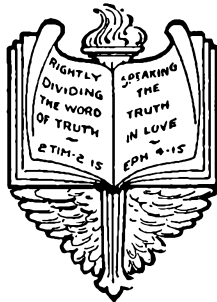


Words in Season

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



January, 1933

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WORDS IN SEASON

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HONORARY EDITOR

Dr. E. A. Martin, 534 High Street, West Medford, Mass.

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

UNITED STATES

WEST MONROE, LA.—An assembly of Christians now gather here unto the name of the Lord Jesus Christ, according to Matthew 18-20. They had their first remembrance of Him, in His death, in breaking of bread on Sept. 25, 1932. Address all communications to E. F. Lingle, Route 3, Box 126 A, Monroe, La. Visitors please bring letter of commendation. R. Curry spent a night with the newly formed assembly and ministered the Word.

THANKS. Mrs. Matthews' family circle wishes to express their deep appreciation of the many letters of sympathy received from the Lord's people at this time.

NATICK, MASS.—The gospel of John in English or Foreign language can be had FREE by writing Philip Trully, Natick, Mass.

STOUT, IA.—An all day of meetings was held here on Thanksgiving. Ben. A. Stewart, Hamilton, Robertson, O. Smith, Matthews and Daahlgard ministered the Word. Several weeks of meetings were held previous to the conference by O. Smith.

MIDLAND, MICH.—An all day of meetings was held here on Thanksgiving. Christians attended from Saginaw, Bay City and Grand Rapids. The saints were cheered through the word ministered by W. Ferguson, W. Pell and R. A. Barr. The assembly has been encouraged during the past year by seeing some saved and added to the meeting.

RALEIGH, N. C.—We have been encouraged much in the past year in seeing God's power manifested in salvation in meetings held by L. Wilson in Clayton, Wendel, and in an abandoned church in Six Forks. Attendance excellent at all these meetings, and sinners saved.

DECKERVILLE, MICH.—W. G. Foster had a good series of meetings with us. Sinners were saved and the saints encouraged. Hall filled every night.

FLINT, MICH.—R. McCrory has given us a much appreciated visit. Help was given to the Christians and one has been saved.

MESSICK, VA.—F. Nugent and B. Redford were greatly encouraged in seeing a good number of souls saved here. They hope to see an assembly formed in the near future.

EVERETT, WASH.—The Lord's people convened 3 meetings on Thanksgiving Day. It was a searching and helpful time. J. Rae, H. Alves, C. Summers and R. Telfer took part.

HUNTINGTON, W. VA.—Harold Mackay can now be addressed to 2409, 9th Avenue, Huntington, West Va. He is having meetings in a dis-used tabernacle at Guyandotte—a suburb of the city.

NEW ENGLAND STATES.—The conferences held at Waterbury, Conn., Methuen, Mass., and Westerly, R. I., were well attended and there was some helpful ministry given through the Lord's servants.

NOTE.—We would greatly appreciate it if ALL SUBSCRIPTIONS for 1933 would be sent in as soon as possible.

MONROVIA, CALIF.—After an absence of 3 months in the middle west R. Bultman returned home. He visited in Indiana, Wisconsin and Minnesota, but most of his time was spent in Avondale, a suburb of Chicago, where he was used of the Lord 44 years ago to start that assembly.

BALTIMORE, MD.—The saints are being cheered through the ministry of A. Cather and S. Rea who are holding meetings here.

Words in Season

EDITOR.....CHARLES R. KELLER.....PUBLISHER

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FOREWORD

1933



WENTY-TWO years ago, the first edition of WORDS in SEASON was issued by Suiter and Lane at Philadelphia, Pa. Both of these brethren were daily employed at their secular work and used their spare time in the publication of this magazine. They soon found that it was taxing their time and strength and were desirous that this work would be taken up by some one else with more time to devote to it. It had then a publication of 800 copies monthly.

Dr. E. A. Martin was urged to take hold of the magazine by esteemed servants of Christ such as John Smith, Donald Munro, Wm. Matthews and others, and for twenty years he ably edited WORDS in SEASON. The subscription list grew until there were 3800 copies published monthly, reaching many in the United States, Canada, Europe, Africa, India, Australia, New Zealand, China, Japan, Assyria, West Indies and other places.

Three years ago, on account of failing health and old age creeping upon him, the Doctor felt it would be better to pass on the magazine to a younger man, and wrote the present editor to take it, who was at that time publishing the AMERICAN PIONEER—a quarterly. Knowing the tremendous amount of work connected with the publication of a Quarterly and that there was a great deal more labor involved in the issue of a monthly, it was at first refused. Later on the Doctor wrote again stating that, as he could not continue, he would cease its publication if he did not get help. Realizing that it had been one of the leading magazines among assemblies in America and a great blessing to God's people, after much prayer and consideration, the present Editor consented to look after the business end and the Work and Workers column for one year. At the end of the year, he was again requested to continue another year which he consented to do. The year 1931 was not very far advanced when word came from Monrovia, Calif., that the Doctor had taken a bad turn in health and could not carry on his share of the work in connection with Words in Season and that the present Editor would have to assume full responsibility, which he has done until the present and, if the Lord be not come, hopes to continue as long as the Lord sees fit to give health and strength.

We take this opportunity of thanking the Lord's people for their letters expressing kindly words of appreciation and help

received through its pages and sincerely desire their cooperation and interest in future publications.

We would also value the prayers of the Lord's people that the written ministry appearing on its pages throughout the coming year will prove a real help and blessing to the people of God, in leading them on in the old paths, thus helping to build up and strengthen the things that remain.

CHAS. R. KELLER, Editor.

HOW THE LORD USED A MARKED TESTAMENT

By Wm. Williams



PETRA DE LOPEZ is a widow, twenty-eight years of age. She lived in Chivacoa; and was a faithful Romanist, attending mass, and confessing frequently. She knew a Christian woman who also lived in the same little town, called Ana Leal. This Christian dealt faithfully with her; but she resented it and never went back to her house. But interest was aroused in her heart; and knowing a man, to whom Ana Leal had lent a New Testament, she borrowed it from him.

She had never had such a book in her hands before. It was a marked one from the Bible House of Los Angeles and looking at the index she saw the words: "Jesus invita."—Jesus invites—on such and such a page. She turned to the page and saw Matt. 11: 28 "Come unto me all ye that labour, and are heavy laden, and I will give you rest."

She did come, and found rest and peace in Christ. She soon destroyed her medals and scapulary, and left off going to mass and confession and for fifteen days she read her new found treasure. But her husband was furious and he found the little volume and burned it. However, he could not destroy her faith and peace. One day he beat her with the flat of his cutlass, and, as it was very sharp, it cut her neck. She still refused to return to the Romish religion and one day he lost control of himself and was going to kill her, when a man held him and kept him from committing the foul deed.

He then took her to Nirgua, 36 miles distant, to her family, and there he with the aid of her sisters tried to force her to confess to the priest. The priest was smooth and jokey at first; but she exposed him and his class. He then abused her along with her sisters, but Petra le Lopez stood firm; and refused to confess. Again he moved her away to a quiet country place, where for six years he had her a prisoner, always hoping that she would recant. He forbade her to leave the house; and he lived apart from her in another place where he could keep strict watch on her.

However, she managed to buy a sheet of paper and an envelope and wrote a letter to Ana Leal in Chivacoa. It took six long months ere she could get a trustworthy friend to carry

the letter. Ana Leal then visited her. When the husband knew it, he was mortified, and said that he had taken her away from the devils and that now they had found her out. He tried to force her to clean images and light candles to the Romish idols, but she stood firm.

One day he left on his donkey for Chivacoa. He did some business and was on his homeward journey when he dropped dead. Petra de Lopez was a free woman. Last year she was baptized and gathered to the name of our Lord Jesus.

Six years she suffered at the hands of a fanatical, cruel, Roman Catholic husband. What is Matthew 11: 28 to you who read these lines? Have you as a guilty sin burdened sinner come to the Lord Jesus, and found rest for your soul?

Petra de Lopez suffered six years shut up in a house for believing Matt. 11: 28 at the hands of an unjust man. But remember, that all who refuse to believe Matt. 11: 28 will suffer eternal imprisonment at the hands of a just God. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

NO ROOM FOR THEM IN THE INN. LUKE 2: 7

By Dr. E. A. Martin

Paper 1

"She brought forth her Firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn."



WHEN SIN entered the world, God promised a deliverer in the person of the "Seed of the woman." He was foretold in many of the Old Testament types. Isaiah said, "Behold a virgin shall conceive, and bear a Son, and shall call His name Immanuel." Isa. 7: 14. He also says, "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9; 6-8.

Four thousand years of this world's history had passed when this wonderful One was born; not, however, to take the throne of David. We needed a Saviour to die for our sins before we could be fitted for the Kingdom, so "while we were yet without strength in due time Christ died for the ungodly" Rom. 5: 6. Some few looked forward by faith to that death and knew their sins forgiven, but the world as such went on in ungodliness. While the sins of Old Testament saints were covered by the blood of their sacrifices, yet these sins remained to be put away by the Blood of Christ.

You would have thought that the birth of this child would

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have been most anxiously looked for by the people. But it was not so. There is no record of a young person visiting that manger, to worship Him. The same might be said of most of the older generation. "There was no room for them in the inn." The inn was full of guests, but none offered their comfortable quarters for a birth place for Jesus: none took any interest in the little babe in the manger, excepting a very few whose hearts God touched. And yet there was never such a royal birth seen before or since. Heaven gave Him a royal welcome. The angel of the Lord announced His birth to the lowly shepherds. The glory of the Lord shone round about them as the angel said, "I bring you good tidings of great joy, which shall be unto all people. For unto you is born, this day, in the city of David, a Saviour which is Christ the Lord. Suddenly there was with the angel a multitude of the heavenly host praising God, and saying 'Glory to God in the highest and on earth peace, good will toward men.'" Lu. 2: 10-14.

The shepherds visited the manger, and spread the good news. A special star directed the "Wise men from the East" who fell down and worshipped Him and presented unto Him gold and frankincense, and myrrh.

When the child was taken up to the Temple in Jerusalem to do for Him according to the law, the Priests and Levites seemed to go about their heartless services as if He were the commonest child, but God saw that there was one there to speak His worth—the aged Simeon, a just and devout man who was waiting for the consolation of Israel. The Holy Ghost was upon him, and had revealed unto him "That he should not see death, before he had seen the Lord's Christ. He came by the Spirit into the Temple: and when the parents brought in the child Jesus, to do for Him after the custom of the law, Then took he Him up in his arms, and blessed God, and said, 'Lord, now lettest thou thy servant depart in peace, according to Thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people. A light to lighten the Gentiles, and the glory of thy people Israel.'" Lu. 2: 26-32. One old man to welcome the Son of God! He was guided by the Holy Ghost into the temple, and had learned by the Holy Ghost that He would not die before he had seen the Lord's Christ. He says, "Let thy servant depart in peace, according to Thy word." He was one man in Jerusalem who settled things by the word of God. He was waiting for the consolation of Israel.

Israel was really in a miserable condition. In Malachi's day, God rebuked them and they gave Him back impudence. Things had grown worse and worse. The Lord pronounced woe unto them eight times and exposed their religion as hypocrisy of the worst kind. A religion of beautiful types and shadows that did not purge the conscience from dead works (Heb. 9: 14) but hardened the conscience of men to think that

because they kept the ritual, they would receive blessing from God in spite of their sins.

Simeon was looking for "The Salvation of God." To him this was a person, the son of God, the Old Testament Messiah. He said, "Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed," Luke 2: 34-35. What a forecast of the life of Jesus! How different from the boastings of the religious men of that day, who crucified the Lord Jesus!

There was another aged person, Anna, who recognized the worth of that babe. She had been married seven years, and was a widow of eighty-four years. "She served God with fastings and prayers night and day. And she coming in that instant likewise gave thanks unto the Lord, and spake of Him to all them that looked for redemption in Jerusalem." She saw plenty of cause for prayer. She felt the bondage that Jerusalem was in, and saw that this was the Redeemer. She saw others exercised as she was, and spake to them about Him. She reminds us of that class in Malachi's day. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Mal. 3: 16. In Israel's darkest day there were a few godly souls, fossils from former days, who recognized in Him the long promised Messiah.

(To be continued)

THE SEVEN NEW YEAR'S DAYS of the Bible, and their Spiritual Lessons

I. New Year's Day—Creation



WHAT A DAY! The first day in which God saw "that it was good," to be followed by five days in which "it was good," and one, the day in which He rested, "and behold, it was very good" (v. 31).

What a Rest! God spake, and the light and darkness, earth and Heaven, fish and fowl, man and beast, so obeyed His will and word that He could rest and bless "all His work which He had made."

"Day one" comes into the lives of each of His own when His voice is heard, His Word followed, and His will obeyed. As we seek day by day unto "the doing of the Will of God from the heart" (Eph. 6. 6), so will this new year be unto us a "very good" year, a year of rest and blessing.

II. New Year's Day—Salvation

"In the first month, the first day of the month . . . Noah removed the covering of the Ark, and looked, and behold the face of the ground was dry" (Gen. 8. 13).

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Sixteen and a half centuries had passed since "God saw that it was good"; now "God saw that the wickedness of man was very great, . . . and it grieved Him at His heart." Righteousness demanded that justice be meted out to man, and the world which then was being overflowed with water perished, but God in sovereign grace saved Noah. "Day one" to him dawns with the covering removed and "nothing between" the man of faith and his God.

A darker world doom than that which overflowed the world in Noah's day is fast approaching, when "the elements shall melt with fervent heat, and the earth shall be burned up" (2 Peter 3. 10). Yet we must not judge that the Lord is indifferent or forgetful, but "account that the longsuffering of our Lord is Salvation" (v. 15). He who saved us by His grace is "not willing that any should perish, but that all should come to repentance." How this should stir us up to earnestness in prayer to God, and pleading with loved ones to be reconciled to God. Like Noah, "being warned of God" ourselves, *may one and all be used to the "saving of his house."*

III. New Year's Day—Redemption

"This month shall be unto you the beginning of months; it shall be the first month of the year to you" (Exod. 12, 2), therefore the first day of the year to them.

Four hundred and thirty times they had commenced the year in bondage; now they were to have an entirely new Calendar. Abib, and not Tishri, was to be the beginning of months.

"Day one" was to be to them the dawn of liberty from bondage, freedom from Pharaoh, salvation from slavery and all that it entailed. The blood of the Lamb was to be their trust, the high hand and strong arm of Jehovah their might, the pillar of cloud or fire their guide and protection, Canaan their hope and home.

Was it not "day one" to us when we first gave thanks unto the Father "who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in whom we have Redemption through His Blood" (Col. 1. 12-14).

IV. New Year's Day—Communion

"It came to pass in the first month, in the second year, on the first day of the month, that the Tabernacle was reared up. Then a cloud covered the Tabernacle of the congregation, and the glory of the Lord filled the Tabernacle" (Exod. 40. 17, 34).

And God who brought His people out of Egypt, made known His desire to "dwell among them" (Exod. 25, 8). Large hearted givers and willing hearted workers had responded, and the dwelling place was "reared up." So faithfully was the "pattern" followed that seven times over it is said to be "as the Lord commanded Moses." "Then the glory of the Lord filled the Tabernacle." What a day for Moses and all who had

a mind to work! What a day for Israel! God in their midst, of a truth it was "day one" to them!

Individually this may be our portion during all the days of 1933 if led to acknowledge that "your body is the temple of the Holy Ghost, who is in you, whom ye have of God, and ye are not your own" (1 Cor. 6, 19).

Collectively it may be manifest that God is in our midst of a truth if we realize that "God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people" (2 Cor. 6, 16).

V. New Year's Day—Sanctification

"They came to cleanse the House of the Lord. They began on the first day of the first month to sanctify, and on the eighth day they came to the porch of the Lord" (2 Chron. 29, 15-17).

The bad reign of Ahaz who had "shut up the doors of the House of the Lord" (chap. 28, 24) was ended. The reign of good King Hezekiah who "opened the doors of the House of the Lord, and repaired them had begun" (chap. 29, 3). With one heart the people of Jehovah began to cleanse, first "themselves" (v. 15), then "the House of the Lord" (v. 15). And that with no mere surface cleansing, for "the priests went into the inner part of the House," then into "the court," and continued until "they came to the porch," or outside of the House of the Lord.

What a noble example for saint or Assembly to follow from day one to day 365 of the year now dawning! As priests to enter into the inner chambers of the heart and cleanse therefrom "evil thoughts, envyings, hatred, emulations, wrath, strife, seditions, and such like" (Matt. 15. 19; Gal. 5. 20, 21), and continue throughout the whole man, till in the power of His might we are cleansed from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7, 1).

VI. New Year's Day—Separation

"Upon the first day of the first month began Ezra to go up from Babylon; and on the first day of the fifth month came he to Jerusalem" (Ezra 7, 9).

Up from Babylon, the direct distance of 520 miles, being extended by detours on account of "the hand of the enemy and such as lay in wait in the way" (chap. 8, 22, 31), to some 900 miles, yet "by the good hand of God" they came unto Jerusalem.

Up from "Babylon the Great" around us on every hand, according to the Word of Truth, we have started. The years of our pilgrimage have been prolonged to well nigh two milleniums, the enemy has made terrible inroads in our ranks, they that lie in wait are both numerous and mighty, but having "obeyed the call, and confessed that we are strangers and pilgrims, we look for a City which hath foundations," and shall certainly be brought to the "better Country, that is the Heavenly" (Heb. 11. 8-16).

The joys with which the trials of the wilderness were exchanged for the City of Habitation are said to be expressed in the fifteen "songs of the goings up" (Psa. 120 to 134). Be that as it may, assuredly as we "walk circumspectly, redeeming the time," so will we abound "in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord" (Eph. 5, 19) as we journey Homeward.

VII. New Year's Day—Glory

"And He that sat upon the throne said, Behold, I make all things new" (Rev. 21, 5). New Jerusalem, new creatures, new Heavens, new earth, new times, the former things passed away, all things new!

"No more sea" (v. 1), typical of the warring, restless Gentile nations, and the holder of many of our loved dead, which shall yet be "given up" and reunited to those who have been "caught up" to be for ever with the Lord (1 Thess. 4, 17).

No more death, no more sorrow, no more pain, no more tears, no more defilement, no more curse, for "the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. 21, 3).

The last New Year's Day, for "there shall be no night there." Eternal Day has dawned, the last and highest object of all Christian hope is now attained in its fullest fruition (Rom. 8, 18-24).

A girl of tender years, whose father had occasion to leave home for a lengthy period, wearied for his return. As the time drew near she kept inquiring, "Mother, when will father return?" "Five days more and father will be here," replied the mother. The next morning, "Four days and father will be home." Then three, then two, then the child bounded into the room exclaiming "One day more, and there will be no more days after that!"

Brethren, rejoice! This may be our last New Year's Day on earth; 1933 may be the last year of our marchings weary. Signs are not wanting that "the **Coming of the Lord Draweth nigh**" (Jas. 5, 8). Then no more days of watching and waiting, of groaning and travailing **after that!** Then the changing in a moment, the lifting up of the Gates, the opening of the everlasting Doors, the entrance of the Lord of Hosts, the seeing "face to face" the King of Glory, the reigning for ever and ever. Well may we sing:

"When comes the King in royal might
To crush the wrong and crown the right;
When all the saints in glory meet,
No more to die, no more to weep;
When thrones are set and crowns are given
With all the rich rewards of Heaven;
Oh, in that glorious by and by,
What's done for God can never die."

H. P.

THE PASSOVER IN EGYPT

“Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”—1 Cor. 5, 7, 8.

(This is the first of a series of seven articles on “The Passover” which will appear monthly.)



THE FEAST of all feasts to Israel was the passover. Its importance cannot be over rated. It stands in a place of special prominence as the first feast which God instituted for His people Israel, and the spiritual teaching and truth unfolded in it is extremely precious, varied and rich. The passover was commanded to be observed by Israel throughout their generations forever, and doubtless they kept the feast many hundreds of times; yet only six of these occasions are noticed in the Word of God. Each of these six observances had its own peculiar significance, and is replete with interest; and each of them unfolds some special truth connected with Israel, and also with the Church of the living God; and important teaching respecting the responsibility and privilege of God's people to feed on “Christ our passover, sacrificed for us.”

The **FIRST** observance of the passover was in Egypt.

The **SECOND**, in the wilderness.

The **THIRD**, (or rather, the third recorded for our instruction and blessing) in the promised land.

The **FOURTH**, in the reign of Hezekiah.

The **FIFTH**, in the reign of Josiah.

The **SIXTH**, in the book of Ezra.

Different aspects of truth connected with each of these occasions may be discerned. The first observance of this feast, as recorded in Exodus 12, was kept in the land of Egypt, before Israel had been delivered from the power and oppression of Pharaoh. The lamb was slain, the blood was sprinkled, and then the Israelites were commanded to shut their door, and eat the lamb roast with fire, with unleavened bread and bitter herbs. They were to eat it in haste, with girded loins, and shoes on their feet, with staff in their hand,—all ready to depart out of Egypt. No stranger or hired person might eat thereof, but only the real seed of Israel, or those who had been received into Israel by circumcision.

How plain and blessed all this is. The holy spotless Lamb of God has been slain as the sacrifice for sin, and by His own blood He has entered once into the holy place, having obtained eternal redemption for us. God has set forth Jesus “to be a propitiation through faith in His blood,” and “by Him all that believed are justified from all things.” The very moment a sinner rests in the blood of God's beloved Son, believing in it as the only and all-sufficient remedy for sin, which puts it all away forever, his soul is safe. No more condemnation! No

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more wrath! He has passed from death unto life; has been created anew in Christ Jesus, and made a child of God, "circumcised with the circumcision made without hands by the circumcision of Christ"; his sins gone and clothed with the spotless righteousness of Christ. By faith the blood has been sprinkled on his heart and conscience, and through God's wondrous grace this gives him a perfect, eternal, and never failing immunity from the wrath to come. It is "not of works, lest any man should boast; for by grace are ye saved through faith, and that not of yourselves." It is the rich, full, free, unmerited gift of God.

As soon as the Israelite had sprinkled the blood, he was commanded by God to shut the door of his house, and feed on the lamb roast with fire. So also with the new born child of God, the spiritual babe but an hour old. He needs to shut the door of his heart, excluding Satan, and the world with all its cares and calls, and in the secrecy of his own soul to feed abundantly on Christ. His wondrous words are, "My flesh is meat indeed, my blood is drink indeed." "My Father giveth you the true bread from heaven, and giveth life unto the world." "The bread which I will give is my flesh, which I will give for the life of the world." The very bread which God Himself delights to feed upon is given to us to be our constant food, to nourish and sustain our souls, and make us strong to do our Father's will, and to follow on to know the Lord. Why then, are we so weak and feeble? Why so devoid of joy and gladness? Why overcome by sin and Satan? Because we feed so scantily on Christ; we give our souls so little time to eat His flesh and drink His blood. The Lord Himself says, "I am come that they might have life, and that they might have it more abundantly."

But how does He minister this more abundant life? He has said, "As the living Father hath sent me, and I live by the Father, so HE THAT EATETH ME, even he shall live by me." "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you"; and surely in proportion as we eat and drink, our strength will be increased, our souls will become fat and flourishing, and shall be empowered by the Spirit of God to bring forth fruit which He delights in.

But further,—The Israelites were commanded to feed on the Lamb with "UNLEAVENED BREAD AND BITTER HERBS." God's own Word to us, His blood-bought children is: "Therefore, let us keep the feast; not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes desire the sincere milk of the Word, that ye may grow thereby." We cannot feed on Christ unless we purge out the old leaven. Our sins must be laid at

WORDS IN SEASON

His feet, surrendered to Him, to be subdued and conquered, or we shall find that we cannot feed. Indulged or cherished sin will surely shut us out from the feast, and spoil our spiritual appetite. It is a feast indeed! "a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined,"—a feast of which our God Himself partakes: "Behold I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will SUP WITH HIM, and he with me." A table spread by God Himself, to which He invites His sons and daughters, and bids them eat and drink abundantly. Most holy is the food He gives—the very flesh and blood of Christ Himself! Most precious, costly food—the very tears, and groans, and agonies, and bloody death of God's own Son alone could purchase it. Babes in Christ, shut your door and gaze upon Him! See Him in His agony of blood! Look at him scourged and buffeted, mocked and spit upon! Gaze on Him on that shameful cross! mark well His agony! behold Him roasted with the fire of wrath which you deserved. Listen to His groans and bitter cries! and let your soul bow down with deepest self-abasement, and worship and adore God who did not grudge this infinite price to purchase your souls, and spread this feast of joy for you.

Again notice that we cannot feed on Christ without the bitter herbs. There must be self-abhorrence, some little sense at least of what we owe to Him, some apprehension in our souls that our rebellious hearts and ways have caused these awful sufferings, and thus, while we abhor ourselves, as vile before Him, there will be praise, and gratitude, and joy that He so loved—yes, SO LOVED US that He shrank not from all this agonizing woe to buy us for Himself.

Notice what follows. The Israelites rose up from that feast of gladness, and marched straight out of Egypt. "The Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light." No hindrance could stop their progress. The Red Sea may shut them up; but "Fear ye not; stand still, and see the salvation of the Lord," is the message sent unto them. And again, "Speak unto the children of Israel, that they go forward"; and forward the people went, regardless of the apparent danger. They believed the Word of the Lord, and waited to see what He would do. Well may the Psalmist say, "Thy way, O God, is in the sea, and Thy path in the great waters, and Thy footsteps are not known. The waters saw thee, O God, the waters saw Thee; they were afraid: the depths also were troubled. He spake the Word and the waters were gathered together: the floods stood upright as a heap; the depths were congealed in the heart of the sea." "And the children of Israel went into the midst of the sea upon the dry ground, and the

WORDS IN SEASON

waters were a wall unto them, on their right hand and on their left" and so they passed over gloriously indeed. Pharaoh and his hosts might pursue and follow them even into the Red Sea, but only to their own destruction. The Lord was on the side of Israel, and none could harm them. Pharaoh, his hosts, and his chariots, "sank as lead in the mighty waters," and there remained not so much as one of them; and Israel triumphantly sang their song of victory, and boasted in the Lord their God.

Dear fellow-Christian, has this been your experience? You HAVE been sheltered by the blood of the Lamb of God, and your sins are blotted out forever, and you shall never come into condemnation; but have you, like Israel, come out victoriously from Egypt? Have you, in the strength of the Lord, fairly turned your back upon the world to yield yourselves to Jesus, to do His will and walk with Him, and be His own peculiar separated people? Have you the full assurance of faith, perfect rest of soul, and have you taken the Lord as your portion—content to be a pilgrim and stranger here, to prove the world a wilderness indeed, and to draw your supplies of strength and comfort from God alone? Is this your experience? If so, you have been feasting on the heavenly Lamb; and continuing to feast on Him you must necessarily become strong in the Lord, and in the power of His might, able to fight the good fight of faith, and to overcome the wicked one. But do you hang your head and say, "I am a poor, timid, doubting soul and have no settled peace. I do believe in Jesus and trust in His precious blood alone and sometimes I am full of comfort, and then again I am full of doubts and fears."

Dear child of God—for such you surely are—you HAVE used the precious blood of Christ but you have neglected to feed on the Lamb. Go feast your soul on Jesus, delight yourself in Him, eat of His flesh, drink of His blood, feed on His agony and grief; and as you do this, your soul will gather strength, your faith will grow, and you will come forth like a giant refreshed with wine, willing and able to follow the Lord and give up all for Him. And you, fellow-saint, whose heart still clings to things below, and cannot give up all for Christ,—why, why is this? It may be that you say, "I know that I am safe, I know that my sins are blotted out, but something holds me back and ties me to the world, so that I am unable to come out as I would wish and know I ought." You need to shut your door and feed again on Christ. Your soul is starved—half fed—and therefore weak. Why despise the riches of God's grace in spreading such a feast for you! He loves to see you eat abundantly. It is a feast, not a fast that he calls you to. Arouse yourself, then, and pour out your heart to Him, and open wide your mouth and He will fill it to the full; and if your soul is filled with Christ, the world will

lose its charms, the flesh its power, and you will be set free (made free by Christ Himself) to yield yourself to Him, and follow where He leads.

We thus see that the FIRST passover was kept in Egypt. It was God's provision for His newly redeemed people, to strengthen them for the journey which lay before them. So now God gives the flesh and blood of Christ as the FIRST food of the new born soul; and the difference between one Christian and another does not depend on natural character, or disposition, or circumstances favorable or unfavorable, but simply and alone on this one point, HOW MUCH EACH FEEDS ON CHRIST. The one who feeds scantily will be a poor, puny Christian, with no power for separation from the world or devotedness to the Lord; little or no joy and peace in believing, little prayer, less praise, and no ability for service; in short, a dried up withered soul, stricken down to the ground, and like those who go down into the pit. On the contrary, the one who feeds continually and plentifully on Christ will have the world beneath His feet, and yield himself a living sacrifice unto the Lord; his peace will flow like a river, his prayer and praise abound, and he will be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper.

