possible bodily health. So He answered: "My grace is sufficient for thee: for my strength is made perfect in weakness"; and the child, being a true child, accepted the answer with great thankfulness: "Most gladly . . . will I glory in my infirmities."

\* \* \*

The spirit of lawlessness is rampant everywhere, manifested in the world by the throwing off of all restraint, and utter disregard of both divine and human authority. This is what Scripture teaches us to expect. Among those who profess the Christian name, many have allowed themselves to become leavened with the same spirit, manifested by a claim for liberty to think and do as they like in everything, except what concerns their personal salvation. This also will increase, especially after those scriptural barriers have been demolished which God in His wisdom has ordained to keep the world and its principles from being brought into the assemblies of His people. It is ours to go on quietly but firmly in what we have learned of the word, seeking to maintain a right spiritual condition in which to give it effect in practice. Time will manifest, as it has done before, with whom is the Lord's approval.

\* \* \*

Some one is heard occasionally to say, "It doesn't matter what people think of me, I know my heart is right." But it does matter. In sight of my office window is a church tower; on each of the three sides there is a clock face. On one of these, one of the hands has been broken, making the clock tell strange tales. Of course there are people who do not understand the circumstances, and are, therefore, misled by it. At heart the old clock is all right, but that does not alter the seriousness of the fact that people have been late in meeting their engagements, and have missed their trains, because the face is not an index to that which it covers.

### THE MAN WHO COULD STOP THE WAR

On a certain Saturday evening a little group of Christians stood at the street corner in a London suburb preaching the Gospel, and as the story of God's great love to sinners was sounded out on the evening air, people began to gather round, some obviously listening, while others pretended to be looking in the shop windows. Among the former was an old, white-headed man with a happy face, who we soon found out was a believer, who had been on the Christian pathway for sixty years. As the meeting progressed, however, a man in mechanic's dress joined the listeners on the pavement and soon began to manifest a hostile spirit. Finding that his muttered remarks went unnoticed, he at length addressed the speaker in a loud voice and said, "You ought to be recruiting, not preaching." Before any one else could reply, our white-haired friend turned to the man and said, "They are recruiting: recruiting for the only Man who can stop the war." The objector had no answer to give, and soon slunk away from the meeting.

The reply given by the veteran Christian was indeed true and very wonderful. There is in the universe only one Man who can stop the war. Man (aided by Satan) can make war and bring ruin, bloodshed and sorrow on the world in which he lives, but he cannot make a lasting peace. No real or permanent peace can ever be made by any man in this world. The only Man who can bring in universal peace is the "Prince of Peace." Alas, He has been rejected and cast out by this world. When He comes forth to reign, having subdued every foe, He will bring in a reign of peace and righteousness.

"Lord, hasten the day."

—A. G. D.

---

### THE RT. HON. W. E. GLADSTONE'S ADVICE

The Rt. Hon. W. E. Gladstone, three times Prime Minister of Britain, declared: "If I am asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in progress through life as the power that is to sustain him under trials and enable him manfully to confront his afflictions, I must point to something which in a well-known hymn is called 'The Old, Old Story,' told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind. . . . Talk about questions of the day, there is but one question, and that is the Gospel. It can and will correct everything that needs correction. My only hope for the world is in bringing the human mind into contact with divine revelation."

Dr. Clark, the founder of the Christian Endeavor movement, states that he has it on excellent authority that Mr. Gladstone, when lying on his death-bed, in bidding farewell to Lord Rosebery solemnly said to him: "Rosebery, take care of

**your soul.”** Surely this was excellent advice from the dying statesman to his friend and political colleague.

It is a wonder that any person needs such an exhortation. One would naturally expect that, seeing the soul is infinitely more valuable than the body, every one would diligently attend to its welfare. And yet, alas! how many are unconcerned about their soul's salvation. The world's pleasures and cares, business and politics, amusements and recreations, are the general subjects of conversation. The Lord Jesus asked the momentous question: "What is a man profited if he shall gain the whole world, and lose his own soul?" (Matt. 16: 26). What will it profit you, oh, fellow-traveler to eternity, though you be classed among the great of the earth, if your soul is lost?

In this world you may be poor, despised, and forsaken, but if you are saved and satisfied with Christ as your own portion, you will be happier than the rich and great who know not Him. Why not **now** believe on Christ who died to save you? "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. 53.5) Believe and live.

---

### THE RADIO

Without here expressing any opinion as to whether the discovery of wireless communication was from God or the devil, certain it is that the latter is using it not only as a medium for propagating error, but as a means of ensnaring many professing Christians. So convinced are we of this, and to such an extent is this evil growing, we feel it a bounden duty to lift our feeble voice in warning God's dear people. We have been in a number of homes where the radio is installed, and several things have arrested our attention and saddened us.

First, there are some, how many we know not, who would not think of entering a Romish "church" (?) but who through curiosity to hear what her leaders have to say, do not hesitate to listen-in when some noted "Bishop" or "Cardinal" is giving an address. Now this is playing with fire! No matter how firmly established in the faith you deem yourself to be, it is written, "thou shalt not tempt the Lord thy God," and you are "tempting" Him if you listen to the mouthpieces of Satan and expect God to preserve you from all evil consequences. The same applies to listening-in to the "Russellites"; "Christian Scientists," etc. "Be not deceived, evil communications corrupt good manners" (1 Cor. 15: 33). "I would have you wise unto that which is good, and simple concerning evil" (Rom. 16: 19).

Second, there are those known to us who would not enter a theatre or opera house, but have no scruples against "tuning-in" and listening to their musical programs, sometimes to the humorous dialogues which are broadcast. Possibly not a few

of our readers may exclaim, I see no harm in this! But do you see any **good** in it? Is it pleasing to God? Is it honoring to Christ? Does it help you to walk in separation from the world which still despises and rejects the Lord Jesus? Does it aid you in pressing forward along the Narrow Way? Is an evening spent in this manner "redeeming the time" (Eph. 5: 16)? The honest reader will have no difficulty in answering such questions. Moreover, this evil habit (like others) grows on one, unconsciously, insidiously, disastrously.

Third, the radio brings "the world" into your home, and Scripture says, "be not conformed to this world" (Rom. 12: 2). No matter how many may disregard those plain words, they still mean what they say. Furthermore, Scripture faithfully warns us "whosoever therefore will be a friend of the world is the enemy of God" (James 4: 4). And what will be the effect on your children for thus introducing the world into your home? Will it aid you in bringing them up "in the nurture and admonition of the Lord" (Eph. 6: 4)? Will it cause them to have serious thoughts about another world? Will God bless it to them? Again we say, no **honest** soul will have any difficulty in answering such questions. O the tragedy of it, in how many homes has the "bedtime stories" of the wireless taken the place of Scripture-reading and prayer with the little ones.

Fourth, the Word of God bids us "give attendance to reading" (1 Tim. 4: 13). There are thousands who used to, but they are doing so no longer. Even on the Lord's Day, listening in to the radio has, in numerous cases, taken the place of Bible-study and consulting helpful and edifying expositions thereon. Each year the demand for really spiritual books is steadily decreasing, the reason being that people now prefer to listen to the radio. No wonder their souls are so lean! No wonder they have before them such a low standard of Christian living! May it please the Lord to use these few lines to deliver some of His people from this twentieth-century curse.

P.

---

### "YEA, HE IS ALTOGETHER LOVELY"

S. of S., 5: 16



**UCH** are the words with which the bride finishes her enraptured description of Him whom her soul loveth. Out of a full heart she speaks, showing how well she knows Him, how impressed upon her heart is His every beauty. She goes into detail until words fail and she bursts forth, "Yea, He is altogether lovely." Occupation with Christ is our rightful employment.

If we think of Him as **GOD**, how marvelous He is! The second person of the Trinity, One with the Father and the Holy

**Spirit.** The Eternal Son, without beginning and without end. The Creator and the Sustainer of all things.

“Worlds and worlds are hanging on His hands.”

If we think of Him as **MAN**, how lovely He is! The Perfect Man! Born as a Babe in Bethlehem. Wrapped in swaddling clothes and lying in a manger; The object of the shepherds’ admiration and of the wise men’s worship. Held in Simeon’s arms. Later, subject to Joseph and Mary. “And Jesus increased in wisdom and stature, and in favor with God and man.” Take, beloved, the Gospels, open them at those well-known portions and consider how lovely He is as a Man, yea, God’s Man. See Him moved with compassion, Mark 1: 41. Behold Him at Sychar’s well, weary with the journey, thirsty and hungry. Again at Lazarus’ tomb. “Jesus wept.” Run through the passages that unfold His perfect humanity and let your heart respond “Yea, He is altogether lovely.”

Consider Him as **SAVIOUR**. How lovely He is! Who is like Jesus! Twenty-three years ago His loveliness as Saviour first burst upon me. Sad to think that there ever was a time when blinded by the God of this age His beauty was hidden from me. But now, my raptured soul exclaims, “Yea, He is altogether lovely.”

“My Redeemer! Oh, what beauties  
In that lovely Name appear.”

As **LORD**, He is altogether lovely. Earthly lords and masters while having their good qualities, have their defects also. Not so with our blessed Lord Jesus. As Lord, He is **ALTOGETHER** lovely! Do we hesitate to trust Him? Just to take Him at His word? He still says,

“Son, go, work today in my vineyard.”

“The fields . . . are white unto harvest.”

“The night cometh, when no man can work.”

As **BRIDEGROOM** who can describe His loveliness? He nourishes and cherishes His blood bought Bride. Soon He will have her in the place that His love is preparing for her—a place worthy of Himself. How many brides have been disappointed once the honeymoon is passed. But His love will never fail. Of Him it has been well said, “Under all aspects, and in all offices and all relations, at all times, and under all circumstances and conditions, anywhere, everywhere, ‘He is altogether lovely’.”

“He is not a disappointment! He is all in all to me—

Blessed Saviour, Sanctifier; the unchanging Christ is He!

He has won my heart’s affections, and He meets my ev’ry need;

He is not a disappointment, for He satisfies indeed.”

—HY. FLETCHER.

GALILEE



ALILEE, one of the largest provinces in Palestine, was divided into two sections, "Upper" and "Lower." Upper Galilee embraced the whole mountain range lying between the Upper Jordan and Phoenicia. This section was called "Galilee of the Gentiles," Matt. 4: 15, because it was chiefly possessed by the Gentiles. Lower Galilee, which lay between the Mediterranean Sea and the Lake of Gennesaret, was situated in a rich and fertile plain, and was one of the most beautiful sections of Palestine. This country was most honored by our Saviour's presence. Here His miraculous conception took place. Here He dwelt after His return from Egypt, and here He returned after His baptism and temptation. After He began His public ministry, so frequent were His visits in this country, that He was called a Galilean.

The LORD JESUS CHRIST made two appearances here after His resurrection. First, to the seven by the Lake of Tiberias (John 21: 1-23): Second, to His Disciples on the mountain (Matt. 28: 16). It is the latter of these two events we wish to consider. When He was yet in the upper room with His disciples before His death, He said, "But after I am risen again, I will go before you into Galilee" (Matt. 26:32). The message of the angel to the woman at the empty tomb was, "Go quickly, and tell his disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you" (Matt. 28: 7). When they were on their way to deliver this message, Jesus met them and said, "Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me" (verse 10).

The name Galilee means "the circle." There is a spiritual significance in this. It was the divinely-appointed meeting place, where Christ and His disciples met and communed together, and it reminds us very plainly of the place God has now chosen for His people to gather, namely, the assembly of God; especially the remembrance feast each Lord's day morning, where we gather in "the circle" to meet and remember our risen Lord who is in the midst. This is our "Galilee."

First of all, it was the place of **divine appointment**. It was the Lord Himself who chose the place. Had the choice been left to the disciples, there would have been much confusion, as each one would have chosen the place he liked best and likely none of them would have chosen Galilee.

This has always been true concerning God's true gathering place. In the old testament, God's command to His people was, "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee" (Deut. 12: 13, 14). God was very particular



then and is still the same. How blessed to know that God still has a gathering place for His people and that is unto the precious Name of our Lord Jesus Christ. His own words are, "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). Alas, how many real children of God there are today who have chosen their own place. Instead of being in the place where God has put His name, they are mixed up in the sects and systems of the religious world, meeting in the many places and gathered unto the many names of men (Deut. 12: 2, 3).

Secondly, Galilee was a despised place. The natives were considered the vilest of the inhabitants of Palestine and the citizens of Nazareth were the most worthless of all. A stigma of reproach was indelibly fixed on every Galilean. The natural heart and mind would have wondered why He did not choose Jerusalem, the place of authority, prominence and power, but it was in this great city that Christ had been rejected and cast out, so now He leads His disciples out to Galilee, the place of obscurity, and apparent failure. The exhortation in Heb. 13: 13 is, "Let us go forth therefore unto Him without the camp, bearing His reproach." God still leads His people to the outside place and there is still a measure of reproach connected with it. Those who gather in such a way are called a "feeble few" and are greatly despised by the religious world, which boasts in its large edifices, great displays of art, and men of great oratorical ability. They point with scorn at the few who meet in the little Gospel hall, so plainly furnished, with nothing to attract the natural heart.

This, no doubt, is the reason why so many who really see the outside place are afraid to take the step and come out unto His Precious name. How few there are like Moses, who esteemed the reproach of Christ greater riches than the treasures in Egypt. On the other hand, what a great privilege it is to be gathered outside the camp unto Him, willing to share a little of His reproach in a world where He was rejected and cast out. Why should we be ashamed to bear this for the one who was not ashamed to go all the way to Calvary and endure the sorrows of the Cross? Well might we sing:

"Unto Thee, the homeless stranger—Outside the camp.

Forth we hasten, fear no danger—Outside the camp.

Thy reproach, far richer treasure

Than all Egypt's boasted pleasure;

Drawn by love that knows no measure—Outside the camp.

The next thing we notice is the expression "He goeth before." Christ led the way to Galilee. This is ever the characteristic of the true Shepherd. He leads and does not drive. In John 10, we read concerning the shepherd, "When He putteth forth his own sheep, He goeth before them, and the sheep follow him." On this occasion, Christ did not send His dis-

ciples to the mountain and tell them to wait for Him. He led the way and they followed. As soon as they arrived, He was there to meet them and they saw Him.

This truth is very precious, indeed. It is not that we just happen to gather together and then wait or pray for Christ to come into our midst. It is just the opposite. He leads the way, and as we obey Him and follow, He is there to meet us and reveal Himself to us. The disciples in John 1:38 asked the question, "Master, where dwellest thou?" Christ answered, "Come and see." Here, again, He led the way and they followed.

The disciples readily obeyed the message when they received it. There was no special attraction in Galilee itself; in fact, it was the last place on earth they would have thought of going. What was it that made them so eager to obey the message? Surely, it was not merely the thoughts of seeing one another. What, then, was the attraction? Christ, Himself, was the attraction. They were to see their Risen Lord. He had said "**There shall they see me**" and He was true to His word. When we meet each Lord's Day morning, it is not just to see and talk with one another, blessed as this might be; neither is it to see some great man and hear him preach. We come to see the one who is altogether lovely, the chiefest among ten thousand. He has assured us of His personal presence, and what a happy privilege it is to gaze by faith on the man of Calvary, the one who gave Himself for us. We often get tired looking upon one another, but we are never weary gazing upon Him. If they had not been obedient to His word, they would have missed this lovely sight, as this was the only place where He promised to reveal Himself. Many of His disciples today fail to get a glimpse of Him, because they refuse to obey His word and follow Him to Galilee.

It is also well to notice that Christ did not reveal Himself to the world. It was to His own disciples. What a great mistake is being made in the religious world today, where saved and unsaved meet together and then expect to see Christ in their midst. It is not God's will that His people should be gathered in such places. His word is, "Come out from among them and be ye separate" (2 Cor. 6:17).

The last thing we notice is what took place when they saw the Lord. We read that they "**worshipped Him**" (Matt. 28:17) If we really get a sight of the Lord in our midst, true worship will be the result. Our hearts will be overflowing. Oftentimes we fail to see Him and our hearts seem cold and sluggish. Something comes in between; perhaps there is unconfessed sin or lack of self examination. Though we come to the meeting, yet we are not in a fit condition to worship and God gets very little from us. It was a **mountain-top** experience. In the valley, we are occupied with our warfare and service, but on

the mountain, we are brought into a higher sphere of communion and worship. It was on Mt. Ararat that Noah built his altar; it was on Mt. Moriah that Abraham worshipped, and it was on the mountain top where the Transfiguration took place. As we gather together around Himself, we should be dwelling on Mount Calvary, pouring out our hearts in praise and adoration. We are not there merely to pray or to sing hymns. It is a worship meeting, and our hearts should be occupied entirely with Himself.

After they saw and worshipped Him, they received the **divine commission** for service. This is always God's order and it is important to follow. First comes obedience, then worship, and then we are ready for service. Many have reversed this order and it will be to their loss at the Judgment seat of Christ. They are perhaps engaged in a great service, but have failed to obey His word and come out to the right position first. They have not received their commission at "Galilee." However, it is well for us to remember that after we have gathered around His table on Lord's Day morning with Himself in our midst, it is our responsibility to go forth into the world with His blessed Gospel, seeking to win precious souls for the Master.

May the Lord endear to our hearts this "Galilee" experience. It is only till He come. He will soon return to take us home; then faith will give place to sight, and we shall gather around Himself, the blessed reality. In the "little while" that lies between, may it be our happy portion to go forth fearlessly unto Him, remembering that **HE GOETH BEFORE**.

"A little while," 'twill soon be past!  
Why should we shun the shame and cross?  
O let us in His footsteps haste,  
Counting for Him all else but loss;  
O how will recompense His smile  
The sufferings of this "little while."

—G. N. R.

---

### MINISTRY

By the Late Alexander Matthews



**HERE** is no subject that needs to be more jealously guarded by those who love the truth than that of the ministry of the Church. Whether we look at it as coming down from the ascended Head and Lord, or its effect on the people, it is of paramount importance. Perhaps there is nothing from which the Church has suffered and is suffering more than from unscriptural and inefficient ministry. With a deep conviction that truth regarding ministry requires to be defended against the wiles of the enemy, we submit the following:

1. What is ministry?
2. What is its design?
3. What

is its source? 4. What is its power? 5. Some of the dangers to which it is especially exposed in the present day.

### **What Is Ministry?**

It is not worship; it is not praise; it is not prayer. All these in their very nature go from man to God. Ministry comes down from God to man. In Exo. 28, Aaron ministered in the priest's office, but that ministry has now ceased. It is now fulfilled in Christ and passed away. In the present age, all believers have through Him an equal right to present their offerings unto the Lord. Ministry as it exists in the Church is getting something from God and giving it to the people. Ministry is an institution for conveying blessing from God to man. In this God chooses His own channels. Hence Paul speaks (Eph. 3:7; 1 Tim. 1:12), and Peter exhorts believers in 1 Pet. 4:10. These scriptures make it clear that ministry is given for the benefit of others.

### **What Is Its Design?**

Eph. 4:1-16 is the answer, viz: To build up the body of Christ. In these scriptures there is a two-fold ministry—**General** and **Special**. The **General** includes every joint in the Body; the **Special** is bestowed on some for the benefit of the rest (verses 11-12). Special gifts are bestowed that each and all may be in a condition to do their part in building up the body, hence verse 16—edifying itself.

### **What Is Its Source?**

When the Lord was on earth He chose and sent out His own ministers (Luke 9, 1-2; 10-1). After He ascended, He exercised the same prerogative. He is at God's right hand as Head of the Body, the Church, to be the source of its ministry. When here, he educated and directed the movements of His servants. After He ascended, He continued to exercise the same authority through the Spirit, whom He sent to teach and guide the flock. He has given to the Church special instructions regarding the character and qualifications of those taking a prominent part in ministry (1 Tim. 3); and a solemn charge (1 Tim. 6:11-12; 14-20). All spiritual gifts come from Him the same as ever, until the new man is complete.

### **What Is the Power for Ministry?**

It is not human wisdom (1 Cor. 1-17). Paul had an education, but His power as a minister of Christ did not consist in His knowledge of letters. No amount of scholastic training can impart spiritual power (1 Cor. 2), neither is spiritual joy the power for ministry. The disciples after witnessing the Lord's ascension returned to Jerusalem with great joy, but they had to wait for power from on high ere they began to preach. The knowledge of truth is not power for ministry. The apostles received their commission before the Lord ascended, but they had to wait until He gave them power to fulfill it (Acts 1:8 R. V.). When the Holy Spirit came down

they received power, and when they needed a fresh supply they went direct to the Lord to get it (Acts 4: 33). He did not on this occasion come down from Heaven as at the first. He filled them, that is, He energized them (in the same sense as the enemies of the Lord were filled with madness (Luke 6: 11). God anointed Jesus of Nazareth with the Holy Ghost and with power. The Gospel came to the Thessalonians in power (1 Thes. 1-5). In these passages there is a clear distinction between the Holy Ghost and power. There can be no power but by the Holy Ghost. All believers may have the Spirit indwelling them and yet few have power in ministry. We cannot define this power, but it can be confessed and felt. Ministry is of no use without it. There may be a good appearance made by ministers and the people may think they are getting something grand, but if the ministry lacks what Scripture calls power, the body will not be built up. The last thing we consider is

### Some of the Dangers

we are exposed to in these days in our ministry. We will not deal here with heretical ministry, but rather try to expose the danger of being satisfied with a powerless ministry. The Devil is ever ready to get God—dishonoring errors mixed up with the truth, but he has a more subtle device, that is, an orthodox ministry without power. Some are caught in the snare of substituting human learning for Divine power; but however highly polished the instrument might be, without the gift and grace from on high, it will be useless in the things of God. A ministry that is essentially of man will deceive sinners and often please saints. How many there are who profess to be God's ministers and are recognized by many as such and if saints come under their influence they are misled and dwarfed; sinners are deceived and ruined.