Choose ye, beloved in the Lord, which shall it be? Would you have the more abundant life? Then remember the secret of strength and victory is simply this; feed much, yea, feed constantly on Christ, the Living Bread, eat of his flesh, drink deeply of his precious blood; cleave to Him and as His fullness flows into your soul, you will be able to say with one of old, "I can do all things through Christ which strengtheneth me." This FIRST passover has special reference to the babe in Christ. It is God's provision to strengthen His new-born child, to rise up and come out decidedly from the world—food given him by God to enable him to break asunder every link of that chain by which he is bound to sin and Satan—and to go forth in the power of the Lord conquering and to conquer.

(Second article—"The Passover in the Wilderness" will appear in next issue.)

BABYLON



IT IS NO uncommon thing to blunt and turn aside all the admonitions given by God to His people in regard to their separation from Babylon, by suggesting that the term refers alone to Popery. And so all the denunciations of impending woe on that huge system are handed over to Romanists, while a large part of professing Christendom, lulled by this as by a powerful soporific, continues slumbering, and in its dreams congratulating itself that all is right as it should be with it, seeing it is outside that system.

Doubtless the deadliest power of Babylon's cup is to be found in the Papacy. But is there none elsewhere? According to the Lord's own definition in Rev. xvii., Babylon is the world's huge religious system of which it is so proud, and of which it boasts, the Church allied to the world, and the world to the Church with all its evil fully matured and developed. This, He who is of purer eyes than to behold iniquity, pronounces to be Babylon—"confusion," as He has designated the Roman Empire's last head—whom all men wonder at—"the Beast," for "that which is highly esteemed among men is abomination in the sight of God."

If Babylon be as she is declared to be by the Omniscient, the "Mother of harlots" where are her daughters? Nor will her iniquity alone be judged, for "the cities of the nations," or the daughters of this harlot, to wit, the churches of the various nationalities, with all minor worldly religious confederacies founded on compromising the truth of God to the will of man—all that bearing the name of Christ, is nevertheless of the world, man's tool and man's creature, all form part of this Great Babylon, and all will be judged. But, as we are plainly taught in Rev. xvii. 3, if we would behold Christendom's sin from heaven's point of view, we must ourselves be separate from it. It is not when we are in the midst of a darkened atmosphere, that we are most sensible of the impurities which we are inhaling, but when we are out from thence and looking upon the place in clearer light from a distance; so they who would see Babylon in God's light, themselves must be in that light.

This climax of wickedness was not reached in a day. It is the result of increasing departure from God, His Word and His ways, and a deeper sinking into the darkness. That which was once "the house of God" (I Tim. iii. 16) becomes "a great house" (2 Tim. ii. 18), and she who claimed to be the spouse of Christ has become "the great whore," corrupt herself, and corrupting all that have to do with her. And this, let it be remembered, is God's own representation of the attractive but spurious Christianity which is even now around us, and which will meet its doom at the hand of the Lord. O that God's own people may be taught by this awful picture of worldly religion, the evil of departing from God's Word, and of alliance with the world. Begin with God and His Word, and with these go on. Turn not aside to the right hand or to the left. Neither add to nor take from that Word, nor depart one hair's-breadth from the precise instructions given by Him therein. No one can tell where such disobedience may end. Here we see that where departure from the revelation of God's written Word does take place, and is unrepented of, the evil goes on increasing, and the apostasy becomes darker and darker, until there is no remedy, save for judgment to sweep the scene. And

this corrupt and false Christianity, instead of being a blessing to the nations, has been their greatest curse, and conduced in no small degree to the growing infidelity which will end in an open revolt against God, just before the Lord descends in judgment.

Thus we learn what is in God's sight Babylon, and from what He calls His own, "Come out of her people" (Rev. xviii. 4). Having learnt who this woman is, and who are her daughters, let us next inquire what the nature of her sin is which calls down this unmitigated vengeance of heaven. It is not—as Protestant writers and commentators have busied themselves to show—the promulgation of the doctrines of Transubstantiation and Baptismal Regeneration, although these and other leavens may be, yea are, the inevitable consequences of her sin. Yet they are not branded upon her brow. The sin of Babylon is **fornication**, uncleanness of a spiritual sort, committed with rulers and their peoples. By State churches, kings are courted and dallied with, and royal and aristocratic favours sought, while with those religious confederacies not so favoured, the main desire is to please and stand in favour with the people. How all this appears in God's sight, let James iv. 4, with this exposure of her wantonness (Rev. xviii. 24) tell.

In the cup which she bears in her hand (verse 4), she has something to offer to all classes of society, by which they are attracted to her, and by which they are held and bewitched. This explains why so few are awake to her wickedness, or seek to escape from her influence. Apostate Christianity is a positive help to worldly professors in their schemes. Her advocates "wax rich through the abundance of her delicacies," and so we need not wonder that many of her ministers are wont to represent that her exalted position in the world is due to her success in serving Christ. "**Kings** of the earth" and "**Merchants** of the earth" are used in turn by her, for her own aggrandisement. If money only can be obtained to build churches and chapels, there is little more than a passing scruple as to the modes adopted to procure it. The end is made to sanctify the means. Bazaars, concerts, and a multitude of such agencies are unblushingly advertised, with all their accompanying forms of worldliness, with the ostensible design of aiding some religious cause. And all this is patronized, if not actually organized by the clergy, who thus incite the professing church to increased worldliness. The ungodly see through the corrupt motives of such performances, and scorn their pious pretensions.

Need we wonder that at the end, kings and people alike repudiate and turn against her? In Rev. chapter xvii., Babylon is seen in all her worldly grandeur, in all her dazzling glitter, in all her moral torpitude, full of imaginary security, and boasted infallibility, just before Divine vengeance falls upon

her. In Chapter xviii. we see the same Babylon in all her desolation, after that blow has fallen. In the former chapter her destruction is seen to be at the hands of men—the last great head of the Roman empire with his confederate kings: in the latter, it is ascribed to the “Lord God Almighty,” for not only God, but men wearied of her pretences and hypocrisies will at last turn upon her as being the cause of all their sorrows and utterly reject her. Such will be the end of that which now exalts itself in the world, and alas! ensnares not a few of the true people of God. May the Lord open their eyes to see Babylon in His light.

W. L.

THOU GOEST WITH US

A poem for the New Year

Exod. xxxiii. 16.



LORD, we know not how to face the year
That opens dark amidst the thunders' roar;
A silent dread, a pang of grief and fear,
A sigh of anguish, tears for joys now o'er—
How can we meet the future days alone?
How find the path, untrodden and unknown?

Lord Jesus, this shall be for faith enough—
“Thou goest with us”—just a step before,
Leading perchance by places steep and rough,
Winding and crooked, yet to goal most sure;
Onward we go, in the calm hope that Thou
Who guidedst hitherto, wilt guide us now.

“Thou goest with us”—on Thy love we lean,
And cast on Thee our burden and our care;
Keep us in touch—with not a space between—
That we may know Thou hearest our heart's prayer—
And with Thy presence, though “we see not yet,”
We rest in hope; our God will not forget.

“Thou goest with us”—all things else are dim,
All things are shaking, night doth darkly brood,
The cup of sorrow filled up to the brim,
The powers of evil triumphing o'er good;
'Midst earthquake, fire, and storm—a world distrest—
One voice speaks peace! Jesus Himself gives rest.

J. H. S.

WORDS IN SEASON

DETROIT, MICH.—After having visited Sault Ste Marie, (Mich. and Ont.), J. J. Rouse came here and had large meetings in the Central Hall and also in the Chicago Boulevard Hall.

SALT LAKE CITY, UTAH.—S. C. Keller has rented a store room and fitted it up for meetings. Those attending are principally Mormons. Five have been baptized, others will be later. Some are going through much persecution because they belong to Christ. They look forward to the time when they will be able to be at the remembrance feast. 125 South 9th East Street, Salt Lake City, Utah, is his address.

LANSING, MICH.—W. Ferguson has baptized three, here recently among which was an old man of 81 years.

CAMBRIDGE, MASS.—J. Pearson and W. P. Douglas were with us for a few nights. Their ministry was much enjoyed.

CANADA

NEW GLASGOW, N. S.—I. McMullen and A. Goodwin had 3 weeks of well attended meetings here. Many strangers came and listened to the Word. Bro. Goodwin used his chart to good advantage.

CALGARY, ALTA.—C. H. Willoughby had a few meetings here and then went on to Carbon.

BRIDGEWATER, N. S.—W. N. Brennen has been in this district for 3 months preaching with Bro. McIlwaine. They secured a "United Church" building. The people have turned out well, some walking four miles to the meetings. Nearly 100 attend on week nights, and near 200 on Sunday night. Several professed, among which was the wife of a Lutheran deacon.

TORONTO, ONT.—J. McCullough and H. Thorpe have had good meetings in Brock Avenue hall with some blessing. F. Schwartz and P. Hoogendam are in Swanwick Avenue hall, and seeing an interest.

SUNNIDALE, ONT.—God has granted blessing in meetings held here by H. Harris and A. Joyce. Several have professed to get saved.

VALENS, ONT.—J. McMullen commenced meetings in this country district and hopes to see the hand of God in salvation.

CHAPMAN VALLEY, ONT.—The attendance is good at the meetings. Bren. Widdifield and Watson are having here. Some are troubled and we hope to see a break soon.

VANCOUVER, B. C.—R. Telfer began meetings in the Fairview hall. He had five weeks of good meetings in Cedar Cottage hall. R. J. Dickson who was with him took sick at the end of the second week and Jas. Rae helped in the balance of the meetings. Some were saved.

LONDON, ONT.—R. Crocker had a few meetings for Christians in the Adelaide Street hall.

PORT HOWE, N. S.—All correspondence for the Port Howe assembly should be addressed to William McDonald.

BRANTFORD, ONT.—Two have professed to be saved through meetings held here by G. Smith and later by T. Ferguson.

STRATFORD, ONT.—W. Pinches had a few meetings with us and then went on to Shakespeare.

FALLEN ASLEEP

CAMBRIDGE, MASS.—On Nov. 18, Mrs. Emma C. Matthews, wife of one of the Lord after an illness of only three hours. Aged 70 years. During the last moments of consciousness she repeated the words, "The blood of Jesus Christ, His Son, cleanseth from all sin," and then,

"Precious, precious blood of Jesus,
Shed on Calvary,
Shed for rebels and for sinners,
Shed for me."

Born in New Brunswick, Canada, and saved while teaching in the Oxford Academy, Nova Scotia. First spoken to about her soul by Miss Margaret King, of Port Howe, N. S., another teacher in the same school, and a few weeks later led to Christ through the reading of Isaiah 53, 5, by John K. McEwen. She was the first in her family to be saved and was most faithful in bringing the Gospel before others of the family circle. She was married in October, 1891, to Wm. Matthews, and proved a true helpmeet to him in the work of the Lord. A sister of sterling worth and a real

WORDS IN SEASON

"mother in Israel" who will be greatly missed. Was in happy fellowship with the Boston Assembly for over 40 years, and 3 years ago became associated with the Assembly gathered in Cambridge, her home city. The funeral service was held in the home of her sisters, the Misses Copp, of West Medford, on Monday, November 21, where Brethren W. P. Douglas, J. Pearson and Chas. R. Keller spoke the Word faithfully to a large gathering at the home, and J. Bernard at the grave.

ATLANTA, GA.—On Nov. 29, Mrs. Ruth Jackson passed away to be with Christ, having gone through an operation from which she never recovered, while visiting her sister in Asheville, N. C. Saved at the first tent meetings held by R. Curry and Chas. Keller in Atlanta in 1924, and one of the first in that city to gather to the name of the Lord. She was a devoted Christian and bore a good testimony. Buried in Asheville, N. C. R. Curry and James Smith spoke at the service.

AKRON, O.—On Dec. 7, 1932, Mrs. Rebecca Becker (mother of Dan, Mike, Harry and Frank Becker) went to be with Christ after 10 days illness. Aged 78 years. Saved at meetings held in Akron 35 years ago by John Smith. Continued steadfast unto the end. Her home and hospitality was shared by many of God's servants who are now with the Lord. She was left a widow with 12 children the year she was saved (of which 9 are now saved). Attended all meetings faithfully until within 2 weeks before going home. The services which were large were conducted in the home by Wm. Ferguson; at the hall by B. Bradford and G. Duncan; at the grave by Duncan White.

ORIZABA, MEXICO.—On November 12, 1932, Eglon Harris fell asleep in Jesus in his 71st year and was laid to rest in Orizaba Cemetery. He gave years of faithful service to the Lord in Mexico.

STANDISH, MICH.—On Nov. 18, Mrs. Isabelle Norn, passed on home. Saved many years ago in Orkney, Scotland, through the ministry of Rice T. Hopkins and Donald Munro, and in 1885 came under the ministry of T. D. W. Muir in this country and has since gathered with Christians to the Lord's name. She was given to hospitality and many servants of Christ now with the Lord were sheltered in her home. R. A. Barr, R. McCrory and Wm. Ferguson took the service in the home.

LINDEN, N. S., CAN.—On Oct. 26, Mrs. J. H. Patterson fell asleep in Jesus. Aged 59 years. Saved 31 years ago at meetings held by D. Scott. Was in fellowship at Port Howe ever since. Bren. Goodwin, McMullen and MacLeod took part at the service.

TORONTO, CAN.—On Nov. 20, Wm. Shanks, of Lansing, Ont., Assembly departed to be with Christ. Aged 67 years. Saved in Scotland 50 years ago, and in fellowship ever since. Bore a good testimony. H. Walker and F. Watson spoke at the services, which were large.

FLINT, MICH.—On Nov. 22, Wilson H. Totems, after an illness of 6 weeks, went home to be with the Lord. Aged 11 years. Gave real assurance of having accepted the Lord as his Saviour. R. McCrory and W. Crewdson spoke the gospel faithfully to a large company of friends and neighbors at the service.

DOYLESTOWN, PA.—D. A. Blackburn was killed instantly on highway near here on Nov. 6. Aged 43 years. Born in England and saved in Canada. Will be missed.

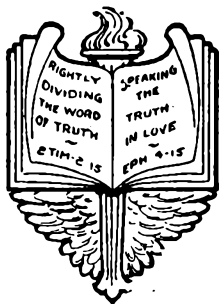
CONFERENCES

VENEZUELA.—The brethren report one of their best years here, in spite of the depression. W. Williams had large meetings in a warehouse in Puenta Adentro. H. Douglas had a few meetings for Christians in Valencia following the conference. J. Wells saw fruit in the little places around San Felipe. S. J. Saword moved to the Port to look after press work. W. Wills is plodding on at Duaca. Miss Watson and Miss Scott have had a heavy strain with school work. Miss Gulston is poorly and needs a complete change and rest.

EXETER, ENG.—Our esteemed brother, J. K. McEwen writes, "Am sure you and many of my dear old friends in U. S. A. will be glad to know that I am stronger and was able to preach three times this week with joy in my own soul, but I have to be exceedingly careful."

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, 1933

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HONORARY EDITOR

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UNITED STATES

TORONTO, OHIO.—The correspondent for the assembly here is John Westlake, 205 Bell Ave., Toronto, Ohio. A. Klabunda had fruitful meetings with us lately.

SUMMIT, N. J.—W. J. Glasgow, who has been in fellowship for 26 years in the assemblies around the New York district, is now devoting all his time as the Lord may lead in His service.

ROCHESTER, N. Y.—R. Roberts had appreciated meetings here. Some of the Lord's people were restored and applied for fellowship. He also had 3 weeks meetings in HOLLAND, N. Y., which were encouraging.

BROOKLYN, N. Y.—C. Patrizio had well-attended and fruitful Italian meetings with us and then went on to Long Branch, N. J.

NEW YORK, N. Y.—J. Blackwood had a few weeks meetings in Lenox Ave. assembly. Ministry very refreshing. One professed.

FERNDALE, MICH.—James Scollon who is leaving for Central America is selling out his tracts—a special parcel valued at \$3 can be had for \$1.25, postage extra for 8 pounds. Address 440 W. Lewistown Ave.

ELGIN, ILL.—L. W. Gabler, 617 Laurel St., expects to have over a million tracts printed soon, among which will be some Foreign tracts for distribution at the World's Fair in Chicago. He will be glad to furnish tracts FREE to any who desire them. This is his 19th year in tract work and the Lord has put his seal upon it in the salvation of souls.

ATLANTIC CITY, N. J.—After spending over 4 weeks in a country place outside of Harrisburg where the Lord came in and saved, George Winemiller came on to this seaside resort and thus far has been encouraged with the interest.

NEW ENGLAND STATES.—W. Fisher Hunter visited New Bedford and N. Chelmsford, Mass. H. McEwen and J. Dickson began meetings in Cliff St., Roxbury, Mass. James and Isaac McMullen had a few gospel meetings at Cambridge, Mass. J. Waugh visited Brookline, Mass. J. Pearson and G. Reager were seeking to reach sinners at Manchester, N. H. An all day's meeting was held at Barrington, R. I., on January 8 with good numbers present from nearby assemblies. Bren. Dickson, H. McEwen, Bernard, McMullen Bros., and H. Thorpe were the speakers. Our esteemed brother William H. Hunter, who lives in Fair Haven, Mass., was expecting to visit Philadelphia, and Harrisburg, Pa., also Cleveland, Ohio. W. P. Douglas had a weeks meetings in So. Manchester, Conn., before the Boston conference. Ministry much enjoyed.

DETROIT, MICH.—The New Year's day meeting at Central Gospel Hall was a very pleasant and profitable time. The eight assemblies in Detroit were well represented and ministry by Bren. Domeck, Schwartz, A. Stewart, Wm. Ferguson and Mehl was much appreciated. The evening meeting, devoted to reports, proved a happy reunion of the various assemblies which have "hived off" in fellowship with Central Hall, but especially interesting were the greetings from the Mexican and Italian assemblies which have been recently planted in this city.

CONFERENCES.—The conference at Los Angeles, Calif., was well attended and the ministry seasonable and effectual in reaching the hearts of the Christians. Eight of the Lord's servants were present. At Seattle,

Words in Season

EDITOR.....CHARLES R. KELLER.....PUBLISHER

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No. 2

FROM VARIOUS AUTHORS

"Not in each shell the diver brings to air
Is found the priceless pearl; but only where
Mangled and torn, and bruised well-nigh to death,
The wounded mollusk draws its laboring breath.
O tried and suffering soul, gauge here your gain;
The pearl of patience is the fruit of pain."

* * *

Satan cannot drag a Christian into hell after they are saved, nor can he keep them out of heaven, but he will use every power and wile to spoil them on the road to heaven. His resources are great and his success has been marvelous. He has ruined the lives and dimmed the light of many who once shone brightly for God, and has dragged many a brilliant leader to the rear. Therefore "watch and pray" for we are not ignorant of his devices.

* * *

Is prayer neglected by you? Is it a burden? Have you no pleasure in it? Then how can you say that you are a friend of God. Do you utterly neglect all communion with God? Do you never speak with him? How can you think that you love him? If I had a son who lived in my house, and fed at my table, and was clothed by my kindness, and that boy were to say to people outside: "I never speak to my father; he speaks to me but I never listen to him: I live in his house but I treat him as if he were dead"; would not everybody rightly conclude that there was a deadly animosity in the heart of such a son to his father? I cannot help thinking that if you live without speaking to God, or hearing him speak to you, you have a carnal mind which is enmity against God.

* * *

We pray for one another when we are broken-hearted; we gather round those who are crushed and downtrodden, upon whom sorrows roll, and we pray God to bless and comfort them, but is that the time when we most need each other's prayers? No, it is not. We need each other's prayers when we prosper, when we don our snug robes, and when the music of success is beating and throbbing in the air; for then are we in danger of thinking that we stand, and forgetting that a fall follows pride as night follows day. Ah, then, for spiritual friends who see the danger we forget, and pray for mercy for us; and who can bring God's word home to us, "Let him that thinketh he standeth take heed lest he fall."

THE UNKNOWN PILOT

“Shall not the Judge of all the earth do right?” Genesis xviii, 25.



RECOLLECT that, when a lad, I was crossing the East River, from New York to Brooklyn, on a very foggy day, in a small ferry-boat. My father, and several other individuals belonging to the same company with myself, were desirous of going to Flushing, on Long Island, to attend a meeting. It was necessary, therefore, to cross the river early, and when we arrived at the foot of Fulton street we found that the steamboat had just left the wharf. Being unwilling to wait for its return, we made a party, with the passengers who stood on the ground, sufficient to tempt the ferrymen to put off in a small boat, and convey us across the river. The ferrymen hesitated for some time, but at length the offer of a sufficient reward induced them to set out. The reason of their objection to starting was, that the thick fog rendered the passage uncertain. They could scarcely see from one end of the boat to the other; and much feared that they would lose their way, and row about the river for several hours to no purpose.

At length we set out, the ferrymen magnifying the difficulties of the passage, in order to enhance the value of their services. When we first left the wharf, a stranger stepped toward the stern of the boat, and took the helm. Every eye was fixed on him who had assumed this responsible station, from which every passenger had shrunk. But now that one of their number had seen fit to take the command of the boat, on whose skill and knowledge solely depended the success of our little voyage, every one was disposed to criticise him. There could be no doubt that if he failed to bring us safely to the landing-place on the opposite side of the river, he would be obliged to endure the reproaches of every one who had embarked. Indeed, it was soon perceived that some were unwilling to wait for his failure before they gave vent to their feelings. Thinking it a matter of certainty that he could not find the way to the ferry stairs during a fog as impenetrable as midnight darkness, they began to murmur in anticipation. The ferrymen were the first to show their uneasiness, by casting glances at each other, which were noticed by the passengers and regarded as prognostic of ill success. One of the passengers asked the stranger at the helm if he did not think he was going too far up the river. The stranger bowed, and made answer that if any other gentleman present wished to take the helm, he would resign it to his charge; from which it was readily inferred that, so long as he held his place, he intended to be guided solely by his own judgment. This answer silenced complaint for a time, as no other individual felt disposed to relieve him of his responsibility. But the uneasiness of the passengers increased as we proceeded; and when we became entirely surrounded by a fog, and no object in sight by which

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our course could be directed, the murmurs and conjectures of the little company were audibly expressed.

"Why don't he put the helm up?" said one, nestling in his seat.

"We shall come out somewhere near the navy-yard," said another.

"He had better let the helm go and trust to the ferrymen," said a lady present.

As the stranger paid no attention to these remarks, his silence was set down for obstinacy; and I am afraid that a few observations were added which somewhat exceeded the bounds of civility. The stranger evidently heard these injurious observations, for he made answer again, that if any gentleman wished to take the helm, he would resign it to his hand. Just about this time a dark object appeared on the water, and, as it became more visible through the fog, it was recognized as a vessel which lay at anchor between the landing-places on each side of the river. This convinced every one that, so far, the stranger had gone correctly as if the bright sun had shone unclouded upon the river; and silence was at once restored. All murmurs were hushed; satisfaction appeared upon every countenance. But the vessel soon faded in the mist, and again nothing but fog and water surrounded us. Dissatisfaction once more prevailed, and the steersman received a great many instructions in his duty, to which he paid no heed, and only returned the answer, as before, that he was willing to resign his station to any one who would accept it.

After a great deal of fretting, the travelers perceived land dimly emerging through the dense fog of the morning. Shapeless and unusual as every thing appeared, it is no wonder that some imagined they had reached the navy-yard, about a mile above the landing-place. But all doubts were at an end when the prow of the boat struck the ferry stairs, and we discovered that the stranger had conveyed us straight as an arrow to our point of destination!

Many years have passed away since this experience occurred, yet events which have taken place since have frequently brought it to my recollection. When I find fault with the ordering of God; when I hear men undertake to account for His operations who maketh darkness His pavilion, and whose ways are past finding out; when I see the good distressed, and apparently ready to murmur at the doings of Heaven, I remember the man at the helm, and I say to myself, that, however inscrutable may be your heavenly Father, and however He may suffer darkness and doubt to overshadow our souls, He knows what is best for us, and in the end makes all things work together for good to those who love and trust Him. We have a Pilot at the helm of the universe who can see through the mists that envelop us, and will bring His ransomed people safe to the haven of eternal rest.

A LARGE UPPER ROOM FURNISHED. LUKE 22: 12

By Dr. E. A. Martin

Paper 2



ALTHOUGH there was no room for Him in the inn, He went about doing good, feeding the hungry, healing the sick, forgiving the sin burdened, giving sight to the blind, and raising the dead. Yet the religious leaders had no room for the holy One of God. They crucified Him "outside the camp." There they reproached Him, and cruelly crucified Him. But that death was a substitutionary death, and now "through this Man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses," Acts 13: 38-39.

He is the sin offering through which our sins are put away. "The bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are **burned without the camp**. Wherefore Jesus also, that He might **sanctify the people with His own blood**, suffered without the gate." Two things are to be distinguished. The **bodies** of the sin offerings were burned without the camp: but the **blood** was brought into the sanctuary. The blood of Christ avails in the sanctuary, even heaven itself. As saved by the death of Christ outside the camp, and sanctified by His blood. The conclusion drawn is, if He was our substitute in His death outside the camp, we ought to link ourselves with Him and share in His reproach. "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: 10-16.

Jerusalem was the only city God ever owned and now that they have crucified His Son outside the Jewish camp, He calls His own outside to bear His reproach. He does not call us out of the Jewish camp to adopt some imitation of Judaism which the sects of Christendom for the most part are. Their preachers act as priests to perform their religion for them: sprinkling the babies in place of Circumcision: dispensing the sacraments religiously: they officiate in consecrated buildings: they have choirs, organs and other musical instruments as used in the Jewish services: they raise their hands over the congregation and pronounce the benediction over a mixed audience, mostly unconverted, as if God had never said "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha" 1 Cor. 16: 22. They wear the title "Reverend" which title belongs to God alone: they wear distinctive clothing. None of such things are of God, but simply man's re-

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ligious inventions that take the place of Judaism, and constitute "the camp" as we see it today. All these things minister to the flesh, and puff people up with religious pride.

He was crucified without the gate. There was no room for Him in the world: and there was no room for Him in Jerusalem when He died. "Here have we no continuing city, but we seek one to come." Jerusalem is no longer "the Holy city," neither is Rome nor any other city where men deem to place the names of their religious organizations. God calls His people out of all these organizations unto Himself without the camp, bearing His reproach. When men humble themselves to be gathered unto His Name alone, their human greatness drops off and gives place to the reproach of Christ. They cease to become hirelings: cease to sprinkle babies: cease to glory in their Sect with their man made rules: cease to call preaching "public worship," or to preach to a mixed audience as "dear Christian friends," or pronounce the benediction over a congregation mostly unconverted.

Those were noble men who left their favorite sects and systems in order to obey the simple word of God and "Go forth therefore unto HIM without the camp bearing His reproach." Jerusalem will not do for us, Rome will not do for us, nor any other city in the world. We do not require any of the religious inventions of men, like rubrics, altars, stained glass windows, musical instruments, and all the rest that makes a sect. God comes down to the smallest number—two or three, and to the simplest form of an Assembly, and to the simplest form of worship. By Him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to His Name. But to do good and communicate forget not, for with such sacrifices God is well pleased. Heb. 13: 15-16.

The One who was crucified outside the camp God has been made head over all things to His Church, which is His body the fulness of Him who fills all in all.

When He came into the world, there was no room for Him in the inn; when He came to Jerusalem there was no room for Him in the "holy city," and now in the church dispensation there is no room for Him as Head to legislate for His body. The sects can carry on their religion though it has no word from God.

"The large upper room furnished" where the Lord gathered His own around Himself in simplicity to break the bread and drink the symbol wine in fond remembrance of Himself is God's simple way for meeting with His redeemed people.

ARE WE BEING TESTED?

By Wm. Williams



N JEREMIAH, Ch. 35, we have a very interesting account of the trial of the Rechabites. It was no mean test. Jeremiah was an acknowledged servant of the Lord. The place was the temple parlor; and the bait was the sparkling red wine in cups before them. "Drink ye wine" said Jeremiah. But the Rechabites were men of courage and conviction and without hesitating replied: "We will drink no wine." Their firmness and faithfulness to the paternal command was made an object lesson to unfaithful Israel. It also so pleased the Lord that He promised that Jonadab, the son of Rechab, would not want a man to stand before Him forever. *Has he any successors among us today?*

We believe that there is something analogous to this story happening in our midst. Men with rhetorical ability, are placing wine before the Lord's people and saying: "Drink ye wine." In other words: "Do not be so particular about reception. If any one wants occasional fellowship with us, remember that it is life, not light that we must look for. Do not be so critical about the sects, as there is no local church today; and all Gods people are in the assembly. What's the harm in golf, tennis, cricket, etc."