The one great remedy for the want of efficient ministry is the presence and power of the Holy Spirit. Not in pretence but in reality. If one is in a condition to be used by the Spirit his ministry will not require much book education to make it effectual to saint or sinner. The chief reason why there is such a lack of a real spiritual ministry is on account of the lack of spiritually minded men, and nothing will bring about a better state of things amongst us but a revival of spirituality and godliness. We have learned that our power to carry out the truth is becoming less and less. Nothing is more deceptive than a knowledge of truth without power. One has said, that he knew of nothing more harmful to a Church than the ministrations of a gifted man who was out of fellowship with God. The reason there is so much failure to carry out positional truth is because our condition is wrong. We would be sorry indeed to say a word that would lead any one to look lightly

upon their Church position, but it is well to remember that a scriptural position demands a scriptural condition.

It is plain that the truth regarding the Calling, Government and ministry of the Church, which has been committed in a special way to many of us, is being spoken against because of our sad failure in carrying it out. There is still much ignorance as to what Scripture teaches concerning ministry. Many seem to think that the liberty the Lord has given to those whom He has fitted to speak means license to all, without exception. But we will not discuss that point now. What we especially desire to dwell upon is the danger of those who are called of God to minister His Word allowing themselves to become unfit to do their work effectually. Nothing will meet the individual need of saints and of assemblies as well, but the restoration of spiritual power.

Are we who minister receiving fresh from Him what we are giving out to others? If we study Paul's preaching we will see there was a special adaptation in all that he said to the condition of those whom he addressed. He does not seem to have had any stock of subjects, or addresses, or stories for every place or class of people, but was simply an instrument in the hands of the Spirit to give out what he got from the Lord. Spiritual ministry is the same today. However interesting it may be, if it is not God's message to the people there and then, it cannot accomplish much, and the possibilities are it will be a positive injury.

There is also a great danger among us of trading in what we have learned in by-gone days. Those who are moving from place to place are especially liable to fall into this snare. We fear this is a growing evil. Does this not show the necessity of continued intercourse and dependence on the Lord? God is very particular as to how His work is done—and also as to the condition and character of those who do it (see Jer. 48: 10).

What a need there is, and especially for those who take the lead in ministry, to be low before the Lord and seek to find out why there is so little power with all the truth committed to us. Nothing else will do but a ministry that will bring us to our knees. Truth gathered in the past will not effect this, however orthodox. Notwithstanding all we have learned of the leading of the Spirit, it is too painful that the flesh has come to the front. It is impossible to put things right by truth alone. The flesh must be subdued by the Spirit of the Lord blowing upon it. First within our own breasts and then in God's assemblies. If this is accomplished, ministry will be in demonstration of the spirit and with power, bringing glory to God and blessing to His people.

## HOW TO OBTAIN A GOOD REPORT

By William Williams



OW faith is the substance of things hoped for, the evidence of things not seen." Here in fifteen simple words, which any ordinary Christian can understand, we have a most clear and concise definition of faith. In drawing near to God, in all service well-pleasing to Him, implicit faith in His word is an absolute essential. There can be no good report obtained apart from faith in God and in His word.

Yet how strange to hear many who profess faith in John 3: 16 doubting Genesis 1. They tell us that what God calls days, with evenings and mornings, were immense periods of time, but certainly not days of twenty-four hours; because science demands a longer period than twenty-four short hours; and so what God says has to give place to what so-called science demands.

Then we are asked to put God's word aside when in Gen. 1: 1-5, He tells us what was done in the first days of twenty-four hours, for the fanciful reasonings of good men, who trying to reconcile pseudo-science with infallible inspiration, would tell us that between Gen. 1: 1-2 there are perhaps millions of years, they introduce a big space here to suit all the demands of the modernists, geologists, theological infidels. They find room for the fall of Satan, how he overthrew God's creative work, how hosts of demons fell. They have invented an elastic space, a hypothetic hold-all—and God has not said a word about it, so that faith which brings a good report believes: "He spake, and it was done: He commanded and it stood fast" (Ps. 33: 9).

But this only in passing, as we wish to look at some of those worthies who obtained a good report, as types of a progressive revelation of God to the saint and also of the believers progress in obedience to that revelation.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." Abel may mean, "that which ascends" and the first real note of praise and thanksgiving which ascends from a sinner is when he lays the hand of faith on the sacrifice of Calvary and sees in Christ the Just One bearing his sins. We want to be clear here, for there are thousands in churches and chapels, who think that they are Christians on the way to Heaven and home, and yet they have never begun where Abel began, with the shed blood. There can be no salvation, no consecration, no communion apart from the shed blood of Jesus Christ, God's Son.

The first article the Israelite beheld as he entered the tabernacle was the brazen altar—a type of Christ bearing the divine wrath in place of the sinner—the shed blood in other

words. So Heb. 11 starts out with Abel at the head of those who obtained a good report because he trusted in the shed blood of that lamb which prefigured the holy Lamb of God.

Faith in the lamb's shed blood imparted to Abel the knowledge that he was righteous before God. How blessed to taste the calm of sins forgiven, to know full well that we are without spot before our God, because of the sacrifice He made, all sins forgiven and forgotten through the blood of God's blessed Son. Surely we do well to make much of Him, much of His blood, if we would obtain a good report at that day.

I remember a friend of mine, telling me that when she applied for membership in a certain Baptist Church, the pastor said to her: "We can take no one into membership here unless they can say truthfully and by experience:

"Bearing shame and scoffing rude,  
In my place condemned He stood;  
Sealed my pardon with His blood;  
Hallelujah! what a Saviour!"

We had the privilege recently of sitting for hours, with a number of the Lord's servants and assembly elders examining some twenty persons who had applied for baptism. The question was sometimes asked: "Where would your soul have gone to, had you died before hearing the gospel, when you were a Roman Catholic?" "Ah! I would have been in hell," was the usual answer. "And now, had you to die, where would your soul go to?" was the next question. "Oh! to heaven" was the reply. "Now, then, to what do you owe this great change that you are now sure of being in heaven?" How it cheered our hearts, and inspired confidence when one and another would reply: "La sangre de nuestro Senor Jesu-Cristo" (The blood of our Lord Jesus Christ).

May the Lord help all who have the responsibility of examining those who apply for fellowship, to search for Abel's hall mark—the shed blood of Christ, and allow no one to creep in who bears not this stamp: for God stamps all His own made goods; the stamp may be faint but a little rubbing will show it up.

### Enoch

"By faith Enoch was translated that he should not see death: and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Enoch stands for walk and the first thing the young convert has to face, after being washed by the precious blood, is his walk or conversation. Two cannot walk together except they are agreed. There was no agreement in our unsaved days with God, and so there could be no walk. But now that the sinner is reconciled by blood, there is a perfect agreement with God and so it is the privilege of every saved one to walk with God.



To walk with God it is essential to realize His absolute holiness. "Be ye holy; for I am holy." God is holy in His being and nature, and cannot be otherwise. We are only holy in the measure that we walk in the Spirit. What need then, of keeping ourselves clean from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

All impure thoughts hinder walk with God. All unclean thoughts, allowed to return and return and fill the mind are fatal to a walk with God. All unconfessed sin is a barrier to a walk with God. All secret smoking, chewing, and liquor dabbling make walking with God impossible. What shall we say of those who can play cricket, tennis, baseball, visit shows and exhibitions and so on, mixing openly with the ungodly, and yet pretending to walk with God?

We have tried it under the spacious plea, that the Christian should be a good mixer, should be sociable, should not be fanatical, should have healthy bodily exercise, should have as many points of contact as possible with the unsaved; and we have found every time that all such procedure leads to "following afar off," coldness of heart, and final failure of any walk with God.

We noticed in the tabernacle that the brazen altar corresponded to Abel's shed blood. Now, after the altar came the brazen laver which corresponds to Enoch—a clean walk with God. The laver was for washing the hands and the feet of the ministering priests, so that a clean walk could be maintained. "Wherewithall shall a young man cleanse his way? By taking heed thereto according to thy word" (Ps. 119: 9). "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: 9).

Here are the conditions for our day for walking with God—our brazen laver 1. By taking heed to God's written word we shall not sin. 2. When we fail to do this and sin, a prompt confession to God and He will cleanse us and make walking with Him an unspeakable joy and privilege.

### Noah

"By faith Noah, being warned of God of things not seen as yet; moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

Noah is usually looked upon as a type of obedience; but we will look upon him as a type of the believer in baptism, which after all is the first ordinance which the Lord asks us to carry out, and is, we believe, the true test of all real obedience; for the Christian who has never obeyed baptism, as taught in the word of God, is a disobedient Christian. We know something of this by bitter experience and for six years we resisted believers baptism, with the resultant bad conscience. We knew

all the current excuses for not going down into the waters of death with our Lord. One preacher told us that baptism by immersion was contrary to faith in Christ and soothed us with Col. 2: 6. When that failed, we tried Dr. Bullinger's opiate, that baptism belonged to the transition period, and was therefore not incumbent for the present time. Then another excuse had to be got, and this came from a good "exclusive" brother, who told us that, God never repeated Himself and as we had been christened as an infant by a Presbyterian clergyman, this was all that was needed!

(To Be Continued)

---

### QUESTION CORNER

If a meeting is called for the business of the Assembly, few seem interested. If two only come to it can they do anything for the Assembly?

ANSWER.—We have heard of such meetings and have happily seen but a few, when there was not even prayer. Such meetings bring together only the vain talkers, who usually do not minister grace to their hearers. We have known persons coming to a "discipline meeting" who never could attend a prayer or Gospel meeting. And we have known business meetings where there was no business to transact. Such meetings will make business which will end disastrously. The ball of talk and mischief-making requires only to be set agoing.

If there be business, and a meeting is called to transact it, the few who come, can, after prayer and the reading of the Word, Scripturally discuss business, and afterwards report to the Assembly their deliberations (and the reasons therefor) which, if approved, may be carried out if Scriptural. Business resolutions by any number of an Assembly unreported to and unapproved by that Assembly are null and void.

Business meetings without business are very dangerous, and so are all meetings by the carnal glib talkers. God only can keep any from erring—hence the absolute necessity for prayer.

Believers cannot by any means be in a proper condition for any business who are not in a condition for prayer. The spiritually minded only, are in any condition for any service connected with God's House. Let the others attend to what they understand and are capable of. May the Master of Assemblies guide us all aright.

---

### WHY GRIEVE?

No land, no home, not even a cave,  
As Isaac had to make His grave  
Had He; No place to lay His head  
Among the living or the dead.

No gold, no silver—to the bag  
All went that Judas carried; Rag  
Of clothing none was left; The guard  
Had all and left him not a shard.

His spirit loosed from fleshly bands,  
Bequeathed He to His Father's hands.  
His body Joseph begged, and laid  
In the new grave for Joseph made.

His mother, I heard Him leave to John;  
Only the cross He died upon,  
Some nails and thorns had He to leave  
To us, Then brother, wherefore grieve.

## WORDS IN SEASON

---

**MIDLAND, MICH.**—Bren. F. W. Schwartz and R. A. Barr have seen the Lord's hand in blessing in tent meetings held during the Summer.

**VIRGINIA.**—Good attendance and blessing characterized the meetings in tents this summer operated by Sam McEwen and brother in Woodlawn; A. Cather in Norfolk; B. Bradford in Newport News; Bren. W. G. Smith and H. Mackay at Bear Creek, W. Va., where an assembly may soon be formed.

**WOODBURY, VT.**—Bren. Pearson and Vendetta have seen the Lord's hand here in salvation. There is some exercise as to gathering together as an assembly of which there is none in the state.

**LYNDEN, WASH.**—H. Alves, from Vancouver, and H. Kazen from Arlington are holding meetings here under canvas. The Lord is giving blessing in this their first season in the tent.

### CANADA

**INGLEHART, ONT.**—Bren. Bruce and Widdifield are having good meetings in school houses in this district. Some have professed and a number who were saved last summer, when they were here, have been baptized, and others are exercised about it.

**EARLTON, ONT.**—J. Gilchrist held meetings here for several weeks. Attendance not as large as at other times but His word will not return unto Him void.

**SOUTH RIVER, ONT.**—Bren. E. Steen and G. Gould Jr., are labouring in these parts seeking to reach sinners and help scattered saints.

**KILWORTHY, ONT.**—Bren. J. Silvester and F. Watson are having meetings in an old house fitted up for that purpose. The building is full on Sunday nights and attendance fair on week nights.

**MIDLAND, ONT.**—The new hall was opened on July 26th with a day's meetings. Saints from most of the surrounding districts were present. Bren. R. McCrory, Gunn, Silvester and Watson ministered the Word. At the second Sunday night's meeting in the new hall two professed to be saved. The attendance at the tent near Wyevale varies. Some nights good, other nights small. Bren. McCrory and Gunn plod on and hope yet to see fruit.

**DUNNVILLE, ONT.**—Bren. Wilkie and Shivas have their tent pitched here. Some nights the meetings are well attended, and other nights a fair company is present. Our brethren plow on in hope looking to the Lord to give the increase to His Word.

**SARNIA, ONT.**—Bren. Telfer and McGeachy came on here after their meetings in Deckerville. The former had profitable Bible readings which were enjoyed. Mrs. McGeachy is in poor health and has been ordered to rest by the doctors.

**MERVIN, SASK.**—J. McCartney has been spending some time on the prairies. After helping at the Northwest conferences he came on here and has been having meetings in a school-house about 15 miles away.

**NOVA SCOTIA.**—The annual conference at Pugwash Jct. was the largest and one of the best ever held. Bren. Conoway, McCullough, McMullen, McIlwaine, Goodwin and others took part. One professed conversion and three were baptized. Bren. McCullough and Glasgow pitched their tent in a new field near Truro, but were unable to get the people so moved to another place. L. McIlwaine has been having meetings in school-houses. I. McMullen has been distributing tracts in New Brunswick and having meetings where he can get an opening. Bren. Goodwin and Brennan have their tent pitched at Tatamagouche and are getting a fair hearing.

**SUDBURY, ONT.**—W. Baillie has his tent pitched here for the past month. At first the interest was poor but the interest gradually increased. A lad 17 years of age has professed.

The attendance at the tent meetings in Toronto was good. God has given some fruit and trust more will follow.

**FORT ST. JOHN, ALTA.**—D. R. Scott is pioneering in this part over 100 miles from Edmonton.

## WORDS IN SEASON

**TORONTO, ONT.**—Several brethren, impressed with the importance of Sunday School work, have undertaken the issue of a magazine for S. S. Teachers. It will be issued quarterly, and contain words of a practical and encouraging nature, as well as a series of useful lesson helps. Editor, J. R. Littleproud, Toronto. Sample copies of the first number may be obtained now for the asking from T. G. Telfer, 104 Richmond St., W. Toronto, Ont. Can., or F. W. Schwartz, 10413 American Ave., Detroit, Mich. Subscription \$1.00 per year.

### FALLEN ASLEEP

**BARRE, VT.**—On July 26th Peter M. Park, after 2 years of ill health passed away. Born in New Deer, Scotland. Born again in Barre, 32 years ago at meetings held by Wm. Matthews and W. H. Hunter. Continued in the assembly until it ceased sometime ago. Bore a good testimony by his quiet, godly life. A goodly number heard the gospel at the services conducted by W. H. Hunter. Prayer for unsaved members of the family is needful.

**HAMMONTON, N. J.**—On Aug. 1st, Mrs. John Hargrave (formerly of Homestead, Pa.) passed away to be with the Lord. Born in Scotland in 1860 and saved in 1881. Continued steadfast to the end. A husband and 7 children mourn her loss. Bren. Doughty, Armstrong and Winemiller took the services.

**PUNXSUTAWNEY, PA.**—On Aug. 2nd, Mrs. Jos. Wineberg, passed away. Aged 28 years. Saved last Spring. Baptized and received into the assembly a month ago. Leaves a husband and 3 year old daughter. George Duncan took the services.

**TACOMA, WASH.**—On June 7th, Mrs. Lillie E. J. Havens, passed peacefully into the presence of the Lord after 5 years illness. Aged 73 years. Saved for many years and was a great help in the little assembly. She witnessed well for her Lord. W. C. Arnold spoke at the services.

**BALTIMORE, MD.**—On July 29th, Mrs. Annie R. Little went into the presence of the Lord. Aged 70 years. Saved, baptized and received into fellowship in 1927. Bore a good testimony and will be greatly missed. Major M. T. Barlow took the services which were attended by many.

**TILLSONBURG, CAN.**—On July 17th, George C. Longstreet went to be with the Lord. Aged 88 years. Saved 55 years ago and in assembly fellowship ever since. Bore a good testimony. Highly esteemed by all. Services were large and conducted by John McCormack, D. B. Cohoe and G. W. Taylor.

**HOMESTEAD, PA.**—On Aug. 12th, Chas. Coombs, struck by an automobile on his way to work and passed home an hour later. Aged 63 years. Leaves a wife, 2 daughters and 4 sons. Bren. Doughty, Armstrong and Winemiller spoke at the services.

### CONFERENCES

**HUNTSVILLE, ONT. CAN.**—We purpose (D.V.) holding our annual conference in the Gospel Hall on Sept. 25th, 26th, and 27th, preceded by a prayer meeting on Thursday (24th) at 7:30 P. M. Correspondent Chas. H. Draper, Box 749, Huntsville, Canada.

**LA-CROSSE, WIS.**—The annual conference will be held on Sept. 5th, 6th and 7th, preceded by a prayer meeting Friday (Sept. 4th) at 8 P. M. in the Gospel Hall on Clinton St. Write L. Sundvay, Rt. 1, Shelby, La Crosse, Wis., for further information.

**CLIFTONDALE, MASS.**—The annual Columbus Day conference will be held here on October 12th. Particulars in next issue.

**DETROIT, MICH.**—The 41st annual conference will begin (D. V.) in the Central Gospel Hall, Grand River and Harrison Avenues, on Thursday evening, Sept. 17th with a prayer meeting, followed by 3 meetings daily in the Ionic Temple, Grand River Avenue, corner of Chope Place (opposite Ferry Field) on Sept. 18th, 19th and 20th. Both halls reached by cars marked "Grand River Ave." For Central Hall get off at Harrison Ave.; for Ionic Temple get off at Chope Place. Central Hall will be open Thursday afternoon. Strangers coming that day will go there direct. Communications addressed to Dr. H. A. Cameron, 7015 Dexter Boulevard, Detroit, Mich., will receive attention. NO CIRCULARS WILL BE ISSUED.

# 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, 1931

	Page
From Various Authors.....	145
My Conversion .....	146
Papers on Various Subjects .....	147
Taking Up the Cross .....	148
The Easy-Chair .....	152
Elijah, the Tishbite .....	152
A Good Soldier .....	154
How to Obtain a Good Report.....	157
Question Corner .....	160
Work and Workers .....	ii, iii, iv

## WORDS IN SEASON

Publication Office  
9-13 S. Dorcas St., Lewistown, Pa.

Editorial Office  
336 Melrose Ave., Monrovia, Calif.

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

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.

### NOTICE

We will mail FREE the October, November and December copies of 1931 to all new subscribers for 1932. Tell your friends about this offer. Some isolated Christian in a distant land might enjoy reading WORDS IN SEASON.

### UNITED STATES

**FAIRVIEW, N. J.**—Bren. W. P. nches and J. McMullen spent 6 weeks here operating the Camden assembly tent which was newly purchased this year. The attendance was good and some professed to be saved. They purposed continuing another week but on Saturday morning some enemy set fire to the tent and it was burned to the ground. Others are still in the valley of decision and prayer is desired that they might be saved.

**COLORADO SPRINGS, COLO.**—An assembly gathered in the name of our Lord Jesus Christ now meets at the residence of S. Barclay, 524 E. Cache La Poudre, Colorado Springs, Colo. It is in full fellowship with the saints in Denver and Fondis, Colo. R. F. Varder had 3 weeks meetings lately and one professed to be saved.

**LEWISTOWN, PA.**—C. R. Keller and G. N. Reager spent a Lord's Day here on their way home from tent work in Scranton. Two were baptized on Sunday afternoon in the Juniata River. The local brethren are encouraged by the growth in the assembly and Sunday school.

**DETROIT, MICH.**—F. W. Mehl has moved to 9628 American Avenue. F. W. Schwartz has moved to 6040 Fifteenth Street. William Ferguson's new address is care of Box 3, Northwestern Station, Detroit

**ROANOKE, VA.**—W. Fisher Hunter who labored here alone all summer in his tent sees prospects for the formation of an assembly in the future.

**ARLINGTON, WASH.**—The conference was well attended, saints coming from Cal., Ore., and B. C. The word was ministered with profit to all by S. C. Keller, W. C. Arnold and J. McCartney. The latter remained in Arlington for meetings. S. C. Keller returned to Pullayup and continued his exposition on Revelation even though suffering from a broken wrist sustained in attempting to crank a Ford car.

**BOSTON, MASS.**—C. S. Summers has been helping in the regular meetings in Boston, Cambridge and Cliftondale.

**MEMPHIS, TENN.**—R. Curry was encouraged with tent meetings held here during the summer. Three professed to be saved.

**NORFOLK, VA.**—After spending 6 weeks in the tent in Hatboro, Pa., S. J. Rea came on here to help A. Cather in tent. Meetings are very good.

**EL PASO, TEXAS.**—The Lord continues to bless in the assembly formed here 7 months ago. Twenty are now in fellowship. A hall has been rented at 1803 Kentucky Street. Services on Lord's day are as follows: Sunday School 9:45 A. M.; Breaking of Bread 11 A. M.; Gospel 7:45 P. M. Wednesday evening Prayer Meeting. Any of the Lord's servants passing through will be gladly welcomed.

**NEW YORK, N. Y.**—After spending almost a year in United States, H. Hitchman sailed for England on September 2. He much enjoyed the fellowship and service in the various assemblies visited. His ministry was much appreciated and of the nature that would help strengthen the things that remain.

# Words in Season

Edited by Dr. E. A. Martin—Published by Charles R. Keller

**VOL. 23**

**OCTOBER, 1931**

**No. 10**

## FROM VARIOUS AUTHORS

Live now no more to self; O cast away  
Whatever hinders, even by delay,  
The shining light—the radiance soft and free—  
That should thy vessel fill, though clay it be.  
The radiance shall be brighter—brighter still,  
If thou art living only for His will.  
And if the light be strong—too strong for thee,  
By frailty thou the more His grace shalt see;  
Until He please the vessel then to break,  
And home for ever to Himself shall take.

\* \* \*

A **Thankless** heart soon murmurs, and then it is at home  
when the devil calls.

\* \* \*

## The Slave of Riches

A rich man once said, "I owned fifty thousand dollars and was a happy man. Now five hundred thousand dollars owns me. It says, 'Lie awake nights and worry.' It says, 'Run here,' and I run. It says, 'Trust in me,' and I trust in riches. I am rich, unhappy, and hanker for more." "But," he was asked, "Why, then, don't you give the four hundred and fifty thousand dollars away and return to your happy state?" "Ah," said he, "Did you ever hold the handle of a galvanic battery? The more the juice, the tighter you hold."

\* \* \*

An old Scotchman's closing words to a candidate for the ministry was this: "You ha' need o' the Bible, you will ha' to study for that; you ha' need o' grace, you will ha' to pray for that; you ha' need for common sense, and if you ha' no got that, you will ha' to go back where you came from."

\* \* \*

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him: and with His stripes we are healed" (Isa. 53: 5).

Garibaldi, the great Italian reformer of a past generation, in a fiery speech, urged some thousands of Italy's young men to fight for the freedom of their homeland. One timid young fellow approached him, asking, "If I fight, sir, what will be my reward?" Swift as lightning flash came the uncompromising answer, "Wounds, scars, bruises, and perhaps death. But remember that through your bruises Italy will be free." "Then," said the young man, "I will follow to the death."

MY CONVERSION

To tell of my conversion to God—that I'll gladly do and will say with another: "Come and hear, all ye that fear God and I will declare what He hath done for my soul" (Psa. 66: 16.)

I was born in the North of Ireland, and from my earliest days was taught that in my baptism I was made "a child of God, a member of Christ and an inheritor of the kingdom of Heaven." I believed this, having learned it from my teachers, and they found it in the "Prayer Book." At a certain age I was confirmed with others, by the Bishop, with the result we were received into the church and permitted to partake of the Sacrament. Mine it was to shun evil company; strong drink I had nothing to do with, and while others cursed and blasphemed God's name, I sought to do the best I could, and on I went, thinking I was better than other people. By and by I heard of a gospel tent pitched four miles from where I lived, and I was invited to go to the meetings. I consented and went often. Up to this point it had never dawned upon me that I was a sinner against God, a child of wrath and perishing in my sin. I was fondly dreaming all was well with me, for what I had learned and what I was. I thought "surely I'm going to Heaven."

One night the preacher spoke on "the Lord's Coming for His People." As I listened I began to see I was not saved, for I had never been born again, and what I had been trusting in did not prove to be real, for I was not a child of God. Sin began to trouble me. Oh, those terrible sins of mine, which lay dormant in the ashes of a dead conscience, began to rise before me, bringing sorrow and soul trouble. My so-called "religion" left me stranded, and for the first time in my life I discovered I was a lost sinner on my way to Hell. I wept, but it brought no relief; to forget my trouble I could not. Oh, how I longed for deliverance, but how to get it I knew not.

When I reached my bedroom my doom faced me with all its reality; "if the Lord comes I'll be left behind; if I die tonight, I'll be in Hell"; so I turned to my Bible and read several portions the last of which was Romans 10: 9, and I read it altogether for myself: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Through the latter part of it, I was enabled to see God's simple way of Salvation and believe on Him (the Lord Jesus), who suffered and died for sinners on the Cross. I was a sinner and He died for me. This I never believed before. My sins He bore to set me free and they are gone, for God has raised Him from the dead. A happy moment that was; the burden gone, my soul saved, for God had said it, "thou shalt be saved."



I knelt to thank God for saving me, and when I arose, the thought came, "That's far too easy a way to get saved," so I read the verse again and rested with all confidence on the unerring Word of God, for the assurance of my salvation.

Years have come and gone since then and thank God, it has proved a reality to trust in the Lord Jesus for salvation.

T. H. DEMPSEY

---

### PAPERS ON VARIOUS SUBJECTS

Dr. E. A. Martin—Paper 1

#### EARLY HOME LIFE

A letter from my eldest brother, William, says "You no doubt will remember how father read the Word of God daily and prayed, and when grandfather came for a visit, he would do the same: how they early taught us to reverence and respect the Word of God, and we were taught the fundamental truths of Scripture. I am thankful for all this, yet notwithstanding all, not one of us knew his sins forgiven, and might have continued like thousands all around us. But God led us forth by the right way and satisfied the longing soul, and filled the hungry soul with goodness.

I went to Kansas in 1879. God in His goodness led me there, and into the homes of Thomas Broadfoot and his brother, Sandy. They were not ashamed to speak of the things of God, and before long I was interested and determined that if it were possible I was going to know my sins forgiven. I got a tract, entitled "Peace with God and how to get it." I took my Bible so as not to get led astray into false doctrine. You know the result—before the first of May, 1879, I was a new creature in Christ, and had to send the good news home. God has led us out one by one, so as a family we have much to thank God for."

#### My Personal Conversion

My brother spoke to me personally about the finished work of Christ: gave me tracts, and books to read. It was while reading one of these books, "Mackintosh's Notes on Exodus," that I was led to Christ. The Israelites were sinners under cruel bondage to Pharaoh, the king of Egypt. But they also needed redemption by blood from the plague of God that rested upon the firstborn whether Israelite or Egyptian. God had said "I will pass through the land of Egypt this night and will smite all the first born in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgment, I am the Lord. And the blood shall be to you for a token upon the houses where ye are, and when I see the blood I will pass over you, and the plague shall not be upon you when I smite the land of Egypt." Ex. 12: 12, 13. By faith I saw Jesus as the spotless Lamb of God dying for my sins on Calvary's Cross, and my soul entered into joyful rest and peace,

and for the first time in my life I praised God for the gift of His Son.

“As soon as my all I ventured upon the atoning Blood,  
The Holy Spirit entered, and I was born of God.”

That was for me the “beginning of months.” God was leading me forth by the right way, the way that leads up to the Celestial city.

### TAKING UP THE CROSS

By Chas. R. Keller



HERE is no spot so dear to the child of God as the place called Calvary—where our blessed Lord was put to death upon the cross. How impressive are those words in John 19 verse 17, “And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha. The death of the cross was voluntary. The Lord Jesus willingly went there. Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God.” Heb. 10:7. Then again, “He is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. Isa. 53:7. It was a shameful death as depicted in Heb. 12:2, “Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. It was a triumphant death over sin, the law, death, Satan and Hell. He “spoiled principalities and powers, made a show of them openly, triumphing over them in it. Col. 2:15. It was a victorious death in that it brought peace, redemption, forgiveness and liberty.

We see at the cross the highest expression of the world's hatred. The human heart displaying its enmity against God and fulfilling John 15, 18, “If the world hate you, ye know that it hated me before it hated you. We also see at the cross a life fully surrendered to the will of God. He delighted to do the Father's will, even though it led to the supreme sacrifice. It was the last demand of God upon the obedience of His Son. It meant self-denial, reproach, persecution, suffering, and obedience unto death, even the death of the cross. God and His Son can only enter into the full deep meaning of the cross.

The Apostle Paul had a good grip in a measure of the meaning of the cross when under the inspiration of the Holy Spirit of God he penned those lines in Gal. 6:14. “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” He saw three crucifixions. 1—The Lord Jesus Christ crucified. 2—The world crucified to Paul. 3—Paul crucified unto the world. The manner of life of the Apostle from the day of his conversion until his death plainly showed that he had a good understanding of the meaning of the cross.

The child of God is exhorted to be a witness bearer, a burden bearer, a fruit bearer, and a cross bearer. Quite often the disciples were exhorted to take up the cross and follow Christ. Some have very queer ideas as to what it means to bear the cross. When Monday morning approaches and the weekly wash is larger than usual, well meaning sisters sometimes speak of having a big cross to bear on that particular day. If looked upon in that aspect, their work is an irksome duty, but not cross bearing. Business men are not exempt along this line for, at times, when over-wrought and distressed through trade cares, they frequently speak of business as their cross. A young man who was a regular vixen as far as his temper was concerned and had no control over it whatever, once made the remark to his fellow workman who were discussing the subject of cross bearing, that he believed his temper was his cross. "That is not your cross," replied a fellow-workman immediately. "Then whose is it?" asked the young man. "It's the cross of your fellow-workmen who have to bear with you" was the reply. Neither business, home cares, nor temper, etc., are involved in cross bearing.

The Word of God is very clear as to the what is involved in taking up the cross. It affects family ties as is seen in Matthew 10 :37, 38, 39. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

Taking up the cross in this particular instance might affect a father or mother, a son or daughter. The entire family might be religiously connected. The truth of believers baptism, we will suppose is placed before the daughter of a particular household. She has been saved for some years, but never has been exercised about being buried with Christ in baptism. She obeys the word of the Lord. Then the truth of gathering to the Lord's name "outside the camp" is brought to her attention. After much exercise of heart, and counting the cost, she breaks former associations with the religious body with which she has been connected for years, and takes her place in the assembly of God, perhaps a small company. When Sunday morning comes and the rest of the family, as usual, go to their respective place of worship, this daughter wends her way to where the two or three gather to the name of the Lord Jesus Christ. On Wednesday night when her parents and brother go to their prayer meeting, she again seeks out the prayer meeting at the gospel hall. This continues year in and out. What does it all mean? It means that she is taking up her cross and following the Lord. It means that she is losing her life down here that she might find it in a

coming eternity. Christians can either take up the cross and lose their life down here, or they can shun the cross and find their life on earth and lose it in a coming day. Some years ago, a clergyman attended one of our conferences and the word went forth for three days in the power of the Holy Ghost. This clergyman came to some of our ministering brethren and stated that he believed that what they preached was the path God had mapped out for His people to walk in, and that he was willing to step out of his clerical position, but he was not able to trust God for his son and daughter. He wanted to send them to college and felt that if he left his salary, he could not see where the money was coming from to put them through school. He did not obey the Lord but remained in his position. Several years later both son and daughter were in eternity. He found his life here and will doubtless lose it at the Judgment seat of Christ.

In Matthew 16: 24, 25, 26, we have another aspect of taking up the cross. "Then said Jesus unto his disciples, 'If any man will come after me, let him deny himself, and take up his cross and follow me,'" etc. At this particular time the Lord Jesus began to shew unto his disciples that he must go unto Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day (verse 21). Peter rebuked him saying, "Be it far from thee, Lord; this shall not be unto thee." But he turned, and said unto Peter, "Get thee behind me, Satan; thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men." Christ was on the way to the cross and he was not going to allow the things that savored of MEN to turn him from the things that were of GOD. He then reminds his disciples that SELF DENIAL was involved in taking up the cross.

Samson lost all respect for the Word of God, and his parents as well, when he went to Timnath and saw one of the daughters of the Philistines, and said unto his father, "Get her for me for she PLEASETH ME well." Self pleasing instead of self denial in the choosing of a life partner.

Nabal did not recognize the claims of David upon him but said, "Who is David? Shall I take MY bread and MY water, and MY flesh that I have killed for MY shearers and give it unto men whom I know not whence they be?" Nabal typifies the carnal Christian who does not recognize the claims of God upon his life and possessions, but is occupied with self pleasing rather than practicing self denial. Nabal's wife, Abigail, typifies the spiritually-minded Christian. She sent after David 200 loaves, 2 bottles of wine, 5 sheep ready dressed, 5 measures of parched corn, 100 clusters of raisins, and 200 cakes of figs. Nabal lost his life while Abigail eventually reigned with the King. The child of God has the privilege now of taking up

the cross and losing his life here by practicing SELF DENIAL or shunning the cross now and practicing self pleasing and losing his life in the future.

In Mark 8, verses 34 to 38, there is another aspect of taking up the cross and involved in it is CONFESSION of CHRIST as is stated in verse 38. "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."

Sometimes God's children are placed in a position where they will either have to take up the cross and confess Christ or else shun the cross and deny Christ. We have a vivid example of this in Peter. While Christ was before the high priest, Peter stood with the servants and officers in the outer court at the fire of coals. They noticed that Peter was different from them by his language, and eventually he was cornered by the world. He could have gone down in history with one of the greatest confessions for Christ. One of the servants said, "Did not I see thee in the garden with him?" Another said, "Surely thou also art one of them; for thy speech betrayeth thee." Peter goes down on the pages of the Word of God with one of the greatest denials of Christ. He shunned the cross, he found that part of his life here at that moment; He will lose it in eternity.

In Mark 10 the account is given of the conversation of the rich young ruler and Christ. In verses 21 and 22, He tells this young man, "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, taken up the cross, and follow me. And he was sad at that saying, and went away grieved; for he had great possessions."

We do not purpose contending as to whether this young ruler was saved or not. There is a principle involved here in taking up the cross. To have "treasure in heaven" one will have to part with possessions down here. The question might arise in one's mind whether this means that the child of God should sell all that he has and give to the poor. We believe not. If, however, circumstances arise that will put the child of God into a place of ease, luxury, etc., and take them away from God, then it would be far better to lose and keep in with God. We once heard of a young business man facing the critical point of taking up the cross or shunning it in his business career. He was asked to sign a paper which would perhaps have given him ease and comfort for the balance of his days but would have also marred his testimony as a Christian. To his credit, he took up his cross, refused to sign and lost a lot of business, but, we are glad to say, still goes on for God.

We think of Lot coming to the judgment seat of Christ and being told that since he found his life in Sodom, he has lost it

as far as eternity is concerned. In contrast to this we think of Paul, the great Apostle of the Gentiles coming to the judgment seat of Christ and being told that he lost his life for the things of God on earth but found it for eternity. How will it fare with us at the judgment seat? Shall we be told that we found our life on earth and have lost it in heaven or shall we be told that we lost our life on earth and have found it for all eternity.

A little while 'twill soon be past,  
Why should we shun and shame the cross,  
Oh, let us in His footsteps haste,  
Counting for Him all else but loss.

---

### THE EASY-CHAIR

Just a poor body living alone, that's all. Only a small cottage, somewhat distant from the town, and few folk living near her. So she lived; but the Lord cared for her, and put it into the hearts of His people to supply her needs from time to time.

My friend, hearing about her, paid her a visit, and found her alone. The room was bare and but scantily furnished.

Just the bed, an old chair, a table, a stool and cupboard.

"Do you never murmur at your lot?" he asked. "Well, sometimes Satan tempts me to murmur when things are bare." "And what do you do then?" "Why, I just ask the Lord to put me in the easy-chair, to keep me quiet." He looked all round to see this easy-chair, but saw nothing like it; only the hard stool and the broken chair by the fireside. "I don't see any easy-chair here; I can't quite understand you."

"No, you won't see it," she answered, "but it's just close by; and when He sets me in it, I just rest, and say to Satan, 'Now, you be quiet. My easy-chair is Rom. 8: 28,'" "And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

Ah! truly she was comfortable there.

---

### ELIJAH, THE TISHBITE



AND the word of the Lord came unto him, saying: Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan, and it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there," I Kings, 17: 2-4. The prophet had already been in the presence of Ahab, and after delivering his weighty message, a message that told of a silent heaven and an angry God, he is bidden to hasten eastward to the running brook, there to see the hand of providence, as morning and evening the black-winged servants carry their bread and flesh, and holding back the laws of their carnivorous nature to minister to the prophet of the

living God. In all this we can see the tender care of Jehovah. "Truly his way is in the sea and his path is in the great waters." Perhaps some tried believer will read these lines, some one who is being severely tested, tested in a way that no one knows save the Lord Himself. Remember that God had only one Son without sin. He had none without suffering. In these days of stress and strain many are having their times at "Cherith" which means "separation," "piercing," or "cutting off." "For what son is he whom the father chasteneth not?" Heb. 12: 7. Dear fellow-believer, look up beyond the clouds; Elijah's God still lives.

Ye fearful saints, fresh courage take,  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessing on your head.

Judge not the Lord by feeble sense,  
But trust Him for His grace:  
Behind a frowning providence  
He hides a smiling face.

When trouble knocks at the door send faith to open it, and ever keep in mind that the One who fed Elijah lives in the power of an endless life, making "All things work together for good to them that love God," Rom. 8: 28. "For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin," Heb. 4: 15. Here is the believer's resource in the day of trouble. The one who bore our sins in His own body, on the tree, sits upon the Throne in the Heavens, being tempted He can feel for us, being sinless He can pray for us. What a friend we have in Jesus, all our sins and griefs to bear.

"And it came to pass after a while, that the brook dried up, because there had been no rain in the land. And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee," I Kings, 17: 8-9. The brook dries up and the prophet is bidden to leave his lonely dwelling, and take a long wearisome journey to almost the outskirts of the land, to see his God provide for him above circumstances. A handful of meal, a little oil in a cruse was the widow's store. She was gathering her sticks to take her last meal and die. The prophet asks a little cake first (yes, God must be first), then follows the "Thus saith the Lord God of Israel, the barrel of meal shall not waste." Here again we see the hand of "Jehovah-Jireh" and this God is our God. He has promised never to leave nor forsake His people whether it be "Cherith" or "Zarephath." He remains the same yesterday, today and forever. May we seek to humble ourselves under

His mighty hand casting all our anxiety upon Himself, knowing that He careth for us, remembering that in "A little while, and he that shall come will come, and will not tarry." Then the wilderness will be crossed, the sands of the desert exchanged for the Father's House of Many Mansions, then shall we know even as we are fully known.

"Knowing as I am known!"  
How shall I love that word,  
How oft repeat before the Throne,  
"Forever with the Lord." —H. B.

---

### A GOOD SOLDIER Notes of an Address

In writing to Timothy, his genuine child in the faith, the Apostle Paul exhorts him, "Thou therefore endure hardness as a good soldier of Jesus Christ." What was required of Timothy is none the less required of those who seek to witness for the Lord Jesus in this day. There was then an open hostility to that which was of God, specially manifested in the case of the Jews, but also among the religious among the Gentiles. To stand against the opposition required that strength that could only be had "in the grace that is in Christ Jesus."

Our lot is cast in days when there is a form of godliness—when it is popular to be connected with what is professedly for God in the world—but which lacks the power; and there is need of that grace to enable one now to stand up for the things which concern the Lord Jesus Christ, and to be a good soldier in His service.

No man is born a soldier. One's progenitors may have been soldiers, and may in their service have distinguished themselves, but that does not constitute any descendant a soldier. We have read of an old pensioner, who, telling of his early days, said that from boyhood he desired to be a soldier, and read a great deal about battles. He would go far enough to see a regiment of soldiers, and often put himself through drill in the garden. But that never made him a soldier. He got a gun and practiced shooting, but still that did not make him a soldier. He became a volunteer, and once was present at a review before the Queen, but still not a soldier. One day a sergeant stepped up and asked him to take the Queen's shilling. He said, Yes, and from that day he was a soldier.

So with Timothy. He was not born a soldier of Jesus Christ. His natural birth did not bring him into this state. This would cause us to speak of his **ENLISTMENT**.

Timothy had the great advantage of having a mother and a grandmother who feared God and revered His word, but that did not make him a soldier of Christ. They very likely were looking for redemption in Israel. The Old Testament



Scriptures, which told of His coming—the Shiloh, the Prince of Peace, the King—would be precious to them, and they were diligent in instructing him in them, so that Paul could say, “From a child thou hast known the Holy Scriptures.” That ultimately they all believed in Jesus we stand in no doubt, for we read of “the unfeigned faith . . . which dwelt first in thy grandmother Lois and thy mother Eunice.” Timothy was a believer in the Lord Jesus, and thus the Apostle says, “God, who hath saved us, and called us with an holy calling.” How Timothy came to hear of life and forgiveness through Jesus we cannot tell, but in this act of faith in Christ which we are assured of we have what answers to the enlistment of the soldier.