The Lord help us to have the grit and grace to be loyal to Christ and His word; to be able to say: "We will drink no wine" to all who would set aside His commands. We were looking back 25 years ago when the faithful preaching and godly example of some of the Lord's servants, now at home with Himself, let us outside the Presbyterian Church, the Gordon Mission and Bullingerism, to the name, and person of our blessed Lord Jesus Christ. Can we think of those dear men with sporting pants on, and a golf bag on their shoulder on the way to the links? Can we imagine them, with a wad of chewing gum in their mouth, smelling strongly of the smoker, coming into a large conference meeting, while a brother was praying, and as soon as he stopped, making a bee line for the platform to expatiate on the love of Christ? I think not. The idea is ludicrous.

God's men have always been men of purpose and character. Notice Abraham when the king of Sodom said to him: "Give me the persons and take the goods to thyself." How he realized the dignity of his calling and could reply: "I have lift up mine hand unto the Lord, the most high God the POSSESSOR of heaven and earth, that I will not take from a thread to a shoelatchet, and that I will not take anything that is thine." The man who got his inheritance from the Possessor of heaven and earth, needed not the baubles of Sodom. And we, who are dead and risen with Christ, what need have we of their beggarly corn roasts, social evenings, trombones and jazz choruses?

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Look at Moses, the most named man in the Old Testament. "Moses, when he was come to years, REFUSED to be called the son of Pharaoh's daughter; CHOOSING rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Here is a man who became great in God's sight because he could refuse and choose. Let us follow his noble example and refuse all that is doubtful and shady, all that has to be excused with, "What's the harm, etc." And let us choose to own Christ as our Sovereign Lord and Master.

Look at beloved Paul the Apostle. We can still hear the words: "That I may know Him, and the power of His resurrection, and the fellowship of His suffering." What a goal! What a sublime purpose! What a consecrated determination! What a hard path! 1. "To know Him." 2. To know the power of the resurrection life in Christ. 3. To know fellowship with Him in suffering in sympathy, and a share with Him in suffering for righteousness. There was no seeking the line of least resistance in Paul's life. Be loyal to the truth in love, was his motto. No toning down of the scriptures when "all they of Asia turned against" him. No mawkish sweetness and maudlin piety, to please carnal christians, found a place in that honest heart.

Does he say: "Our dear Brethren Hymenaeus and Alexander, who do not see eye to eye with us?" No, he says: "Hymenaeus and Alexander whom I have delivered unto Satan, that they may learn, (be taught by discipline) not to blaspheme." Discipline did not cure Hymenaeus, and again he exposes him with no uncertain sound in II Tim. 2: 17. How uncharitable; How un-Christlike! Nay verily, his words were as a canker and he had enlisted Philetus, which means "beloved," in his evil cause. Many a modern "Philetus," "beloved," child of God, has ignored just discipline, upon self willed men, and has been carried away by their vain babblings.

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth." He did not say: "Dear Jannes and Jambres have gone to their account, and we must not judge them." "Demas hath forsaken me." II Tim. 4: 10. He did not say: "We must not speak hardly about our dear Bro. Demas. The Lord has prospered him and the world has honoured him by giving him a D.D. or Rev. to his name and our dear Bro. Dr. Demas will now have a larger sphere of usefulness."

"Alexander the coppersmith did me much evil—of whom be thou ware also for he hath greatly withstood our words." II Tim. 4: 14. Yes, dear Paul exposed the coppersmiths, the silversmiths, the tinkers and hucksters, who would truck and trade with God's holy truth, for worldly gain or creature prestige.

God was pleased to try and prove His servants in times past; and they were perfected through suffering. We, too, are being

tried and tested. Shall we sell the truth, as to preaching a full orbéd gospel, without human embellishment, baptism, gathering to the Lord's name, and separation from the religious, political and social world? Remember the end is near. The Lord Himself is coming. "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience—for yet a little while and He that shall come will come, and will not tarry. If any man draw back my soul shall have no pleasures in him." Heb. 10: 35-38.

BURNING THE BARLEY-FIELD



GREAT many precious spiritual truths lie concealed under the out-of-the-way passages of God's Word. If we turn to verse 31 in the 14th chapter of the 2nd Book of Samuel, we shall find such a truth hidden under a historical incident. The incident is on this wise. Absalom, the artful aspirant to his father's throne, wishes to have an interview with Joab, the field marshal of David's army. He sends for Joab to come to him, but Joab refuses. Finding that the obstinate old soldier pays no heed to his urgent request, he practices a stratagem. He says to one of his servants: "See! Joab's field is next to mine, and he hath barley there. Go and set it on fire!" And Absalom's servants set the field on fire. Then Joab arose and came to Absalom.

Now, just as the shrewd young prince dealt with Joab in order to bring him unto him, so God employs a regimen of discipline very often in order to bring wayward hearts to himself. Many a reader of this article may have had his barley-field set on fire; there are some even now whose fields are wrapped in flames or are covered with the ashes of extinguished hopes. With backsliders this method is often God's last resort. He sees that the wayward wanderers care more for their earthly possessions than they do for His honor or His service. So He touches them in the tenderest spot, and sweeps away the objects they love too well. They have become idolaters, and He sternly dashes their idols to atoms.

God saw what was prized most, and He touched that.

In like manner, many an individual sinner finds his way to Christ by the light of a burning barley-field. Sometimes the awakening comes in the shape of a bodily chastisement. The impenitent heart has never been moved by preaching and never been brought to repentance by any sense of gratitude for God's mercies. So the All-wise One sends a sharp attack of sickness, in order to reach the diseased and hardened heart. The sinner is laid on his back. He is brought to the very verge of eternity. As a past life of transgression rises before his conscience, and the terrors of a wrath to come seize upon him, he cries out, "God, be merciful to me a sinner!" And God is favorable to him on the grounds of the sacrifice slain at calvary. When he recovers his health, and goes back into

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a world that looks very different to him now, his grateful song is, "It was good for me to have been afflicted, for I had gone astray; my feet had well nigh slipped." I honestly believe that many a sick-bed has delivered the sufferer from a bed in perdition. The door that shuts a man out from the world shuts him in to reflection, and finally into the ark of safety. "There it is," said a young man, as he pointed to a diseased limb, which was eating away his life; "and a precious limb it has been to me. It took me away from a career of folly. It brought me to myself, and to this room of trial, where I have found Christ. I think it has brought me a great way on the road to heaven." It was the testimony of a Christian who had lost his eyesight, after a long confinement to a dark room, "I could never see Jesus until I became blind."

We sometimes wonder why God takes one of his children and lays him on a bed of dangerous illness. It is to give them a **look over the verge**. They get shorter views of life and of eternity. Three weeks on the couch of pain and peril would teach them some things which could never be learned in three years at a theological seminary. Sharp bodily affliction, even if it does not endanger life, is often a wholesome process. Paul's thorn in the flesh, Robert Hall's excruciating pains, and Richard Baxter's physical sufferings were a very expensive part of their education; but they graduated with higher honor and a brighter crown. Fiery trials make golden Christians. When the balsam-trees in God's garden are cut deep with the knife, they emit the sweetest gums.

During the last five years a great many barley-fields have been consumed. Some brother had his possessions swept away in the depression, but his heavenly hope was locked up in what was more fire-proof than any iron safe, and his Christian character came out like pure gold from the flames. One of the most benevolent and useful Christian merchants in America has lately seen the flames of ruin go through his field of barley, and the earnings of an honest life are ashes! He has an inheritance left yet which money could not buy; and the very loss of his earthly possessions has led him to inventory afresh the blessed treasures which he has been laying up in heaven. So, from being a bankrupt, he finds that his best investments are untouched; and there has been no depreciation in his **real estate**, which lies very near to the everlasting throne.

God often sees that a career of unbroken worldly prosperity is becoming very fatal to the soul. Therefore he puts the torch to the barley-field. Not only are the impenitent thus dealt with, to bring them to consider their ways, but his own children are often put through a process which is marvellously improving to their graces, for a career of rapid success is seldom healthful to piety. Very few even of Christ's choice ones can travel life's railway with perfect safety at forty miles an hour. The heated axle is very apt to snap, or else the

engine flies the track of conformity to God and goes off the embankment.

Prosperity brings out only a few of a good man's graces; it often brings out a great many secret lusts, and no little pride, and selfishness and forgetfulness of the Master. When a favorable wind strikes a vessel "right aft," it only fills a portion of the sails; when it veers round and strikes it "on the beam," then every inch of canvas is reached. Good reader, if the Lord is so shifting the winds that they reach thy undeveloped graces of humility, and faith, and patience, and unselfish love, do not be alarmed. He does not mean to swamp thee, or send thee on a lee shore; he only intends to bring thee into a "better trim" and give thee a more abundant entrance into the desired haven.

Count up all the worldly losses you have had, and see if you are not the gainer, if these losses have but sent you closer to your Saviour. You have less money, perhaps, but more enjoyment of the treasures you found at the cross. You are richer toward God. Perhaps there is a child the less in that crib now empty, but there is a child the more in glory; and when the Shepherd took your lamb He drew you nearer to Him and to the fold on high. Our loving God has a purpose in every trial. If any heart-broken reader of these lines is crying out, like Joab, "Wherefore hast thou set my field on fire?" I beseech thee not to flee away from God in petulant despair. He is only burning up thy barley to bring thee closer to Himself. Let the flames light thee to the mercy-seat. The promises will read the brighter. It is better to lose the barley than to lose the blessing.

T. C.

THE PASSOVER IN THE WILDERNESS

Numbers 9



E HAVE already considered the passover in Egypt. The next passover which is recorded in the book of Numbers was kept in the wilderness at the foot of Mt. Sinai; a remarkable place indeed, full of momentous memories. There the children of Israel had heard the voice of God speaking to them out of the midst of the fire, and so terrible was the sight, that all the people trembled greatly; and Moses himself declared, "I exceedingly fear and quake." Yet such was the hardness of their hearts, that they soon forgot God's power and His works, and in that very spot they dared to make the golden calf. There, also, they had learned a little of the amazing love and grace of their God, who, instead of cutting off in His anger, devised a way in which this rebellious people might have fellowship with Him, and that He, the holy, holy, holy, Lord God Almighty, might dwell among them, without being obliged to consume them for their iniquities. In wondrous grace upon that very mount He gave directions to Moses about the tabernacle and the priesthood; and

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in obedience to His commands that beautiful tabernacle was prepared, and on the first day of the second year it was set up. So fully, too, were the requirements of God's holiness all met in type and shadow, that this defiled people, purified as to the flesh, might draw nigh, and worship and serve their God acceptably, according to His own order and appointment.

Then came the Word of the Lord, "Let the children of Israel keep the passover at his appointed season." The distinguishing characteristic of this second passover, as contrasted with the first, was, that **GOD WAS NOW DWELLING IN THE MIDST OF HIS PEOPLE IN THE WILDERNESS.** He was not now, as they might have thought in Egypt, a God afar off, but, according to His own gracious words, He had borne them on eagles' wings, and brought them to Himself (Exo. 19, 4.) He had come down from His high and holy habitation—first to Sinai's top, and then down to the very desert-ground which Israel's feet trod—placing His tabernacle in the midst of their tents, and giving to each of His people His own appointed place around Himself.

Is there not a lesson for us here?

While Israel was in Egypt, Jehovah could not thus come into their midst, nor would they have been prepared to receive Him. Israel must be separated from the Egyptians, and Egypt must be exchanged for the wilderness, ere the meeting between God and His people can take place. So it is now. Mingled with the world, what fellowship can we have with the Lord, or He with us? But draw away from it and to Himself, we may together meet with Him, and realize holy and happy communion. What a solemn time it must have been for Israel! What wondering joy and gratitude must have filled each soul, and yet what self-abasement! Surely there was no room for boasting; but, as they retraced the way the Lord had led them, what bursts of melody and praise must have resounded through the camp! The waste and howling wilderness was round about them, the land of Canaan still far off; but they need not fear, for God was with them, and He had proved that He would meet their every need, and be their present help in every time of trouble. Is not the Lord's supper the spiritual answer to this passover in the wilderness?

This world is a vast wilderness to the child of God; a dry and barren waste indeed, where everything tends to depress the soul and deaden spiritual life. Each day we learn more and more of the desperate and utter badness of our hearts, and also prove more of the exceeding riches of God's grace in the full provision He has made for us in Christ. We are a poor and feeble folk, and oftentimes get discouraged and cast down, because of the difficulties in our heavenward way. Our Father perceives our need, and pities us, and therefore, provides a feast to cheer and strengthen us while passing through the wilderness. He spreads the table for us, and bids us welcome,

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while the well known words of our Lord Jesus meet our ears as He reminds us of His agony and death. He speaks of His body broken for us, and thus still the tumult within, as we recall our own perverseness and rebellion against Him.

It is a holy family feast, where our Father loves to see us gather together around our Lord Jesus, that He may come into our midst and minister to our souls, and reveal His love and grace in a richer and fuller measure than we are accustomed to enjoy when we are alone with Him; a feast which our Lord has commanded us to keep, and which cannot be neglected without loss to our own souls; a feast to which our Father comes Himself, to delight with us in Jesus, and also to receive the sacrifices of praise which ascend from our hearts to Him. Not only is the need of each soul met in communion with the Father and Son, but we are placed in our true relationship one with another. We are reminded of our oneness with the whole church of God, and our mutual responsibilities as members one of another; "For we being many are one bread and one body." As Israel was assembled in due order, with the living God in their midst, so should it be with us—all verily worshipping in spirit and in truth.

Thus the Lord's table is a place of very special blessing to the children of God—a feast of feasts indeed; and through the exceeding greatness of God's love, it has been preserved to us all through the failure of this dispensation; and like the disciples of old, we may and should come together on the first day of the week, to break the bread, and to drink the cup, in remembrance of Him who died for our sins. That broken bread—what a tale it tells of that holy, spotless Sufferer! The cup of blessing—how it speaks of His shed blood, and tells us He has drained the cup of agony—and woe which we deserved, and gives to us instead a cup of full unmingled joy!

The Israelites were commanded to keep the passover once a year, but what is the Word to us? "This do in remembrance of me . . . For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." The Lord would have us continually remember Him; and, therefore, instead of prescribing certain seasons for this feast, He allows us to observe it as often as we can (Acts 20-7). And shall we be slow to remember HIM? Does not His love demand our presence? As the day returned on which the Lord Jesus was raised from the dead, the disciples of old voluntarily gathered together to remember HIM: and do we not need it as much as they? Shall we think it matters not, and that now and then will do? Is our love so warm that it does not need reviving? Is our faith so strong, that we can forego these blessed opportunities? Can we afford to rob our souls of the increased blessing and joy our God desires to give? Or shall we deprive Him of His delight in seeing His children gather round His table? Surely we are weak enough! Then let us come together whenever

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we can, and seek to get strength to our souls by feasting together on the flesh and blood of Christ.

There is one striking fact recorded about this passover. Certain men were defiled by the dead body of a man, and therefore ceremonially unclean, and unfit to partake of the passover. These men were very desirous not to be deprived of this privilege, and the Lord in exceeding grace met their desire, by allowing them to keep the passover in the second month. Nothing was said about uncleanness in Egypt, because until their first passover there, Israel was not a cleansed people; they were in their sins. But now, as a redeemed people, passing through the wilderness, they contract defilement, which renders them unfit for the presence of God.

So it is with the Children of God. They become defiled in heart and practice while passing through this world. It is also true that our consciences must be purged to enable us to have fellowship with God. How well we know in our own experience, what it is to be shut out from the presence of God by a guilty conscience, or unable to enjoy the Word of God, because of indulged or cherished sin. He is the holy God. He cannot make light of sin; and surely at such times we are not fit to partake of the Lord's supper. What is to be done under such circumstances? Wonderful, indeed, is the provision of God's grace for us, His blood bought children. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteousness: and He is the propitiation for our sins. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." With Israel a period of seven days was requisite to make them clean again (Num. 19); but now the precious blood of Christ prevails. He ever lives at God's right hand to intercede for us. He is there as our Priest, ever ready to purge our consciences from all defilement; and thus restored by Him, we are again made meet for fellowship with God. No lengthened process is required. Only confess to Him, and we are cleansed; for "the blood of Jesus Christ His Son cleanseth us from all sin." We need not wait; we need not keep away. Before the feast, (and surely such is the proper time,) every strain may be removed from our consciences. But even there, if the evil of our hearts be revealed to us through the light of God's holy presence, there is cleansing through the blood, and we may still partake. "Let a man examine himself, and so let him eat." "If we judge ourselves, we shall not be judged"; and thus we may draw near with holy boldness, and keep the feast with joy and gladness. How great the riches of His grace; How wonderful His love!

"Sweet feast of love divine!

"Tis grace that makes us free
To feed upon this bread and wine,
In memory Lord of thee."

LAST DAYS



HOSE WHO have carefully read the Second Epistles of the New Testament must have been struck with two things. The first is the prominence that is given to the ministry of the Word, and the second is the allusions that are made to perilous times. This at once explains why the second epistles were written. It was not because Paul and Peter and John forgot to say something in the first epistles which they afterwards supplied, nor was it by accident, nor was it due to their own choice or whim that they addressed some of the churches and saints twice instead of once, for they wrote as they were moved by the Holy Ghost. In these second epistles He was pleased to bring out truth that had special reference to the wants and dangers of believers in the last days. Hence in each of them he deals with preaching, and exalts the truth of God's Word as opposed to men's conceits. Thus, much of the second epistle to the Corinthians is filled with a description of a true minister in the midst of sore trials, standing fast by the Word of God against "false apostles, deceitful workers, transforming themselves into the Apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness; whose end shall be according to their works."

In the second epistle to the Thessalonians the inspired writer reminds his brethren, that during the few weeks that he was with them he had preached on the future advent of the Lord, and the revelation of the Anti-christ, "whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them a strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." Then after thanking God in behalf of believers, because He had from the beginning chosen them "to salvation through sanctification of the Spirit and belief of the truth," he exhorts them to hold the traditions, that is, the "instructions," "things delivered" which they had been taught, whether by word, or his epistle.

In the second epistle to Timothy we are taught to know, that "in the last days perilous times shall come," and among the characteristics of the last days, professors of religion shall be lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof. Then follows the statement, denied by many "evangelical" preachers now, that "all scripture is given by inspiration of God"; and hence it is impossible for them to heed the accompanying command "Preach the Word." The result is inevitable; "for the time

WORDS IN SEASON

will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned into fables."

In the second epistle of Peter there is a most terrific denunciation of false teachers, "who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction." They are described as "having eyes full of adultery (or an aduress) and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children . . . These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever." It is of such false teachers "that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation."

In the second epistle of John we are told that "many deceivers are entered into the world, who confess not that Jesus is come (or coming) in the flesh." The epistle is addressed "UNTO THE ELECT LADY AND HER CHILDREN," "for it may come to pass in the last days THAT AN ENTIRE CHURCH WILL BE FOUND IN A SINGLE HOUSEHOLD," and she is warned against any false teacher bringing not the doctrine of Christ, being forbidden to receive him into her house, or to bid him God speed. FIVE TIMES, or the Jewish number, the word TRUTH, is found in this brief epistle.

In the third epistle, leading our minds forward to the very last days, addressed "unto the well beloved Gaius," he is commended for his faithfulness to the brethren and to strangers, who for His name's sake went forth, taking nothing from the Gentiles, or worldly ones. But Diotrephes, meaning "nourished by Jupiter" is mentioned, as loving to have the pre-eminence, and as not receiving the Apostle himself. SEVEN TIMES, or the church number, the word TRUTH is found in this last epistle, AS IF THE PROPHETIC VISION WERE RESTING LOVINGLY UPON ITS DISAPPEARING FORM.

Surely all this is sadly significant, and the dark picture of an unfaithful and worldly ministry is now passing before our eyes. Thank God there are some who are faithful witnesses for Christ, but how many more there are whose evident aim is to please men, and to be popular with the world, to achieve success in the estimation of their own ecclesiastical bodies. So little of the gospel is preached, the complaint of the Spirit seems to echo all around us, "Yea, truth faileth; and he that departeth from evil maketh himself a prey," or, as it is in the margin "IS ACCOUNTED MAD," Isa. 59, 15.

WORDS IN SEASON

WEST MEDFORD, MASS.—The home-call of our beloved sister, "Mrs. Kennedy, the wife of Dr. J. S. Kennedy" took place on January 3. She was in her usual health until shortly after noon on that day. She fell ill and lay down on the lounge in the dining room and passed into the presence of the Lord she had known and loved for 42 years, before medical aid which was called could reach her. The doctor stated acute indigestion was the cause of her death. Her departure to be with Christ so soon following that of her much loved sister, Mrs. Wm. Matthews, has been a great shock to her husband who has been in bed for some time from heart trouble, and her sisters, the Misses Copp, also Mrs. Dr. Martin, who so long has been caring for her sick husband. They have been sustained and upheld in their deep sorrow and bereavement by the God of all comfort, and the hope of resurrection cheers their hearts. The funeral from her late home, 399 High St., Medford, Mass., was largely attended being so well known and highly respected. The service in the home was shared by brethren Thorpe, Pearson and Douglas; at the grave by J. Bernard.

The following lines were written by a sister in Christ in loving memory of Mrs. Kennedy (wife of Dr. J. C. Kennedy) who was suddenly called home, January 3. Her sister, Mrs. Emma Matthews (wife of the late servant of Christ, Wm. Matthews), preceded her to glory by a few weeks. Of these two sisters it could have been said, "They were lovely and pleasant in their lives and in death they were not divided." (2 Sam. 1-23.) Both were sisters of Mrs. Martin (wife of Dr. E. A. Martin, Honorary Editor of this magazine.)

BEAUTIFUL

Psalm 149-4 Isaiah 61-3

Oh what shall we say of that beautiful face—
That beautiful character, beautiful grace:
Those beautiful hands in His service so sweet,
And spreading "Good Tidings" with beautiful feet.

For she had God's beauty without and within,
A heart that was washed from the blackness of sin:
A soul that was saved and so satisfied too;
More beautiful now with His glory in view.

We miss her sweet smile and her voice is so still,
Her place is so empty, none other can fill:
"That He might be glorified," here let us rest,
Hush! be every murmur, our God knoweth best.

Oh words cannot paint what the memory holds dear,
But "beauty for ashes" He giveth us here:
The "garment of praise" for the soul that is sad,
With the "spirit of joy" He maketh us glad.

Yes, He is the potter and we are the clay,
We'll see it more clearly in that "Coming Day"
The turning and moulding, as backward we scan;
The vessel completed, 'twas all in the plan."

M. I. C.

WORDS IN SEASON

Wash., four of the Lord's servants ministered the Word which was of a practical nature. The surrounding assemblies were well represented. At Boston, Mass., the Christmas conference was good. Ministry powerful and searching. Twenty-three preachers were present. The New Year's conference at Newport News was one of the "best yet." Twelve preachers present and excellent ministry given.

CHICAGO, ILL.—Bibles, Scripture Literature, Sunday School supplies, Tracts, etc., can now be purchased from John S'm, 8246 South Ada St., Chicago, Ill.

CANADA

LONDON, ONT.—The saints at Dundas and Adelaide Sts., were recently refreshed and strengthened by visits from D. Miller and R. Crocker who ministered, proved truths and sound doctrine so much needed these days.

TILLSONBURG, ONT.—The conference was not as large as in former years but the Word ministered was good and to profit. Eleven of the Lord's servants were present. Bren. Miller and Bruce went to Port Dover, and J. Gunn to Straffordville after the conference.

TORONTO, ONT.—The usual Sunday School gatherings at this season were very large and times of profit. J. J. Rouse visited Brock Ave., and West Toronto halls. O. G. C. Sprunt (851 Bloor St. West, Toronto 4, Ont., Canada) has a number of Block calendars, Text and Meditation, priced regularly at 60c and 80c (postage included) that he will dispose of at half price, postage paid.

WINNIPEG, MAN.—W. J. Chawner baptized two recently at the Main St. Gospel Hall. Four were added to the assembly within the past few months. The open air meetings of 1932 were most encouraging.

LAKE SHORE, ONT.—Wm. Baillie spent a week here and meetings were enjoyed.

COLLINGWOOD, ONT.—Gordon Johnston of Venezuela, was called home from here on account of his wife suffering a stroke while travelling alone on a street car. She was quite paralyzed on her right side and the power of speech gone. He and his wife and children had looked forward to a happy change in Canada. Their address is 12 Chatham Ave., Toronto.

HUNTSVILLE, ONT.—B. Widdifield and F. Watson have started meetings here. Some are in soul trouble and they are looking to God to give a break soon.

MIDLAND, ONT.—J. Silvester is some better but not able as yet for continued meetings. Bren. Harris and Joyce expect to start special meetings this week.

ORILLIA, ONT.—H. Harris has been helping in regular meetings here since closing at Sunnidale where God gave real blessing. R. Harris continues very poorly and is not able for any meetings.

MONTREAL, CAN.—R. J. Dickson called at Regina, Brandon, Portage, and Winnipeg on his way home from the coast. He is not at all well.

NOVA SCOTIA, CAN.—A conference was held at Debert on New Year's Day. Three of the Lord's servants ministered the Word which was enjoyed. A. Goodwin followed with meetings. W. N. Brennen expected to join Bro. McIlwaine in Lunenburg Co.

FALLEN ASLEEP

PUYALLUP, WASH.—On October 14, 1932, Mrs. Catherine H. Grey passed into the presence of the Lord. Born in Westry, Orkney, Scotland, in 1850. Saved in meetings held by Rice T. Hopkins in 1866. In America since 1870 and in happy fellowship at Tacoma. A hearty Christian and loved by all who knew her.

HOMESTEAD, PA.—As the result of an accident in Philadelphia, Pa., Thomas Booth was taken home. Aged 72 years. Born and born again in Ireland. Came to Homestead from Toronto, Ohio, 40 years ago, and was a great help in the early struggles of the Homestead assembly. B. Bradford and S. McEwen took the services which were large.

MERRICK, L. I. N. Y.—On December 25, Mrs. Henry Weber passed on home. Saved at Dutch Kills, L. I., 40 years ago when Mr. Horn came to America. A good woman who bore a splendid testimony. A patient sufferer. Bren. Beveridge, Thorpe, Trimble and Rainey shared in the services.

WORDS IN SEASON

CHICAGO, ILL.—On December 29, Mrs. Barth, (wife of O. M. Barth) departed to be with Christ. Saved when a young girl. Bore a bright testimony for more than 55 years. Bren. Shewan and Gould, Sr., took the services which were held in the 86th and Bishop Sts. hall. Sympathy is felt for our aged brother who has been deprived of his life partner.

DETROIT, MICH.—On December 29, Mrs. Margaret Minehart, who attended the prayer meeting the previous evening, passed into the presence of Christ. Aged 72 years. Saved 38 years. Her sterling worth endeared her to the Christians. "A real mother in Israel is fallen." Attended faithfully all the assembly meetings and will be missed greatly. Mrs. Archie Stewart (Wife of Evangelist, A. Stewart) survives her. J. Govan and F. W. Mehl conducted the large services in the Central Gospel Hall.

WINNIPEG, CAN.—On December 11, Mrs. Magdalene Robertson fell asleep in Jesus. Aged 63 years. Saved in Hamilton, Ont., 46 years ago and in fellowship at McNab St. for 10 years. Moved to Winnipeg 36 years ago and in the West End Assembly till her home-call. "A real mother in Israel." J. McNeill and R. J. Dickson took the service.

NEW BEDFORD, MASS.—On Jan. 9, Thos. Waddington went to be with Christ. Enfeebled about a year ago as the result of a stroke. Born in Blackburn, Eng., 74 years ago and saved in Lawrence, Mass., 40 years ago. Steadfast in truth and upright in life and will be missed. Wm. H. Hunter took the service which was well attended.

OMAHA, NEB.—The assembly lost two of their number at the New Year; both bright Christians and dearly beloved. Richard Hill, aged 23, was released after a long illness. A mother and sister survive. Mrs. Janet Henderson, aged 70, was happy to go home with the Lord whom she had known for 45 years. She was the mother-in-law of A. B. Rodgers, who preached the gospel at both funerals in the gospel hall.

SYDNEY MINES, CAN.—On December 10, Jesse W. Bartlett passed suddenly into the presence of the Lord. Aged 64 years. Born in Newfoundland. Saved 42 years ago. In fellowship here since 1911. Bore a good testimony. W. N. Brennan spoke to a large number at the funeral.

FOREST, CAN.—On Dec. 28, Mrs. John Baldry went home to glory. Shortly before passing away she sang "Jesus lover of my soul." Saved 39 years ago and identified with the Lord's people ever since who gather in His name. A good woman seeking to walk in the "old paths." A husband and 2 sons survive. D. McGeachy preached the Word at the service.

PORT ELGIN, CAN.—On December 20, Wilfred Allen, passed on home. Aged 63. Saved and gathered to the Lord's name for many years. Always used hospitality to preachers of the gospel. Will be greatly missed.