How often in religious services held specially for soldiers has that hymn been sung, “Onward, Christian soldiers,” but such words cannot be truthfully sung unless there has been enlistment into the ranks through believing in the Lord Jesus Christ.

Immediately one enlists, then begins the **TRAINING**.

He is not at once ready for the fighting line. There is hard work in front before that day can come. Much has to be unlearned, and much has to be learned. The drill instructor takes him in hand, and his great ambition is to make him a soldier worthy of his country, and while the work is hard on the young recruit, there is much patience to be exercised by the instructor.

The Lord Jesus before leaving His disciples comforted their hearts by bringing before them the blessed fact that the Holy Spirit would be sent down on His ascension, and one of the many relationships of the Spirit is that of Instructor. “He shall teach you all things.” The Apostle John writes, “The same anointing teacheth you all things.” There is thus only one Instructor, and He an unerring One. How much there is to unlearn, and how much to learn, and if there is the open ear to listen only to His voice, the result will be a beautiful walking in rank. Just as soldiers take the same impress because they are all taught alike, so it should be with Christian soldiers. Our own thoughts should be sunk, and only the Instructor’s thoughts allowed a place in our mind. Thus there would be saved much of the confusion that abounds today.

There is a word which occurs fifteen times in the New Testament, and nine of these occurrences are found in the Epistles to Timothy. This would seem to give a special stamp to these Epistles. That word is “godliness.”

Godliness is not a natural growth in the human heart. Enmity towards God so fills the heart of the unregenerate that there is no reverence for God; but with the new birth the old things pass away, and by the Spirit reverence for God and His things takes a root in the heart, the result of which is seen in the manner of life.

Train thyself unto godliness, is the word of exhortation to the young disciple, and godliness in life is a requisite if one is to prove a good soldier of Jesus Christ.

### Equipment

Every soldier is equipped suitably according to the branch of the army he is attached to. For the fight the Christian soldier is fully equipped by God. The weapons of his warfare are not carnal. The Scriptures in their entirety are put into his hands, and in Spirit power they are sufficient for the pulling down of strongholds. Whether it be the Christian in the role of the fully armed man standing in defense of his position in the heavenlies in Christ against the wily foe, the devil, or in aggressive warfare in testimony for Christ on earth, the word of God is sufficient. While education has its value, and is to be desired, yet that in itself never equipped a Christian soldier. "Thoroughly furnished" is the Spirit's word in connection with the God-breathed Scriptures, and in the measure in which one is living with the word of God a living power in the soul, in that measure, in dependence on God, will one be equipped for service.

### Service

The term of the Christian soldier's service coincides with his life on earth. In the Old Testament we have it said of Ephraim that, though armed, they turned back in the day of battle. God has made no provision for retreat.

As good soldiers of the cross our warfare is worldward. "Endure hardness" is a characteristic of a soldier. The early day witnesses for Christ endured suffering and reproach, and counted themselves happy that they were called to suffer reproach for His name, for the Person of Christ had so attracted them that they dearly loved Him.

Thus Paul, as one who endured suffering as none other had, could well exhort Timothy, "Be thou a partaker of the afflictions of the Gospel according to the power of God" (2 Tim. 1: 8), "Preach the word, be instant in season, out of season" (4: 2), "Fight the good fight of faith" (1 Tim. 6: 12).

While "standing up for Christ" does not, in the good providence of God, bring life into danger in this country, yet it is against the natural man to bear testimony, and only by the power of God through the Spirit can one war a good warfare.

One important rule is laid down by the Apostle which is oft-times not attended to by serving ones: "No one that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier." There must be a standing clear from the world and its allurements, there must be a practical carrying out of the stranger and pilgrim character if one is to be of use for God. There must be the fleeing of the youthful lusts and the following righteousness, faith, love, peace with them that call on the Lord out of a pure heart.

### Reward

It is an almost daily occurrence to hear of brave deeds being done on the battle-field, and a corresponding reward given, as the eye of those in authority appreciate the deeds of valor.

There is an Eye looking on as His witness-bearers seek to serve Him on earth, and not alone is He cognizant of the deed, but He sees beyond the surface, and is able to value the motive that prompts the deed.

The serving one is not left in doubt as to what awaits him in the future. "We must all stand before the judgment-seat of Christ, that each may receive the things done in his body, according to that he hath done, whether it be good or bad." From that point of view what an incentive there is to be faithful and diligent in the present limited day of special service.

The Apostle Paul was without a doubt as to what awaited him when he reached the other side. "Henceforth there is laid up for me a crown of righteousness." The man who had fought "the good fight"—and which term doubtless included his role as a good soldier of Jesus Christ—is not to be unrewarded for all he had endured for the Master, "the love of Christ constraining" him. —S.

---

### HOW TO OBTAIN A GOOD REPORT

By William Williams

(Paper 2.)

We remember well, how dear Mr. John Smith, used the case of Noah as a type of the believer's death, burial and resurrection, with Christ and how God used him to drive us to our knees to see what the Book said about baptism and how our excuses crumbled to dust, before Christ's command and then the apostolic example in the Acts.

We went down into the waters of baptism, on a cold night in November in Broadview Hall, Toronto, and there was a calm and peace begun in our lives, as we were led out to live, in a little measure, in the power of the resurrection life, a step we have thanked the Lord for, ever since.

How some of God's people can wink at this command of the Lord and yet, seemingly, have no conscience about disobeying Him, is hard to explain. But much more difficult to fathom, how Christians professedly gathered to the Lord's name, allow at the Lord's table week after week, those who have never been baptized, and if a voice is raised in protest, then sad to say some will reply, "Oh, you are making baptism the door to the assembly."

Dr. Anderson Berry has well written: "How magnificent God's order, hearing" then "believing" then "being baptized," why, there is much more said about being baptized than about "breaking bread" and for this reason; it is much more agreeable to take the Lord's supper amidst the quietude of fellow

saints, who all see the same as to its importance; it is much more difficult for flesh and blood to be immersed in a tank of cold water, or in a river, or in the sea before an assemblage of people, many of whom look upon it as a show, or view with disapprobation your (what they call—) “making a fool of yourself.” It was no light matter for these aesthetic Corinthians to undergo publicly this ordinance.

We can get a deceived conscience, and a sleeping conscience by listening to the excuses of men for not being “buried with Christ by baptism” but the only way to get a “good conscience” is by simply doing what the Lord commands. “The like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ” (1 Peter 3: 21).

We will not dwell on the mode of baptism; for it is perfectly plain to the obedient mind, that immersion is the only baptism which can show forth a death of the old man—a burial of the old man—and a resurrection of the new man. Immersion is the only likeness to Christ’s death, burial and resurrection.

We would rather call attention to a very practical truth, often forgotten or lost sight of, in connection with baptism. When Noah left the ark, which had carried him safely through the terrible waters of judgment and death, his first act was to raise an altar, and out of a full and grateful heart to the Lord, he offered of the clean and the best. He fully realized God’s precious dealings with him, and true gratitude to God must have expression and hence the altar, and on it the clean and good. Now how many of us, as we come up out of the waters of baptism as we meditate on Him who went down in terrible reality into the waves and billows of God’s righteous judgment for us, as we pass through the figure of what He passed through in reality, how many we ask have said, Lord, take of my cleanest and best and we have laid it on the altar, a sweet savor for our God?

Beloved saints of God, herein we have failed. Baptism is no mere ordinance to be carried out, and the act completed, the responsibility ceases. No, baptism is God honoring, it has to be lived out every day, it puts the old man in the tomb, it gives over the body, the members, the affections of the new man, it delights to lay on the altar fruits of gratitude and worship to God.

I remember reading an incident about Mrs. Booth. It was a rainy day and the children could not play outdoors. They resolved to play Noah’s ark inside the home. The ark was brought out and the animals were put inside; and then one

said: "But how shall we get the rain?" Away they went to the bathroom and placing the ark in the bathtub, they turned on the spray, and soon had all the flood they needed. The ark was then taken out and another suggested that Noah offered a sacrifice. They all agreed that it would be too bad to sacrifice any of the nice animals they had in the ark. Then one remembered she had an old broken lamb, with only three legs up in the attic and away she ran and fetched the defective victim, which was duly offered.

Those children only did what thousands of God's people are doing every day. The time they give to the Lord—is from the attic—not the first half hour in the early morning, when the mind is fresh and rested to read and pray; but the last ten minutes of the day when yawning and sleep gives to the Lord only a three-legged broken lamb, before they jump into bed. The time they give to be at the assembly meetings, is only when there is nothing else pressing, then "they drop in." The talent such give to the Lord is also from the old lumber room. Notice the ability of hundreds of our brethren on the farm, in the store, in the office, in the workshop and yet they are mute in the prayer meeting, never open their mouths at the bible reading to encourage God's people, never lead God's people in worship in the morning meeting, we never hear them telling out the silvery sounds of the gospel neither in the hall, nor at the street corner; and only when cornered will they read, pray or give out a hymn. Thus they give to the Lord a poor broken three-legged lamb.

We will not mention our poor attic offerings when the box comes round. The Lord knows how few of them are baptized gifts—that is gifts coming from those who have been saved by His blood and have gone down into the waters of death, burial, and resurrection, so that we might walk in newness of life and lay our cleanest and best on the altar of gratefulness.

In Noah we have one aspect of the altar of incense. Only that which is presented in the power of the resurrection life is accepted here. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, wholly acceptable unto God, which is your reasonable service" Rom. 12: 1. "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," Heb. 13: 15.

In the measure we carry out that which we give expression to in our baptism, death, burial and resurrection with Christ, this will be the measure which we shall attain to Rom. 12: 1 and Heb. 13: 5.

(To be continued.)

### QUESTION CORNER

Will you explain the relation or distinction between the two expressions, "It is finished" (John 19:30) and "It is done" (Rev. 21:6)?

The first expression has in view the fulfillment of the Old Testament types of atonement, the sacrifices which were offered for sin. They all pointed on to Christ, and had to be offered year by year continually. But when He, as "the Lamb of God," offered Himself upon the Cross, "the Just for the unjust," there were no more sacrifices needed. By His one offering He obtained eternal redemption for us, and through the shedding of His precious blood sin has been once for all atoned for. What He completed in one transaction is in contrast with the unfinished work of the priests who offered sacrifices in old time. So the great work of man's redemption was in due time fully and perfectly "finished," as the Son of God bowed His head in death. Nothing more has to be done, God demands no more, and the sinner can by faith rest in a "finished" work. See Hebrews 9:12-26.

The second expression, "It is done," refers to when God shall make all things new for the eternal state of the new heavens and the new earth. John in vision sees it all accomplished, and hears the words, "It is done," or "come to pass," R.V. That is, all that God has planned to bring to pass for the eternal state is as sure as if it was already fulfilled, so that He can speak of it as "It is done." In this thing God is different to man, for He plans, and in due course performs without a possible hitch; whereas man proposes, but can never with certainty say that he will be able to bring it to pass.

### SECLUDED PATHS

Restless and unsatisfied,  
"Of what use is life?" I cried—  
"All my wishes are denied,  
All my duties trivial seem—  
I have energies I deem—  
What I could do, oft I dream.  
Yet I cannot see my way  
From this spot wherein I stay;  
So hope fadeth day by day."

Then a voice was at my side—  
"Let my conduct be thy guide!"  
'Twas His voice—The Crucified.  
"Thirty years unknown I trod  
Galilee's sequestered sod—  
But my life was known to God.  
Daily work at Joseph's call  
Daily life 'mid duties small—  
Yet I was The Lord of All!

Loved one, if thy life be true,  
Thou a blessed work shall do,  
Thou unseen to mortal view.  
I shall know it, I shall see  
When with willing heart and free,  
Thou obedient art to Me.  
All thy quiet life I know,  
For I planned it long ago;  
Would'st thou that it were not so?  
I have given all for thee;  
Live thy quiet life for Me.  
So it shall transfigured be."

Now, on these sweet words I rest,  
And have ceased my anxious quest,  
For the Master knoweth best.

—W. W. H.

## WORDS IN SEASON

**PENNSYLVANIA.**—Robert Beattie spent a Lord's day with the Olney assembly in Philadelphia. After closing his tent meetings in Lancaster, T. Ferguson visited Harrisburg. W. H. Hunter spent a week in Bryn Mawr ministering the Word to God's people.

**FERGUSONVILLE, N. C.**—After having spent 5 weeks in tent work at Beaverdam where the Lord blessed His word in salvation, F. W. Nugent and Lester Wilson began meetings here.

**MICHIGAN.**—The Lord gave some little tokens of blessing in meetings held by J. Govan and others at Grindstone. F. W. Schwartz and S. Barr were encouraged in Midland, several having professed to be saved.

### CANADA

**ARNSTEIN, ONT.**—Bren. Steen and Gould gave us a visit and later Bren. Silvester and Watson. Both were appreciated and the Word ministered was a cheer and help to the saints.

**SOUTH RIVER, ONT.**—G. Gould had a few nights here with large attendance. One professed. R. Telfer stopped over for a night on his way to the Soo.

**SOO, ONT.**—The conference was large and a time of blessing. The Word was good getting into the practical life. Bren. Telfer, Steen, Shivas, Sheldrake, W. Pell and Watson took part. R. Telfer and F. Watson remained for meetings.

**CHARLTON, ONT.**—Bren. Widdifield and Bruce were encouraged in their meetings here, and in the surrounding districts. A number were led on to obey the Lord in baptism.

**PORT ARTHUR, ONT.**—W. J. Chawner paid us a visit recently encouraging the saints and seeking to reach the unsaved. Two girls professed faith in the Lord Jesus.

**MERVIEN, SASK.**—J. McCartney had 2 weeks meetings in this locality which were well attended and much appreciated by the Lord's people. Later on he had a week of meetings at Lashburn, then went to Carbon Alta and held meetings in the Gospel Hall.

**KEMPTOWN, NOVA SCOTIA.**—David Kirk commended by the Ebenezer assembly, Belfast, arrived at Montreal and joined L. McIlwaine here in meetings held in a school house, which were well attended. He finds the need for the gospel is great in Nova Scotia.

**SYDNEY MINES, C. B.**—The conference was one of the best ever held. The Lord's people were cheered and encouraged through the Word ministered in love. One man was saved. The meetings were well attended, and all our needs were supplied both spiritual and temporal. We can truly say He is the same God in times of depression as in days of prosperity. Bren. Brennan, Goodwin, McIlwaine, Kirk and Allen ministered the Word.

**MANITOULIN ISLANDS.**—After 6 weeks meetings in Sudbury where the Lord gave a little blessing, W. Baillie spent a Lord's day here with a few believers.

**ORILLIA, ONT.**—The conference was larger than usual and very good. Bren. McGeachy, Pearson, Joyce, Livingstone, Baillie, Widdifield, Miller and Bruce were present.

### FALLEN ASLEEP

**HAMILTON, ONT., CAN.**—On July 20, Mrs. Ellen Gooden departed to be with Christ. Aged 77 years. Saved 43 years ago at Sarnia. Gathered to the Lord's name at Simcoe. In fellowship in the McNab Street assembly, Hamilton, for the past 20 years. T. Wilkie spoke at the services.

**BOSTON, MASS.**—On August 10 Mrs. Annie McDonald, (wife of Donald McDonald) went home to be with Christ. Aged 81 years. Saved in Glasgow 61 years ago. She spent 10 years in the home of J. R. Caldwell and was baptized by his father. Came to Canada 30 years ago. In fellowship in the New Brunswick and Boston assemblies the last few years. Remember her husband in prayer. J. Bernard conducted the services.

**PHILADELPHIA, PA.**—On August 23, Mrs. Margaret Gordon went to be with Christ. Saved in Belfast, Ireland, when a girl, and for the past thirty-five years in assembly fellowship. A good woman who will be missed.

## WORDS IN SEASON

**PETERSBURG, VA.**—On August 18, after a short illness Joseph Burns (of the firm of Burns and Campbell) passed home to glory. Born in Kirkcubright, Scotland, in 1875. Saved 35 years ago and one of the first to gather to His name in Petersburg. He was a man of keen discernment and wise judgment in assembly matters, and his life was a good testimony to the world. Sam McEwen and Brother took the services.

**FOREST, ONT., CAN.**—On August 8, Miss Lena A. Blunden, of Lake Shore assembly was called home. Aged 49 years. The funeral services were held on the 21st anniversary of her conversion to God. Although unable, because of rheumatism to get about as others, she bore a good testimony, and her happy consistent life in the assembly and home will be missed by all who knew her. A. McDonald of Long Beach, Calif., and D. McGeachy spoke to a large company at the services.

**UBLY, MICH.**—On August 22, Thomas Codling went home to be with the Lord. Saved 53 years. In fellowship with the Lord's people since the beginning of the assembly 30 years ago. A quiet godly man who will be missed in the little circle of two or three. Bren. A. McDonald, G. Smith and J. Govan took the services which were large.

**PORT ARTHUR, ONT., CAN.**—On September 3, after an 8 months illness, Mrs. Jane D. Weston passed peacefully into the presence of the Lord. Aged 76 years. In fellowship here since coming from England in 1923. Local brethren took the services.

**LEWISTOWN, PA.**—On August 28, George Edward Kling passed home to glory. Aged 32 years. Saved last March and gave good evidence of having Christ. Chas. R. Keller and G. N. Reager spoke to a large company at the services. A widow and 5 children mourn his loss.

**DICTANA HARBOR, ONT.**—On August 21, A. Bratheratane went home to be with the Lord. A good man who will be missed. The services which were large were conducted by A. Crocker.

**PHILADELPHIA, PA.**—On September 12, William F. Yarrington was suddenly taken home to be with Christ. Aged 57 years. Saved in England over 40 years ago. He began, went on and finished his course well. Will be much missed in the Olney assembly where he was in fellowship. W. H. Hunter spoke to a large company at the services.

### CONFERENCES

**METHUEN, MASS.**—The annual conference will be held on Thursday, November 26 (Thanksgiving Day) in the Gospel Hall (Center St). Meetings for ministry at 10:30 A. M. and 2:30 P. M. Gospel at 7 P. M. A prayer meeting will be held on Wednesday evening at 7:30. Correspondent, Thomas Wilkinson, 84 Brown Street.

**CLIFTONDALE, MASS.**—The annual conference will be held October 10, 11 and 12. Prayer meeting Saturday at 7:30 P. M. in the West Cliftondale Citizens Association Hall, Felton Street, Sunday and Monday meetings in the Odd Fellows Hall, Cliftondale Square. The usual custom of making no special arrangements for speakers will be followed. Correspondent, D. Walsh, 13½ Putnam Street.

**HOUSTON, TEXAS.**—The annual conference will be held in the Gospel Hall, 2402 Louisiana Street, on October 30 and 31 preceded by a prayer meeting on Thursday, October 29 at 7:45 P. M. Address communications to H. W. Dedman, 4302 Dallas Avenue.

**HAMILTON, ONT., CAN.**—The annual conference will be held (Canadian Thanksgiving) in the I.O.O.F. Hall on Gore Street, Saturday, Sunday and Monday (Oct. 10, 11 and 12) at 10:30 A. M.; 2:30 and 7:30 P. M. Prayer meeting, Friday evening October 9 in the Gospel Hall, 140 McNab Street North. Circulars issued later. Correspondent, N. L. Goodfellow, 188 Charlton Avenue, E. Hamilton.

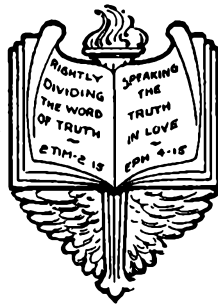
**PITTSBURGH, PA.**—District assemblies wish to announce that owing to the prolonged stress of industrial issues, no conference will be held as usual over the "Thanksgiving" season. The coming of the Lord will cut the "hard knot" of many a puzzling question, something statesmen and the wisecracks of the day are unable to solve. Robert Doughty.

**RICHMOND HILL, N. Y.**—We are requested to make the announcement that there will be no conference held here this year.



# 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, 1931

	Page
From Various Authors .....	161
The Conversion of a Jew .....	162
Papers on Various Subjects (Paper Two) .....	163
Something Needful .....	164
How to Obtain a Good Report .....	165
Whom He Loveth He Chasteneth .....	170
Conferences and the Depression .....	171
Some Lessons from Hard Times .....	174
Question Corner .....	176
Work and Workers .....	ii, iii, iv

## WORDS IN SEASON

Publication Office

9-13 S. Dorcas St., Lewistown, Pa.

Editorial Office

6672 Chew St., Philadelphia, Pa.

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

Send all subscriptions, change of address, publication matter, conference and death notices to CHARLES R. KELLER, 6672 CHEW ST., Germantown, PHILADELPHIA, PA. All articles for Work and Workers column should reach us by the 10th of the preceding month.

### HONORARY EDITOR

Dr. E. A. Martin, 336 Melrose Avenue, Monrovia, California.

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

EDITOR.....CHARLES R. KELLER.....PUBLISHER

### NOTICE

We desire the hearty consideration, and co-operation of old and new subscribers in making our work lighter by sending in subscriptions for 1932 as soon as possible, if not already attended to. Send a copy to some Christian friends—a small but good investment. Try it.