TORONTO, CAN.—On December 15, George Ironside went to be with Christ. Aged 76 years. Connected with the Central Gospel Hall almost since its beginning. Donald Munro lived in his home for many years. A faithful brother. The hospitality of his home was enjoyed by many. Bren. Jackson, J. McMullen and Hoogendam took the services.

CHAGRIN FALLS, OHIO.—On December 28, James Watt suddenly went to be with Christ. Aged 74 years. Born in Hadingtonshire, Scotland. Saved at 17. Bore a good testimony. T. Dobbin spoke to a large company at the service.

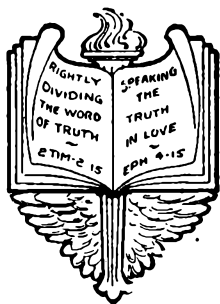
MONCTON, N. B., CAN.—On December 18, Miss Helen L. Crandall, aged 23, fell asleep in Christ after an operation for appendicitis. Saved 6 years ago at meetings held here by J. McCullough and T. McKelvey. She was a devoted Christian and bore a good testimony wherever known. I. McMullen spoke faithfully to a large company at the service.

FOREIGN

PORTO RICO.—Thankful to say we are well and back again in our house after temporarily being deprived of it by the hurricane. We do not find the people any softer, but we seek grace to go on in this needy island with its large Spanish speaking Roman Catholic population. Expect to baptize soon a few who give evidence of having been born again. Would value prayer that God would raise up fellow-laborers to help in the evangelization of this new field. We are specially praying that a young married couple may be exercised. Henry Fletcher, 8 Antonio Corton St., Santurce, Porto Rico.

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, 1933

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HONORARY EDITOR

Dr. E. A. Martin, 534 High Street, West Medford, Mass.

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

UNITED STATES

MANCHESTER, N. H.—Thos. Chalmers, 21 No. Main St., is the correspondent for the assembly here.

NOTE:—We are revising our subscription list and it would greatly help us in our work if all those who enjoy reading WORDS in SEASON, and who are in arrears, would kindly send in their subscription at once. Serve one another in love.

SEATTLE, WASH.—The conference at the New Year was well attended with an all round ministry for the many departments of life. Bren. Summers, Bell, Arnold, Matthews and Teifer took part.

ROCHESTER, N. Y.—Herbert Webber had 4 weeks of well attended meetings. A number of strangers in nearly every night. Three professed to be saved.

MICHIGAN.—R. A. Barr visited Deckerville and sought to feed the young lambs there. L. Rosann'a spent 4 weeks in the new Italian assembly in Detroit which he reports is going on well.

NEW ENGLAND STATES.—W. Fisher Hunter had 3 weeks meetings with the Whitmore St. assembly in Hartford, Conn., H. Thorpe gave help in Brockton, Cliftondale and Cambridge (colored) Mass., assemblies. G. Reager saw the hand of God in salvation in 5 weeks meetings held at S. Chelmsford, Mass., J. Conoway had well attended meetings at Pawtucket, R. I., J. Waugh visited New Bedford, Mass. J. McCullough was holding forth at So. Manchester, Conn., J. Bernard visited Torrington and Waterville, Conn., T. Black visited Fall River, Mass.

OHIO.—Wm. H. Hunter had well attended meetings on the East Side at Addison Rd. Hall, Cleveland. He purposed visiting Akron before returning home. The assembly in Youngstown was cheered through the ministry of our esteemed and now aged brother, Wm. P. Douglas.

CAMBRIDGE, MASS.—Dr. E. A. Martin, Honorary Editor of this magazine, though weak yet, has regained most of his strength since his last sickness. His address is 534 High St., West Medford, Mass.

WEST INDIES.—Our brother, S. McCune has started on a six months pioneer effort going from island to island with Tracts, Gospel portions. Testaments, etc., in which trials and hardships will have to be faced. Pray for him. His new address will be, care of Post Office, Willemstad, Curacao, Dutch West Indies.

MASON CITY, IA.—W. Warke rented a store room here and sought to help the young Christians and reach the unsaved with the gospel.

RALEIGH, N. C.—After 7 weeks meetings in the vicinity of Wendell, L. Wilson began Bible readings (two each week) in Six Forks, Clayton and Wendell.

CANADA

CORRECTION REGARDING PORT HOWE ASSEMBLY.—The correspondent for this assembly is still John D. MacDonald, R.R. No. 1, Box 1, Nova Scotia, Canada.

BRANDON, MAN.—W. J. Chawner had 3 weeks meetings with us and the saints have been refreshed.

MERVIN, SASK.—Three days special meetings were held by the Louisville and Mervin assemblies at the New Year. The Word was ministered to

Words in Season

EDITOR.....CHARLES R. KELLER.....PUBLISHER

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No. 3

FROM VARIOUS AUTHORS

“Who is he that will harm you if ye be followers of that which is good?” 1 Pet. 3: 13

We have us need our cause to fight,
For God will vindicate the right.
His time for this may not be yet,
So trust in Him and do not fret.

God's work done in God's way will never lack God's supplies. The Lord's hand is not shortened and never will be. He is called the Lord of hosts, therefore he has a host of means of meeting the need for His work.

Prayer brings the whole world within the sphere of our influence: It is more wonderful than the “wireless,” for it not only conveys the message but also produces the desired result. It gives to all of us the opportunity of joining in the missionary enterprise. From our room at home we can help the missionaries in India to preach the gospel. Next day, perhaps our prayers reach China and help some young convert to overcome temptation, or if our interest extends to Africa, it may be that as we kneel in intercession our friend preaching in a native village feels a sudden access of divine power.

It has been said that when we reach heaven, God will look us over, not for medals or diplomas or for earthly distinctions, but for scars of past conflict waged for righteousness, and for God. And the aged Paul, confronted with apostacy and disloyalty in the fickle Galatians, was inspired to refer them, not to the numerous churches begun, nor to the countless souls won during his missionary journeys. There was something far more convincing, and far more unique in his apostleship. His great authentication to those erring converts was, not his labors as an apostle, but his wounds or “marks” as “a good soldier of Jesus Christ,” not his manifold and manifest “works” but his literal likeness to his Master (Gal. 6-17).

When Nelson was asked by his friend, Hardy, to put on a cloak to hide his stars which made him a mark for the French sharpshooters, who were huddled in the rigging of the man-of-war, he answered: “No, in honor I got them, in honor I will wear them, in honor I will die with them, if need be.” And the sun glittered on those stars, and Nelson became a mark for the foe. Duty to Christ is the way to glory. Do not fling on the cloak of compromise, and in a sneaking way hide the uniform that you wear as a child of God. Let it be seen by men, by angels, by devils. “Put on Christ,” says Paul. Let Him be your uniform, your livery, your lodestar that will lead you home.

THE HURRICANE

Hy Fletcher, Porto Rico



THE PEOPLE were visibly nervous. There was a tension among them, foreign to their Latin nature, otherwise so care free and sunny. A hurricane had been announced by the Weather Bureau of San Juan, due to strike the island that night. All afternoon the sound of hammering could be heard in every direction as extra nails were put in to strengthen the galvanized sheet iron roofs, and windows and doors were boarded up.

From the interior of the island groups of country folk continually arrived seeking shelter in the more substantial concrete buildings of the towns and cities. Here is a group, husbands, wives and children, who have left their huts and houses on the plantations and are now standing on the city streets wondering where to go. Someone suggests the fine, imposing concrete building of Senor Garcia. Others have already taken refuge there, so confidently they join them.

Soon it is raining in torrents. How good to have such a shelter! Darkness comes on rapidly, lit by terrifying lightning. The wind increases, the thunder rolls and the very heavens seem to be emptying themselves of water. Now the whirlwind is upon them carrying death and destruction as it swirls along. The roof quivers and gives. It is too late now to seek another shelter. Outside, the air is full of flying sheets of iron and other debris as buildings collapse and trees and poles are uprooted. Inside they cringe and shake, hoping against hope that their refuge will stand. Vain hope! Crash succeeds crash; walls crumble. Terror has taken hold of them and twenty-four of those who thought they had a sure refuge there are killed in the ruins, others mangled and maimed are dug out the following morning.

What a night of horror as the hurricane raged! Shall we ever forget it? One must pass through it to really understand. What havoc met our eyes that morning! About three hundred were killed, over five thousand wounded and many thousands left homeless or partially so! Reader, What is your refuge for eternity? Is it imposing rites and ceremonies? Do you say, "I leave that to my Church." The Scripture saith: Without the shedding of blood is no remission. For there is one God and one Mediator between God and men, the Man Christ Jesus. **Everyone** of us shall give account of **himself** to God. Are you hoping that your good deeds will outweigh your bad deeds? God says: All our righteousnesses are as filthy rags. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast.

"Judgment is coming! All will be there,

Who have rejected, who have refused.

Oh, sinner haste and let Jesus in.

Then God will pass, will pass over you!"

God declares: Judgment also will I lay to the line, and righteousness to the plummet: and hail shall sweep away the refuge of lies and the waters shall overflow the hiding place. Isa. 28:17. Thank God the Lord Jesus Christ is a sure Refuge from coming wrath! "And a Man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. 32:2.

Come to Him by faith (John Bunyan said, "Let your heart go out to Him.") as a guilty, helpless, lost sinner. It is still true, "This man receiveth sinners and eateth with them." His precious blood can cleanse you from all sin and as a Risen glorified Christ at God's right hand, He is able to keep those that trust in Him. Then with Samuel Rutherford you will be able to sing:

"Oh, well it is forever,
Oh, well forevermore
My nest hangs in no forest
Of all this death-doomed shore
O'er there, there broods no silence
No shade upon it stands
For glory, deathless dwelleth
In Immanuel's Land."

WHAT IT TEACHES US

A right position, unless held with a deeply rooted conviction of the truth of God, must give way when tested. Sooner or later the mere profession of separation will be let go, as the world attracts the heart that is not truly delivered from it by the cross of Christ (Gal. 6:14). Faith will be largely exchanged for sight, for those things which appeal to the senses; the plain pilgrim style will be abandoned for worldly fashion; the simple meeting "outside the camp" will be left for the more attractive "services" elsewhere; children forsaking the humble assembly for the popular denomination with its educated and polished ministry, "bright services," fine music, and where women may have a liberty beyond the Scriptures. Some will go right into the world, and only God will be able to pick them out as His children.

Oh, it is a striking and awful lesson that the life of Lot teaches. As "the days of Lot" are the last things to characterize "the day when the Son of Man is revealed" (Luke 17:28-30); so they will mark the close of the church's history, as well as the state of the world at the end. Lot's experience will find its parallel in the church, and the state of Sodom itself reproduced in the world. Let us beware of losing our convictions of truth—"Thy Word is truth"; for then we shall soon forsake the path of faith, of fellowship with God, and of separation from the world in all its forms; then our fatal choice will be the easy and attractive path, but remember the end!

THE PASSOVER IN THE PROMISED LAND

Joshua 5



THE CIRCUMSTANCES connected with the passover in the promised land are replete with the deepest interest and spiritual import. The wilderness was passed; the mighty power of God had dried up Jordan's floods; and through this new-made way, the hosts of Israel passed triumphantly, and reached the promised land. The Lord of Hosts was with them, and nought could stay their progress. Their enemies were filled with fear, and Israel dared to pitch their tents facing the lofty walls of Jericho, and there they kept the passover. The special teaching of this passover is connected with the place in which it was observed—in the land. The land was Israel's promised inheritance. It was a goodly land flowing with milk and honey; a land of wheat, barley, vines, fig trees and pomegranates; a land where they would eat bread without scarceness, and not lack anything. The land was theirs long, long before. It was their proper portion which God had given them. Soon after their second passover, He led them to its borders, and commanded them to go up and take possession of it. They refused and rebelled; and instead of enjoying their rich inheritance, they reaped the bitter fruits of their unbelief and hardness of heart, by having to wander in the wilderness for nearly forty years.

What is the portion now of the Christian; our gift of gifts from God himself; our one, our great inheritance? Is it not Christ Himself, and all the fullness treasured up in Him? Is not our home the heaven of heavens? Are we not blessed with all spiritual blessings in Christ Jesus? Is He not ours—God's own peculiar gift to us? Are not the treasures of His love, the riches of His grace, His wisdom, might, and power, all bestowed on us? Our one inheritance—our everlasting portion! Quite true, we have redemption through His blood; and heaven with all its matchless bliss is ours:

“But sweeter far than all besides,
He, He Himself, is mine.”

“The Lord is my portion” saith my soul: “My beloved is mine, and I am His.” “The Lord is the portion of mine inheritance, and of my cup.” Our blessed Lord has entered into heaven itself, there to appear in the presence of God for us; and we are raised up together, and made to sit together in heavenly places in Christ Jesus. He is there as our forerunner, and through Him we have access by one Spirit unto the Father. By His own blood He opened a new and living way for us into the holiest, and by faith we may enter there, and drink of the river of His pleasures, and be satisfied even now with the fatness of His house. As with Israel of old, a pathway was made for them right through the otherwise impassable floods of Jordan, so is it now with us. The true Ark—the

WORDS IN SEASON

Lord Jesus Himself—has gone down into the floods of death, and the waves and billows of righteous wrath and judgment have exhausted themselves on Him; and He has become the new and living way, by which we draw near to God. It is a path which no fowl knoweth, and which the vulture's eye hath not seen; a path that faith alone can tread; a path right through the hosts of wicked spirits; a path which leads to God Himself.

“There, there on eagle wings we soar,
Where time and sense appear no more;
There heavenly joys our spirits greet,
And glory crowns the mercy-seat.”

It is a blood-sprinkled path; and only blood sprinkled souls can venture there: washed from our sins in the precious blood of Christ, we may pass through the rent veil into the holiest of all. **There**, there is fullness of joy; **there**, there are pleasures for evermore; **there** we can feast on the grapes of Eschol, and taste even now the new wine of the kingdom; **there**, the love of God is shed abroad in our hearts, and the fullness of Jesus flows forth to revive and satisfy our souls. His strength is made perfect in our weakness; His grace makes us more than conquerors; His comforts delight our souls; and we prove in very deed that we have a goodly heritage; and adoration and praise flow forth from our enraptured hearts.

But what countless hindrances impede us in our upward flight. How constantly our souls are cleaving to the dust. The heavy chains of sin and unbelief get entwined around our hearts, and though the way is open still, and Jesus waits to lead us in, yet oft indeed we yield to slothfulness—give up the fight—and settle down and try to be content without this blessed fellowship within the veil. Like Israel of old, we cannot enter in because of unbelief (Heb. 3-19). We can see their folly; but oh, how foolish are we! We throw away this rich and present portion which Christ has purchased for us, for fancied ease and self-indulgence; and is it ease? No! for our souls get crushed with ease and care instead of joying in our God; we lose the promised rest, and drag along a weary life, and with blighted hopes and aching hearts learn the utter vanity of all below, instead of so rejoicing in the Lord, that all compared to Him would be dross. Which shall it be? Let us be wise and gird our loins, and press on with vigor.

“On faith's strong eagle pinions rise,
And force our passage to the skies,
And scale the mount of God.”

We have an High Priest over the house of God; all things are ready and prepared for us to come and enjoy; and when our God and Father sees us gathered unto Him in the holiest, worshipping Him in spirit and in truth, He can rest in His

love, and joy over us with singing. As soon as the Israelites had entered the land the Lord said unto Joshua, "Make thee sharp knives, and circumcise again the children of Israel the second time." So it is with us. When our souls, by faith, travel along the new and living way into the heavenly places, where our portion is, there must be a fresh circumcision of heart and ways. In the light of God's holy presence we discover things to be sin, which once, like others, we deemed not to be so. Thoughts, feelings and habits, which have been previously indulged and excused, have to be yielded to the sharp two-edged sword of the Spirit. We have already been circumcised by the circumcision of Christ (Col. 2), cut off and separated by God from sin and the world from Satan, and from judgment; but when we seek this place of nearness to God within the veil, there must be a second circumcision—a cutting off of the indulgence of the flesh, and a personal separation from the world and self unto God. It is the light that makes manifest, and every increase in the knowledge of enjoyment of God necessitates increased separation of heart and life unto God.

This second circumcision is a deep reality. We must be thoroughly separated unto God, and striving to obey and please Him in every thing, if we now would enjoy our heavenly portion, and be filled and satisfied with Christ. If we are not prepared for this thorough surrender of ourselves to God, we must, like Israel, continue to wander in the wilderness, until we learn the wretchedness and emptiness of the things we prefer to Christ. Surely "the time past" of our life should suffice us to have done our own will: then let "the rest of our time" be spent in following the Lord fully, and seeking to get possession of, and enjoy the blessings stored up for us in Christ.

After Israel's circumcision the Lord said unto Joshua, "This day have I rolled away the reproach of Egypt from off you." And has He not joy when He can thus speak of us—His blood-bought children? How He rejoices to see us walking in all holiness and godly sincerity before Him? Should we not seek to minister to this joy, to be a praise and not a reproach to Him, to let Him see of the travail of His soul in our fruitfulness to Him? Oh, may His voice be heard by our souls, in all its thrilling power, as He says to us, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

Though so rich in its associations, little is said about this third passover, but that little is connected with eating the old corn, and the fruit of the land; surely speaking to us of a deeper and richer enjoyment of Christ than is typified in eating the manna. We have previously seen that the Lord's supper is the spiritual answer to the passover in the wilderness; and does not the passover in the land still more emphatic-

ally present to us the same blessed feast? In the greatness of God's grace, He permits us to keep it in the wilderness, but its proper place is in the land. It is a season of refreshment and blessing in the wilderness, but in the land it is a season of fullness of joy. In the wilderness we are pressed with troubles, and need to unburden our souls, and pour out our complaints in the Father's ear. He, in His pity comes down to us in our low estate, spreads the table for us, revives and comforts us, and bids us forget our griefs and fears, and feast upon the heavenly Lamb. But when by faith in the precious blood, we are able to press within the veil, and gaze on Jesus there, and listen to His wondrous words, our hearts can only praise. We find that He is a full, satisfying portion, and thus we get a little heaven below. It has been well remarked that the Lord's Supper (our passover) should be a time of unmingled worship; each soul delighting itself in, and feasting on Christ, and pouring out its melodious songs to the Lord.

On the other hand it is often asked, "Why is there so much confession and prayer, and so little praise at these seasons?" The answer is plain enough. We are in the wilderness but should be in the land. "They that worship the Father must worship Him in spirit and in truth"; and our spiritual power and tone must necessarily correspond with the state of our souls. Why should we let our portion slip? How long shall we be slack to go up and possess the goodly heritage the Lord has given us? We little think how much we are losing. We are not straightened in the Lord, the fault is all in ourselves. What glorious seasons we might have at the Lord's table, if when we came together each soul was seated in the holiest! What melody and songs of joyous praise! No wandering hearts or eyes, no cold unmeaning looks, but each one occupied with Christ, full of His love and satisfied with Him. Oh, how the treasures of His grace would be unlocked, the secrets of His heart told out, and what a full and overflowing cup of joy each one would have! We should not have cold prayers or weary dissertations then. All would be full of freshness: our hymns would be sung with gladsome hearts; the scriptures read would be as the voice of God Himself; our prayers and praises would be in the Spirit, the voice of one would utter the feelings of all; and the ministry of the Word would come from the living Christ in the mighty power of His Spirit, according to the knowledge of our need.

Each child of God is responsible in this matter. When we are gathered together in the name of our Lord Jesus, the power and blessing depends on the individual condition of those present. If most of us are in the wilderness, our worship will correspond with the place we are in; but if individually and collectively we are able to enter into our proper place within the veil, there will be a higher tone of spiritual worship, and

far more power and unction in the ministry of the Word. Let us then humble ourselves on account of our personal share in the present low estate of the Church of God, and seek grace from the Lord to amend our ways, and to start afresh in the power and energy of His Spirit. God giveth grace to the humble; and He is able to do exceedingly abundantly above all that we ask or think. May it be so for His name and mercy's sake.

GOD'S LIGHT ON DARK CLOUDS



DO-DAY as I sit in my lonely room, this passage of God's Word flies in like a white dove through the window: "And now men see not the bright light which is in the clouds; but the wind passeth and cleanseth (or clear-eth) them." Job 37-21. To my weak vision, dimmed with tears, the cloud is exceedingly dark, but through it stream some rays from the infinite love that fills the Throne with an exceeding and eternal brightness of glory. By and by we may get above and behind that cloud into the overwhelming light. We shall not need comfort then; we want it now. And for our present consolation God lets through the clouds some clear, strong, distinct rays of love and gladness.

One truth that beams in through the vapors is this: God not only reigns, but He governs His world by a most beautiful law of compensations. He setteth one thing over against another. Faith loves to study the illustrations of this law, notes them in her diary, and rears her pillars of praise for every fresh discovery. I have noticed that the deaf often have an unusual quickness of eyesight; the blind are often gifted with an increased capacity for hearing; and sometimes when the eye is darkened and the ear is closed, the sense of touch becomes so exquisite that we are able to converse with the sufferer through that sense alone. This law explains why God puts so many of His people under a sharp regimen of hardship and burden-bearing in order that they may be sinewed into strength; why a Joseph must be shut into a prison in order that he may be trained for a palace and for the premiership of the kingdom. Outside of the Damascus gate Stephen was stoned into a cruel death; but that martyr blood was not only the "seed of the Church," but the first germ of conviction in the heart of Saul of Tarsus. This law explains the reason why God often sweeps away a Christian's possessions in order that he may become rich in faith, and why He dashes many persons off the track of prosperity, where they were running at fifty miles the hour, in order that their pride might be crushed, and that they might seek the safer track of humility and holy living. God's people are never so exalted as when they are brought low, never so enriched as when they are emptied, never so advanced as when they are set back by adversity,

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never so near the crown as when under the cross. One of the sweetest enjoyments of heaven will be to review our own experiences under this law of compensations, and to see how often affliction worked out for us the exceeding weight of glory.

There is a great want in all God's people who have never had the education of sharp trial. There are so many graces that can only be pricked into us by the puncture of suffering, and so many lessons that can only be learned through tears, that when God leaves a Christian without any trials, He really leaves him to a terrible danger. His heart, unploughed by discipline, will be very apt to run to the tares of selfishness, and worldliness, and pride. In a musical instrument there are some keys that must be touched in order to evoke its fullest melodies; God is a wonderful organist, who knows just what heart-chord to strike. In the Black Forest of Germany a baron built a castle with two lofty towers. From one tower to the other he stretched several wires, which in calm weather were motionless and silent. When the wind began to blow, the wires began to play like an Æolian harp in the window. As the wind rose into a fierce gale, the old baron sat in his castle and heard his mighty hurricane-harp playing grandly over the battlements. So, while the weather is calm and the skies clear, a great many of the emotions of a Christian's heart are silent. As soon as the wind of adversity smites the chords, the heart begins to play; and when God sends a hurricane of terrible trial you will hear strains of submission and faith, and even of sublime confidence and holy exultation, which could never have been heard in the calm hours of prosperity. Oh, brethren, let the winds smite us, if they only make the spices flow; let us not shrink from the deepest trial, if at midnight we can only sing praises to God!

If we want to know what clouds of affliction mean and what they are sent for, we must not flee away from them in fright with closed ears and bandaged eyes. Fleeing from the cloud is fleeing from the Divine love that is behind the cloud. In one of the German picture-galleries is a painting called "Cloud-land"; it hangs at the end of a long gallery, and at first sight it looks like a huge repulsive daub of confused color, without form or comeliness. As you walk towards it the picture begins to take shape; it proves to be a mass of exquisite little cherub faces, like those at the head of the canvas in Raphael's "Madonna San Sisto." If you come close to the picture, you see only an innumerable company of little angels and cherubim! How often the soul that is frightened by trial sees nothing but a confused and repulsive mass of broken expectations and crushed hopes! But if that soul, instead of fleeing away into unbelief and despair, would only draw up near to God, it would soon discover that the cloud was full of angels

of mercy. In one cherub-face it would see "Whom I love I chasten." Another angel would say, "All things work together for good to them that love God." In still another sweet face the heavenly words are coming forth, "Let not your heart be troubled; believe also in Me. In my Father's house are many mansions. Where I am there shall ye be also."

God's ways are not my ways, but they are infinitely better. The cloud is not so dense but love-rays shine through. In time the revealing "winds shall clear" away the dark and dreadful mystery. Kind words of sympathy steal into the shadowed room of suffering. If Christ does not come in visible form to our Bethanys, He sends His faithful servants and handmaidens with words of warm, tender condolence. The fourteenth chapter of John never gleams with such a celestial brightness as when we read it under the cloud. No cloud can be big enough to shut out heaven if we keep the eye towards the Throne. And when we reach heaven and see the cloud from God's side, it will be blazing and beaming with the illuminations of His love. The Lamb which is in the midst of the throne shall be our Shepherd, and shall guide us to the fountains of waters of life, and God shall wipe away every tear from our eyes.

T. C.

SHEPHERD WORK IN THE CHURCH ILLUSTRATED BY THE OLD TESTAMENT

Read Numbers 27 verses 12 to 23.



IN THIS portion we have the first mention in Scripture of the appointment, qualification and work of a shepherd. Often in Scripture the first mention of a subject gives in **germ** all that is fully developed in further revelation through the Word of God.

Moses was a true shepherd himself as evidenced in his prayer when he learns of his soon approaching death. This prayer is from the heart of a shepherd to a shepherd—God above for a shepherd here below, verse 16.

The first mention of the word "Shepherd" in the Bible is also very significant. Genesis 46-34, "Every shepherd is an abomination to the Egyptians." (The world). The world has dictators, instructors, oppressors, etc., but cannot have shepherds, because the first great essential is lacking, i.e. on the part of the leader, a deep true love for the object of his charge, —on the part of the led, love and confidence in the one who is over them. God's people on the contrary cannot prosper without shepherd care. In 1 Kings 22-17, Micaiah the prophet said, "I saw all Israel scattered upon the hills as sheep that have not a shepherd."

In the general sense all the people of God are called to a shepherd care one of another, for it is the spirit of Cain which

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expresses itself in the words, "Am I my brother's keeper?" But in the portion before us we have the particular sense.

To be such a leader, one must be called to the work and set there by God, see verse 17. "Let the Lord God set a man over the congregation." So it was in the case of another great shepherd of the people of God. Psalm 78-70, "He chose David—and took him from the sheep-folds, from following the ewes great with young." (When he was most needed he was promoted to greater things. God wants the men who 'Can't be spared'). So he fed them and so he guided them—with a true heart and with skillful hands. These are two essentials—a spiritual personality and experience.

In Numbers 27, we note Joshua's work as a shepherd of Israel.

Verse 17. **"To go out before them."** He must be an example in PUBLIC LIFE. This takes us on to the qualification of the bishop or overseer in the church—1 Tim. 3-7, "A good report of them which are without."

"To go in before them." He must be an example in PRIVATE LIFE.

1. I Tim. 3-2, The overseer's domestic life must be above reproach.

2. In verse 4 His children must be under control.

3. In verse 3 His own spirit must be under control.

David, though a man after God's own heart in the main tenor of his life, yet failed in the first.

Eli the priest failed in the second. His sons made themselves vile and he restrained them not." 1 Samuel 3-13.

Even Moses the meek man of God through giving way to a provoked spirit, died on the wilderness side of the Jordan. Psalm 106-32-33.

These instances indicate the high standard which God requires from those who are leaders of His people, and their records are left that those who follow after may not only be encouraged to walk in the footsteps of godly men in-as-far as they pleased God, but also be solemnly warned by the consequences of their occasional failure.

Verse 17. **"To lead them out,"** A GUIDE, To go before them like the Divine Shepherd of Psalm 23.

Leading to the green pastures.

Leading in the paths of righteousness.

Leading from the paths of error and danger.

Verse 17. **"To bring them in"** A GATHERER.

To the place of safety.

To the dwelling place of God. See Psalm 80-1—'O Shepherd of Israel, Thou that leadest Joseph like a flock, Thou that dwellest between the cherubim, Shine forth—Save us.

The shepherd's source of strength and wisdom.

Verse 18. Take thee . . . a man in whom is the Spirit. The Spirit filled man is always the one greatly used by God. (Note, the difference of the dispensation does not alter this principle.)

Verse 19. Public recognition of the man of God's choosing. "Set him . . . before all the congregation." While there is no officialism in the church today, either in appointment or position, 1 Thess. 5-12 guides us to the present time on this point. "Know them which labor among you and are over you." How? By their works. Verse 13, "Esteem them very highly in love for their works' sake."

Verse 20. Honor placed on the shepherd. "Thou shalt put some of thine honor upon him" so we read in the New Testament, "let the elders that rule well be counted worthy of double honor." 1 Tim. 5-17.

Verse 21. The Shepherd's word must come from God. "Who shall ask counsel for him before the Lord," so in Hebrews 13-7 it is written "Remember your guides (Newberry) who have spoken unto you the Word of God."

Verse 21. The shepherd's word coming thus from God must be obeyed. Again notice Hebrews 13-17, "Obey them that have the rule over you and submit yourselves."

Verse 23. Finally we have the shepherd charged — Responsibility.