### UNITED STATES

**AKRON, O.**—G. Duncan had 4 weeks meetings which were well attended.

**FERNDALE, MICH.**—W. P. Douglas began meetings here but was called home on account of his 80-year-old sister falling and breaking her hip. She was taken to the St. Luke's hospital and was in a serious condition.

**DECKERVILLE, MICH.**—R. A. Barr visited us in September and George Smith had 2 weeks of meetings, followed by F. W. Schwartz with his chart "The Unfolding of God's Purposes." All meetings were fairly well attended and very helpful.

**WESTFIELD, MASS.**—N. Vendetta has located here. His address will be 75 Montgomery St., Westfield, Mass.

**HARTFORD, CONN.**—The assembly formerly meeting at 464 Farmington Ave. moved (Nov. 1) into a "renovated" Church building at 51 Whitmore St. It is in a better residential section in the south part of the city. Correspondent N. J. Reager, 34 Kenneth St.

**NORTH ADAMS, MICH.**—L. McBain and A. Klabunda had eleven weeks of meetings here. Among those saved were some who were prominent church workers. Our brethren hope to follow up the work during the winter.

**SEATTLE, WASH.**—After the Arlington conference J. McCartney came on here for a week of meetings. The Lord's people turned out fairly well and seemed to enjoy the word preached.

**CLEVELAND, O.**—South side brethren gathering with the saints of God at 1477 Addison Rd. have desired in the fear of the Lord, to establish a testimony to His name at Park Heights Gospel Hall, Park Heights and Mount View Avenues. Brethren of the East and West side Assemblies in Cleveland are happy in that this has been done with their hearty fellowship and co-operation. The initial Lord's day morning meeting October 11. John Hassink 9405 Raymond Ave. remains correspondent.

**NEW YORK, N. Y.**—J. Ferguson held a few meetings in the Lenox Avenue assembly.

**MONROVIA, CAL.**—Dr. E. A. Martin has recently been able to attend several Sunday morning meetings. He has written several able articles since his last illness which are now appearing each month in this magazine. R. Bultman visited Redlands and Pomona.

**HAMMONTON, N. J.**—The assembly was cheered through a recent visit of William H. Hunter.

# Words in Season

Edited by Dr. E. A. Martin—Published by Charles R. Keller

**VOL. 23**

**NOVEMBER, 1931**

**No. 11**

## FROM VARIOUS AUTHORS "INASMUCH"

"It is in loving, not in being loved,  
The heart is blessed;  
It is in giving, not in seeking gifts,  
We find our quest:  
Whatever be thy longing or thy need,  
That do thou give,  
So shalt thy soul be fed and thou indeed  
Shall truly live!"

\* \* \*

God's first act after man had crucified His Son was to open a way into His presence—the veil was rent.

\* \* \*

## IS THIS LIKE YOU?

There is a story of an Arab beggar who sat at the gate of a rich man's house on whose bounty he depended. One day the rich man needed a messenger for instant service, and seeing the beggar, called upon him, whereupon the beggar haughtily replied: "I solicit alms; I do not run errands." Is not this the practical reply of the thousands who claim God's grace yet refuse to have a part in carrying His urgent message to the lost?

\* \* \*

It is not left to every man's fancy to use what weapons he pleases; this will breed confusion. The Christian soldier is bound up to God's order. Though the army be on earth, yet the counsel of war sits in heaven. Those who do more, or use other than God's commands, though with some seeming success, shall surely be called to account for their boldness. The discipline among men is strict, and some have suffered death by a council of war, even when they have beaten the enemy, because out of their place, or disobeying orders. God is very precise on this point. He says to such as invent ways to worship Him, or coin means to mortify corruption, or to obtain comfort by their own mint, "Who hath required this at your hands?" This is to be "righteous over much" as Solomon speaks, when we pretend to correct God's law, and add supplements of our own to His rule. Who will pay that man his wages that is not set to work by God? In our marching to heaven, and our fighting with those cursed spirits that stand in our way, and our lusts, we should fight lawfully, using those means which we have from His mouth in His word.

THE CONVERSION OF A JEW



**A**FTER the Sunday meeting a nurse approached me with a request from a Jew who was on the dangerous list in the hospital that I should go and see him. I went and found the poor sufferer, S. F., in the tuberculosis section. When awakened from his sleep, he greeted me. He desired to tell me everything from the beginning, and with a weak hoarse voice communicated the following:

"I am now a little over 42 years old and know I must soon die, because I have other serious troubles besides the lung disease. There has been much good and evil in my life. Up till the war it went well, but the war brought great changes. My wife and I had to separate. In despair, I became abandoned. I remembered words which old Mr. Altmann, in Libau, had said to me. Often I tried to become a better man, but an evil power dragged me back, and I went deeper. Then I came to Riga and got into touch with the leader of the S. He also talked to me much about the Lord Jesus. I received some tracts, and one of them caused me to cry like a child. I tried again, but these were all good resolutions; I still had no power. Later I got to know an old Jew who attended your meetings regularly. He brought me with him and I heard the Word there on two occasions. I wanted to speak with you, but it did not come about. My life continued a wavering and miserable one. I have sinned so much and rejected the good."

The speaker lay exhausted, wiping the tears from his eyes. After a little I asked him why he had sent for me.

"Tell me," he said, "if my sins can be forgiven, and pray with me and for me. I shall probably soon die and want to have peace."

I quoted a number of Scriptures to him, assuring him that the Lord not only could, but was indeed ready to pardon his sins. I told him that the Lord Jesus is Messiah and the One who died to be his personal Saviour, and if he wished, I would pray in His name. He asked me to do so. I prayed out loud, while the other patients listened quietly, and he himself sobbed and prayed with me. When we had finished, he said, "I believe my sins are forgiven me. The Gospel which I heard from the aged Altmann, and in the S. and in your meetings, and now again from your lips, has taken hold of my heart. I am happy. Tonight I shall sleep as I have not slept for long. Thank you for the love you have shown."

I asked him if he had any other request, and he said he would like a Bible, if only he had spectacles. I said I would see that he had both these.

**Later—**

The sick Jew, S. F., is somewhat better. I was recently with him. He is full of joy and confessing the Lord before all whom he sees in the hospital.

PAPERS ON VARIOUS SUBJECTS

Dr. E. A. Martin

(Paper Two.)

THE IMPORTANCE OF FAMILY READING



HE reading of the Word of God is the simplest way to bring a family in touch with God. The very first of Genesis says, "In the beginning God created the heaven and the earth." In Rom. 1: 19, we read, "The invisible things of Him, from the creation of the world are clearly seen being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse."

The story is fully told in the first of Genesis, each day's work itemized. Then in the second chapter, condensed lest we fail to take it in. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day, God ended His work which He had made, and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it, because that in it He had rested from all His work which God created and made."

These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens. And every plant of the field before it was in the earth, and every herb of the field before it grew, for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground," Gen. 2: 1-5.

The "First Man"

How God created the First Man, cast him into a deep sleep and took one of his ribs and made a woman and presented her to Adam is another exhibition of His eternal power and Godhead. He took His place as God, commanding obedience on penalty of death. The serpent deceived Eve and she led Adam to disobey. "So by one man sin entered into the world, and death by sin, and so death passed upon all men for that all have sinned," Rom. 5: 12. God's power, and right to execute judgment upon the sinner is shown in the Flood. Some are willingly ignorant, "That by the word of God the heavens were of old and the earth standing out of the water and in the water. Whereby the world that then was being overflowed with water perished. But the heavens and the earth which are now by the same word are kept in store (have been stored up for, or with fire R. V.), reserved unto fire against the day of judgment of ungodly men," 2 Peter 3: 3-7.

We live on the ruins of the "world that then was" from which men dig up fossils of creatures and men such as came through the flood in Noah's ark, and some that are now extinct.

All that we know about the world that then was created, or

about the judgment of the world that now is, is just what we learn from the Bible. Man's speculations are only guesses—oppositions of science falsely so called.

Passing on to Moses we have the wondrous redemption of a nation of slaves; a perfect law given them, commandments, or civics, such as no other nation possessed. In fact, the British laws have their basis in the law of Moses. A family familiar with judgments of God is more likely to distinguish right from wrong, in the daily happenings, and more apt to have their mouths stopped as to self righteousness.

God works miracles whenever it pleases Him, miracles that faith believes, though reason cannot explain them. Their clothes waxing not old, their daily manna, the waters of Jordan drying up, the walls of Jericho falling down, Joshua's long day, and Jonah living three days and three nights in the great fish are all examples of God's mighty power to interfere with nature's course. Then there is the greatest of signs. "The Lord Himself will give you a sign—Behold a virgin shall conceive and bear a Son and shall call His name IMMANUEL," Isa. 7: 14. Jesus, the Saviour of sinners. The King of Kings and Lord of lords: the one who if received will deliver from "the wrath to come," having endured the wrath in the sinner's stead; the Lamb of God that taketh away the sin of the world. "The blood of Jesus Christ, God's Son, cleanseth us from all sin."

The parent who lets his children grow up in ignorance of what God has been doing in the past, and of what He is going to do in the future, is treating his child as he were a brute beast without a soul. "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates." Deut. 6: 6-9. The Hebrew parent was responsible to keep his children saturated with the word of God, and Christians today should not let their children grow up in ignorance of God and His Word.

---

### SOMETHING NEEDFUL

We have observed for some time past the need which exists in our assemblies for teaching the truths which led us originally to meet as we now do—unto the Lord alone. There has been a steady increase in our numbers by conversions, by the work of the Sunday School, and by believers from the denominations seeing their privilege of coming among us. If we are to maintain a healthy and vigorous testimony in an evil day for the One who "is now rejected and by the world disowned,"

then it is of much importance that elder brethren who minister the Word in the various meetings, and the Lord's servants who move about among us, begin and restate the precious truths which have led us to gather unto the person of Christ alone, in separation from the many religious systems around us—systems now honey-combed with apostate teaching.

Unless there is suitable ministry given from time to time in our assemblies, and in conference meetings, there will grow the idea that we are just one of the various systems of Christendom—perhaps with clearer and sounder views—instead of being apart from the whole. One in heart, however, with all who are truly the Lord's, but separate from their systems. Not seeing the truth of gathering unto the Lord, leads to interdenominationalism—a coming and going with the denominations. If we are to help the dear saints in them, who sigh because of the abominations they see around them, we must know our scriptural position, and be able to show others the truths which have led us and should keep us where we are. It has been wisely said, "If you wish to lift a basket, you must stand outside of it"; and if we wish to help fellow-members of the body of Christ, now in corrupt systems, we must keep clear ourselves. Truth, however, must needs be ministered with grace and with love, and be far from the spirit of thinking we are holier or better than others; but as those who have obtained mercy, and through grace have been led to see something further of the mind of God for His people, and, rejoicing in the truth which has made us free, are wishing to commend it to others also.

Let the truths we used to hear be again stated with more frequency, in fellowship with God, and in a manner that will commend itself, so that all in our assemblies may see from the Word of the Lord the reasons why we have gone forth "unto Him without the camp, bearing His reproach," and the blessing will be abundant.

### SELECTED

---

#### HOW TO OBTAIN A GOOD REPORT

(By William Williams)

(Paper 3)

##### Abraham

"By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went," Heb. 11:8. Abraham is usually looked at as a type of communion, and rightly so; but we want to call attention to Abraham, as a type of true separation, the only royal road to communion, for the measure of our communion will ever be the measure of our separation.

Scriptural separation is one of the most unpopular subjects

among the platform orations today; and he who faithfully preaches it must be prepared for the frown of some of his fellow servants and the cold shoulder of some of the saints. But separation is a basic scriptural doctrine and Abraham became the friend of God because of his separation from that which God told him.

Rome in her balmy days, used to take God's saints and dress them like clowns with pictures of demons on their hats and clothes, march them through the streets, and then burn them. Her idea was to ridicule and misrepresent the faith and purpose of these true children of God, so that no one would dare follow their example. Unfortunately some misguided, rebellious, and carnal Christians have tried to dress scriptural separation in the garb of ridicule and misrepresentation, led her across the arena in their platform orations, dressed her in the garb of "Exclusivism" and "Needed Truthism" and before an admiring audience, have roasted and burned her so that none dare name separation, as they affirm that she has been the cause of all the trouble and division among us.

Ah, no! Beneath yon fool's cap and gown beats a heart true to God, in spite of the misrepresentation of the infernal Inquisition. Therefore let us not be led away by sophistic and glib tongued men who would have us look on separation as the pretention and caprice of an ignorant coterie.

Abraham's first call to separation is in Gen. 12:1, where country, kindred and father's house had all to be left behind, if he would enjoy communion with God. A blessing was offered to him and he believed God, went forth, not knowing whither he went, and he raised his first altar of communion and worship.

Here Abraham leaves for ever behind him the customs, religion and gods of Ur of the Chaldees, and whether this was his conversion or not, it was at any rate the result of his conversion, this first separation; and this would correspond to what we have in the experience of the Corinthians: "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God," 1 Cor. 6:9-11. This is the first and fundamental separation of every child of God, and from this place no real Christian can ever recross the flood and go back to where he was in his unsaved days; no lapse of faith, no backsliding can ever undo his being washed, sanctified and justified by the precious blood.

"And Abraham went up out of Egypt," Gen. 13:1. Here



we get Abraham's second separation. Abraham soon found that the path of faith and separation was not lined with roses. Instead of milk and honey, he found hunger and death, and his trust in God failed, and he gravitated toward Egypt where expedience and equivocation replaces faith and fellowship. Had God left His servant undisturbed, here his history would have ended, for no pages of faith's book were ever written in Egypt. "And the Lord plagued Pharoah and his house with great plagues . . . and Pharoah commanded his men concerning him; and they sent him away," Gen. 12: 17. Circumstances drove him out, up and back to where he left the true path of separation, and again we see him with the altar of communion and worship. This was again all of God's sovereign grace.

Would this not correspond to what we have in 2 Cor. 6: 14-16—the unequal yoke. Many of the Lord's loved ones have in the time of trial and temptation, gone down to the world for help. Plausible excuses have been listened to, and unions have been joined, to assure steady work and better pay. Marriages have been contracted and a son or daughter of Belial, has become one flesh with a son or daughter of the living God, and confusion in the home, among the offspring and in the life has been the sad penalty. Or the bait may have been a business proposition and a child of light is linked in an unequal business yoke with a child of darkness. "Come out from among them and be separate." Yes, come out, up and back, dear sister, dear brother to where you left the path of separation, to where you raised the last altar, and our God graciously says: "And I will be a Father unto you, and ye shall be my sons, saith the Lord Almighty," verse 18.

"Then Lot chose him all the plain of Jordan: and Lot journeyed East; and they separated themselves the one from the other," Gen. 13: 11. This is now Abraham's third separation. Three things led up to this: First, "Their substance was great"; second, "a strife between the herdsmen"; third, "Canaanite and Perizzite dwelled then in the land." We are not told that Lot had the least exercise about this sad condition of affairs. But to the man who wanted to walk in the path of separation, communion and worship, these things grieved his soul, and he felt that he could not go on with them.

"Their substance was great." Prosperity has ever been a second source of trouble and division among God's people. There was more than wit in the old Irish grandmother's saying: "Blessed be nothing for there is no trouble with it." Look back at the early days, when the assembly was small, and the Lord's people came to the meeting in an ox cart, from some distant clearing. Look at the simple dress, the hearty welcomes, the simple praise and prayers of united and loving hearts as they sat around a rough deal table on hard wooden

benches and as they looked on the bread and wine, their eyes were melted to tears and genuine worship ascended to God. Then came the parting and with words of encouragement to each other, each farmer would get his load and it was good bye until the next Lord's Day. But now the little clearing has given way to the large farm. The assembly is larger, and the Lord's people come along, most of them in the nick of time in fine cars, and in the driving shed there will be, perhaps, a dozen of them. The greetings are now mere: "How d' you do?" The dress has undergone a marvelous change and one would not know what used to be the bairns, now fine looking men and women, but all so different; the old simplicity is gone.

The meeting room has now a nice table and the seats are very comfortable. But there is not the same pathos in the singing, not the same power in the prayers, a tear is rarely seen. The meeting over, each one hurries to his car, and you can see envy in the faces of some, as his neighbor enters a fine sedan, and they have to pull out in a Ford. A rush and noise of starting cars, and then away home and hats, coats, prayers, and preachers are discussed; and the whole scene betrays the blasting effects of prosperity among God's people. The same can be said of the city assemblies. Prosperity and abundance of money, among the Lord's people gathered to His name, have dulled their vision, deadened their conscience, sapped their vitality, and robbed them of their love to the Lord and to one another.

"A strife between the herdsmen." How sad to see the herdsmen quarreling. Instead of caring for the flocks, watering and feeding them and protecting them from the lions and bears, they were waging war on one another. One shouting: "I am for Lot," while another more lusty cried him down with: "Abraham for me."

All this has its humbling counterpart today among God's herdsmen. In the early days when the assemblies were few and far between, it took real faith, and a direct call from God, to lead them to leave their home, calling the loved ones, to go forth looking only to the Lord to supply their need. Then they were all true gossellers and pioneers and as a rule, although they might have different views about certain matters, never for a moment would they strive and one shout—"I am for Lot," and the other respond: "I am for Abraham," to the confusion of the flock. But now the assemblies are multiplied and many of them populous and prosperous; and hands have been laid on men whom God never called to His work, and strife and division have ensued.

Then the Canaanite and Perizzite were in the land. These were the enemies and they were looking on, and Abraham felt it, and he saw that separation from his carnal nephew

was the only way to put an end to the unseemly condition of things among them. Had some of our brethren lived in that day, they would have accused Abraham for causing division. They would have said that he should have borne with Lot, instead of separating from him; he drove him to Sodom and to ruin. Not a bit of it. Lot was a carnal man seeking a name and place in the world as the sequel shows. Materially Abraham gave him his choice, and this only manifests that as a man thinketh in his heart so is he.

No, we want to lay the blame at the right door. It was not separated Abraham, but carnal Lot which caused the division. We see his humility in giving the younger and less important man the choice. We see his love and care for his misguided nephew, when he went and rescued him from his enemies, we see his prayers have power with God in saving his nephew from total destruction.

Let God's people only practice humility with carnal men; let them follow them with interest and care, and help them when in trouble; let them pray for them, where prayer alone can save them; and the blame of division can never be laid at the separated Christian's door.

"And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away," Gen. 21: 14. Now we come to Abraham's fourth separation, namely from Hagar and Ishmael. This separation is somewhat different from the others, in the sense that he puts away from him, while in the others he separated himself from Ur and Egypt, while his stand made Lot separate himself from Abraham.

Hagar was the aftermath of the visit to Egypt, and Ishmael the child of Sarah's unbelief, and a heavy yoke the pair of them had been to that separated couple. The Apostle Paul tells us that: "He that was of the bondwoman was born after the flesh," Gal. 4: 23. And continues by adding: "Cast out the bondwoman and her son," verse 30. This he proves to be the law by which some were trying to justify themselves by the works of the flesh; and he develops his thesis in chapter 5 and says: "Walk in the Spirit and ye shall not fulfill the lusts of the flesh," verse 16. Then he goes on to describe the works of the flesh: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." He did not name them all. What does this mean? It simply means that you and I have a heart which is a seed bed which under favorable conditions, will grow and produce these very works of the flesh. Yea, there is not a heart among all God's people, which has not some of these hellish plants, with roots and leaves, yea blossoms and ready to bear, if not bearing seed.

Ah, we soon check the seeds of adultery, murder, etc., but what about hatred? It is the easiest thing of the world to allow this foul plant to grow and blossom and bear deadly fruit. In our zeal to stand for all God's word let us be careful that hatred of those who oppose us does not germinate and bear fruit. Variance, wrath and strife need close application of the hoe of God's word, to keep our hearts free from them. "Envyings" come in between "Heresies" and "Murder" in the list; and while most of us would flee heresies and murder, yet do we not often allow "envyings" to bud and blossom?

These are the wretched things, dear children of God which hinder our separation, our communion and our worship to God. We must cast them out and separate from them and cultivate the precious fruit of the Spirit in their place: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Abraham then had four separations and he built four altars, and thus he would speak to us of the believer's place inside the veil, in the holy of holies, a separated man, enjoying communion and giving worship to his God.

So then, dear children of God, if we would "obtain a good report" let us follow the divine order prefigured in these four men—Abel, faith in the shed blood of the lamb. Enoch—a daily walk with God. Noah—a daily manifest action that we are dead, buried and risen with Christ. Abraham—a true scriptural separation from all which is contrary to the Lord's mind and will, and thus we will have the approval of Him by whom actions are weighed in the just balance of the sanctuary.

—WILLIAM WILLIAMS.

---

### WHOM THE LORD LOVETH HE CHASTENETH

Two Christians sat talking. They had known each other in Christ for about 40 years. "How are you getting on?" said one. "Oh!" said the other, "I am just meeting my experiences like other people, finding out that there is nothing under the sun to satisfy the Heaven-born soul; all things here are marked with decay, yet I try to learn in whatsoever state I am therewith to be content." "Well," said the other, "I have been recently passing through an experience which has been very trying. Things have gone otherwise with me than I had hoped, and, like Jacob, I feel inclined to say, 'All these things are against me.' Yet I must not do so, and I seek grace to say, 'Thy will be done.' Many long years ago I was doing well, as people say; the sun of prosperity was shining upon me, when one day a cloud covered my sky and I suffered severe financial loss. Staggered and much depressed I reached home and told my loss to my mother, expecting some sympathy. To my astonishment, she exclaimed, 'Thank God! Praise the Lord! I was beginning to think God had forgotten you!'"