The Lord speak to our hearts, both leaders and led; the former because they must give account, Hebrews 13-17, the latter because insubjection we read, will be unprofitable and will cause grief both now and when we all stand before the judgment seat of Christ.

A. W. J.

"SURELY I COME QUICKLY"



HERE ARE two applications of the book of Revelation in the last passage of that book—Rev. xxii. 6 to end. The one is to the saints; the other to the unsaved. To the saints the word is, "Behold, I come quickly." To the unsaved it is, "Let him that is athirst come; and whosoever will, let him take the water of life freely." To the former the response is, "The Spirit and the bride say, Come"; and it adds, "And let him that heareth say, Come." Oh that every saint might be a beaming light of the coming, and a sounding voice of it! The Spirit delights to lead the bride to say, Come.

We may not all meet again on earth; and I might make bold to say that we certainly shall not all thus meet again "till He come." What then ought I last of all to say to you, dear fellow-saint, and you to me, if we do not meet again till He come? Should it not be the last word of our blessed Lord in this book of Revelation, "Surely I come quickly?" Oh, child

of God, let our ear catch and keep that thrice-repeated word in this chapter, "Quickly," "Quickly," "QUICKLY." As if to give power and permanence to this word in all our waiting hearts, our Lord has not only kept silence since He spoke it, but what a long silence it has been! Why it is now eighteen hundred years since our blessed Lord Jesus shone through this air His sun-like countenance, and since He showed His all-glorious person! Eighteen hundred years since this undulating air brought upon it the echoes of His dear voice! How long He has, as it were, hid Himself! how long He has kept silence! And what did He last say? for we treasure the last words we can remember of those whom we love. "Surely I come quickly. Amen," were His last words; and we don't expect to hear Him say another word till we hear the shout which will gather us around His throne; nor do we expect to see Him beaming wondrous eyes again till in one glad moment we see Him as He is, and are "for ever with the Lord."

And remember, it is the nearness to us of His coming that we so deeply need to have kept in our view. We deeply need to know the blessed nearness of that coming. Do you know why we are in danger on this point? Because, tomorrow may bring us some fresh sorrow, or some new care, and away goes our realization of His coming into something dimmer and more distant than it seems to us at this moment. The nearness of an object has much to do with its importance to the eye. A very little object before your eye, and brought near to it, will occupy all its vision; but if taken away only a little distance, it is comparatively unimportant. Oh for His coming then to be kept very near! We have dwelt on the love and the glory that are in that coming, and on the blessed things it will bring to Israel and the nations, as well as to ourselves. How good then, if we can add to all this the sense of its being very near! And this will be fellowship with our Lord as to it; for to Him it is always near. How do I know? "Quickly," "quickly," is His word. Does it ever seem distant to Him? Never! It is eighteen hundred years since He thus gave utterance to His sense of its nearness, and it has never seemed distant to Him since; and it has never since then, for an hour or moment, seemed dim to Him. Yet did not the Lord know that it would be thus long before He should come? Of course he did; and eighteen hundred years is a long period even in looking back, much more in looking on. How then could it be to Him a thing so very near? And can we see it in this light also, and can we have fellowship with Him in the nearness of this blessed hope?

To answer this, let us for a moment ask what it is in Him that triumphs over all the waiting season, and makes it to Him a thing so near?

First, then, it is the love of His heart that so longs for it

that makes it near. What we love gets very close to our attention. He loves us. There is only one love in the heart of our blessed Lord Jesus at God's right hand that is stronger than the love He bears His Church, and that is His love to His God and Father. You remember the words of the Hebrew servant, "I love my master, my wife, and my children." (Exod. xxi. 5.) Ah, yes; he loved his master first, his wife and children next!

And so it is with our Lord Jesus. But, next to God His Father, oh, how He loves His Church! We see a type of it in Jacob. We are told of Jacob, when he loved Rachel—and it was seven years before he could have her—he so looked at the joy he would have in the object of his affection, that the seven years "seemed to him but a few days, for the love he had to her." (Gen. xxix. 20.) Thus it is that love makes, as it were, nothing of any waiting time; and so it is with Jesus. It is the love He bears us that makes His moment of having us with Him seem to Him so near.

But it is His diligence that makes it to Him a thing so near, as well as His love. What is He doing? He is getting ready to have us with Him. Eighteen hundred years ago He said "I go to prepare a place for you." He is gone to build that marriage abode, and the diligence of His hands in this heavenly work, as well as the love of His heart, makes it seem to Him a thing very near. Jacob was not idle till he got Rachel. Did he not go and work amongst the flocks and the herds, and thus prepare for the marriage? and this, we may be sure, helped to make those seven years pass away so quickly. Jesus is getting ready the marriage abode, and every portion of that heavenly work is full to Him of the day of His coming. The jasper wall and the gates of pearl are being built for that day; the street of the city in its transparent gold; the river of the water of life, with its tree of life, so rich with fruit on either bank of it, all this is the work He is engaged on, and so occupies Him about the day of our being for ever with Him, that it is no wonder it is to Him the next event, and a thing so "quickly" coming. To us, alas! it is so often but of little interest, and only feebly remembered; but never so with Him. In poor mortal life below the young man who is preparing for his intended marriage, by furnishing the intended abode, is not in danger of either uncertainty as to his coming marriage or forgetfulness of it. How much more with Him whose love is so much greater, and His diligence as great as His love!

Lastly, it is eternity, ever and fully in His view, that makes the waiting time so short to Him. Once with Him, we are with Him for ever; yes, for ever. And in comparison with this the waiting time counts as nothing. This side His cross and grave, and now in resurrection, time has no place with Him. He became at once "the King eternal." All His now surroundings are of things for ever, and all the joy and blessedness and

glory of that day for which He waits have "FOR EVER" stamped upon them. What then to Him is any waiting time ere they come? It is but a moment; yes, even "a little moment." It was thus that Paul summed up and shortened his lifetime of toil and trials, even to the death he knew he should die, into but a moment; viz, by looking not at the things which are seen, which are temporal, but at the things which are not seen, which are eternal. And if the faith of Paul in things eternal thus shortened a lifetime of suffering, and, spite of looking through all the length of the Church's sojourn, enabled him to say, "Yet a little while, and He that shall come will come, and will not tarry," how much more with Him who is "the Author and Finisher of faith?" The eternity then of His coming joy is a third way in which His coming is as a thing "quickly" to our Lord.

And if these three things do but more fill us henceforth—

(1) The heart of love for His coming;

(2) The life of diligence with a view to it; and

(3) That His coming is in a moment our eternity with Him; then our souls will overcome all obstacles, and we shall be always saying, "Yet a little while, and the coming One shall come."

May the Lord give us all this grace, both for His joy in us and for our own blessing, and for a testimony to His praise "till He come." Amen.

NOTHING UNIMPORTANT

We are prone to think that our acts or thoughts are of no consequence, that we have no influence for good or evil, and it matters not what we do;—our doings are unimportant. But in this we greatly mistake. They are all important, and every one of them may tell upon our present life and future state for good or ill.

The effect of an action, a thought, or a word, may not be immediately evident; it may never be discovered by us or other mortals, but it is **there**: it is in our lives, and it will continue to work upon our destiny for evil or good when our course is finished and we lie mouldering beneath the sod. Like flakes of snow that fall unperceived upon the earth, the apparently unimportant events of life succeed one another; and as the snow gathers together, and as the avalanche is formed, so are our habits established and our character determined. No single flake that is added to the snowdrift produces a sensible change; no single action creates,—however it may **exhibit**,— a man's character; but as the tempest hurls the avalanche down the mountain, and overwhelms inhabitants and habitations, so passion, acting upon the elements of mischief which pernicious habits have brought together, by impercepti-

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ble accumulations, may overthrow the principles of truth and virtue, and wreck our fairest prospects in a day. And however others may wonder at our downfall, our own hearts will witness at last that it is the direct result of those secret sins and unconsidered trifles which we have deemed of no importance or consequence.

QUESTION CORNER

QUES. What is the meaning of the latter part of 1 Peter iv.: "For he that hath suffered in the flesh hath ceased from sin?"

ANS. We would explain it by comparing it with the teaching of Paul in Romans vi. 6; "Knowing this, that our old man is crucified with Him." As Christ's suffering for us in the flesh refers to His death on the cross, so the expression, "he that suffered in the flesh" (once for all, aorist tense) points to the believer's union with Christ in death, the result of which is that "he has ceased from sin," or, as we read in Romans vi. 7, "he that hath died is justified from sin." For the believer sin's dominion has passed, its sting is gone, and his relationship to it as in the old Adam has ceased. To those who are in this position of infinite grace the precept is, "Forasmuch then as Christ suffered for us in the flesh, arm yourselves with the same mind." Let it be practically realized in daily life, and by the power of the Holy Ghost let the walk be "in newness of life." Peter's precept corresponds with that of Paul in Romans vi. 11: "Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." The word "in" involves union with Christ in death and resurrection.

TRUST

I cannot see with my small human sight,
Why God should lead this way or that for me;
I only know he saith, "Child, follow me";
But I can trust.

I know not why my path should be at times
So straitly hedged, so strangely barred before;
I only know God could keep wide the door;
But I can trust.

I find no answer, often, when beset
With questions fierce and subtle on my way,
And often have but strength to faintly pray;
But I can trust.

I often wonder, as with trembling hand
I cast the seed along the furrowed ground,
If ripened fruit for God will there be found;
But I can trust.

I cannot know why suddenly the storm
Should rage so fiercely round me in its wrath;
But this I know, God watches all my path,
And I can trust.

I may not draw aside the mystic veil
That hides the unknown future from my sight,
Nor know if for me waits the dark or light;
But I can trust.

I have no power to look across the tide,
To know, while here, the land beyond the river,
But this I know, I shall be God's forever;
So I can trust.

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profit and the gospel was preached faithfully. C. H. Willoughby was with us and then went on to Louisville for a week of meetings. The correspondent for the Louisville assembly is R. P. Gregory, Daysville, Sask., Canada.

OSHAWA, ONT.—W. Pinches had ten days meetings with good ministry of the Word to saint and sinner. M. Paul of Toronto had some successful meetings for children with good interest and attendance. One professed to be saved.

COZYNOOK, WASECA, ALTA.—Cottage meetings are being held on alternate evenings. Temperature below zero. Attendance fair and we sow in hope. The Lord's people are happy. Lashburn—The usual meetings are bright. Some have a long distance to come which means traveling in cold weather. North Battleford—Our brother Harry H. Harper, who has lived in this district for years is much encouraged by attendance at a recently begun gospel work. We hope later to give more time to it. Weather extremely cold—at times 40 or more below zero. C. H. Willoughby.

MIDLAND, ONT.—H. Harris and A. Joyce are having good and well attended meetings with some fruit. J. Silvester is helping in the surrounding smaller assemblies as health permits.

BRANTFORD, ONT.—Bren. Bruce and Miller had several weeks of helpful and appreciated meetings with us. They went on to Valens and ministered the Word to saint and sinner.

HUNTSVILLE, ONT.—Bren. Widdifield and Watson continued meetings here with good interest and attendance. Some professed and others are troubled.

TORONTO.—S. McEwen had meetings in the Junction hall. R. Halliday was holding forth in Pape Ave. Several professed at meetings held by W. G. Smith in the Bracondale Hall.

WATFORD, CAN.—W. Baillie had appreciated meetings with us. D. McGeachy gave us a visit but is not able for continued meetings.

GUELPH, ONT.—R. Roberts had a few meetings for Christians which were much appreciated. He went on to Cumnock for gospel meetings where the Lord gave blessing.

WARNING.—A man about 35 years of age and quite stout, professing to be in fellowship and usually able to name Christians in different places has been found out to be a deceiver. He usually dresses in a brown outfit and we are asked to warn the Lord's people to be on the lookout for him and not give him any money. He was recently in Ontario.

WINNIPEG, MAN.—D. R. Scott, who has been visiting scattered assemblies in Manitoba, was three weeks in the West End hall ministering the Word to Christians, which was fresh and much appreciated. R. Telfer came on here after visiting Portage-la-prairie.

NIAGARA FALLS, ONT.—A. Klabunda and J. Govan had 4 weeks meetings here.

MERLIN, ONT.—T. Dobbin and A. Stewart were encouraged in attendance at meetings held here and were longing to see the Lord's power manifested in blessing to saint and sinner.

FALLEN ASLEEP

WILDWOOD, N. J.—On Jan. 17, Walter Beveridge (brother of Evangelist Wm. Beveridge) passed on to glory. Aged 73 years. Saved in Scotland. Well known in the Philadelphia, Pa., district having been for many years associated with the "Down Town" assembly. An earnest gospeller who will be missed. The services which were large were conducted by Charles R. Keller and Jos. Rothwell in the 20th and Dickinson St. hall. A widow survives him.

BUFFALO, N. Y.—On Jan. 20, John B. Souter went to be with Christ. Aged 54 years. Saved 18 years ago in Calgary, Can. Spent several years in Florida. A patient sufferer. Charles R. Keller spoke at the service to a large company in the home. A wife mourns his loss.

FLINT, MICH.—On Dec. 6, Mrs. Retta McAllister went home to be with the Lord. Aged 77 years. Saved in New York, and gathered to His name here six years ago. A very consistent Christian, proving His saving grace to the end. R. McCrory spoke at the service at Clio, Mich.

On Jan. 6, Mrs. Lily D. Simmons answered the home call. Aged 70

WORDS IN SEASON

years. One of the first saved at tent meetings held by our departed brother James Kay, 28 years ago. She has gone on with the local assembly living a consistent Christian career. Prayer is desired for the surviving 3 daughters and 1 son who have heard the gospel from their youth.

GALT, CAN.—On Jan. 12, Silas Decker passed into the presence of the Lord very suddenly. Saved over 50 years ago at Clyde and has gone on steadily for the Lord and with His people ever since. The service was large and was conducted by D. McGeachy and J. Lyon.

LEWISTON, MONT.—On Jan. 16, L. C. Johnson fell asleep in Jesus. Saved in South Dakota when 60 years of age at meetings held by the late Chas. Hoehler. Remained faithful until called home. Aged 83 years.

CLEVELAND, OHIO.—On Jan. 13, Mrs. Johanna Hassink was suddenly called home to heaven. Born in Holland in 1861 and saved there 54 years ago. Gathered with Christians in Cleveland since the early days of the assembly. She was "a good woman, a widow indeed." The mother of 7 sons and 5 daughters all (except one) profess faith in Christ. Lived to see 16 of 29 grandchildren born again. All these and 3 great grandchildren mourn her loss. Will be missed. W. P. Douglas and Wm. Foster conducted the service.

PORT ARTHUR, CAN.—On Feb. 4, Mrs. Sam Hurley passed on home. Aged 74 years. Saved at S. S. Marie 25 years ago. In fellowship at Port Arthur for 10 years. Her light shone before neighbors and friends. L. Coldridge and W. McDowell spoke at the service.

DENVER, COLO.—Mrs. Elizabeth Henry, aged 86 years, passed peacefully into the presence of the Lord on Dec. 27, 1932, after a brief illness. Saved in Scotland when a young woman, and bore a bright testimony for more than 60 years. Two daughters and four sons mourn her loss.

ST. CATHARINES, CAN.—On Jan. 30, Mrs. Harry Law went to be with Christ. Saved at meetings held here 11 years ago by R. Telfer and A. Joyce. The service which was largely attended was conducted by W. Robertson, G. Gould Jr., and G. Shivas.

LOWELL, MASS.—On Jan. 30, Mrs. Richard Murphy went home to glory. Aged 62 years. Saved 38 years ago in Rhode Island. A good woman gone. H. Thorpe and G. McKee took the service.

BAY CITY, MICH.—After about 3 years of declining health, Mrs. Edith Kay (widow of the late James Kay, evangelist) departed to be with Christ on Jan. 13. Aged 64 years and saved 52 years ago. The service held in Saginaw was largely attended by friends. T. Dobbin and R. McCrory spoke comforting and faithful words. Four children mourn her loss.

WARREN, R. I.—On Nov. 18, Wm. McDonald passed on to glory. Came to America from Scotland and followed the sea in his early life. Saved in New Bedford, Mass. In fellowship for the past few years in Barrington, R. I. A quiet, godly brother. J. Dickson and W. H. Hunter spoke at the service.

TORONTO, CAN.—On Jan. 20, Mrs. Weeks went to be with Christ. Saved 46 years ago and connected with the Junction assembly since its beginning. Leaves a husband and 5 daughters to mourn her loss (all saved). Bren. Robinson, Loney, Silvester and Rouse took part in the service.

OWEN SOUND, CAN.—On Jan. 4, Mrs. Joseph Briggs passed away peacefully to be with Christ forever. Aged 64 years. Saved in Paris, Can., at meetings held by Alex. Carnie. Will be missed in the home and the assembly where she attended faithfully. A. Joyce spoke at the service which was large.

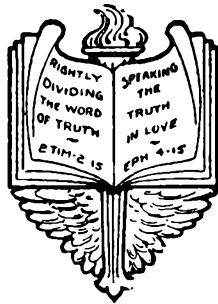
PUGWASH, CAN.—On Feb. 5, Alex. Kennedy, went to be with Christ. Aged 85 years. Saved 9 years ago while reading the book "The Blood of Jesus." Baptized and received at Port Howe. Went on and finished well. Bren. Goodwin and Sharpe shared in the service.

CLINTON, MICH.—On Dec. 31, Wm. Kennedy passed into the presence of the Lord. Aged 74 years. Saved 40 years ago and lived a godly life. His testimony was good to the end. (A brother of the Misses Kennedys, so long connected with the Central Hall in Detroit). T. Dobbin and W. Ferguson spoke at the service.

VALPARAISO, IND.—On Feb. 12, Mrs. S. M. Kinne passed home. Aged 85 years. In fellowship here for many years.

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, 1933

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UNITED STATES

NOTE of THANKS.—Mrs. E. A. Martin wishes to express through WORDS in SEASON her appreciation of the many kind and comforting letters received from the Lord's dear people in this time of sorrow.

FRESNO, CAL.—James Erskine visited Monrovia, Pomona, Redlands and then came on here. He sought the Lord's people in the weekly meetings as he is unable to go on nightly as in days gone by. His new address is 1353 E. 12th St., Des Moines, Iowa.

MONROE, LA.—C. G. Davis still continues meetings with us. The Gospel Hall is now located at 607 N. 4th St. Correspondent, E. F. Lingle, Rt. 3, Box 126 A, Monroe, La.

BALTIMORE, MD.—J. P. Conoway spent the week-end with us and cheered the little flock.

WATERLOO, IA.—O. Smith had a number of good meetings here. Nice crowds attended and some were saved.

W. ASHEVILLE, N. C.—Some interest was manifested and some were saved in meetings held by O. MacLeod and J. Smith in the Gospel Hall.

CHICAGO, ILL.—L. McBain and S. Rea were encouraged in a gospel effort put forth in the 86th and Bishop St. Hall.

OHIO.—G. Winemiller was putting forth an effort to reach sinners at Toronto, Ohio. After visiting the three assemblies in Cleveland, W. H. Hunter called at Akron and Steubenville on his way home.

NEW ENGLAND STATES.—J. Pearson began meetings in Manchester, N. H., W. Fisher Hunter had a weeks meetings in Springfield for believers and then went on to Cambridge, Mass. The McMullen Brothers called at Barrington, R. I., W. P. Douglas had a few meetings in Manchester, N. H. and Cambridge, Mass., T. Black of Fair Haven, Mass., has gone to Ontario for meetings.

POUGHKEEPSIE, N. Y.—R. Cappiello visited here from house to house with gospel tracts and had meetings every night. Two Italians were baptized.

BRYN MAWR, PA.—J. Bernard had well attended meetings here speaking to Christians from the Epistle to the Romans.

BARRINGTON, N. J.—R. Young had good and well attended meetings with us and the Lord saved a few souls. He is now in Camden, N. J., having meetings.

DETROIT, MICH.—The annual convention of Sunday School teachers will be held (D.V.) in Central Gospel Hall, Detroit, about May 13. More definite announcement next month.

DETROIT, MICH.—Archie Stewart and W. G. Foster are having gospel meetings with us at West Chicago Blvd. Attendance fair. We trust to see some saved.

CANADA

GRIMSBY, ONT.—G. Gould, Jr., and G. Shivas had 6 weeks well attended meetings here. A number were saved.

NIAGARA FALLS, ONT.—J. Govan and A. Klabunda had 7 weeks of fruitful meetings in which attendance was very good and interest sustained throughout. They also called at Welland.



DR. EDWIN A. MARTIN

1863—1933

With Christ

On Friday, February 24, our esteemed brother Dr. E. A. Martin, Servant of Christ, and for 20 years Editor of WORDS in SEASON passed peacefully into the presence of the Lord Jesus at 7:15 P. M.

On the previous Wednesday evening he took a hemorrhage and gradually grew weaker until the end came. The Lord gently hushed His faithful and honorable servant to sleep, as a mother would her child.

The services were held from the home of the Misses Copp, West Medford, Mass., where he and his wife resided since returning from California. After the opening hymn No. 279 (Believers Hymn Book) was sung, Charles R. Keller offered prayer. J. F. Pearson spoke from Acts 20, 22-24., and 2 Tim. 4, 5-8., W. P. Douglas spoke from Psalm 37, 35-37; and after closing with prayer hymn No. 272 was sung. Hugh Thorpe took the service at the grave.

Christians from assemblies in Maine, New Hampshire, Rhode Island, Connecticut, Pennsylvania, Ohio and Canada attended the services. He was carried to his burial by Bren. J. Dickson, McCullough, Reager, Thorpe, Pearson and Keller. His wife survives him. She was his constant companion, and lovingly and patiently cared for him through all his illness.

DR. E. A. MARTIN Birth and Boyhood Days

Dr. Edwin A. Martin was born January 22nd, 1863, in Bruce Co., Ontario, Canada, on a farm near the village of Paisley. When he was nine years of age the family moved to Huron County, near Brussels, so that his early life was spent on a farm. His parents were Presbyterians and had a very profound belief in, and respect for the Word of God. A chapter was read every morning followed by prayer, the ten children all being present when at home. All were sent faithfully to the Sunday school, yet not one of the twelve in the house at that time was saved.

His Conversion

Dr. Martin was saved at the age of 18 years while attending high school at St. Marys, Ont., Canada. The chain of circumstances that led to his salvation was as follows: His eldest brother William not being in very good health decided to go to Kansas. On arriving there he hired with a farmer by the name of Thomas Broadfoot, who was a faithful man, and in fellowship with the Christians in those parts. Through his influence interest was awakened and William was saved. In the fall he returned home bringing with him the "strange" doctrine that one might know now that his sins were forgiven, and that he was eternally saved. The discussions and searchings that this caused led one after another to accept the Lord Jesus Christ as their own Saviour until all in the family were saved. We give the Doctor's conversion here in his own language. "The first 18 years of my life were spent in emptiness and folly. My first serious thoughts of eternity were caused when my eldest brother was led to Christ. He brought me in contact with the word of God as the guide of God's people.

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.

"Memorable day that in which Christ was revealed to my soul. Can I ever forget it? Did I ever experience anything like it before? I have had somewhat similar experiences since but nothing like it before. I used to try to believe, and try to make others believe that perhaps I was trusting the Lord Jesus Christ before the day of which I speak, but I am ashamed of my foolishness. My trust previous to that day was but the trust of an unbeliever, which touched not my heart, nor moved my affections toward the Christ of God. And shall I call that faith of God's elect which leaves the soul still dead to the love of God? Shall I call that believing with the heart which leaves the heart still unmoved toward God? No, no. The day when by faith I applied the blood of the Lamb to my door post and lintel, as I sat beneath a tree reading the twelfth of Exodus, my whole heart was filled with such a sense of

WORDS IN SEASON

God's love, as made me to weep tears of sorrow, and of joy; tears of joy as I thought of God's love in giving up His Son to bear my curse, and to purge away my sins, to save me from Hell, to fit me for the enjoyment of God's presence; that was the day when I first knew the grace of God IN TRUTH. And now many years have come and gone; years of college life, years of business life, years of preaching Christ, and though there has been shade as well as sunshine I am proving more and more the unchanging character of the love of God who not only SAVES but KEEPS that which is committed unto him against that day. This knowledge of the grace of God is but the beginning of true knowledge."

College Days

After finishing high school he took up the study of Dentistry and was graduated from the Royal College of Dental Surgeons in Toronto, Canada, in 1886. He first opened a dental office at Brussels, and it was here while practicing his profession that he first commenced preaching the gospel in schoolhouses, halls, and private homes as opportunity afforded.

At the age of twenty-six he entered the Dental College at Baltimore, Md., and was graduated with highest honors, being gold medalist of his class. He then entered the medical classes and was graduated in medicine in 1892, subsequently specializing on the eye, ear, nose, and throat. Shortly afterwards he engaged in dental work at Fort Scott, Kansas.

The Lord's Work

His first experience in preaching the gospel was in backwoods school houses in Canada and later on in Northern Michigan in company with Mr. Mauger who had a real love for the souls of men.

In 1894 he left the office in Fort Scott, Kans., to join James Erskine in tent work. Our brother Erskine states as follows: "My first meeting and acquaintance with Dr. Martin took place over 35 years ago in Bush City, Kansas. One day a saved traveling salesman for the late C. J. Baker visited Dr. Martin in his office. The Doctor said to this brother, 'I wish I knew where I could go for some meetings.' The salesman replied, 'Why don't you go to Bush City some fifty miles away Brother Erskine is all alone there operating a tent.' In a few days the Doctor came along and though strangers to each other we soon became friends. Bush City was a small place, with about a dozen houses, but many came in from the surrounding country districts. There was some opposition to the meetings. Often rocks were thrown at the tent and the ropes were cut, but the Lord was pleased to give us to see a little blessing. At the close of the season, when we were taking down the tent a Doctor in the village and a ringleader of the opposers, said to us, 'Gentlemen, I don't profess to believe any of it, but what you men have been preaching commends itself to me better than anything I ever heard.' Later we had meetings around Garnett, Kansas. We were privileged to entertain Dr. Martin in our home for some time, and his quiet godly way commended itself to all. He had been raised in a different school from me, and likely I had said some things that were trying to him.

After our meetings were over at night we would discuss many things. After rising one morning he broke down and cried and said: 'Brother Erskine, I want to thank you for all you have said to me.' I could not tell you now who was broken the most, or who cried the most. I think this knit our hearts so that we were closer friends than ever before. Later on I was going at it in tent work alone at Fort Scott, Kansas. Brother Martin joined me there, coming from Texas, and I was very pleased to see him. Although the weather was extremely hot and tried our spirits, yet, as nearly as I can remember, about eight or ten were baptized. Two brethren lived in the country and remembered the Lord in the home. A hall was secured in the town and the meetings continued for a time. Some still remain and go on in the old paths. A bond was formed in those days between us which has grown stronger and sweeter as the days go by."

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From this time on Dr. Martin gave up his practice and devoted his life to evangelistic work.

This was a step that he never regretted as is evidenced by the following extracts from letters written many years later, "Well, I am almost 65 years of age. I do not know how God could have possibly given me a happier life than what he has. I have not one regret for turning away from medicine and dentistry." On another occasion he wrote that he really could not have been better cared for if he had been engaged in a good medical practice; that he had never been stinted in any way, and was able to pass on to others from his God given supplies, to those laboring in new fields, and beginners not so well known.

After spending some time with the late James White he joined the late T. D. W. Muir in Detroit, Mich., where he had a happy and fruitful season. He then visited the small assemblies in Standish, Stirling, Bay City, and Saginaw, Mich.

His Faithful Life and Service

In 1901 he was married to Miss F. C. Copp (sister of Mrs. Wm. Matthews) and they began housekeeping in Providence, R. I., and soon made Pawtucket their home assembly where they spent many happy years. He was also in happy fellowship with the neighboring assemblies, and usually had a tent pitched in some new locality each summer. Of his years in connection with the Pawtucket assembly Brother James Crawford writes: "I hardly know how to begin to give anything like a real adequate account of the godly and consistent life of our beloved and esteemed brother in the Lord, Dr. Martin, in and around these parts for about 30 years or more that some of us have known him. He has labored for the glory of God in and around Providence and Pawtucket, R. I., preaching the gospel and building up the Lord's dear people for many years in tent work and in halls. He has been honored by God in leading many souls to Christ and quite a number of them living to the glory of God in the Pawtucket assembly and elsewhere, to the present day. Some also have been taken home to heaven. He always maintained a real godly care for the assembly of the Lord's people at Pawtucket all the years he was with us. When his health began to fail he moved to Worcester, Mass. His loss to the Pawtucket assembly has been great; his prayers, counsel, and ministry were much appreciated by the Lord's people in the assembly, and even at the present time we are feeling very much the loss of our beloved brother. Many of us here feel we have sustained a great loss and are much the poorer.

His Work as Editor

Mr. David Suiter of Philadelphia, Pa., began a magazine called WORDS IN SEASON, but finding that he had not sufficient time to edit it, and attend to his daily duties at the same time, he desired some one to take it off his hands. Our brethren Donald Munro, John Smith and others urged Dr. Martin to take it; this he did in 1911. At that time the subscription list was very small but the Lord gave it favor with His people, and the subscription list mounted rapidly and became quite large. It reaches not only America but many parts of Europe, also China, Japan, Africa, India, Assyria, Australia, New Zealand, and other parts of the world. The editing and publishing of WORDS IN SEASON he found to be a happy service and continued it for twenty years until failing health compelled him to pass the responsibility over to Mr. Charles R. Keller, editor of the AMERICAN PIONEER.

On account of his health he left the east with his wife and settled in Monrovia, Calif., later returned east to Boston, Mass. He once stated, "At the close of an active life in the service of the Lord Jesus, I can speak well of Him, who has more than fulfilled His promises in meeting all my need through the continued kindness of His people. For the encouragement of young preachers, I can say that He has never put a work on my shoulders that He has not given me the means to carry it on."

His Principles

An incident that occurred when he was graduated from the Dental College illustrates his staunch adherence to God's Word, both in his private and public life, and his life-long care to ever preserve a good conscience under all circumstances.

On being informed that the usual banquet tendered the graduating class would be held on a certain evening, and that as high honor man he would certainly be expected to attend, his reply to them was that he was a Christian and that God's word to him was to let the time past of his life suffice to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings and abominable idolatries (1 Pet 4-3) and that he would not be there, and he was not. Dr. Martin never courted honors nor would he yield one hair's breadth of truth for the sake of popularity.

He ever sought to maintain God's truth in later years without fear or favor. The Lord brought him through many different experiences in his earlier years, but once he got a grip of the truth as it is in Christ Jesus, as he apprehended it, he never swerved from it to the end of his days. He was an invaluable man at conferences, his ministry being of such a nature as to give a spiritual tone to the meetings, and to strengthen and build up character in the individual life of the Christian. Well might we exclaim like the Psalmist, "Help Lord for the godly man ceaseth; the faithful fail from among the children of men."

ASLEEP IN JESUS



SO SCRIPTURAL description of death is so suggestive and so consoling as that which is conveyed by the familiar word **sleep**. It recurs often. Stephen the martyr breathes his sublime prayer, and then "he fell asleep." Our Lord said to His disciples: "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." Paul, in that transcendently sublime chapter on the resurrection, treats death as but the transient slumber of the body, to be followed by the glorious awakening at the sound of the last trump. Then he crowns it with that voice of the Divine Spirit, that marvellous utterance which has been said, sobbed and sung in so many a house of bereavement: "I would not have you to be ignorant concerning them which are asleep; for, if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." 1 Thes. 4, 13-18.

These declarations of God's Word describe death as simply the temporary suspension of bodily activities. Not a hint is given of a total end, an extinction, or an annihilation. The material body falls asleep, the soul being, meanwhile, in full activity; and the time is predicted when the body, called up from the tomb, shall reunite with the soul, and the believer shall live on through eternity. What we call dying is only a momentary process. It is a fitting of the tenant from the frail tent or tabernacle, which is so often racked with pain and waxes old into decay. Paul calls it a departure: "To depart and be with Christ." The windows of the earthly house of the spiritual tenant are shut up, ere he departs. The knocker

at the ear is muffled, so that no sound can enter. The fire that glows about the heart is extinguished. The warm currents that flow through the veins cease, and leaves the deserted house, cold, silent, and motionless. We, the survivors, bend over the deserted heart-house, but there is neither voice nor hearing. We kiss the brow, and it is marble. The beloved sleeper is sleeping a sleep that thunders or earthquake cannot disturb. But what is there in this slumber of the body that suggests any fear that the soul has become extinct or even suspended its activities? When the mother lays her darling in its crib, she knows that sleep simply means rest, refreshment, and tomorrow morning's brighter eye, nimbler foot, and the carol of a lark in her nursery. When you or I drop off into the repose of the night, we understand that the avenues of the five bodily senses are closed for a few hours; but the mind is, meanwhile, almost as busy as when we awake. (Job 33, 14-15)

Death means just this; no more and no less. As one has vigorously said: "Strip the man of the disturbances that come from a fevered body, and he will have a calmer soul. Strip him of the hindrances which come from a body that is like an opaque tower around his spirit, with only a narrow crevice here and a narrow door there, with which he is connected with the outer universe, and, surely, the spirit will have wider avenues out to God. It will have larger powers of reception, because it has become rid of the closer confinements of the fleshy tabernacle. They who sleep in Jesus live a larger, fuller, nobler life, by the very cessation of care, change, strife, and struggle. Above all, they live a fuller, grander life, because as far as the body is concerned they 'sleep in Jesus,' yet the real tenant or soul is gathered into His embrace, awaiting the adoption—to wit, the redemption of the body." In God's good time, the slumbering body shall be resuscitated and shall be fashioned like to Christ's glorious body—i. e., it shall be transformed into a condition which shall meet the wants of a beatific soul in its celestial dwelling-place. Verily, with this transcendent blaze of revelation concerning the believer's death-chamber and his tomb, we ought not to sorrow as they that have no hope.

In this view of death (which is God's own view) how vivid becomes the apostle's exclamation: "I am confident and willing rather to be absent from the body and to be present with the Lord." Who is it that is to be absent? I, Paul—the living Paul—I can be entirely quit from that poor tabernacle of flesh and yet live! My body is no more me than the corn-ship was me when it went to pieces on the shore of Melita and I escaped safe to land. Paul was entirely willing that the old, scarred, and weary body might be put to sleep, so that he might go home and be present with his Lord. Go to sleep, poor, old, hard-worked body, the apostle seems to say, and Jesus will

wake thee up in due time, and thou shalt be made like to the body of His glory, according to the working whereby He subdues all things unto Himself.

Let us not be charged with pushing this Scripture simile too far when we hint that it illustrates the different feelings with which different persons regard the act of dying. When we are **sleepy**, we covet the pillow and the couch. When work is to be done, when the duties of the day are pressing on us, then we are not only wide awake, but the more awake the better. Sleep then is repulsive. Even so do we see aged servants of God, who have finished their life-work, and many a suffering invalid, racked with incurable pains who honestly long to die. Their tired bodies are sleepy for the rest of the grave. Their soul desires to be at home with the Lord. Yet desire for death is not natural to the young, the vigorous, or especially to the servants of God who are most intent upon their high calling. These recoil from death, however saintly or spiritual they may be, or however strong be their convictions that heaven is infinitely better than this world. It is not merely the natural shrinking from death (which the man Christ Jesus felt in common with us), but the supreme idea of serving their God to the utmost possible limit. For Christ here with Christ yonder, is the highest instinct of the Christian heart. The noble missionary, Judson, phrased it happily when he said: "I am not tired of my work, neither am I tired of the world; yet, when Christ calls me home, I shall go with the gladness of a boy bounding away from school." He wanted to toil for souls until he grew **sleepy**, and then he wanted to lay his body down to rest and to escape into glory.

A dying-bed is only the spot where the material frame falls asleep. Then we take up the slumbering form and gently bear it to its narrow bed in mother earth. They who sleep in Him shall awake to be forever with their Lord.

On this tremendous question of the resurrection of our loved ones and our reunion with them our yearning hearts are satisfied with nothing less than **certainty**. Poetic fancies are gossamer; analogies from the sprouting of seeds and bulbs, probabilities, intuitions, and all philosophizings are too shadowy to rear a solid faith on. We demand absolute certainty, and there are just two truths that can give it. The first one is the actual fact of Christ's own resurrection from the dead, 1 Cor. 15, 20; the second is His omnipotent assurance that all they who sleep in Him shall be raised up and be where He is forevermore. 1 Thess. 4, 13-18. Those early Christians were wise in their generation when they carved on the tomb of the martyrs, "**In Jesu Christo obdormivit,**"—In Jesus Christ he fell asleep.

FAITH

This is one of the last articles written by the late
Dr. E. A. Martin



FAITH believes what God says. Eye-witnesses are not required to make sure any statement from the lips of God. The strange thing was that God usually told the patriarchs that He was going to do things that they had never seen done. He prefaced other mighty acts by His creation "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear," Heb. 11, 2. He who believes that statement is ready to believe that God can do any work of power by His Word alone.

We are not told what words He spoke to Abel, but we know that God's words put Abel into motion, and that his offering the lamb gave him a righteous standing before God. God became more real to him than his own brother; more real to him than his own very life which he sacrificed rather than turn from his doctrine.

God told Noah that He was going to send the flood, and how to make the Ark to preserve his family and the creatures. No such thing had ever been known before, but faith put him in motion. He obeyed God and built the Ark. God remembered Noah and every living thing that was with him in the Ark.

God told Abraham that he should have a seed when he was past age. In due time Isaac was born. Later, God told him to offer Isaac up on Mount Moriah. Faith enabled him to do what never had been done before. He bound Isaac on the altar, but God stayed his hand, and he offered a lamb in place of his son.

God spoke to Moses and he refused the honors of Egypt for the reproach of Christ. Faith setting him in motion contrary to nature. Through faith he established the Passover, sprinkling the blood on the lintel and door post, lest He that destroyed the first-born should touch them. God spoke to him and made him the leader of the past dispensation. This Passover of Moses was so important that it was kept in its time by every godly Israelite.

Faith is not confined to the Old Testament saints. The New Testament is as really God's word as any word. He spoke to the patriarchs. Christians are New Testament men who are put in motion by the words of the New Testament. There are those in our midst who have conversions to tell, i.e., the experience of becoming personally acquainted with the Lord Jesus Christ. We have seen them seek the waters of baptism because God's voice has reached their consciences through His word, telling them that they are dead, buried and risen in Christ, to walk in newness of life (Rom. 6). They gather to

the Name of the Lord Jesus Christ alone owning His Name as their only gathering center and His word as their only authority (Matt. 18: 20). They keep the Lord's Supper every first day of the week (if possible) according to Luke 22, 19-20. They believe that God has spoken these words just as plainly as He ever spoke in the Old Testament. Those who preach the gospel do so without Manse or salary according to the Word of God in Mark 16: 15. "Go ye into all the world and preach the gospel to every creature." God knows those who are men of faith in this dispensation, and in due time will make them manifest to all.

THE PASSOVER IN THE REIGN OF HEZEKIAH 2 Chron. 29, 30.



ISRAEL WAS a typical people, and everything connected with them has some special teaching for the church of God. Hence the importance of the divine record, and the need of the unfolding of the Spirit of God, to reveal to us the precious but oft times hidden teaching contained therein. The Lord has not given us a mere detail of facts, in which everything of historic value is noticed, but in matchless wisdom He has culled out certain incidents, and recorded them for our spiritual blessing.

Many centuries elapsed after the Israelites had kept the passover on the plains of Jericho before we read of another passover. We may justly conclude that in the days of Joshua, Samuel, David, Solomon and others, this primary feast was not neglected; but scripture passes it over in silence. In the reign of Hezekiah, however, we get a detailed account of a very important passover, which, like the three we have already considered, has its own distinctive and special teaching.

If we look back on Israel's history, we find it marked by continual declension and rebellion against God, and also by amazing patience and restoring grace on His part. The fall of Jericho was followed by immediate failure. The prosperous days of Solomon were quickly marred by idolatry. However rich or great the grace bestowed, they invariably turned away from the Lord, and went after their idols. "Their heart was not right with Him, neither were they steadfast in His covenant. But He, being full of compassion, forgave their iniquity and destroyed them not: yea, many a time turned He His anger away, and did not stir up all His wrath." Thus was it in the days of Hezekiah. His father, Ahaz, in daring impiety, had shut up the doors of the house of God, removed the brazen altar, cut in pieces the vessels of the house, and had made him altars in every corner of Jerusalem.

Is not this a true picture of the church of God? As Israel might have looked back on the harmony, the prosperity and blessing of the days of Solomon, so may we look back to the days of Pentecost, and bemoan our low estate. THEN, the

multitude of them that believed were together; the living stones of the living temple were builded together, and formed a habitation of God through the Spirit, where He delighted to come and manifest His power and presence. NOW, what confusion and weakness! Instead of being one united body, knit together in love, striving together for the truth, we are scattered and divided, and like Israel in their days of declension, we are found fighting among ourselves, biting and devouring one another. Instead of all gathering together in the name of the Lord Jesus, to worship God in spirit and in truth, how many believers are going to altars of their own choosing, and like Israel, worshipping God after their own devising, and oftentimes, setting up some idol—some gifted teacher, or favorite dogma—as their center of attraction. THEN, the Lord's people were of one heart and soul; great grace was upon them all, and, walking in the fear of the Lord, they were edified or built up together. NOW, there is but little fear of the Lord, and we are prone to do what is right in our own eyes, and thus increase the confusion and troubles that perplex the church of God.

Still there is hope for us in God. The unsearchable riches of Christ are not exhausted. The treasures of His grace are full to overflowing. His patient love and tenderness are still the same; and if we return to Him, and walk in obedience to His commands, we shall be built up, He will be our defense and the light shall shine upon our ways. Let us be encouraged by the history of Hezekiah. He did not sit down in despair, but in the first month of his reign he opened the doors of the house of the Lord. He then gathered a few of the priests and Levites together, and exhorted them to sanctify themselves, and cleanse the house of the Lord. The priests and Levites obeyed; and so heartily did they enter into the work, that in sixteen days they had thoroughly cleansed the house, and all the vessels thereof.

May it be thus with us. We are the house of God—the spiritual house—and assembling simply in the name of the Lord Jesus, we re-open the door of the house. As the Spiritual priesthood, ordained by God to offer spiritual sacrifices, we need to cleanse ourselves from all filthiness of the flesh and spirit. And, as the vessels of the sanctuary, we should not be conformed to the ways and usages of man, but sanctified through the truth, we should seek to be meet for the Master's use alone, to be filled or emptied in His holy service as may please Him, looking to Him to preside over, order, and arrange our worship. We may be very few, and very feeble, but still if there be but truthfulness of heart, the Lord will manifest Himself among us, and minister to and refresh our souls, according to His own blessed promise, that if but two or three are gathered together in His name, He will be in their midst.

Hezekiah arose early and prepared the appointed offerings, and commanded that the burnt offering and sin offering should be made for all Israel. There was no exclusiveness here, no setting themselves up as more holy than the rest of Israel. They took their place with the nation, and confessing the nation's sin as their own, sought restoration and blessing for all the people. If by the teaching of God we are led into a better knowledge of His will as to the order and worship of the assemblies of His people, we must not lift ourselves up in pride and self-sufficiency, or exclusiveness, but taking our place as ONE with the whole family of God, present Jesus as the perfect, all sufficient sin offering, and seek for the fullness of His blessing to come down on every member of that one family. So also with the burnt offering: we should remember that the whole church is accepted in the Beloved, and God takes delight in and rejoices over every believing soul, because He sees them perfect through the comeliness of Christ, which He has put upon them.

“And when the burnt offering began, the song of the Lord began . . . And all the congregation worshipped, and the singers sang, and the trumpeters sounded . . . And they sang praises with gladness, and they bowed their heads and worshipped.” This joy sprang out of the burnt offering, and not from their own obedience. If we would know anything of joy, we must look away entirely from our own works and doings, and gaze upon the perfection and beauty that is in Christ; and as we discern His exceeding preciousness, and realize that His perfection is imputed to us, we shall be able to rejoice with joy unspeakable. Then followed the voluntary offerings in great abundance; “and Hezekiah rejoiced, and all the people.” How beautiful and perfect is this order. Their gladdened hearts were constrained to ask, “What shall I render unto the Lord for all His benefits?” and their free will offerings were the unbidden but natural expression of their thankfulness and joy. Let us seek more to enter into the treasures laid up for us in Christ, and then we shall know far more of this free and spontaneous service to our God.

But Hezekiah did not rest here. His heart was enlarged. He had tasted the blessedness of the true worship of God, and he longed for the rest of Israel to share it with him. He therefore sent letters throughout Israel and Judah, and entreated them to come to the house of the Lord to keep the passover. Is this not true of us? When we get a taste of the blessedness and liberty of gathering together in the presence of our God to be ministered to by Him, do we not long for the Lord's redeemed ones to share our joy? And should we not invite and intreat them to turn from the forms and ordinances of man, and to come together to keep the feast (1 Cor. 5-8), and worship the living God according to His own Word? Heze-

kiah's messengers were mocked and laughed to scorn by many; but some gave heed to the message, humbled themselves, and came to Jerusalem to keep the passover, so that a great congregation was gathered together.

This passover was kept in the second month. They could not keep it in the first month, because THEN neither the house, the priests, nor the people were prepared; but they had tasted the sweetness of the grace of God, and gladly took advantage of His provision for a second passover, for those who were not clean at the appointed time. (Num. 9). Indeed, even then, many of the people had not cleansed themselves—for the thing was done suddenly—and yet they kept the passover. Hezekiah prayed for them, saying, "The good Lord pardon every one that prepareth His heart to seek the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary." The grace of God again abounded, and they proved the truth of the King's words: "The Lord your God is gracious and merciful, and will not turn His face away from you, if ye return unto Him." "The Lord hearkened to Hezekiah, and healed the people." It was a time of very special blessing, and their joy during the seven days of unleavened bread was so great, that "The whole assembly took counsel together to keep other seven days: and they kept other seven days with gladness. So there was great joy in Jerusalem."

The whole scene teems with reality. There is no formality or half-heartedness about it. The Lord had prepared the people; and though there was manifest failure and short coming in many ways, His matchless grace flowed forth to meet his returning prodigals, and uncleaned as they were, He fell on their necks and kissed them with the kisses of His love, killed the fatted calf and feasted them, and bade them make merry and be glad. How encouraging is all this. True, indeed, we cannot get back the pristine glory of the early church. We cannot prevail on all the Lord's people to gather to His name alone; and many indeed of those who do gather thus unto Him, may be mixed up with much that is contrary to His mind and will. There may be much ignorance about His arrangements for our spiritual worship, much difference of judgment on many points, much weakness in every way, still let us seek simply to keep His word, and the promised presence of the Father and Son (John 14-23) will be our rich reward. We may have but little of the manifest gifts of the spirit; we may be poor in every way, but our God is the same. He changes not. He will not fail to meet with us, and refresh and bless us. Nay, more; if there be but real dependance on Him, and true-hearted waiting upon Him to order our worship, He will so manifest Himself among us, and cause us to hear His voice, that, like Israel, instead of growing weary of His

worship, we shall eagerly seize every opportunity of enjoying or prolonging it.

The result of this passover is very beautiful and instructive. The people went forth and broke down, and utterly destroyed all the remaining images and altars in Judah; and as soon as the commandment came forth to bring in the first fruits and tithes, they brought them in so abundantly that chambers had to be prepared to receive them. How blessed is all this! Obedience and devotedness are the natural outflow of a grateful heart. Would we be obedient? We must get our souls strengthened by fellowship with the Lord. Would we be devoted? We must obey His word, and wait on Him to minister such joy and blessing to us, that our souls will delight to pour out their free will offerings at His feet. We can only give to Him as we receive from Him. We can only yield ourselves a living sacrifice to Him, as we are strengthened with might by His Spirit in the inner man. May we be wise with the wisdom which comes down from above; and esteeming His precepts concerning all things to be right, may we use the means He has so lovingly provided for the strengthening and refreshing of our souls.

HOLD FAST

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3, 11).



NEVER department of life, industrial, political, religious, and international, there is unrest and upheaval. Every day furnishes fresh cause for excitement, and we know not what a day may bring forth.

The Spirit-taught believer, while by no means indifferent or unconcerned, is not disturbed by this state of affairs, for he has "Thus saith the Lord!" as his unerring guide, and God has said, "I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him" (Ezek, 21, 27).

So that, by what is taking place, his attention is directed to the coming of Him whose "right it is," and he is cheered by the fact that He has said, "Behold, I come quickly." The mass of men do not know this, while many Christians who mentally assent to it in reality deny it, by co-operating with those who are engaged in the futile attempt to bring about a Millennium without Christ.

Men are uniting their forces in a gigantic endeavor to improve conditions here, leaving the hereafter—if indeed they believe in such—to take care of itself. The activity of Satan, working through those whom he has blinded, is manifest on every hand. Authority is disregarded; divine institutions are lightly esteemed; and the masses are eagerly grasping after power, believing that with them lies the solution of problems that have thus far passed the wit of man, and that never will

be settled "until He come whose right it is." The great fact of sin, as the cause of all misery, is ignored; the ugly fact that death is here is as far as possible kept out of sight and mind. Concurrently the deity of Christ and the truth of the Atonement are denied, and if the existence of God be admitted, it is assumed that He has left it to His creatures to remodel the world according to their own ideas.

Thus men seek today to assure themselves that they will banish war and introduce an era of peace; so reform the criminal population that prisons will be no longer necessary; reduce suffering to a minimum; place every person on an equal footing; and, in short, so revolutionize the conditions under which humanity exists that they will bring in a new earth, and leave God to deal with heaven Himself.

In the religious world commotion exists also. "The faith which was once delivered unto the saints" (Jude 3) is being abandoned by whole bodies of professors who accept in lieu thereof a virtually Christless religion.

All this would be depressing indeed were it not that we have the "sure word of prophecy" (2 Peter 1, 19). God is over all—blessed for ever. If the overturning process is going on, He is behind it. He can use any or all of His creatures for the carrying out of His purpose. Angels, men, and demons are alike at His disposal.

We might as well try to stem the tide as stop the overturning, yet with quiet confidence we await the issue, and look forward to the time when He who sitteth in the heavens will laugh (Ps. 2, 4) when He will blow upon all men's pretensions and their fanatic schemes, and will bring to the front Him "whose right it is." Not only does He possess that right because of who He is, as the eternal Son of the eternal God, but He has established His title to it as Man by His perfect submission to the will of God, and by His death and His resurrection out from among the dead. By that death and resurrection He laid the basis of that which He will accomplish when He comes. Then He will rule with equity, war will cease, poverty will disappear, suffering will end, death will be no more, every enemy will be laid low, "all taint of sin shall be removed," and He will deliver up the kingdom to God, even the father; that God may be all in all (1 Cor. 15, 24-28). So that the millennium with Christ in the seat of authority will lead up to an eternal day of unclouded bliss, such as we have attempted to describe, in which God shall be absolutely vindicated, His name shall be eternally glorified, and His triumph will be complete. While we await that day—to be preceded for us, of course, by His coming for us (see 1 Thess. 4, 13-17)—we have, in our text, His own gracious word of encouragement: "Hold that fast which thou hast." This may not appear to be very heroic; we do not engage in propaganda either

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for or against the movements of the day in which we live; neither by word nor act do we seek to further or defeat the schemes of men; but, realizing that we are passing through a world to which we do not belong, from which we can derive nothing, and to which, as a system dominated by the god of it, which is the devil, we can contribute nothing, we seek to respond to the call of our absent and rejected Lord to "hold fast." We must hold fast Christ as we have learned Him (Eph. 4, 21). Not fancies or fables, not the reasoning of the human mind, but the truth. What is truth? Christ. Where is He? Cast out of the world; refused both by the religious and political leaders of the day, He is in seclusion at the right hand of God. Through Him we are forgiven and justified; by His death we are reconciled: in all His acceptance who is risen from among the dead, we are now before God; associated with Him and blessed in Him, we are "partakers of the heavenly calling." All this He bids us "hold fast."

This was what He appreciated as He took account of the church in Philadelphia. They had "little strength," yet they seemed to realize their heavenly origin, mission, and destiny. Doubtless scorned by the world, treated with contempt by the mere religionists of the day, and probably persecuted by those who professed to be Christians but declined the narrow and—as they may have thought—inactive path, the Lord could and did say to them, Thou "hast kept My word, and hast not denied My name" (Rev. 3, 8). They esteemed it an honor to be associated with the absent and rejected Christ; and if to the natural man their lot seemed to be unenviable, theirs was the immense distinction of having Christ's approval. There ever have been such people in the world, thank God, they constitute **heaven's nobility**.

The seven thousands in Elijah's day who had not bowed the knee to Baal (1 Kings 19, 20) were holding fast. Just prior to our Lord's first coming, there were those who held fast; they feared the Lord and "spake often one to another" (Malachi 3, 16); Simeon and Anna, (Luke 2). who waited for Him and spake of Him—held fast.

In 2 Samuel 23, we have the list of David's mighty men, and if we were asked to write their epitaph we should write across that scroll of honor, "They held fast." Let a reference to only one of these brave men suffice. In verses 11, 12 we read of Shammah holding "a piece of ground full of lentiles" against a troop of the Philistines. It might seem an insignificant thing about which to fight; the odds appeared to be against him, and had he quietly surrendered it did not seem that the loss would be serious. Had any of his comrades been near they might have counselled that, as in their judgment there was nothing vital at stake, he should compromise, and failing that submit. Such advice Shammah would have met with an

emphatic "No. The ground is David's, and, in his name, I hold it for him." As it was, his comrades were not near, but what was not witnessed by man was observed by the Lord. He honored Shammah's faithfulness, the Philistines were discomfited, the ground was held, and the hero's name is enrolled in imperishable fame. What was the secret of this? Faith in, affection for, and fidelity to David.

"Our Lord is now rejected and by the world disowned," and while that is so we may expect everything here to be shaken. Men are giving up God; Christendom is throwing overboard the Bible with all its precious teaching; nor will matters be different "until He comes whose right it is." Meanwhile it is ours to hold fast that which we have, the truth in all its divine integrity and glorious simplicity. It may involve our being nicknamed by the world, pushed aside by the religious systems of the day, that seek place and power in the world, and cold-shouldered by those of our fellow Christians who do not love the reproach of Christ; but the compensation will be the approval and commendation of our beloved Lord. What He values more than aught else is a heart that is true to Him, and the mark of devotedness is to "hold fast." It is only for "a little while"; soon we shall hear His summoning shout and rise to meet Him on the glory cloud; then the journey ended, the conflict over, we shall, with all His saints, dwell in His presence and delight in His love through God's eternal days. Till then may we have grace to heed His Word; "Hold that fast which thou hast, that no man take thy crown."

W. B. D.

QUESTION CORNER

Question. Do all the REAL Christians living in a town constitute the CHURCH (assembly) OF GOD in that place even though there is no local (gathered) assembly there?

Certainly not. The material of an assembly may be there, but to claim that those godly Christians still found in the denominations constitute the CHURCH (or assembly) OF God in that place is mere sophistry.

Stones still in a stone yard, and lumber still in a lumber yard do not constitute a house. They are only the material for a house. In order to have a house the stones and lumber along with other material needs to be brought together and built into house-form.

Godly Christians living in a Town and still in the sects or elsewhere DO NOT constitute the assembly of God in that place—The material of an assembly may be there, but in order to constitute them as a LOCAL CHURCH according to Matthew 18: 15-20 the material must be brought and built together for a HABITATION of God through the Spirit. Eph. 2-22.

Christians who still remain in the sects are in the CHURCH UNIVERSAL (Matthew 16-18; Eph. 2-21); but not in the CHURCH LOCAL (Matt 18-20; Eph. 2-22) until they come in a godly way, and are received NOT to the LORD'S TABLE only, but into the FULL FELLOWSHIP of the assembly.

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The following extracts from Assembly letters express the sentiments of many other gatherings of the Lord's people where our esteemed brother, Dr. E. A. Martin, labored.

ROCHESTER, N. Y.

"Hé will be missed, as only a bulwark can be missed, in these days so like shifting sands: days of changing scenes, changing opinions, changing loyalties. The Christians gathered unto the Name of the Lord Jesus Christ in Rochester, N. Y., have special reason for happy remembrances of our beloved brother.

"In a time of Doubt and Distress, his quietness and confidence in God became as it were strength and purpose imparted to us. The Frost Avenue Gospel Hall, and the history of the Lord's work in Rochester, just before, and since the hall was built, is pregnant with acts and deeds and prayers of our brother at that time.

"Some of the children remember Dr. Martin opening the Sunday School, and one of our young brethren is the first fruits in the New Hall under our brother's ministry, but such ministry was not limited to those who were within the sound of his voice, but the thoughts of his exercise of heart for the spiritual welfare of God's people, appeared on the printed pages of "Words in Season," and in this way reached many a shut up, shut in, lonely Christian in little reached corners of the earth."

PAWTUCKET, R. I.

"The Pawtucket Assembly is deeply indebted to Dr. Martin. His labor of love among us is most appreciated by those who knew him best, and who were most benefitted by his ministry.

"Some of us can well remember him from our boyhood, and it is a source of joy to know that he ended well."

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PORT HOPE, ONT.—W. Pinches visited Oshawa and Orillia and then came here for meetings. The Word was relished by those who attended in these places.

ST. CATHARINES, ONT.—The Sunday School conference that was formerly held here on May 24, owing to present conditions, has been cancelled. Chas. R. Keller began a series of meetings using his chart on "The Tabernacle in the Wilderness."