The dear old Christian mother had come through her own experience of suffering and trial. Through fire and water she had known God with her as "a God of deliverances," and had been brought forth "into a wealthy place" (Psalm 66: 10-12). She had learned some of her sweetest lessons out of dark and fiery trials. Some one has said, "Experience is a good teacher, although his fees are very high." Joseph could say, after his pit and dungeon experiences, "God hath made me fruitful in the land of my affliction." "God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it" (1 Cor. 10: 13).

—T. M.

### CONFERENCES AND THE DEPRESSION



THROUGH different magazines and other sources we hear that a number of conferences are not to be held this year, the reason given being the widespread industrial depression in the business world. Having crossed the continent recently by auto, one could see and realize that the need everywhere is very great. In the large cities the authorities are having to take the situation in hand. Many families have to be fed and clothed.

At such a time God's people should be exercised to help those in need, especially fellow believers. When the brethren in Judea were in need, the Lord's people at Antioch sent relief according to their ability and we are exhorted to do good unto all men, especially those who are of the household of faith. Acts 11: 29; Gal. 6: 10.

However, what is specially before us is the fact of so many conferences being cancelled and a question is being raised as to the real cause of this. Many of the Christians in the assemblies are out of work and are finding it hard to make ends meet and in many places it would involve quite a sacrifice to have a conference in the usual way.

In conferring about this matter, one is led to believe that there are other causes for not having a conference than the slump in business. It would be well for us to look into the matter. Likely we'll find that there is a far greater **spiritual** depression amongst us than we realize or are willing to admit.

To come to ourselves in regard to this question, those who take the place of preachers come in for a good deal of blame. At some conferences the Lord's people, especially those who come from a distance, sometimes at a big sacrifice, are very much disappointed. The ministry is not of a helpful and up-building character. Often a preacher wearies the Lord's people with unprofitable ministry and even though there are others present with a message from God, he is the first to get on his feet. In this way the Holy Spirit is quenched and the Lord's people do not get the help that God intended them to have.

## WORDS IN SEASON

---

In some cases there has been a lowering of the divine standard of separation from the world and its religious systems and the old paths of the Word are not brought before the saints but preaching of an intellectual and entertaining character is given. Many feel it is not worth the expense and time spent at such gatherings. Often, too, there is not much time waiting on God and there is a rushing for the platform with the result that God's people often have to listen to ministry that is not a word in season for the present need.

Generally speaking, spiritually and vital godliness are at a low ebb amongst us. We are told on good authority that some professed Christians go to conferences to have a good social time and do not even attend all the meetings but are usually there at meal time and accept the hospitality given in the Christians' homes. There is too much pleasure seeking and sight seeing amongst us, and often a lack of exercise as to our responsibility to help in a financial way at such a time.

At some places there is too much labor and money spent to supply the needs of the outer man. Good meals are necessary at a conference but they should be plain. At a conference it is especially to feed and nourish the soul that we come together. In one place they decided to have a conference with much fear and trembling, but the need was fully met and God gave help to His people and blessing in conversions.

To come to the positive side of this question, conferences are of God and the fact that so many are cancelled should cause deep exercise before Him. Much of the true riches some of us have was gathered at conferences. Many a back sliding Christian has been restored at a conference. With no conference at the holiday season within reach, how will young believers spend the time? Those who watch for the souls of the saints will be exercised about this.

When God brought Israel out of Egypt it was that He might bring them together around Himself and make known His word to them. We find the remnant that came out of Babylon gathered themselves together and upon request Ezra read the law to all that could hear with understanding from morning till midday and the ears of the people were attentive unto the book of the law. It says "They read in the book in the law of God distinctly and gave the sense and caused them to understand the reading," Neh. 8: 8. This is a good example to follow when having a conference.

In Malachi's day when departure from the ways of God was very manifest among the returned remnant there was a number among them who came together and talked over the ways of God. This was pleasing in the sight of the Lord and it is recorded "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 thought upon His name," Mal. 3: 16.

Such was God's way with His people in old testament times and His mind is still the same in regard to His own. We have the Lord Jesus different times taking his disciples apart and teaching them the Word of God. In John we have those wonderful chapters 13 and 17 spoken in connection with the last passover and before the betrayal in the garden. We need those words from the holy of holies again and again brought before us.

In the epistles especially 1 Corinthians, we get the order and manner of the coming together of God's people; whether it is prayer, praise, or ministry, all has to be done to edification of the saints. The Lord Jesus, the risen head of the church still supplies the needed nourishment and strength to the members of His body, the church, through clean channels. In Rev. 1 we find the stars or messengers of the churches in the right hand of the Lord Jesus, showing they were under His control. When this is true at a conference it will not be considered wasted time and money, and where that is true it will take more of a depression than the present to keep us from getting together as God's people to hear His Word.

In Hebrews we are plainly told not to forsake the assembling of ourselves together as the manner of some is, but exhorting one another and so much the more as we see the day approaching. We are living no doubt in the last days when we are told the times will be trying or difficult. When we think of the hardships and difficulties God's people have to undergo in order to get together to hear the word in some countries, we should not let the present depression deprive us, especially the young in Christ, of the profit of being under the ministry of the Word of God for a few days.

We are not seeking to find fault with overseeing brethren in writing thus. The difficulties in guiding the affairs of an assembly are very real and many today, and we desire in every possible way to strengthen their hands in God.

Where the depression has hit the Lord's people so hard that it is out of the question to have a conference, we have every sympathy. Yet on the other hand, where, as in some places, a conference is being held as usual at a big sacrifice, the Lord accepts this service on behalf of His own and will remember it on a coming day for even a cup of cold water will in no wise lose its reward.

A conference should be held with the desire especially of the overseeing brethren to have the Word of God ministered to themselves and others. It is a work of faith and should be undertaken for the Lord. All the Lord's people should feel their responsibility at such a time. We often forget those important words, "Bear ye one another's burdens," and "Every man shall bear his own burden," Gal. 6: 2, 5.

Brethren who have ability to minister the word to God's

people should be exercised and seek a message from God for His people, and look to God for an opportunity to deliver it. This will result in a time of profit for those gathered. Whether it is a young brother pushing to the front, or one like the old king who will no more be admonished, and they are in the habit of occupying time with unprofitable ministry, they should be asked to keep off the platform at a conference. This requires much grace and wisdom on the part of the overseeing brethren, and it is easier said than done.

In order to have a good conference all the Lord's people should be occupied, whether in the kitchen or in the home attending to the temporal things, or preachers getting and delivering a message from God, or simply the saints having a heart lifted up to the Lord for His Word to be ministered in power. May the Lord grant conferences that will be for His glory, and the good of His people.

CHAS. SUMMERS.

---

### SOME LESSONS FROM HARD TIMES

"We know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son that He might be the Firstborn among many brethren," Rom. 8: 28-29.

This Scripture assured us that God still sits at the helm and guides all things toward a worthy end. He sees that outward prosperity often hides soul poverty. "Thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable and poor, and blind, and naked. I counsel thee to buy of Me gold tried in the fire that thou mayest be rich," Rev. 3: 17.

The tithing system was a wonderful way of financing expenses between God and His people. If they were obedient, and brought in their tithes God blessed them in their basket and store; if they robbed God they were cursed with a curse. "Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it," Mal. 3: 8-10. The New Testament rule is, "They which preach the Gospel should live of the Gospel," 1 Cor. 9: 14. Giving is to be no haphazard thing. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him," 1 Cor. 16: 2. God is watching not only how much is given but also how much comes from the heart. "He which soweth sparingly shall reap also sparingly; and he



which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart so let him give; not grudgingly or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having ALL SUFFICIENCY in ALL THINGS, may abound to every good work," 2 Cor. 9: 6-8. When Israel brought in their tithes God poured out His blessing so that they had no hard times. Here is a promise to the Christian of a sufficiency of all good things. If your sufficiency has run dry, you may know the reason why. You have been robbing God of His portion. When times were prosperous your heart became covetous and God saw the need of sending times of adversity.

God has described the danger of riches in the "last days." "Go now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter," Jas. 5: 1-5. The remedy for the Godly is patience, "For the coming of the Lord draweth nigh." As millionaires and multimillionaires increase, Godliness decreases; as need increases amongst the poor, the hope of the Lord's coming revives. Abundant prosperity increases worldliness amongst God's people. What means the radio in so many so-called Christian homes of late? Inviting the world, the flesh and the Devil to come in and entertain the family. If you can get your soul food from a radio you have little need for God or the Bible.

The time was when homes were decorated with Scripture texts, but as prosperity increased, the texts disappeared first from the parlors and last from the kitchen. It was not wanted where the company sat. A Christian home ought to display Christ by having the word of Christ on the walls; by having the Bible in a conspicuous place; by having the Christian periodicals on the center table, and by having a box for tracts on the wall at the front door so that every person who calls, business man, visitor, or tramp may receive a tract. Some homes have quite a display of Greek, Roman, or Jewish candlesticks. We once rented rooms in a Jewish home during Tent season. I noticed that our landlady lit three candles on a shelf every Friday evening and let them burn themselves out. I asked her why she did it. She said, "I don't know, I suppose to keep the devils away." Why should a Christian ornament his home with these relics of superstition? Let your home be a center

from which the light of Christ can radiate. A prosperous business (the bushel) may hide a Christian's light. The ease of home life (the bed) may cover it over (Mark 4: 21). Let us be assured that if God withholds financial prosperity from us it is that He may grant us greater soul prosperity.

We ought at least to search and see if we have been robbing God, or if we have rendered to Him according to His goodness to us. E.A.M.

### QUESTION CORNER

Will you kindly inform me whether it is scriptural for women to take part or keep silence in the church?

It is unscriptural, for we read, "Let your women keep silence in the churches: for it is not permitted unto them to speak . . . it is a shame for women to speak in the church. . . . The things that I write unto you are the commandments of the Lord." (1 Cor. 14: 34-37). "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1 Tim. 2: 11-12). Silence is enjoined on women in the public assembling of the church, and to such a degree that she must not ask questions for her own information in the church, but ask her husband at home. God has placed woman in subjection to the man, and it is a shame for her to do anything that looks like an affectation of changing ranks, which speaking in public seems to imply, as would public teaching much more. The distinctions God has made, we should observe. The woman was made subject to the man, and the Lord would have her keep her station and be content with it. But this in no way is against her teaching the young, or instructing her sisters (Titus 2: 4), or giving the Gospel to her own sex. In these last days just before the coming judgments, there is a great effort to break down all Divine restrictions, socially or religiously; therefore it behooves all who tremble at the Word (Isa. 66: 2) to walk according to the mind of God.

### "I AM OPPRESSED; UNDERTAKE FOR ME"

Isaiah 28: 14

Being perplexed, I say, Lord, make it right.  
Night is as day to Thee, darkness is light.  
I am afraid to touch  
Things that involve so much;  
My trembling hand may shake,  
My skillless hand may break;  
Thine can make no mistake;  
Lord, make it right.

Being in doubt, I say, Lord, make it plain.  
Which is the true safe way, which would be vain?  
I am not wise to know,  
Nor sure of foot to go;  
My blind eyes cannot see  
What is so clear to Thee:  
Lord, make it clear to me;  
Lord, make it plain!

Now, Lord, what wait I for? On Thee alone  
My hope is set and fixed; seal me Thine own!  
Only Thine own to be,  
Only to live to Thee.  
Thine with each day begun,  
Thine with each setting sun,  
Thine till my work is done,  
Thine, Thine alone.—Anonymous.

## WORDS IN SEASON

---

**NEW ENGLAND STATES.**—J. Conway spent some time in Bridgeport, Conn. J. Waugh visited S. Manchester, Conn. A. Crocker had some meetings in New Bedford and Pawtucket which were well attended. J. Bernard began special meetings in Westbrook, Maine.

**HOMESTEAD, PA.**—J. Watt ministered the word here to saint and sinner.

**WEST PHILADELPHIA, PA.**—Robert Beattie had a series of good meetings here and saw the Lord manifesting His hand in Salvation. W. H. Hunter spent a few nights and a Lord's Day in the "Olney" assembly.

**INDIANA, PA.**—After visiting Everett, Harold Kay came here for a Lord's day on his way home to Canada.

**TAMPA, FLA.**—After pioneering several months in the Southern states, C. G. Davis is with us again. The saints here have been encouraged by seeing the Lord's hand in saving some in the past few months. The address of the hall is 204 E. Florabraska Ave. Correspondent, F. C. Thissé. 610 E. Giddens Ave. Tampa Fla.

**BUFFALO, N. Y.**—The Correspondent for the assembly is David Bell, 35 Box Ave. Buffalo, N. Y. Servants of the Lord passing this way will be welcome.

### CANADA

**HUNTSVILLE, ONT.**—The Lord gave us a good time at the conference which was the largest ever held. Bren. Bruce, Steen, Livingstone, Miller, Gunn, Baillie, Silvester, Sommacal, R. Harris and Widdifield were with us. One professed to be saved.

**SOO, ONT.**—After the conference here R. Telfer and F. Watson continued with meetings. Attendance was good and some professed. They are now in Soo, Mich.

**TORONTO, ONT.**—A. Joyce and J. Pearson had good meetings in the Pape Avenue hall. A number professed to be saved. Bren. Hart (of Jamaica) and Tilsely (of India) had meetings in the various halls in the city telling of the work in those parts. G. Gould, Sr. and Jr. started meetings in Pape Avenue hall the middle of October.

O. G. C. Sprunt has opened a store, known as, Christian Book Room at 851 Bloor Street, West, where all mail orders and inquiries will promptly be attended too. Those ordering the season's greetings, such as cards and calendars for 1932 do so at once, as only a limited supply is on hand.

**OWEN SOUND, ONT.**—A. Joyce and D. Roy have started meetings in the new hall here and are hoping to see the good hand of God in blessing.

**DEER LAKE, ONT.**—Bren. Widdifield and Miller spent a few nights with us. The meetings were helpful and appreciated.

**MAPLE ISLAND, ONT.**—Bren. Bruce and Sommacal have had a few meetings here with good interest and attendance.

**CHAPMAN VALLEY, ONT.**—The conference was large and real good, with ministry that was practical and varied. Bren. Silvester, Bruce, Livingstone, Steen, Miller, R. Harris, Sommacal and Baillie were present.

**NOVA SCOTIA.**—I. McMullen is having meetings in different places in New Brunswick. Bren. Goodwin and Brennan began meetings in North Wallace, a new place and were getting a good hearing. Bren. McIlwaine and David Kirk had over 4 weeks of meetings at Port Howe, a scene of many happy labors of John K. McEwen over 50 years ago. Attendance was large and interest good and the Lord manifested His hand in salvation.

### FALLEN ASLEEP

**NORTH MERRICK, L. I.**—On September 25, after a brief illness Miss Henrietta (Addie) Weber departed to be with Christ in the Rockville Centre Hospital. She will be greatly missed by her sorrowing mother, and other members of the family, and also by a large circle of fellow-Christians who knew her consistent life and testimony. For many years she was in happy fellowship with the 125th Assembly, New York, and later years at Merrick. A large company was present at the funeral services in her late home, conducted by J. Lytle and J. Trimble. W. Cairns conducted services at the grave.

## WORDS IN SEASON

**SIDNEY MINES, CAN.**—On September 30, Thomas Hamilton was instantly killed by a fall of rock in the mine. Aged 57 years. Born and born again in Lanarkshire, Scotland. In fellowship in Lark Hall until he came to Sidney Mines in 1910. Took an active part in the assembly. A brother who was a good counsellor and esteemed by all who knew him. Leaves a wife and three children. W. N. Brennan spoke to a large gathering at the home.

**CLEVELAND, OHIO.**—On July 26, Mrs. James Prime, of Painesville, Ohio, went to be with Christ. For many years in fellowship with the assembly at Addison Road, Cleveland. A quiet, consistent Christian who sought to please God in life and ways. She leaves a sorrowing husband. The funeral from Addison Road Gospel Hall was largely attended. Services were conducted by Bren. J. Watt and W. P. Douglas.

**COLUMBUS, OHIO.**—On September 21, Mrs. Anna Becker (wife of H. A. Becker) went suddenly to be with Christ following a serious operation. Aged 55 years. G. Duncan spoke at the services in the home in Columbus, and J. Watt assisted in the services held in the Gospel Hall in Akron where the body was brought for burial. Remember the husband in prayer, also four grown (unsaved) children.

**DETROIT, MICH.**—On September 16, James A. Martin (brother of Dr. E. A. Martin) departed to be with Christ. Aged 60 years. Led to Christ at the age of 12 years in his parents home through gospel preaching by Arthur Mauger. Well known in Sarnia and Detroit assemblies with whom he was in fellowship when living there. J. Erskine conducted the services in Croswell, Mich., where he was buried. A wife, 4 children, also 6 brothers and 3 sisters mourn his departure.

**YOUNGSTOWN, OHIO.**—On September 16, William McFarlane departed to be with Christ. Was associated with the Youngstown assembly since its beginning and went on steadily to the end. Saved 38 years. J. Govan spoke to a good number at the services.

**FOREST GROVE, ORE.**—On September 9, Mrs. Ellda Hazlitt, after 4 months illness, fell asleep in Jesus. Aged 82 years. Saved in Strathroy, Ont., 67 years ago. Later gathered out to the name of the Lord through the ministry of Donald Munro. Will be missed as her life was spent in service for the Lord and His people. Bren. W. C. Arnold and S. Keller preached to a large number of friends and neighbors who gathered at the home.

**PUNXSUTAWNEY, PA.**—On October 14th, Grant Caldwell, passed away. Aged 66 years. A wife and 5 children mourn his loss. Bren W. F. Wineberg and Chas. Keller spoke at the services which were held in the Elk Run Gospel Hall.

**BYFIELD, MASS.**—On October 4, Hudson Hills, while at the dinner table after returning from the Lord's table, suddenly took ill and without uttering a word passed into the presence of the Lord. Aged 69 years. Saved 40 years. Bore a steady, consistent testimony and had a good report of those without. C. S. Summers spoke the Word to a large company at the funeral.

### CONFERENCES

**WATERBURY, CONN.**—The ninth annual Conference will be held Saturday and Sunday, November 14 and 15, in Temple Hall, next to Y. M. C. A. building, Waterbury Center. Meetings 10:30; 2:30; 7:00. A prayer meeting will be held Friday, November 14 at 8 P. M. in the Gospel Hall, Thomaston Avenue, Waterville. Correspondent, W. Batterton, Box 131, Waterville, Conn.

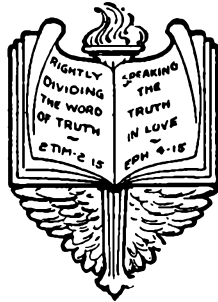
**CAMBRIDGE, MASS.**—A one day conference will be held here on November 11. The address of the hall is 698 Mass Avenue. No circulars will be issued. Correspondent, Gordon Ramsey, 155 Strathmore Road, Brighton, Mass.

**WESTERLY, R. I.**—The annual conference will be held on November 28 and 29. Circulars will be issued later. Correspondent, Wm. Jessiman, 32 Moss Street, Westerly, R. I.

**NORTH VANCOUVER, CAN.**—Our next conference will (D.V.) be held at the Easter season instead of New Year as heretofore.

# 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, 1931*

	Page
From Various Authors .....	177
"Greater Love Hath No Man" .....	178
Papers on Various Subjects .....	178
God's Collective Testimony .....	180
The Common Task .....	182
"Rabbi Duncan in Buda-Pest" .....	187
Drifting Backwards Toward Babylon .....	187
Our Position .....	189
Question Corner .....	192
Work and Workers .....	ii, iii, iv

## WORDS IN SEASON

Publication Office  
9-13 S. Dorcas St., Lewistown, Pa.

Editorial Office  
6672 Chew St., Philadelphia, Pa.

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

Send all subscriptions, change of address, publication matter, conference and death notices to CHARLES R. KELLER, 6672 CHEW ST., Germantown, PHILADELPHIA, PA. All articles for Work and Workers column should reach us by the 10th of the preceding month.

### HONORARY EDITOR

Dr. E. A. Martin, 336 Melrose Avenue, Monrovia, California.

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

### NOTICE

We are greatly pleased at the response of our readers to the suggestion that they renew their subscription for WORDS IN SEASON early. A great many have done so, we hope to hear from others at once. Subscribe for a Christian friend while you are at it.

### UNITED STATES

**WASHINGTON D. C.**—The brethren have secured an old church building in the Prince Frederic district and are following up the tent work of Bren. Beveridge and McChntok. The hall in Washington is located at 245 Fifteenth St., S. E. VISITORS PLEASE BRING LETTERS OF COMMENDATION.

**HOPEWELL, VA.**—As a result of the labors of Sam McEwen an assembly has been formed here. Twenty-four broke bread at the beginning. Correspondent, G. W. Rucker Hopewell, Va.

**PITTSBURGH, PA.**—J. Watt had a week of meetings with the saints on the North side. Attendance good and ministry edifying. He went on to Harrisburg, Pa. L. McBain and A. Klabunda had good meetings in the East Pittsburgh hall.

**BEETOWN, WIS.**—S. Mick had well attended meetings here. He was cheered to see thirty Christians sitting at the Lord's table. There was no assembly here six years ago.

**MORRISTOWN, N. J.**—S. J. Rae held meetings here in a "Community Hall" secured for the purpose. He was encouraged by seeing sinners attending and Christians also who might be eventually led outside the camp.

**PHILADELPHIA, PA.**—J. McCullough had several weeks meetings in the "Olney" assembly. Bren. T. B. and B. M. Nottage put a special effort forth among the "colored" in the 20th and Dickinson St. hall. Sam McEwen and R. Beattie had well attended meetings in the Bryn Mawr assembly. Young Christians were greatly helped through ministry of W. Fisher Hunter in the "Hatboro" assembly.

**HOUSTON, TEX.**—A very good conference was held here and the Word was ministered with profit to all. There was a good number of the Lord's servants present. Bren. R. Currie and T. Bush went on to Waxahachie after the conference.

**PHOENIX, ARIZ.**—J. Hunt has his tent pitched here and is having good meetings.

**HARTFORD, CONN.**—The assembly formerly meeting on Farmington Ave. moved into a new hall, 51 Whitmore St. It is a large cheerful hall and a credit to the work of the Lord. Bren. Chas Keller and Gordon Reager had large meetings on the opening day and have had most encouraging attendance in the Gospel meetings that followed. N. J. Reager, 34 Kenneth St. Correspondent.

**PALISADES, NEB.**—A profitable conference was held here in October. Two professed to be saved. Horn Bros. Arthur Rogers, S. C. Keller and others took part.

**DENVER, COL.**—Good meetings characterized the conference held the latter part of October. Bren. Varder, S. C. Keller, Wm. Gillespie, Sr. and others ministered the Word. S. C. Keller returned to Salt Lake City where he has rented a building for gospel meetings. This is a new field and the only effort being made between Col. and Calif. There is no assembly between these states.

# Words in Season

EDITOR.....CHARLES R. KELLER.....PUBLISHER

**VOL. 23**

**DECEMBER, 1931**

**No. 12**

## FROM VARIOUS AUTHORS

When fiction rises pleasing to the eye,  
Men will believe, because they love the lie;  
But truth herself, if clouded with a frown,  
Must have some solemn proofs to pass her down.

\* \* \*

The Christian who does not give God the morning of his days is not very likely to give Him much of the evening. He that does not rise with the lark is not likely to sing with him.

\* \* \*

Is not the second birthday much the better of the two? Born in sin the first time; born in Christ the second time. Born in depraved nature at first; born in the image of Christ at last. Oh, how happy are those that have the better birthday.

\* \* \*

Learn to entwine with your prayers the small cares, the trifling sorrows, the little wants of daily life. Whatever affects you—be it a changed look, an altered tone, an unkind word, a wrong, a wound, a demand you cannot meet, a sorrow you cannot disclose—turn it into prayer, and send it up to God. Disclosures you may not make to man you can make to the Lord. Men may be too little for your great matter; God is not too great for your small ones. Only give yourself to prayer, whatever be the occasion that calls for it.

\* \* \*

Poor folks must either beg or borrow from the rich; and the only thing that commendeth sinners to Christ is extreme necessity and want. Christ's love is ready to make and provide a ransom, and money for a poor body who hath lost his purse. "Ho, ye that have no money, come and buy" (Isa. 55: 1), that is the poor man's market.

\* \* \*

It is the very spirit of life in Christ Jesus which originates all the expressions in and from us! and it is He who moves us (not we who move the Spirit, save, alas, when we grieve Him). It is the Spirit who is the whole power of life in us, and suggests each thought which is according to Scripture, feeds each affection in the renewed heart with Scripture, and changes us into the same image of Christ from glory to glory. Self is enmity to Him, and is in contrast with the Spirit.

**“GREATER LOVE THAN THIS HATH NO MAN”**



IN one of the bridges of Ghent in Flanders are two bronze statues. They represent a father and son and are memorials of their mutual affection. On account of some grave political offence both were condemned to die by the headsman's axe. Such was the popular esteem in which they were held that an executioner could not be found. A strange proposition was made them, that one should have his life by becoming the executioner of the other. The proposal was hailed with a melancholy pleasure by both, because each saw how one life at least could be saved. The son urged the father to accept the terms as he could die happy, since in that way his father's life would be spared. The father urged the son to accept the terms. He spoke of his own life as soon to end at any rate, but the son had youth on his side and long life before him.

By earnest entreaties the father prevailed; the son consented. The day of execution came: a vast multitude had assembled to witness the strange sight. There was the horrid scaffold with its block and broad axe. Father and son are there, the one to be beheaded by the other. The father kneels, places his neck on the wood and awaits the fatal stroke which shall sever the gray head from the body. The son with pale face and wild look seizes the axe and lifts it with trembling hand. He strikes—No! he flings the deadly weapon from his hand and falls on the bare neck of his father bathing it with filial tears and exclaiming, “No, no, my father, we die together!” The vast crowd whose feelings were strung to the highest pitch, gave vent to their admiration in the wildest applause and demanded their pardon, a demand which was not only granted, but which was followed up by the artist's genius in the rearing of a memorial of the noble act of mutual affection. “Greater love than this hath no man, than that a man lay down his life for his friend; but God commendeth His love to us, in that while we were yet sinners (enemies) Christ died for us.”

---

**PAPERS ON VARIOUS SUBJECTS**

**By Dr. E. A. Martin**

(Paper 3)

**BAPTISM**

Death and burial follow one another closely. “Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day” (1 Cor 15:3-4). It was not His spirit that was buried; it was His body. By faith we died with Him. Kind friends took us and in symbol buried us with Him in His sepulchre. His body, however, came forth instinct with resurrection life. This was not true with our bodies. They came out just as they went into the water.



It was just a figure for Faith to grasp. It was like a promissory note to be cashed. When Christ returns the "dead in Christ" will then have in reality that which they had in figure at their baptism.

You ask, "If we are only "risen" in figure where does the power to walk in newness of life come from?" We must remember that those who are "born again" are indwelt by the Holy Ghost, God's power for service. Faith is the power which enables God's people to do what otherwise would be impossible (see Heb. 11). Then Christ is strength for the weak. "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave Himself for me" (Gal. 2:20). Paul puts it beautifully in Phil. chapter 3, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus."

Then comes the exhortation, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example." Then he adds a solemn warning: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." Alas, what a large proportion of those who have gone through baptismal waters come under their censure. What a contrast to the resurrection calling! "For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body (fashion anew the body of our humiliation), that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:10-21).

We have pictured that our bodies are buried and risen and are empowered by God to use our members for God. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God (Rom. 6:11-13).

GOD'S COLLECTIVE TESTIMONY



HE CHURCH OF GOD" in contrast to Human Religious Organizations is a peculiar light to the child of God. She is "the Pearl of great price" (Matt. 13: 46), which Christ bought at the price of His precious blood.

In order to distinguish Her, it is necessary to understand first of all the difference between the regenerate man, and the unregenerate man: viz., the saved soul, and the lost; the child of God, and the worldling. For instance, those called "the brethren" in 3 John 5, are the regenerate; whilst those called "the Gentiles" in verse 7 are the unregenerate, the worldlings or the lost. Again in Acts 5: 13 we find the same distinction: "Of the rest durst no man join himself to them." "The rest," signify the lost; whilst "them" signify God's children, who are all members of His Assembly. Thus God divides all humanity into two classes; the saved and the lost.

God calls the first class "saints" (holy ones). "To the Assembly of God . . . called to be saints" (1 Cor. 1: 2), also "The Holy Nation" (1 Peter 2: 9), whilst the second class He calls "unrighteousness," "the unclean" (2 Cor. 6), "A wicked and adulterous generation" (Matt. 16: 4), "A generation of vipers" (Luke 3: 7). As for their unregenerate hearts, God says they are "deceitful and wicked above all things" (Jer. 17: 9), and as for their thoughts, He says "that every imagination of the thoughts of his heart is only evil continually" (Gen. 6: 5). Therefore God's Church is composed of "SAINTS" (holy ones), in virtue of the blood of Christ that regenerated them; whilst the worldling has a wicked, unrighteous, unclean, deceitful and sinful nature.

Now in the Old Testament, God had in Israel a Collective Testimony to His Name, a Holy Nation distinguished from all others. In Exodus 19: 6 God says: "Ye shall be unto Me . . . an holy nation." Thus they were not permitted to inter-marry with the other nations who were all soiled; so the Prophet says: "Thou didst command that they (the other nations) should not enter into thy Assembly" (Lam. 1: 10). Israel, the only Holy Nation, was set apart for Himself, through the blood of the Paschal Lamb. Therefore God says that "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel" (Num. 23: 21).

What was God's object in creating this Holy Nation through the blood of the Paschal Lamb? It was in order that He might have a place for His Holy Name (Deut. 12: 11, 5; and 1 Kings 8: 29). "My Name shall be there." We see by this that God aimed at possessing something in keeping with His holy nature as a Collective Testimony upon this earth wherein to place His Name which is "Holy," and that thing is called, "The Church of God," or "The Holy Nation"; thus distinguishing it

from all others who are soiled, for God cannot place His Holy Name into that which is evil.

For her rejection of Christ, God has set Israel aside for nearly two thousand years and replaced her by The Church, in order to continue to possess a Collective Testimony upon the earth worthy of His Holy Name. Therefore through the blood of His Own Holy Lamb (Christ Jesus), God did visit the Gentiles (nations) to take out of them A PEOPLE FOR HIS NAME" (Acts 15: 14). "An Holy Nation, a purchased people" (marg. 1 Pet. 2: 9), those taken out of all nations who "are partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1: 4), "for by one offering He hath perfected for ever them that are sanctified" (Heb. 10: 14). God calls this new people "My Church" (Matt. 16: 18).

God's Collective Testimony is entirely composed of SAINTS. The local expression of His Church may in the eyes of the world look very small and poor, composed sometimes of only two or more, but wonder of wonders it is there alone on this earth that God deigns to place His Holy Name, because of its Holy quality. How necessary it is to be able to distinguish what God distinguishes; viz., the quality of His Assembly.

Where then is to be found the local expression of this Collective Testimony of God composed entirely of holy persons separated from the soiled unregenerates of this wicked world? Is it to be found in the Human Religious Organizations that surround us? Impossible! For the simple reason that not one of them bears His Name alone, composed entirely of holy persons, presided over only by God The Holy Spirit. Where is It then? God Himself answers thus: "Where two or three are gathered together in My Name (Nature), there am I in the midst of THEM" (Matt. 18: 20).

Dear reader, are you regenerate or unregenerate, saved or lost, holy or soiled? If saved, why not place yourself in an Assembly of God and thus join in rendering to Him (Who is indeed worthy), a Collective Testimony to His Holy Name, for of such a Testimony He is well pleased. If you are alone, why not ask Him to put you into contact with other of His dear blood-bought holy ones and together begin to obey His command to break bread until He come? (Luke 22: 19; Acts 20: 7). For after His Coming your opportunity will have been passed forever. He will then order a general assembly ("panegurei" Heb. 12: 13), of all His local Assemblies, together with all His regenerate ones, and thus present His Assembly before God "not having spot, or wrinkle or any such thing, but holy and without blemish" (Eph. 5: 27), to His honor in buying Her with His own precious blood, thus to be forever with Him in Heaven, where God will have no more need of a testimony to His Name, for there all testify to His Name, which is "HOLY."

W. E. TAYLOR (France).

THE COMMON TASK

Many years ago there lived in Dublin a beautiful and talented young lady, the wife of a young captain. At that time duelling was in vogue, and the captain, having quarreled with O'Connell, the Irish Patriot, challenged him to a duel and was fatally wounded, and the young lady became a widow before she was eighteen. To rid herself of her grief, she first tried solitude and then the gaities of life—but all in vain. One morning, early, she went down to a river to take her life. Just as she was about to take the fatal plunge, she saw in a distant field a farmer plowing his croft, calling to his horses and whistling cheerily as he followed the plow, and she said, bitterly, "Happy man! he has something to live for; he has a niche to fill."

And there came to her a message as from God. "You have a niche to fill. You have life, talents, opportunities. Why throw them away." And turning from the river brink, she hurried home, saved from a suicide's death and doom.

Soon afterwards, under a sermon on John 3: 16, she was led to Christ, and several years after that married a Christian captain. A son was given them who grew up to become Dr. Grattan Guinness. Not very long before his lamented death I heard his son, Dr. Harry Guinness, say: "If my honored father was used of God to turn thousands to Christ, as he was; if he was the means of training hundreds for the mission field and of opening up dark parts of the earth to the Gospel; if by his writings he has enriched the Church and glorified his Saviour; and if I, his son, humbly trying to follow in his steps, have done any service for God, then you must trace it back to that humble farmer doing his common task."

---

ADDRESS BY MR. A. J. HOLLIDAY

In the Year 1886

(Scriptures read: Ezra 10:44 and Nehemiah 13: 23-30)



ANY of us have learned much deeply important truth, bearing upon the circumstances of the days we live in, from these two books, some of whose closing words we have just read. We know now how that after the 70 years' captivity, God brought a remnant of His people back from Babylon, to set up the altar once more in the place that He had chosen, and then to build the house. We know, too, that after 70 years or more, confusion, disorder and weakness were again prevailing in Jerusalem, and God brought Nehemiah back from Babylon, to go on with the work which had been commenced nearly a century before. But the point to which I would draw special attention, for it seems to me to be a point of the deepest importance for us to remember, is this: that each of these books finishes with exactly the same character of work as that with which it began. The very thing

which had, in the first instance, brought the confusion and ruin and had heaped such reproach on the name of the Lord, was there present amongst the remnant that had come back from Babylon. They were in the right place and were occupied about the right things, in a certain way. Yet see how sad was the condition of things which the closing chapters of these two books show to have existed among them. Ezra finishes with wives of strange nations having to be put away, and Nehemiah closes with exactly the same thing. And remember that it was this self-same disobedience and the sharing in the evil and idolatrous practices of the Gentile nations with which they mingled, which had necessitated God's giving up His people to captivity at the first. Without attempting here to enter into any details of the subject, I believe that a most instructive analogy may be drawn between the captivity of God's ancient people in Babylon, with their subsequent return to build the house of God; and the spiritual bondage in which many of God's people are now held under the traditions of men, together with God's gracious deliverance of some of them out of it.

God has been at various times reviving in the hearts of His people a desire for something more in accordance with his Word than that with which they found themselves surrounded. Whether we look at the great Protestant Reformation, which spread through a considerable portion of Europe three centuries ago, or at the successive movements which have followed one another since then, and out of which the leading Protestant denominations have sprung, we see in each of them more or less of turning back to things of God, which has been neglected or wholly forgotten. But if we trace carefully the history of these various movements, we shall find that in every instance there has been a tendency to degenerate, and to go back to the very things against which they had made such earnest protest.

Now the important thing for us to remember is, that the root of every corruption which exists, or which has ever existed in the Church of God, is to be found in the natural heart of each one of us. If, through God's grace, we have been separated from the denominations around us, and gathered simply around the Lord Jesus, let us keep in mind all the while, that that which wrought all the havoc, that which brought in the lawlessness, the setting up of human rule, the denying the Name of the Lord Jesus is present in our hearts, and needs watching against, moment by moment, and day by day, or else it will assuredly once again work the same results. It took a considerable time before the germs of evil in the early Church developed into what we see around us, but every form of organized disobedience to God's Word, had its beginning in the unbelief and self-will and pride of men's hearts. And as these

things are in our hearts, the tendency in each assembly will always be to go back to the very things from which, through grace, we have sought to separate ourselves. So that there is a two-fold danger to be guarded against. First, the danger that we grow self-satisfied with our position, and neglect the continual exercise of lowly self-judgment. Second, that the fear of the first should make us regard less seriously the errors from which we have withdrawn; till in measure, we go back to them, and actually help to build again the things we had destroyed.

The devil would like us to separate these two matters of position and condition, so that some of us should be contending for the one and some for the other. But it is only as we learn to see that they both alike belong to what we owe to the Lord Jesus, that we shall be able to so maintain them as to glorify Him, and be helpful to our fellow saints.

We are often told that among many believers in sects, there is far more earnestness and zeal in seeking the salvation of the lost, than are to be found among many scripturally gathered assemblies of God's children. If not actually argued in words it is certainly suggested that, on this account, a steadfast maintenance of the scriptural position is of little value. But while we have always good reason to humble ourselves, when we see fellow-saints, with much less knowledge of the will of God, more faithful in that which they do know, we must not allow ourselves for one moment to slacken our hold of the truth on this account. And perhaps it is those who have been from the first trained up in scriptural ways that are in the greatest danger in this matter. In my own case, some five-and-twenty years ago, God troubled my conscience as to my position in the so-called Church of England. After considerable exercise of soul and much prayer was I delivered from that position. But all the exercise I passed through led to my getting such a discernment of what I was separated from, and of the complete contrast in being gathered to the Name of the Lord Jesus, that nothing but the most flagrant backsliding could have led to my resuming the former position. But with regard to our children who have never been connected with anything but a simple gathering of believers around the Lord Jesus, the case is quite different. As long as they see only that which commends the truth they have been taught, there is little to fear. But if the ways of their parents, or of others in the assembly should be such as to stumble them, and if, at the same time, they should be brought in contact with earnest Christians still in sects; they are much more likely to be turned aside than those who had thoroughly proved the whole thing before they took a stand at all.

For the sake of such, then, I would endeavor to give a word of loving counsel to parents. The first time I ever came in

contact with believers gathered in simplicity to the Name of the Lord Jesus, was at a Bible reading to which I had been invited the evening before a "Good Friday," as it is called. I greatly enjoyed the meeting and afterwards stayed the night with the friends who had invited me. The next morning they proposed to go with me to "Church," and the whole family went. There were two brothers, who had taken a prominent place, and been much used of God in connection with those gathered to the Name of the Lord Jesus. Their children were all converted and breaking bread at that time! but I grieve to say that I have lived to see nearly every member of those two large families turn their backs upon God's truth, and settle down in the "Established Church." At that time I said "How liberal!" But as I look back, and see the dishonor to God and the disastrous results flowing from what was done then, I can only say, "How sad! how terribly mistaken."

I am well aware that such action as I have referred to, is commonly the result of an intention to manifest love and to win others. But we are grievously mistaken when we suppose that real love will act in this way. "By this we know that we love the children of God, when we love God, and keep His commandments" (1 John 5: 2). If it is right to give any countenance to the things we have left, we ought never to have come out of them. If, on the other hand, faithfulness to Christ has brought us out, it is unfaithfulness to Him, and therefore the opposite of love to fellow saints, for us in the smallest degree to go back to them. While I speak thus, I freely own that in the individual walk and state of soul of many beloved saints of God in sects, there is much that puts me to shame; yet that does not, in any way, lessen the force of what I am saying. Remember, that though they may be where they are, and yet maintain a good conscience, that would be impossible for us. Why so? do you ask. Because when once God has opened our eyes so see that their position is contrary to what His Word teaches us, we could only go back to it by violating, and perhaps at last, searing our conscience. We could not go back as we came out, for we should go back sinning against light and knowledge. We must not judge others by the measure of our light, and assume that they are acting in self-will, when perhaps, they are only lacking enlightenment. But, on the other hand, we must not content ourselves with acting according to the measure of their light, as many are tempted to do. Their thought is "Much better Christians than I am can remain in these denominations, or can go back in part to them, and why should I refuse? But that is a wholly false argument. I must not make the godliness of even a Daniel in Babylon the reason why I should remain there. Beyond all question Daniel's life in Babylon would put to utter shame the ways of many of those who had been led back to Jerusalem; but, none the

less, it was a constant reproach upon the name of Jehovah that His people should be in the place of bondage; and those whose lives in Jerusalem were inconsistent, would only make matters worse if they went back again to Babylon. Daniel, as an individual might live a beautiful and godly life in Babylon, but he could not, while there, join with the rest of God's people in carrying out the whole wondrous purpose of God. Those purposes were inseparable from His own divine arrangement of the Throne in the Holy Place, the center of all His dealings alike of grace and righteousness.

I would remind you, also, that while there are many things that call for humiliation among the assemblies of believers scripturally gathered, we do not uphold these things or teach them to others as part of the mind of God. Do you say that you have found pride, worldliness, self-seeking, and a score more of grievous things among such assemblies? Be it so; I dare not deny it. But are these things declared to be pleasing to God and made an essential part of the principle of our coming together? This is what is continually overlooked. The unscriptural practices in the various sects of Christendom are vital parts of their systems. They are upheld and taught and justified, and those who belong to the sect are therefore upholders of its evils. Another authority is made to override that of the Word of God, and that Word is made of none effect through men's traditions. It is not the persons we are separating from, but the false principles and the denial of the Lord Jesus of His place of absolute authority in His own House. I remember, now some years ago, one of those very young men that I spoke of as having gone back to the Church of England, asked me how things were going on in a certain gathering. I had to tell him of grievous troubles and even division. "And do you call that godly order?" he asked. "No, I do not"; was my reply, "but neither did Paul call the condition of things at Corinth godly order. Yet he never suggested that they should leave off gathering around the Lord, and adopt some human device instead, to keep up at least the outward appearance of order."