KITCHENER, ONT.—J. Lyon held 7 weeks gospel meetings here in which some professed to be saved and others were exercised about taking their place "outside the camp." The Lord's people were encouraged.

THAMESFORD, ONT.—R. N. Bruce and D. Miller are holding forth here in a school house and have had a nice attendance and are hoping the Lord will reach and save souls.

BOLTON, ONT.—John Gilchrist was giving addresses from "The Two Roads and Two Destinies" chart. Some interest.

ORILLIA, ONT.—James Gunn is having good meetings using his chart "Egypt to Canaan," setting forth truths for saved and unsaved.

CAMPBELLFORD, ONT.—We had a series of meetings held by James Blackwood which were much appreciated and helpful for God's people.

TORONTO, ONT.—After 9 months absence in the West, R. Telfer returned home again. He began meetings in Rhodes Ave. using his chart. A good number of souls professed at meetings held in the Junction by Sam McEwen and in Pape Ave. where W. G. Smith and R. Halliday were holding forth in the gospel.

SOUTH RIVER, ONT.—Bren. Widdifield and Watson are having well attended meetings here. Hall crowded at end of first week. They are looking to the Lord for a break in the ranks of the enemy.

OWEN SOUND, ONT.—J. Silvester started meetings here but after a few nights went to bed with a cold. He called at Collingwood on his way home but is not able for many meetings.

MIDLAND, ONT.—A. Joyce and H. Harris still go on here with help and blessing. Some have professed.

GLEN RAE, ONT.—W. Baillie had a few meetings here which were appreciated and helpful.

CUMNOCK, ONT.—A new assembly has been formed here about 20 miles from Guelph on No. 6 Highway. R. Roberts had 7 weeks Gospel meetings and a good number professed to be saved. Correspondent, A. Johnston, R.R. No. 1, Arthur, Ont., Canada.

WINNIPEG, MAN.—R. Telfer had a few very much appreciated meetings in the West End Hall. He was on his way home after laboring for 9 months in Western Canada.

LAKE SHORE, ONT.—D. McGeachy is having his first continued meetings here after 7 months illness. He has been encouraged by the attendance.

MONTREAL, QUE.—J. Spreeman and N. Gratton have had meetings in Rosemount hall. Some professed. R. J. Dickson is not very well and not able to get out to meetings. His address is Apt. 2, 809 Outremont Ave., Montreal, Canada.

FALLEN ASLEEP

CAMDEN, N. J.—Charles E. Hamson, formerly of Oldham, Eng., and associated for many years with assemblies in Boston, Fall River, Mass., and Camden, N. J., died suddenly of a heart attack in his home while preparing to go to the Sunday morning meeting. Much esteemed by friends and neighbors. J. Waugh and A. Livingstone spoke at the services.

CONQUEST, CAN.—On Feb. 5, Mrs. Isaac McAdam passed peacefully into the presence of the Lord. Aged 78 years. Known in the community as "Grandma." A kind, loving Christian. E. Fisher preached at the services to a large company. A husband and 4 children mourn her loss.

PUGWASH JCT., CAN.—On Feb. 13, after a short illness, Mrs. Annie MacLeod went home to heaven. Aged 92 years. Saved at meetings held by J. K. McEwen at Doherty Creek (now Pugwash Jct.) in his early labors there more than 40 years ago.

BELFAST, IRELAND.—On Feb. 6, Wm. Stevenson of Belfast passed into the presence of the Lord. Aged 63 years. Born in Lisburn and born

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again in the same district, when but a youth at meetings held by Geo. Gould, Sr., and the late Mr. T. Jordan. Spent some time in Toronto, Can. Since his return to Belfast his time for the past 20 years was devoted to the Lord's work. He was a preacher of the pioneer type and much used in opening up new districts. He had a record of self-denying service both in Ulster and the Free State. The last hymn he tried to sing was "Upward, Upward, Homeward. Joyfully I flee. From this world of sorrow. With my Lord to be." Bren. Poots, Bingham, Baillie and McKelvy took part in the services.

BROOKLYN, N. Y.—On Jan. 30, Mrs. Adelaide Johnson, formerly of Bridgetown, Barbadoes, B. W. I., but for the last 9 years in fellowship in the Brooklyn, N. Y. assembly, after a short illness went home to be with the Lord. She was a consistent Christian.

ORILLIA, CAN.—On Feb. 9, Mrs. Elizabeth Ross, passed home. Aged 93 years. Most decided in her testimony. Professors who came into contact with her heard plain words on the "new birth." Was staunch in the truth of separation. H. Harris gave a plain word in the gospel at the services.

PORT HOWE, CAN.—On Jan. 10, Arthur Killoway went to be with Christ. Aged 29 years. Saved 10 years ago.

CLAYTON, IA.—Miss Mary Ricker passed home recently. Saved 15 years, and was a very devoted Christian. Was an invalid all her life having never walked but moved about on a wheel chair. Taught a Sunday School class. Always cheerful and will be missed. L. H. Brandt and Oliver Smith took the services. Her parents and a sister mourn her loss.

CLEVELAND, O.—On Feb. 19, Mrs. P. Knott suddenly passed home. Aged 46 years. Took ill during a gospel meeting on Sunday evening and was taken home and died ten minutes later. W. P. Douglas and Geo. Duncan shared in the services. She was well known, highly respected, and much loved. A husband and 4 children survive.

WELLSBORO, PA.—On Feb. 24, William Hazleton was called home to be with the Lord. Saved 20 years ago at meetings held by Bren. Winemiller and Armstrong. A. Craig spoke at the services held in the home.

NO. CHELMSFORD, MASS.—On March 2, Clarence Binest went home to be with the Lord. Aged 49 years. Saved 15 years ago at meetings held by Sam Keller. His last words were, "I'll soon be at home." Bren. Thorpe, Warley, Reager took the services.

JACKSON, MICH.—Thomas Ensbury, age 54 years, son of Mrs. Benj. Ensbury, formerly of Standish, passed away March 3 having professed to be saved a few days before his death. Truly, "A brand plucked from the burning." A wife and daughter mourn his loss. The funeral which was large was conducted by L. McBain and W. Ferguson.

CONFERENCES

RICHMOND, VA.—The assembly here have decided not to have the conference this year which in the past has been held at the Easter season.

RIVERSIDE, CAL.—The annual Conference will be held (Easter Sunday) April 16, at the American Legion Club house, Fairmount Park, Riverside, Cal. Order of meetings, 10:30 A. M., 2:30 and 7 P. M.

PAWTUCKET, R. I.—The annual Conference will be held in the Gospel Hall, Weeden St., Pawtucket, R. I. on May 26, 27, and 28. Prayer meeting Friday the 26th, at 7:30. Saturday 10 A. M., 2:30 and 7 P. M. for Prayer, Praise and Ministry. Sunday meetings, 10 A. M., 2:30 and 7 P. M. No circulars issued. James Donaldson, 24 Varnum Ave., correspondent.

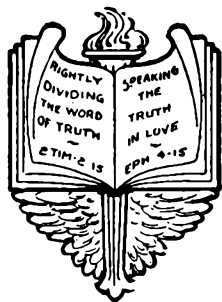
SO. MANCHESTER, CONN.—Owing to present conditions there will not be any conference held here at the Easter Season as in former years.

WINNIPEG, CAN.—The West End assembly Conference will be held (D.V.) on June 2, 3, and 4 in the West End Hall (Cor. Ellice and Victor Sts.) Circulars will be sent later. Correspondent, W. D. Stewart, 543 Banning St., Winnipeg, Canada.

TORONTO, CAN.—Owing to present conditions the annual Easter Conference will not be held this year.

Words in Season

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



May, 1933

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EDITOR and PUBLISHER

Charles R. Keller, 6672 Chew Street, Philadelphia, Pa.

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UNITED STATES

LONG BRANCH, N. J.—Cesare Patrizio is now located here with his family. His address is 103 Myrtle Ave., Long Branch, N. J. He has had a few meetings lately in Hartford, Conn.

DETROIT, MICH.—W. Ferguson has been doing some house to house work in the country about 35 miles from Detroit and having meetings in a vacant "Community Church Building." He expects to begin his Bible Carriage work about May 1 and any clean literature or tracts will be put to good use if mailed to him at 5760 Lawton Ave., Detroit, Mich.

FROSTBURG, MD.—W. Beveridge had 3 weeks of well attended meetings in Lonaconing and then started a gospel effort here.

YORK, N. Y.—Herbert Webber had 3 weeks of meetings with us. The attendance was better than any meetings ever held, the hall being full every night.

BALTIMORE, MD.—We have had visits from Gordon Searle of Africa and E. J. Tharp of China telling of their missionary work in these places. J. Waugh was with us also for a week, and a young married couple were saved and desire baptism.

LA-CROSSE, WIS.—S. Hamilton held meetings with us using his chart from Egypt to Canaan. Interest good.

PLINY, W. VA.—A. Klabunda has been spending some time in this new field. The attendance was somewhat hindered on account of the recent floods in the district.

YOUNGSTOWN, OHIO.—J. Govan sought to bring vital truths before the young in Christ, and also reach sinners in this place. He spoke from his Two Roads chart. Some strangers were attending the meetings.

HARRISBURG, PA.—We had a visit from W. H. Hunter recently. The Word spoken was much appreciated.

MONROVIA, CAL.—Hugh Kane writes, "I am holding meetings in Monrovia—35 miles from Long Beach where the most lives were lost. No one was hurt here. We were eating supper when we heard a rumbling noise—immediately the house began to rock and the dishes danced on the table. We staggered to the outside as soon as possible. A car stood in the driveway. It rolled back and forth as the ground moved under it. None of the Christians in Long Beach received a scratch. I found them quite calm and thankful to God for His mercies." S. Greer was helping in the meetings here.

NEW ENGLAND STATES.—J. Dickson was holding forth the Word of life in Westerly, R. I. J. Pearson was encouraged in meetings held in Manchester, N. H. In Lawrence, Mass., Hugh Thorpe sought to preach the Word to saint and sinner. The Cambridge assembly was cheered through a visit by J. Bernard. G. Reager spent a Lord's day with the New Bedford assembly. F. E. Trulli desires the prayers of the Lord's people in trying to reach the masses by an uplifted banner bearing texts from the Word of God. A two days Conference was held in Hartford, Conn., (Whitmore St. Hall) at the Easter Season.

VALPARAISO, IND.—The correspondent of the assembly is A. M. Shepard, R. 7, Box 2, Valparaiso, Indiana. S. J. Rea and L. McBain had well attended gospel meetings recently.

Words in Season

Edited for 20 Years by the Late Dr. E. A. Martin

VOL. 25

MAY, 1933

No. 5

FROM VARIOUS AUTHORS

When thou hast thanked thy God,
For every blessing sent,
What time will then remain
For murmurs or lament?
* * *

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.
* * *

The semblance of love which does not maintain the truth, but accommodates itself to that which is not the truth, is not love according to God. It is the taking advantage of the name of love in order to help on the seductions of Satan. In the last days the test of true love is the maintenance of the truth. God would have us love one another; but the Holy Spirit by whose power we receive this Divine nature, and who pours the love of God into our hearts, is the Spirit of Truth and His office is to glorify Christ. Therefore it is impossible that a love which can put up with a doctrine that falsifies Christ, and which is indifferent to it can be of the Holy Ghost.
* * *

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.
* * *

A Judged world, a broken law, persecuted prophets, the slain Just One, a resisted Spirit, sum up the history of man—the history of original sin. Man must be born again.
* * *

As the coral retains its color, and the pearl its brightness in the dark depths of the ocean; so may we who are Christ's be, beneath the turbulent sea of life's trials.
* * *

When the Lord came to administer law, He had to descend from His native place to Mount Sinai; but when He speaks of grace to the poor sinner, He remains at home; for grace is the language of His dwelling place.

PERPETUAL YOUTH

Hy Fletcher, Porto Rico



WE ARE told it is impossible to visit Edinburgh and not believe in John Knox, the great Scottish Reformer. Be that as it may, one cannot walk the streets of San Juan, Porto Rico without being brought face to face with the romantic figure of Ponce de Leon, Spanish conquistador, colonizer and first Governor of the island, and later, discoverer of Florida. There in the cathedral that dates back to the year 1549, repose his mortal remains. A little farther on down those narrow streets is Ponce de Leon Plaza surrounded by some of the oldest houses in the New World. The plaza is so named because of its bronze statue representing Ponce de Leon in full armour with outstretched arm pointing south eastward across the bay in the direction of Caparra, his first home and the first European settlement on the island.

Standing on the old sea wall and looking up towards El Morro castle, you see many ancient Spanish houses. They are piled against the hillside like so many colored boxes—blue, purple, red, yellow, green and white. There towering above them all is Casa Blanca, which Ponce de Leon caused to be built. It is recorded that he never lived in it. For one day while he was still at Caparra, Antonio de Alaminos one of his lieutenants, came and told him a remarkable story which had been related by the Indians. It concerned a marvellous fountain in a land called by them **Bimini**. Whoever drank of the water of this fountain would be insured of perpetual youth and health. Riches and honors can never satisfy the human heart apart from Christ. Soon we see him taking ships and leaving tropical Porto Rico. On and on he goes. Of his long wanderings, terrible struggles and of his failure which ended in death from a wound received in a fight with Indians in Florida, we cannot here relate. But gazing on his statue in that ancient plaza that with extended arm points ever in the opposite direction of them all, I seem to hear the words of Solomon reiterated, "The eye is not satisfied with seeing, nor the ear filled with hearing." Eccles. 1: 8.

Ponce de Leon sought for perpetual health and youth in this world. No doubt he thought that he would be supremely happy if he could only attain them. Just like you, unsaved reader, have thought that if only you could live forever here you would be happy. Death came to him suddenly in the midst of his quest. Of you, dear friend, it may soon—sooner than you think—be said, "He is dead." "She is dead." Remember death does not end all. "It is appointed unto men once to die, but after this the judgment." Heb. 9: 27. Only in the Lord Jesus Christ is eternal life to be found. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17: 3. "Verily,

verily, I say unto you, He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5: 24.

Of Christ it is said in Psalm 110, "Thou hast the dew of thy youth." Those who know Him as their own personal Saviour look forward to the time when 1 John 3: 2 shall be fulfilled in them, "We shall be like Him; for we shall see Him as He is."

FELLOWSHIP IN THE GOSPEL

By the Late Dr. E. A. Martin



FELLOWSHIP in the gospel is brought before us in the epistle to the Philippians, in many more ways than by simply ministering of one's substance to those who are out preaching Christ. Nevertheless this is one way of having fellowship in the gospel. All cannot go forth preaching the glad tidings, but all can be united in heart with those who are thus "set for the defense and confirmation of the gospel." Phil. 1: 7.

The gospel must be **defended** against the many unsaved, who are its opposers. It must also be **confirmed** among the feeble few who have received it unto the salvation of their souls. What need there is then for God's people to have those who are devoting themselves unto this work "in their hearts." Phil. 1: 7 (margin).

This union of heart is fellowship, and where this is, the outward manifestations—of which the giving of one's substance is one—will not be lacking.

The unsaved man may put his hand into his pocket and give of his substance but in heart he is an enemy of the gospel, and so in the light of the sanctuary, his glittering gold is but base metal. Examine his motive and you will understand the worthlessness of his gift. It may be that he considers God a needy God, His cause in danger of bankruptcy, or His servants in danger of starvation, and so he must needs give alms—a kind of a compulsory charity. Or he may think that by helping along the good cause (as people call it,) he will thereby merit favor with God, and so escape the wrath to come. Or what is, perhaps, the most common motive of all, give to be seen of men. Only such motives can actuate the unsaved to give. They are, in reality, enemies of the gospel, and an enemy of the gospel can have no fellowship in the gospel. "They that are in the flesh cannot please God." Rom. 8: 8. "The sacrifice of the wicked is an abomination to the Lord." Prov. 15: 8.

All such fellowship ought to be refused and was refused by the early preachers, as can be seen from the 3rd epistle of John, ver. 7. "Because that for His name's sake they went forth taking nothing of the Gentiles."

WORDS IN SEASON

But it is to be feared that many of God's dear children rise but little, in this matter of giving, above the thoughts of the unsaved. Are there not some who would never give a penny if they knew that those who are out preaching Christ were always well supplied, but who would give something if they discovered one at the point of starvation? Is this fellowship in the gospel? I believe not. This is charity. The principles that moves a man to give a beggar a meal, an old coat or a few pennies.

No servant of Christ ought ever to feel himself an object of charity. We may forget our true position and consider ourselves such, and allow others to think us such, but it is to our shame if we ever fall from the lofty place God has given us. Notice the language of the apostle, "not that I speak in respect of want, for I have learned in whatsoever state I am therewith to be content." Phil. 4: 11.

He was just as rich when his purse was empty as when it was full. His appreciation of their gift was not because it saved him from starvation, but because it was "fruit that would abound to their account." If I was starving and some one knowing this, gave me that which relieved my distress, I could thank God for it upon the same principle that the poor of the Old Testament would thank God for the gleanings. Deut. 24: 19-22.

But if none knew my need, or if I had an abundance, and God's people, knowing this, ministered of their substance because their hearts were in the work, then I ought to rise above the thought of need met and thank God and the giver for this "fellowship in the gospel," on the same principle that those who ministered at the tabernacle would thank God for "all the best of the oil, and all the best of the wine, and of the wheat. The first fruits of them which they shall offer unto the Lord, them have I given unto thee." Num. 18: 12.

Or to use the language of the Book before us, "For fruit abounding to their account—an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." Phil. 4: 18.

When I first came into assembly fellowship I use to wish that those laboring in the gospel would just let me know when their pockets were empty. I felt as though I would not like to see them starve, and, on the other hand, I thought that it would be too bad to give my valuable money to them if they already had plenty. But God has since shown me that it was not His order that the "best of the oil, etc.," should only be brought in when His servants were at the point of starvation. It was God's portion, to be brought in at all times, and to withhold this was "robbing God." And when God received His portion, He feasted upon it Himself, and then caused His servants to feast upon it also. So that they did not need to look

to man for their support, but to God, who charged Himself with their keep. See Num. 18: 8-19.

So it is today. God's servants tell their need only to God and He meets it in His own marvellous ways. That professed servant of Christ who hints that he needs a little money had better be helped out of the box marked, "For the Poor," or given a cast-off coat, or hat, or an old pair of shoes.

Dear child of God, do you realize that what is given as "fellowship in the gospel" is not to be given, primarily to man at all, but to God, and ought not to be the gleanings of your income, but the "first fruits?" A first portion set apart for Him who gave the first gift of Heaven in order to make you His own?

The first fruits does not necessarily mean the largest part of the harvest; nay more, it might be less in quantity even than the gleanings, but it taught an important truth—God first.

Would to God that every wage earner, among the Lord's people, upon receiving his wages would enter into the presence of God and thank Him for this harvest, and take out of it a first portion before a penny was used for any other purpose—a clean, sweet-smelling sacrifice to God.

Then there would be the harvest for himself and the gleanings for the poor—a beautiful and Divine order. The first fruits for God Himself; the harvest for yourself as being God's, and the gleanings for God's poor. All for God.

It is a false notion that the highest use for our money is found in relieving the poor. God's poor are not above God Himself, and to give the first fruits to the poor and the gleanings to God is surely, not seemly. Mary will give the Lord Jesus what Judas will say ought to go to the poor. See John 12: 3-8.

If I were making an assembly collection box, I would have two openings, marked respectively, "For God Himself," and "For God's Poor." This would indicate the relative importance of the two objects for which the money was given, and be a check upon that unexercised giving which, it is to be feared, is too prevalent amongst God's people.

To see a slot marked, "Hall Expenses," looks too much like the familiar "drop your nickel here" of the slot machines, where you drop your nickel, take your commodity and pass on.

The marking "For Gospel Work" is not much better, for the mind naturally goes off to the workers and the deceptive heart is apt to say, "I need the money worse than they do," "I don't just care for so and so," (to whom the collection is going,) or it may be, "I like so and so, therefore I will give liberally," which is equally bad. The persons occupied in the work, or the work itself occupying the mind, which ought to have God Himself before it.

But if we mark it, "For God Himself," we have a continual reminder of God's claim upon us and of our responsibility, and so an exercised conscience as to what is given. Then let this be used in God's work in renting halls, or in support of those who labor in the gospel, or in whatever way God may guide the minds of those who are responsible to use it for God's glory.

Now, a word of warning to those who are not able to pay their debts. "Avoiding this that no man should blame us in this abundance which is ministered by us, providing for honest things, not only in the sight of the Lord, but also in the sight of men." 2 Cor. 8: 20, 21.

God will not have His people rob their neighbors in order to swell His collections, and to profess to give to God what is due to the grocer is simply roguery and a reproach upon God's work and name.

Then a word of encouragement to those who use their means in having "fellowship in the gospel." For God does give encouragement to such. "It is an odor of a sweet smell, a sacrifice acceptable, well pleasing to God." Surely this is encouragement indeed. Then see what follows: "But my God shall supply all your need according to his riches in glory by Christ Jesus." Blessed encouragement to know that God is going to look after those who look after his interests upon earth.

Again, "he which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." Cor. 9: 6.

"But what proportion of my income shall I give?"

"Every man as he purposeth in his heart, so let him give, **not grudgingly, or of necessity**, for God loveth a cheerful giver." 2 Cor. 9: 7.

May God lead His people into heart fellowship in His work and give them to act intelligently according to His principles in their fellowship in the gospel so that fruit may abound to their account.

"Thanks be unto God for His unspeakable gift." 2 Cor. 9: 15.

TRUSTING GOD IN THE DARK



OOMETIMES we have an experience in life that seems like walking through a long dark tunnel. The chilling air and the thick darkness make it hard walking, and the constant wonder is why we are compelled to tread so gloomy a path, while others are in the open day of health and happiness. We can only fix our eyes on the bright light at the end of the tunnel, and we comfort ourselves with the thought that every step we take brings us nearer to the joy and the rest that lie at the end of the way. Extinguish the light of heaven that gleams in the distance, and this tunnel of trial would become a horrible tomb. Some of us are passing

through just such an experience now. We can adopt the plaintive language of the Psalmist and cry out: "Thy hand presses us sore; as for the light of our eyes, it also is gone from us; we are ready to halt, and our sorrow is continually before us."

One of the most trying features of our trial is that we cannot discover the "why" or the "wherefore" of our special afflictions. Our Heavenly Father did not consult us before the trial came, and He does not explain to us why He sent it. His ways are not our ways, nor His thoughts our thoughts; nay, they are the very opposite. The mystery of the providence perplexes and staggers us. For example, I open my daily journal, and read that a friend in the prime of vigorous health and wide usefulness, is cut off in the midst of his days. This very day I am called for the sixth time in a few years to bury the dead from a certain Christian household. This time it is the head of the house that is taken, and the children are left to an orphanage. Beside me now sits a mourning mother, whose aching heart cannot understand why a beloved child is snatched away when she seemed the most indispensable to the happiness of the home. Often a preacher has to confront these mysteries in the dealings of a God of love. To the torturing question, "Why does God lead me into this valley of the shadow of darkness?" we can only reply, "Even so, Father, for so it seems good in Thy sight." We are brought into the tunnel, however we shrink back. There is no retreat; we have nothing left to us but to grasp the very Hand that brought us there and push forward. Like Bunyan's Pilgrim, we can only say, "I see not but that my road to heaven lieth through this very valley."

Just in such trying hours it is that the Adversary assails us most fiercely. He stirs up in our hearts bitter thoughts against God. He points us to the actual and realized loss, and tells us that heaven is utterly unseen, and no one comes back to assure us of its reality. And so he endeavors, with devilish suggestions, to blow out such lamps of divine promise as we have, to shatter every staff that we carry, and to make the pathway of trial more dark and desperate than before. This is not fancy; it is the actual trial to which the faith of thousands of God's people is at this moment subjected. Under these severe experiences more than one Christian has been sorely tempted to turn infidel, and to "choose death rather than life."

To my own mind there is only one solution for these mysteries and only one support for these days of terrible affliction. The only relief I can find is in the certainty that this life is not the end, but simply the preparatory school for the real and the endless life that is beyond. The moment that I accept this truth fully and hold it firmly, I find solid ground for my feet and light for my sorrowing soul. Then I discover that the

WORDS IN SEASON

whole journey of the believer is "portioned out" to him, and that the dark tunnel on the road is just as surely appointed wisely as is the most flowery mead or the happiest walk over the "Delectable Mountains." Nay, more. When we reach heaven, we may discover that the richest and deepest and most profitable experiences we had in this world were those which were gained in the very roads from which we shrank back with dread. The bitter cups we tried to push away contained the medicines we most needed. The hardest lessons that we learn are those which teach us the most and best fit us for service here and glory hereafter. It is the easiest thing in the world to obey God when He commands us to do what we like, and to trust Him when the path is all sunshine. The real victory of faith is to trust God in the dark and through the dark. Let us be assured of this, that, if the lesson and the rod are of His appointing, and that His all-wise love has engineered the deep tunnels of trial on the heavenward road, He will never desert us during the discipline. The vital thing for us is, not to deny and desert Him.

Let us also keep in mind that the chief object of the discipline is to develop character and to improve the graces of His children. Whom He loveth He chasteneth, and correcteth every son whom He receiveth. Every branch that beareth not fruit He **pruneth** it, that it may bring forth more fruit. "Why do you cut that pomegranate bush so cruelly?" said a gentleman to his gardener. The answer was, "Because it is all running to useless leaves, and I want to make it **bear**." Ah! it is a keen knife that our Divine Gardener employs, and He often severs the very heartstrings by His discipline; but "afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness." God has a great many crucibles for His gold, where He may refine it. There is so much alloy of pride and self-will, or covetousness, or sinful idolatry in genuine Christians that they require the "fining-pot" and the furnace. Sometimes prosperity is tenfold more damaging to us than sharp adversity. A fit of sickness may do more for soul-health than years of bodily strength and comfort.

To all my readers who are wondering why a loving God has subjected them so often to the furnace, my only answer is, that **God owns you and me**, and He has a right to do with us just as He pleases. If He wants to keep His silver over a hot flame until He can see His own countenance reflected in the metal, then He has a right to do so. It is the Lord, it is my loving Teacher, it is my Heavenly Father; let Him do what seemeth Him good. He will not lay on one stroke in cruelty, or a single one that He cannot give me grace to bear. Life's school-days and nights will soon be over. Pruning-time will soon be ended. The crucibles will not be needed in heaven.

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So, to all my fellow-sufferers who are threading their way through the tunnels of trial, I would say: Tighten your loins with the promises, and keep the strong staff of faith well in hand. Trust God in the dark. We are safer with Him in the dark than without Him in the sunshine. He will not suffer thy foot to stumble. His rod and His staff never break. Why He brought us here we know not now, but we shall know hereafter. At the end of the gloomy passage beams the heavenly light. Then comes the exceeding and eternal weight of glory!

LOWERING THE STANDARD

When a servant of Christ leaves the path of implicit subjection to the Word of God, either in the sphere or manner of his service, and adopts some of the many human devices that abound, he soon begins to lower the standard. The next thing he is liable to do is, to justify his conduct by appealing to Scripture to support it. But as is, alas! too evident, to all who have spiritual discernment, he does not go to the Word of the Lord to seek His way in the matter, but rather to find something that will establish his own. Is it any wonder that the Scriptures become perverted in his hand, and that the light he once had, but trifled with or disobeyed, becomes darkness in his eyes? The perversions of God's sacred Word that so abound in our day, even among true children of God, the variety of "opinions" and multiplicity of "views" on what was once as clear as daylight to all who, walking in the simplicity of faith in God's revelation, spoke the same thing, and strove together for the faith once delivered to the saints, is largely, if not wholly, due to trifling with light which God has imparted, and the surrendering of truth which God had taught, in order to appear charitable, and be on good terms with those who have no love for, and no desire to obey the truth of God. To stand well with carnal Christians, and to be able to go in with their ways, it is necessary to lower the standard, and this leads to the Word of God losing its hold on the conscience. Then it ceases to be a force to control the ways of the believer, and when once this "downgrade" course is begun, none can tell how far the feet may pursue it.

THE SIN OFFERING

Lev. 4



HERE is a prevailing disposition in the hearts of many, to think of sins of ignorance as if they were no sins. Ignorance in the minds of such persons, becomes synonymous with guiltlessness; to act conscientiously—however dark or dead the conscience may be—is to act blamelessly. The thought of the responsibilities that attach to knowledge becomes secretly a reason why knowledge is es-

chewed. In a word darkness is loved rather than light, because darkness brings quiet; but light has an awakening and convicting power.

A sufficient answer to all such thoughts is this—that the special reason for the appointment of the Sin Offering was that it might meet sins committed in ignorance.

No one who reverences the word of God will speak lightly of sins of ignorance after he has once read such words as these, "If a soul shall sin through ignorance against any of the Commandments of the Lord concerning things which ought not to be done, and shall do against any of them . . . then let him bring for the sin that he hath sinned." The heinousness of such sins of ignorance depends, not so much upon the character of the deed done, as on that condition of heart, which is capable of committing sin without knowing that it is sin. It was thus that multitudes in Israel hated and persecuted the Lord Jesus so with Saul of Tarsus when he shed the blood of Stephen, resisting the full testimony of the Holy Spirit from one, whose face shone with heavenly brightness as he spake. All this was ignorance.