We have the Lord Jesus Christ for our assembly needs, just as we have Him for our individual life. "It has pleased the Father that in Him should all fullness dwell," and as long as we are receiving of that fullness, He will be enough for the individual wants of each saint, and for their collective needs, as gathered unto His Name. If we let go of Him, we shall be sure to fail utterly; but let us not lay the blame upon God's provision, by turning back again to human schemes. Rather let us humble ourselves that we have so little made use of the infinite resources which abide in Christ for our utmost need.



From—"RABBI DUNCAN IN BUDA-PEST"

"I shall never forget the occasion of the first dispensation of the Lord's Supper . . . when the majority of those present were Jews. The meeting was held in an upper room, secretly, for fear of the Jews, and of the intolerant Austrian Government. Almost as soon as the service began, a strange, mysterious presence filled the place. A hushed silence fell on the little company, only occasionally broken by the suppressed sob of some bursting heart. When the bread was broken and the wine poured forth, we felt as if, for the time, the conditions of earth had passed away. We felt that the Risen Lord was indeed present in the midst of us. And as we gazed upon Him, we saw the print of the nails, and the 'wound' in His pierced side. An Irish barrister, Mr. Rawlins, who, with his whole family, had been converted a short time before, said to me on the following day—"I thought I heard the sound of His noiseless steps as He passed up and down in the midst of us."

"Old Mr. Saphir, father of Adolph, had for some time been often with us in public and private: (leading or being led, you could hardly tell which) by the hand his Benjamin Adolph. He was present as a witness on the occasion of our Communion, to which I refer. I can never forget that sight. He was sitting on a chair. The boy, standing, was between his knees, the young head reaching nearly to the aged face, the face nearly resting on the youthful head. We had ended the Supper. Dr. Duncan gave out the sixty-fourth paraphrase:

"To Him that loved the souls of men,  
And washed us in His blood,  
To royal honors raised our head,  
And made us priests to God,  
To Him let ev'ry tongue be praise  
And every heart be love!  
All grateful honors paid on earth,  
And nobler songs above."

To our surprise the voice of the old Hebrew rose above our voices, and when we looked to him the tears were falling plentifully on the head of Adolph.

"These are days to be remembered."

---

DRIFTING BACKWARDS TOWARDS BABYLON



NOTICE, since my return from another land—where I have sojourned for the last twenty years—a great change in the condition and practices of the assembly—or assemblies, for there are now three—in my native town. So far as I am able to judge of things as I see them, the tendency generally is to 'let go' much of the precious truth taught so powerfully from the Word, and practised so blessedly

among the assemblies in these early years. I cannot shut my eyes to the fact, that in the case of some, at least, they are gradually drifting backward toward Babylon, out from which God brought us by His Word, at the time I and hundreds more, were first led to gather in the Name of the Lord, with His Word as our law and His Spirit as our guide. All was simple and happy then. What power was with the Gospel preached in simplicity, with nothing to 'attract' the crowd, save its power and adaptability to the need of the convicted sinner! What sweetness and soul feeding ministry of the Word there was! Prejudiced Christians could not stay away, although they said they would 'never come back' to hear any more of what disturbed them in their false position in the denominations! But they felt its power, and as their souls got blessing they came again and again, until they were severed by its power from worldly associations, and gathered simply to the Name of the Lord, in the joy of worshippers and in the path of disciples! I see little of this now. A Christian lady, on whom I called, said with tears in her eyes, 'I used to go to your meetings because I got blessing, and was attracted by the simple, loving, unworldly lives of the few believers who met in the 'upper room' then. But they are different now, so are the meetings, and I do not get anything to strengthen me as in the ancient days.'" Alas! I felt it was true. Christians who were marked by their simple modes of life, lowly service, and true piety then, have, in many cases, been 'successful' in business, and spend more on dress and style. But there is less given to God's poor and the Lord's work, than when they had less of the world's goods, but larger hearts. And the happy fellowship of these early years has become less; indeed, in most large companies there is none, save among 'classes' and groups who fraternize according to social standing, more than because they 'belong to Christ.' And the coming generation, who have either followed in the wake of their parents, or adopted their 'religion,' have little love for the truth, and easily give it up. Yes, we are drifting backward toward that Babylon—religious radicalism and confusion—out from which our fathers came at great personal cost—to become swamped in the common apostasy in practice from the Lordship of Christ, and subjection to Him and His truth, which with our lips we confess. O my brethren, beloved, let us search our ways before the Lord, and return in lowly repentance to Him and the ways of His Word. He is rich in mercy, and ready to restore and 'revive us again.' Then to go forth with us in power to win the lost by the Gospel preached in all simplicity by those who are living in the joy of the blessings it brings. Then to teach the saved 'all things whatsoever the Lord has commanded,' keeping back nothing, whether it give offence or not. Then we may know again something of the Revival

times so many of us look back to as our best and brightest days on earth. We need have no concern as to what people will "say," if we maintain the "outside the camp" position. God will look after our characters. And His work will not suffer, through obedience to His Word.

—W. J.

---

### OUR POSITION



OR the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2: 11-14).

The Apostle in this text describes our position. The people of God stand between two appearings. In the eleventh verse he tells us that "The grace of God that bringeth salvation hath appeared to all men"; and then he says, in the thirteenth verse, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." We live in an age which is an interval between two appearings of the Lord from heaven. Believers in Jesus are shut off from the old economy by the first coming of our Lord. The times of man's ignorance God winked at, but now commandeth all men everywhere to repent. We are divided from the past by a wall of light, upon whose forefront we read the words Bethlehem, Gethsemane, Calvary. We date from the birth of the Virgin's Son: we begin with ANNO DOMINI. All the rest of time is before Christ, and is marked off from the Christian era. Bethlehem's manger is our beginning. The chief landmark in all time to us is the wondrous life of him who is the light of the world. We look to the appearing of the grace of God in the form of the lowly one of Nazareth, for our trust is there. We confide in him who was made flesh and dwelt among us, so that men beheld his glory, the glory as of the Only Begotten of the Father, full of grace and truth. The dense darkness of the heathen age begins to be broken when we reach the first appearing, and the dawn of a glorious day begins.

Brethren, we look forward to a second appearing. Our outlook for the close of this present era is another appearing—an appearing of glory rather than of grace. After our Master rose from the brow of Olivet his disciples remained for awhile in mute astonishment; but soon an angelic messenger reminded them of prophecy and promise by saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come

in like manner as ye have seen him go into heaven." We believe that our Lord in the fulness of time will descend from heaven with a shout, with the voice of the archangel, and the trump of God. "The Lord shall come! The earth shall quake; the mountains to their center shake; and, withering from the vault of night, the stars shall pale their feeble light." This is the terminus of the present age. We look from Anno Domini, in which he came the first time, to the greater Anno Domini, or year of our Lord, in which he shall come a second time, in all the splendor of his power, to reign in righteousness, and break the evil powers as with a rod of iron.

See then, where we are; we are compassed about, behind and before, with the appearings of our Lord. Behind us is our trust; before us is our hope. Behind us is the Son of God in humiliation; before us is the great God, Our Saviour, in his glory. To use an ecclesiastical term, we stand before two Epiphanies; the first is the manifestation of the Son of God in human flesh in dishonor and weakness; the second is the manifestation of the same Son of God in all his power and glory. In what a position, then, do the saints of God stand! They have an era all to themselves which begins and ends with the Lord's appearing.

Our position is further described in the text, if we look at it as being in this present world or age. We are living in the age which lies between the two blazing beacons of the divine appearings; and we are called to hasten from one to the other. The sacramental host of God's elect is marching on from one appearing to the other with hasty foot. We have everything to hope for in the last appearing, as we have everything to trust to in the first appearing; and we have now to wait with patient hope throughout that weary interval which intervenes. Paul calls it "this present world." This marks its fleeting nature. It is present, but it is scarcely future; for the Lord may come soon, and thus end it all. It is present now, but it will not be present long. It is but a little time, and he that will come shall come, and will not tarry. Now it is this "present world"; oh, how present it is! How sadly it surrounds us! Yet by faith we count these present things to be unsubstantial as a dream; and we look to the things which are not seen and not present as being real and eternal. We pass through this world as men on pilgrimage. We traverse an enemy's country. Going from one manifestation to another, we are birds migrating on the wing from one region to another; there is no rest by the way. We are to keep ourselves as loose as we can from this country through which we make our pilgrim way; for we are strangers and foreigners, and here we have no continuing city. We hurry through this Vanity Fair; before us lies the Celestial City and the coming of the Lord

who is King thereof. As voyagers cross the Atlantic, and so pass from shore to shore, so do we speed over the waves of this ever-changing world to the glory-land of the bright appearing of our Lord and Saviour Jesus Christ.

Already I have given to you, in this description of our position, the very best argument of a holy life. If this be so, my brethren, ye are not of the world even as Jesus is not of the world. If this be so, that before you blazes the supernatural splendor of the second advent, and behind you burns the everlasting light of the Redeemer's first appearing, what manner of people ought ye to be! If, indeed, you be but journeying through this present world, suffer not your hearts to be defiled with its sins; learn not the manner of speech of those aliens through whose country you are passing. Is it not written, "The people shall dwell alone and shall not be reckoned among the nations?" "Come out from among them, and be ye separate, and touch not the unclean thing," for the Lord hath said: "I will be a Father unto you, and ye shall be my sons and daughters." They that lived before the coming of Christ had responsibilities upon them, but not such as rest upon you who have seen the face of God in Jesus Christ, and who expect to see that face again. You live in light which renders their brightest knowledge a comparative darkness; walk as children of light. You stand between two mornings, between which there is no evening. The glory of the Lord has risen upon you in the incarnation and atonement of your Lord; that light is shining more and more, and soon there will be the perfect day, which shall be ushered in by the second advent. The sun shall no more go down, but it shall unveil itself, and shed an indescribable splendor upon all hearts that look for it. "Put on, therefore, the armor of light." What a grand expression! Helmet of light, breastplate of light, shoes of light—everything of light. What a knight must he be who is clad, not in steel, but in light, light which shall flash confusion on his foes! There ought to be a holy light about you, O believer in Jesus, for there is the appearing of grace behind you, and the appearing of glory before you. Two manifestations of God shine upon you. Like a wall of fire the Lord's appearings are round about you; there ought to be a special glory of holiness in the midst. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." That is the position of the righteous according to my text, and it furnishes a loud call to holiness. —S.

### QUESTION CORNER

Is there Scripture command or example, for bringing a believer—say a relative, visiting over a Lord's day—who is a member of one of the sects, to break bread for the one day, with Christians gathered only in the Lord's name?

ANS.—In early days, when one sought to "join himself to the disciples" (Acts 9:26), it was to share with them in all their privileges, responsibilities and sufferings. To be a "companion" (Heb. 10:33), "a partaker" (R. V.), one with them, coming in and going out" (Acts 9:28). When a believer seeks this now,—unless doctrinally or morally precluded—the assembly to which he comes, will joyfully receive him: and if ignorant, teach him (Acts 18:26), if "weak," support him (Rom. 14:1; 1 Thess. 5:14). Neither his lack of knowledge, nor his faltering steps, ought to hinder him from sharing—according to his measure—that fellowship, which is of God's Son, Jesus Christ our Lord (1 Cor. 1:9). But when one has a way and a will of his own; one who is already by his own choice in a sect, or a Union of all sects, and who has no desire and no intention of leaving it, comes to an assembly of believers, outside of all sects, seeking to be guided in all matters by the written Word, and asks to be permitted for once to partly share with them, in one of their privileges,—viz., the breaking of bread—but who will take no share of anything else, and wishes to have no further intercourse with them beyond that one act, for that one day, they have no right to turn upside down the order of the house to God to accommodate this brother, whomsoever he may be. This should be graciously and definitely set before him, so that he may see it is not what people call a "refusal." Some who once professed at least to own and practice this as the Way of God, now nick-name it—"Exclusivism." All this and much more, has been of late spoken and written with a view of setting aside the order of God, to make it easy for lawless persons, and division-makers to get a foothold in the assemblies of believers gathered unto the Name of the Lord Jesus. But men of God who have the care of saints in their hearts, and who watch over the flock, will not be hindered by such ungracious epithets from carrying out the will of their God.

---

### NEARING HOME

A poem for the close of the year.

"How blessed, as the years pass by  
While pilgrims here we roam,  
To leave the desert track behind,  
To find we're nearing home;  
Not looking back with vain regret,  
But looking up with praise,  
And looking on to that bless'd day  
When Christ His own will raise—  
And we, the living, shall be changed,  
And rise to meet our Lord.  
Oh, blessed, bright, and glorious hope,  
What joy it doth afford;  
And 'hitherto' our hearts can say,  
Our GOD has been our stay.  
Henceforth in restful trust in Him  
We tread our pilgrim way.  
Upon the barren desert sand  
Falls manna from above,  
And every footstep of the way  
Proves God's unchanging love.  
So while our days are passing by,  
Our days of testing here,  
We tread in perfect peace our way,  
Till Jesus shall appear." —W. P.

## WORDS IN SEASON

**HARRISBURG, COL.**—Arthur B. Rodgers held meetings in a school house in this district. Some have been saved and baptized but there is no assembly within a radius of 100 miles for them to remember the Lord.

**KANORADO, KANS.**—There is an assembly of over 100 in fellowship in this place which is about 200 miles from Denver. S. C. Keller had a few meetings for Christians between the Pallsade and Denver conferences.

**RALEIGH, N. C.**—The assembly was cheered by three weeks meetings held by F. Nugent and Lester Wilson. Attendance was excellent and a number saved.

**NEW ENGLAND STATES.**—W. H. Hunter visited Fall River, and Barrington assemblies for a Lord's day. C. Patrizio had meetings in the Italian assembly in Hartford, Conn. O. MacLeod visited Torrington and New Haven, Conn.

**BOSTON, MASS.**—Our esteemed brother A. R. Crocker, of Galt, Canada passed through a serious operation on the spine at the Peter Bend Brigham hospital. It has been successful thus far but results are in the Lord's hand. He desires the prayers of the Lord's people.

**CHICAGO, ILL.**—Oliver Smith and W. Warke have had good meetings in the 86th and Bishop St. hall. Five professed to be saved and seem bright cases of conversion.

**CAMBRIDGE, MASS.**—The one day conference held on Armistice Day was very good, over 300 being present. The ministry was much appreciated. Bren. Summers, Pearson, Bernard and others took part. J. Bernard and C. S. Summers continued a gospel effort here with good interest.

**WATERBURY, CONN.**—The Lord gave encouragement to the brethren here who undertook to hold once again their annual conference in these days of "depression." Good solid, sound supporting truths were ministered by Bren. Ferguson; Pearson, Summers, Bernard, Conoway, Thorpe, and others.

**HARRISBURG, PA.**—W. P. Douglas stopped over here for a night on his way thru to Philadelphia.

**AUDUBON, N. J.**—Our aged and esteemed brothed David Oliver has been quite ill for some weeks. He is not able to travel much any more.

### CANADA

**WINNIPEG, MAN.**—Robert McCracken and Herbert Harris had thirteen weeks meetings in the Mayfield district of Manitoba. The people turned out well even tho there was much opposition. A large number professed to be saved of which twenty-two have been baptized. A new hall has been erected to take care of the newly saved ones as it is their purpose to form an assembly.

**CARBON, ALTA.**—C. H. Willoughby had nine days meetings in the Gospel Hall which were enjoyed by the Lord's people. It was refreshing to hear the prayers of young men recently saved and received into fellowship.

**SUNBRIDGE, ONT.**—Bren. Widdifield and Miller had several weeks meetings in a hired hall with some encouragement in attendance. Some professed to be saved. They are now at Chapman Valley and are encouraged by attendance and interest.

**MIDLAND, ONT.**—The assembly meetings go on with help and encouragement. A number were baptized recently. J. Silvester is not at all well. He seeks, as able, to help in the meetings at home, but is unable for any series of meetings.

**TORONTO, ONT.**—B. Gould and son had well attended meetings in Pape Ave. hall. One professed. J. Gunn is having meetings in the Gledhill Hall. R. Telfer and F. Watson in the Brock Ave. hall. C. F. Hogg is at the Central.

**SUNNIDALE, ONT.**—W. Pinches had much appreciated meetings here. He is now at Stayner seeking to help the little company who gather to the precious name.

**GRIMSBY, ONT.**—T. Wilke and G. Shivas had over four weeks meetings here and were encouraged by seeing some professing to be saved.

**MONTREAL, QUE.**—Bren. G. Gould and son are making a special effort in the gospel in this Catholic City.

### FALLEN ASLEEP

**LANG, ONT.**—On July 20, Charles Edwards went to be with the Lord. Aged 78 years. Saved 45 years. He was a good man and one that feared God above many. His wise counsel and godly advice will be greatly missed. He maintained the old paths and finished well. J. Lyon spoke at the services.

## WORDS IN SEASON

**NEW BEDFORD, MASS.**—On September 21, Miss Bella T. Gray, fell asleep in Jesus. Aged 81 years. For over 50 years connected with the New Bedford assembly and was a good example of Psalm 144, "That our daughters may be as corner stones polished after the similitude of a palace." Saved among the Baptists in Scotland and helped thru the ministry of Donald Ross to take her place "outside the camp." Passed away in the home of her niece Mrs. Randall, Everett, Mass. Bren. D. McGill and H. T. Bulman spoke good and seasonable words at the services in the Gospel Hall, New Bedford.

**CLEVELAND, O.**—On Nov. 4, Mrs. Euphemia Sharp, sister of our aged and esteemed brother Wm. P. Douglas, "Fell on sleep" after six weeks suffering from a broken hip. Aged 81 years. Wm. G. Foster spoke a kindly word at the services.

**KILREA, IRELAND.**—Matilda J. Killough passed over into His presence in September leaving a husband and large family. For many years associated with the Lord's people at Moneydig. A lover of hospitality, because a lover of the Lord, His people and His works. She will be greatly missed.

**CHICAGO, ILL.**—On Sept. 18, Mrs. John Marshall went to be with the Lord. In this country for many years tho born in Scotland. Associated with 86th and Bishop Sts. and Lake Geneva assemblies. Saved 50 years. Well known for hospitality. Bren. Erskine and Shewan took the services.

**CHICAGO, ILL.**—On Sept. 30, Mrs. J. W. Stevenson departed to be with Christ. Saved 48 years ago in New Deer, Scotland. Always borne a good testimony. Her home open for and esteemed by many of the Lord's servants in Chicago for the past 43 years. Among her last words were, "I'm not tired trusting Him but a little tired of the pathway." J. Gilbert and E. Miller spoke fitting words at the services.

**CHICAGO, ILL.**—On Oct. 9th, Miss Matilda Roberts passed into the presence of the Lord at Lake Geneva. For many years associated with the 86th and Bishop Sts. assembly in Chicago. Over 50 years in fellowship. Bren. A. J. Cotton and Pollard took the services. About two years ago she gave practically her life's savings to build the Roberts Memorial Gospel Hall. It was presented to the assembly with the understanding that instead of rent, a special Trust fund would be created to be sent out each month to the Lord's servants in home and foreign lands, in addition to, and independent of assembly gifts.

**CHICAGO, ILL.**—On Nov. 5th, Norman McLean was suddenly called home when his automobile was struck by a train. A widow and two boys survive him for whom prayer is requested, W. Warke and O. Smith spoke at the services.

**ORILLIA, ONT.**—On Oct. 30, Samuel Shivas went to be with Christ. Retiring as usual he wakened in the glory without the sign of any distress. Aged 77 years. Saved in Aberdeen, Scotland in 1872, he took his place with those gathered to His name there, and in Orillia since coming here over 40 years ago. A man who took a definite stand for God and His truth. Funeral was large there being 18 assemblies represented. R. Telfer and J. Silvester took the services at the home and Wm. Pinches spoke at the grave.

**LEICESTER, ENG.**—On September 13, J. Charlton Steen, editor "Believers Magazine" peacefully passed into the presence of the Lord. Aged 66 years. A brother beloved, with a rare gift for unfolding God's truth. B. R. Muditt spoke an appropriate word at the services.

**VALPARAISO, IND.**—On November 11 Miss Rebecca Pierce, after a lingering illness departed to be with Christ. Aged 83 years. In fellowship here for over 45 years bearing a consistent testimony only to the Lord. S. M. Kinne and W. Sherman took the services.

### CONFERENCES

**SEATTLE, WASH.**—A conference will be held in the Gospel Hall (Fourth, N. and Roy) on New Years day (Friday); Saturday afternoon and evening only, and Lord's day, preceded by a prayer meeting on Dec. 31.

**BOSTON, MASS.**—The Fifty-fifth Annual Convention will (D. V.) be held in the Gospel Hall, 24 Cliff St. beginning with a prayer meeting Friday evening, December 25, at 7:30; followed by three meetings on Saturday and Sunday, December 27, 28. Address all communications to W. G. Farquhar, 51 Fairbanks St., Brighton, Mass. No circulars will be issued.

**TILLSONBURG, CANA.**—The thirty-seventh annual Convention will be held beginning Thursday, December 31, with prayer meeting at 8 P. M. and continuing January 1, 2 and 3, with three meetings daily. Those coming from a distance will be freely entertained. No circulars issued this year. Further information from Convention Box 322, Tillsonburg, Can.