Paul verily thought that he was doing God service; yet that very thought argued such thorough blindness of soul—such entire alienation of heart from God, that it was alone sufficient to make him "chief of sinners."

The chapter before us, as being addressed to those who were ostensibly the separate people of God, teaches us especially respecting sins of ignorance committed by believers.

The greater our privileges, the nearer we are brought to God, the more intimately we are connected with His service, the more terrible must be the consequences of transgression. The sin of an Israelite had a greater heinousness in it than the sin of an uninstructed Gentile—the name of God being more dishonored thereby.

Again, the sin of a priest or of the whole congregation of Israel, was greater than the sin of an individual among the people.

To the sin of the priest and to that of the congregation equal heinousness was attached.

In each of these cases, the full consequences of the sins of ignorance were developed: and therefore in meeting these consequences the full efficacy of the sin offering was displayed.

The priests were anointed that they might minister in the near presence of God. Their employment was in holy things—their place the sanctuary. As instructed in the ways of the Lord of Hosts, as acquainted with the manner of His house, their lips were to keep knowledge: and others through them were to learn the ways of the Lord. Sins of ignorance, therefore, were the very sins that should have been absent from the priest.

But if they were found in him—"If the priest that is anointed do sin . . . through ignorance against any of the commandments of the Lord,"—then his sin was to be estimated by the holiness of the things and places in which he ministered, and by the disastrous consequences to others, as well as to himself, that flowed from its commission.

His sin had penetrated, as it were, the holy place; it had entered the veil, it had tainted the place of his ministration, it had defiled the altar; it had involved others in its consequences; the stain must be effaced, either by vengeance consuming him, or it must be expiated by the blood of a substituted victim.

It was for this that God, in His Grace, appointed the sin-offering.

The offending priest brought the victim to the door of the Tabernacle before Jehovah and there "leaned" his hand upon its head and slew it. The blood was then borne into the holy place, and there sprinkled seven times before the Lord, thus specially recognizing **Him** as the person against whom the sin had been committed.

"Against Thee, Thee only have I sinned and done this evil in Thy sight, that Thou mightest be justified when Thou speakest and be clear when Thou judgest."

The ground upon which he was accustomed to stand when he ministered was thus sprinkled, and also the golden altar at which he served. Thus the taint was covered over; himself purchased back from destruction; the places of his honorable service preserved unforfeited.

The remainder of the blood was then poured at the bottom of the altar of burnt-offering as a memorial that the just requisition of holiness had been met—met by death.

The blood was not, as in the burnt-offering and peace-sacrifice, scattered on the altar, in token of its acceptableness there, for now it was regarded as the result and token of vengeance deservedly falling upon sin. The reality of the death by which the sin had been expiated was proved by the blood being poured, and allowed to remain, at the bottom of the altar. There it could be seen as the token of accomplished and accepted atoning death. It was blood shed.

BAPTISM—AN INCIDENT

In the early settlement of Iowa and Nebraska a missionary was traveling up the Mississippi on his way to preach to the Indians. On the boat he fell in company with an intelligent Indian, and, after some talk, the preacher gave the Indian a New Testament, requesting him to read it, which the Indian promised to do.

They separated. Time passed, and on a future visit to the same place the preacher fell in company with the same Indian.

After friendly greetings and mutual rejoicing, the Indian remarked: "Indian wants white man to baptise him." This was glad news to the preacher, who at once began to make preparations for the solemn rite.

A small table was brought, and a bowl of water placed thereon. The Indian watched the preparations with a great and growing interest. His curiosity being excited beyond control, he asked: "What is white man doing?" "I am getting ready to baptise you," was the reply. The Indian looked puzzled, and remarked: "How is white man going to baptise Indian here?" "I have the water here, and will soon be ready," said the preacher.

The Indian looked at the minister in blank astonishment, and remarked: "White man can't get Indian in that bowl!" "Oh," said the preacher, "I don't have to put you in the bowl." "How baptise Indian?" "I will dip my finger in the water, and place a little water on your forehead, said the preacher.

The Indian looked amazed and confounded, and taking from his blanket the well-worn copy of the Testament, handed it to the preacher with the significant remark: "White man gave Indian wrong book."

The Indian had read only the New Testament, and hence had only New Testament ideas on the subject. And, as you can't get out of a book something that is not in it, so the Indian could have no idea of sprinkling water, since it is not in the book.

—C. L. W.

THE PASSOVER IN THE DAYS OF JOSIAH

(2 Chron. 35)



THE BIBLE is a revelation of God—a gradual unfolding of what He is in Himself. To know Him is life eternal; and grace and peace are multiplied to us through the knowledge of God, and of Jesus our Lord. He desires to make us intensely happy—to gratify all the cravings of our hearts, and therefore He has given Jesus as our portion, and is ever ready to reveal to us the fulness treasured up in Him. He is indeed a satisfying portion; and as we learn more of His exceeding preciousness, our souls increasingly declare—

"O precious Lord, there is indeed
Enough in Thee to meet our need!
Enough in Thee to make us glad!"

In His favor is life, and in His presence is fullness of joy; and nothing short of that holy, happy fellowship with Himself, which He has redeemed us to enjoy, can satisfy us, or meet His desires concerning us.

The history of Israel is especially helpful, because it opens up so many secrets of the Lord's heart. We not only read that He is merciful and gracious, but His long-suffering and

loving-kindness are displayed in such a variety of ways, that again and again we are constrained to fall down before Him with adoring gratitude, and rejoice that this God is our God for ever and ever.

His people's wickedness and rebellion only seem to draw out His resources, and become a means of manifesting the treasures of His grace. Verily He delights to devise a way by which His justly-banished prodigals may be restored to His presence and favor! Thus we find that when Israel, notwithstanding His great goodness, turned aside from Him to worship idols, not only did he send His prophets to them, (rising up early and sending them), beseeching them to return to Him that He might have mercy upon them, and heal their backslidings; but again and again He raised up and empowered some chosen vessel to destroy idolatry, and bring them back to hear and obey His law. It was so in the days of Hezekiah and Josiah. Both these kings were earnest servants of God, prepared and taught by Him to withstand the full tide of evil which their fathers had countenanced, and indeed delighted in. Both of them did that which was right in the sight of the Lord. They cleansed the land of idols, repaired the temple, re-established the worship of God, made a covenant with Him, and gathered the people together, and commanded them to keep the passover and return to the Lord their God. There is, however, one marked difference between the work of these two kings. Though Josiah was most earnest and zealous in His determination to obey the Lord, and "turned not aside to the right hand or to the left," and "his heart was tender before the Lord," yet the people were so sunk in idolatry and carelessness that they seemed to have submitted to the king's authority, instead of seeking the Lord for themselves.

The Spirit of God distinctly states, that when Josiah made a covenant with the Lord, he caused all that were present in Jerusalem to stand to it, and made them to serve the Lord. He was the only one who rent his clothes and wept, when for the first time he heard the words of the law, and discovered how grievously they had sinned. Throughout his reign there seems to have been an indifferent submission to his commands, instead of a spirit of self judgment and humiliation; while in the days of Hezekiah we read that "the Lord prepared the people," so that they gladly joined with him in his efforts to return to the Lord. The results of this difference are very instructive, and are brought out in the description of the two passovers which were kept in their reigns.

In Josiah's reign the passover was observed according to all the ordinances prescribed in the law of Moses; so that "there was not held such a passover from the days of judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah." But though outside obedience was so

perfect, there is no mention made of joy and gladness, no taking counsel to keep other seven days because of their delight in the Lord.

There is decided teaching for us in this—a warning word from our God. We look back to the passover in Hezekiah's days, and are greatly encouraged as we mark the exceeding blessedness which flowed from an effort-imperfect, and in some respects disorderly, as it was—to obey the Lord. But here we learn that the most perfect outward obedience may possibly be accompanied with inward coldness and indifference; and whenever this is the case, there will be lack of the blessing the Lord desires to give. If we would be obedient children, our public assemblies must be according to His written word. He has commanded us to gather in His name, to meet with Him, and worship Him in spirit and in truth, and hear what He has to say unto us. We are indeed slow in learning that we do not need anyone to preside over and lead our worship; for Christ Himself has promised to be with us. He is present to manifest Himself, to draw out our hearts in prayer, supplication, and thanksgiving, and to satisfy our souls with marrow and fatness.

Still it is quite possible to have scriptural form without spiritual power; and we need to be alive to this danger, that we may guard against it. We may seek to follow out the Lord's directions as to meeting together, owning Him as Lord and Head, and recognizing the various members as set in the body for its edification; we may try to carry out the simple instructions of the Word as to partaking of the Lord's supper (our passover), and yet be unable to say that we have kept the feast; we may eat the bread, and drink the wine, in remembrance of the broken body and shed blood of our blessed Lord, with the usual accompaniments of prayer, singing, and ministry of the Word, and yet there may be no burning hearts, no bursts of praise, no joy unspeakable. The Lord's Supper may thus dwindle down into a cold hearted remembrance of His death. Let us beware of this, and seek that real fellowship with God which cannot fail to gladden our hearts. It may also be possible that Christians may be influenced by a superior in talent or spiritual gift, and gather round the gifted brother, and look to and lean upon him, instead of coming to meet the Lord, and to feast with Him. In such cases there may be external order; but if the Lord is not confided in and waited on, there will probably be a mere imitation of spiritual worship and cold formality under the profession of scriptural order.

There is another great point of difference between the way in which these two kings set to work. Hezekiah began by repairing and cleansing the temple on the inside, and then went forth to cleanse the land of idols. Josiah began by cleansing

the land—the outside—and then sought to repair the temple. We must not blame Josiah; for he was very young, and the law of the Lord was lost, so that in the early part of his reign he had never heard it. He acted up to the Light he had, and the Lord was pleased with him. Still there is teaching for us in it.

If we would effectually help our fellow-Christians, we must seek to bring them at once into the place of privilege and blessing which the Lord has given them, and the result of enjoying His presence and worshipping Him will necessarily be increased devotedness to Him. We cannot work ourselves up to God by gradual reformation or obedience; but He has made a new and living way through the precious blood of His own Son, whereby we may draw nigh unto Him, and have that blessed intercourse with Him which would induce and empower us to cleanse ourselves from all filthiness of the flesh and spirit.

We find Hezekiah exhorting, beseeching, entreating; and His word was with power; so that the hearts of the people were stirred. And surely now effectual ministry is that which rouses the affections, and produces a real desire to draw near to the Lord. It is His great delight to bless us; and not only has He poured out the riches of His grace upon us in giving His beloved Son to put away sin by the sacrifice of Himself, but in the greatness of His wisdom He has devised and planned a way in which He may bring us in special nearness to Himself, and so reveal Himself in us by the power of His Spirit that we may be constrained to yield ourselves a living sacrifice to Him.

Let us seek to give Him His true and rightful place, whether in our hearts or in our public meetings, and we shall surely prove how full the blessing He can give. Let us gather together simply unto His name, confiding in Him to lead our prayers and praises, and minister the Word to us through those whom He has gifted for that purpose; and at the same time let us beware lest this professed dependence upon God degenerate into the wilfulness or self-sufficiency OF THE FLESH. The flesh is always ready to usurp the Lord's place in the assemblies of His people. Often indeed a godly man is appointed as the minister, and unwittingly, yet really displaces the Lord by undertaking to do everything himself.

But there is a more subtle way of displacing Him. While professedly depending upon and recognizing Him as present to order our worship, one and another may rise, unbidden by Him, and give out a hymn or pray, or even seek to minister the Word. Surely this is confusion in His sight, and grievous to His spirit. May He make us very watchful about this, and teach us so to apprehend His presence, and believe in His will-
ingness and power to speak to us, that none may venture to open their lips unless led by Him to do so. We are not straightened in Him. He will not disappoint our expectations. He is

WORDS IN SEASON

more ready to give than we are to receive; and wonderful and glorious will be the blessing and joy of such dependence upon Him. May He lead us more fully into it for His own name and mercy's sake.

QUESTION CORNER

Ques. What is the meaning of 1 Corinthians 7:14, "Else were your children unclean, but now are they holy." Does this text support the doctrine of household baptism?

At Corinth a new question had arisen as to the relation of a married couple after the conversion of one of them. The apostle by the Spirit legislates for this new condition. "But to the rest speak I, not the Lord" (i.e., the Lord had not already dealt with the point), though the apostle's direction was none the less a commandment of the Lord. There was to be no withdrawal from the matrimonial relation on the part of the Christian in the compact, and verse 14 explains why. "The unbelieving husband is sanctified by his wife." This does not mean "made holy," but set apart by matrimony for a special object. And the same with the unbelieving wife. And then the apostle adds, "Else were your children unclean, but now are they holy." The same root as sanctified above. The children, too, would have had to be separated from as unclean, a contingency which seems not to have been contemplated by the Corinthians; but now they, too, are sanctified by their relationship to their parent, though not personally holy any more than the unconverted partner above referred to. This has been well called social sanctification.

There is no ground whatever from this passage for baptising infants or for teaching that a baby must then "be brought into the house of God." There is no mention in the whole passage either of baptism or the house of God. The whole question is merely one of being able to live under the same roof. A losing sight of the fact that the root meaning of "sanctify" is not "to make holy," but "to set apart," has been one great cause of the misunderstanding of this passage (see Matt. 23, 17, 19; John 10, 36; 17, 19). The children in the verse before us are only sanctified in the same limited sense as their unbelieving father or mother, and are no more true subjects for baptism than they.

I CAN TRUST

I cannot see beyond today,
But I can trust
That He who guides me all the way
Is wise and just.
And He will let no tempest wild
O'erwhelm His child.

I cannot see the far-off land;
But over there,
Built by my Father's loving hand
Are mansions fair.
And God will welcome me when I
His child come home.

I cannot know the realms of space
From star to star;
But this I know, God's wondrous grace
Can reach as far
And yet it cares for even me,
Where'er I be.

WORDS IN SEASON

HOPEWELL, VA.—After a short visit to Richmond, A. Cather began meetings here and is seeing the Lord's hand in salvation.

SALT LAKE CITY, UTAH.—After over a years labor in this new field S. C. Keller reports that an assembly has been formed, and there is an attendance of over 40 in the Sunday School. He purposes pitching his tent here again this summer. His new address is 141 First Ave., Salt Lake City, Utah.

FORT WORTH, TEXAS.—F. W. Schwartz visited El Paso, Houston, San Antonio, Dallas and then came here for meetings.

SAN ANTONIO, TEXAS.—The Correspondent for the assembly here is F. F. Everett, 329 Club Drive, San Antonio, Texas.

CANADA

LONDON, ONT.—The assembly at Dundas and Adelaide Sts., which still desires to go on in the "old paths" has had visits recently from Bren. Millar, Baillie, Chas. Keller, Bruce and Shivas. All meetings were enjoyed.

FOREST, ONT.—R. McCrory was with us having some meetings using his chart on Revelation. The people came out well.

CAMPBELLFORD, ONT.—There has been quite an interest in the gospel in meetings held here by J. Blackwood, and some fruit attending. T. Black followed up with suited ministry.

RYLEY, ALTA.—C. H. Willoughby has been visiting in this village and holding cottage meetings. A few seem interested. Some opposition has been manifested by the religious world.

SAULT STE. MARIE.—F. W. Mehl had 7 weeks appreciated meetings with us using his model of the Tabernacle in the Wilderness to present the Gospel. Attendance very encouraging and a good number professed faith in Christ.

TORONTO, CAN.—R. Telfer had well attended meetings in Rhodes Ave., using his Two Roads chart. Fred Nugent was encouraging in Lansing by seeing a few saved. Special meetings were held in the Central, Brock and Broadview halls at the Easter season.

ATHERLEY, ONT., CAN.—Russell Harris purposes leaving about June 1 for the Prince Edward Island, in his Gospel car. He will value the prayers of the Lord's people and any tracts or back numbers of monthly gospel magazines will be wisely distributed if mailed to Box 48, Atherley, Ont., Can. This is a very needy field for laboring in the gospel.

FOREIGN

NO. IRELAND—W. A. McCullough's voice is much improved since coming here, and he has been able lately to take some part in meetings. With a little more care and rest he believes his voice will be as strong as formerly. His address is Hanyville, P. O. Ballymena, N. Ireland.

CAPE TOWN, AFRICA.—H. Hitchman is finding much need and many open doors in this country. He purposes a 2000 mile journey shortly. He writes, "Please encourage the saints in United States to help by their prayers."

FRANCE.—W. Taylor has been encouraged recently in seeing the Lord's hand manifested in salvation in this field of labor.

VENEZUELA.—The opening of the new hall was a cheer to us after so long a time in building.—W. D. Wills.

CONFERENCES

ROSEISLE, CANADA.—The annual Conference of Christians gathered to the name of the Lord Jesus Christ will be held (D.V.) in the Gospel Hall (Roseisle) on June 9, 10, and 11, preceded by a prayer meeting Thursday, June 8. Accommodation will be provided for those coming from a distance. No circulars will be issued. Prayer for blessing will be valued. Correspondent, E. J. Moon, Roseisle, Canada.

ORANGE, N. J.—The 9th annual Italian Conference will be held here on May 27 and 28. Prayer is desired for those meetings. Correspondent, Jos. Rannelli, 190 Taylor St., Orange, N. J.

AKRON, OHIO.—The Christians in Akron have decided this year not to have the regular conference as in years past, but trust (D.V.) ere another year, if the Lord be not come, that conditions may be such that the Lord may be pleased to gather us around His Word.

WORDS IN SEASON

TORONTO, CANADA.—The Annual Sunday School Teachers Convention will be held on Wednesday, May 24, in the Central Gospel Hall, 25 Charles St. East. Order of meetings at 1:30 and 6 P. M. Refreshments served at noon for those coming from a distance. No circulars issued. Address "Convention, 172 A. Delaware Ave., Toronto, Can."

BYFIELD, MASS.—The 54th annual Conference will be held on May 27 and 28, in the Town Hall, preceded by a prayer meeting on Friday, May 26, in the Gôspel Hall. Those coming from a distance will be freely entertained. Correspondent, F. L. Pearson, P. O. Box 114, Byfield, Mass.

CHICAGO, ILL.—Because of the continued depression, there will be no conference over the Decoration Day holiday in connection with the assembly at 86th and Bishop Sts.

PAWTUCKET, R. I.—The annual conference will be held in the Gospel Hall, on Lonsdale Ave., one block north of Weeden St., on May 26, 27 and 28.

MERIDIAN, SASK.—The Conference in Meridian will be held on June 30, July 1 and 2 in Chas. Macfarlanes barn. Prayer meeting June 29 in the Gospel Hall. Correspondent, Chas. Macfarlane, Glen Ewen, Sask., Canada.

DETROIT, MICH.—The annual Convention of Sunday School Teachers will be held (D.V.) on Saturday, May 13, in the Central Gospel Hall (Grand River and Harrison Ave.) Meetings at 3 and 7 P. M. For further details write C. A. Popplestone, 4078 Beniteau Ave., Detroit, Mich.

FALLEN ASLEEP

TORONTO, CAN.—On Mar. 3, Mrs. Sommecal (wife of Dr. Sam Sommecal) after a brief illness passed home to be with Christ forever. Aged 40 years. Saved in Barrie, Ont. A quiet consistent Christian who will be greatly missed. A husband and 5 children mourn her loss. Bren. Sutton and Beattie took the services, which were very largely attended.

HAMMONTON, N. J.—On Mar. 11, Hugh McCullough, went to be with Christ. Aged 71 years. A brother of sterling worth, and a desire to please God. Associated for some years with the assemblies in Belfast, Ireland, and for about 20 years with the Mascher St. assembly in Philadelphia, Pa. Connected with the Atlantic City and Hammonton, N. J. assemblies for the past 10 years. Wm. Bryson spoke a good word at the services.

KITCHENER, CAN.—On Mar. 30, John Dauberger was suddenly called home to glory. Aged 64 years. Saved 35 years ago and gathered out 2 years later. Will be missed in the home and the assembly. Leaves a widow and 4 children to mourn his loss. The services which were largely attended were conducted by Bren. Lyon and Blackwood.

FROSTBURG, MD.—On Mar. 26, Nathanael Dunn, went to be with the Lord. Aged 87 years. Saved 55 years ago at West Colder, Scotland, at meetings held by John Knox McEwen. Came to America 48 years ago and was in the assembly at Lonaconing, Md., until 20 years ago when he came to Frostburg, Md., to help young believers gathered unto the name of the Lord Jesus through the ministry of the Keller Brothers. He left a good testimony. Wm. Beveridge, who is conducting meetings here, held a short service at the home and then spoke to a large company at the hall.

CAMPBELLFORD, CAN.—Mrs. Hart, saved some years ago passed away to be with Christ which is "very far better." A large company of unsaved filled the Gospel Hall and listened well to the preaching of the Word as spoken by Bren. Wm. H. Gibson and T. Black.

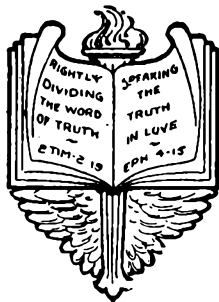
WINNIPEG, CAN.—On Feb. 2, Miss Agnes Scott passed home to be with the Lord. Saved in Winnipeg 11 years ago. In fellowship in Matchett St., Belfast. Sick in bed with heart trouble for a long time. A joyful, prayerful sufferer and a faithful witness for her Saviour.

STEUBENVILLE, OHIO.—On Mar. 23, Mrs. J. Gilliland went to be with Christ. Saved at tent meetings held by Bren. Oliver and Matthews in Ireland 52 years ago. Well known and bore a good testimony in the city where she lived. The services which were large were well attended by neighbors who knew her. G. Duncan spoke.

JACKSON, MICH.—On Mar. 17, the husband of Mrs. C. G. Warden passed away. He is survived by a widow, one son and the two stepsons, Chas. and Robert Atkinson of Jackson.

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, 1933

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UNITED STATES

WESTBROOK, ME.—Visitors to the various summer resorts around Portland, Old Orchard, Kennebunk, Sebago Lake will find an assembly at 538 Main St., Westbrook, Maine (opposite Westbrook Hospital). Trolley cars from Portland pass the Gospel Hall which is 5 miles from Portland. To encourage fellowship it would be well for Christians, to bring along a letter of commendation. Correspondent, H. F. Stultz, Westbrook, Maine.

SCRANTON, PA.—The assembly here have secured the "Garfield Ave. Hall" which is located between Price and Jackson Sts., in what is known as the "Hyde Park" district where all meetings will be held in the future. Harry Leishman, 115 W. Warren St., Dunmore, Pa.

ST. LOUIS, MO.—Arthur Rodgers had several weeks meetings in the Maplewood hall using his unique chart on "The remarkable balance of History and Prophecy." The truth of the coming of the Lord seemed to create a stir among the children of Christian parents and others and a number were saved.

HARTFORD, CONN.—The first annual Conference which was held at 51 Whitmore St., gave cause for much praise to God. The ministry was practical, and the presence of God was felt throughout the meetings. Bren. Bernard, McCullough, Rae, Webber and G. Reager ministered the Word. Christians from all parts of New England and also from New York and Pennsylvania attended. We are glad to state that all expenses were fully met which is much to thank God for in these days of depression. Cesare Patrizio baptized 4 Italians and continued on with meetings. He purposes pitching a tent in New Rochelle, N. Y.

NEW ENGLAND STATES.—H. Thorpe had 3 weeks of fruitful meetings at Methuen, Mass. J. Bernard visited Worcester, Lowell and Cliftondale, Mass. W. F. Hunter spent several weeks in So. Manchester Conn., ministering the Word to saints. J. McCullough had a few weeks of meetings in Waterville using his chart on The Tabernacle in the Wilderness. His meetings were much enjoyed. Sinners were saved and saints were cheered in meetings held by S. J. Rea in Hartford, (51 Whitmore St.) after the conference. The new address of Wm. McBride, correspondent for the So. Manchester, Conn., assembly is 98 Church St.

BALTIMORE, MD.—Wm. Beveridge spent a week with us and his ministry was much appreciated.

PUERTO, CABELLO, VENEZUELA.—Wm. Williams has booked passage on the S. S. "Venezuela" leaving for Plymouth on May 12. His address will be, care of Robert Douglas, 72 William St., Lurgan, Ireland.

POUGHKEEPSIE, N. Y.—R. Cappiello baptized two Italians here recently. He expects to commence meetings soon in Detroit, Mich.

ROCHESTER, N. Y.—G. B. Winemiller gave us 3 weeks of meetings with good ministry of the Word to saint and sinner. He then went on to Niagara Falls, Canada.

CANADA

MONTREAL, QUE.—Noah Gratton recently commended to the Lord's work from the Grand Bend assembly can be addressed at 5640, 3rd Ave., Rosemont, Montreal, Can. Meetings were held recently at Gerardville for 4 weeks. One professed. The need in this province among the French R. C.'s is great.

Words in Season

Edited for 20 Years by the Late Dr. E. A. Martin

VOL. 25

JUNE, 1933

No. 6

FROM VARIOUS AUTHORS

Faith came singing into my room,
And other guests took flight,
Fear and anxiety, grief and gloom,
Banished out into the night
I wondered that such peace could be,
But Faith said gently, "Don't you see,
They really cannot live with me."

* * *

To see a man humble under prosperity is one of the greatest rarities in the world.

* * *

Affliction is a pill which being wrapped up in patience and quiet submission, may be easily swallowed; but discontent chews the pill and so embitters the soul.

* * *

Though we are foolish and unbelieving, He remains very faithful; He will not deny Himself. I recommend to you especially that promise of God, which is so comprehensive that it takes in all our concerns; I mean, that all things shall work together for good. How hard is it to believe, that not only those things which are grievous to the flesh, but even those things which draw forth our corruptions, and discover to us what is in our hearts, and fill us with guilt and shame, should in the issue work for our good! Yet the Lord has said it. All your pains and trials, all that befalls you in your own person, or that affects you upon the account of others, shall in the end prove to your advantage.

* * *

The whole man should be present, and energetic, when God is to be honored. We ought to plot and plan how to win a soul as earnestly as we contrive to make a profit in our trade. We ought as much to speculate and scheme to glorify God as we meditate how to advance our business. Our inventive genius should be more concerned to set jewels in the Redeemer's crown than to perfect the most beautiful work of art. Let our motto be,—“All for Jesus”; for he has redeemed us altogether. Every thought of throbbing brain, every affection of beating heart, every movement of cunning hand, all should be for Him at its best, and kept well at work for His royal service. The yoke of Christ should be laid not merely on the shoulder, but on every part and power and passion of our entire manhood. So should it be. God grant that it may be so!

“THE GREAT GULF FIXED”



OLONEL INGERSOLL was well known in America and in the English-speaking world as a great infidel orator. He used his great natural gifts in assaulting the Christian faith, and he did incomparable damage to multitudes by his infidel propaganda.

His brother, to whom he was deeply attached, died. He went to pay his last tribute to his memory at the funeral.

With one hand resting on his brother's coffin, the tears coursing down his cheeks, he said:—

“Life is a dark and barren valley between the cold, ice-clad peaks of two eternities. We strive sometimes to look beyond the darkness for the light, sometimes we cry for help, but there comes back to us nothing but the echo of our own cry.”

Then he bowed his head on his hands and sat down weeping. We all know of D. L. Moody, the great evangelist, who did a great work for God in America.

His brother, to whom he was deeply attached, died. He went to pay his last tribute to his memory at his funeral.

Leaning on his elbow, with his eyes streaming with tears, he said:—

“Friends and neighbors, I thank God that He ever gave me a brother. I thank Him also that He permitted me to lead him to Jesus. I thank God that I can now look down into his face and know that I shall see him again.”

Mr. Moody, standing for a moment with hands uplifted and looking, as it were, into eternity, suddenly shouted in triumphant tones, so that the whole multitude around him could hear:—

“O death, where is thy sting? O grave, where is thy victory?” (1 Cor. xv. 55).

What a vivid contrast stands between these two scenes!

The one betokens brooding despair, misery and darkness. Life for Colonel Ingersoll was but “a dark and barren valley between the cold, ice-clad peaks of two eternities.” His anguished cry for light and hope as to what might lie beyond only brought to his despairing ears the hollow echo of his own anguished voice.

Infidelity! is this all you can do for a soul? Scepticism! hast thou nothing constructive in thy scheme? Canst thou only pull down and destroy, and leave men's hearts empty of hope, and fill them with darkness and gloom?

Alas! Colonel Ingersoll threw away the only torch that could shed its ray across the dark valley. He shut his eyes to the only light that could illumine those dark peaks. He had to learn the hollowness of his infidel negations. **He knows NOW**, for Colonel Ingersoll years ago followed his brother into the unseen world!

How different is the other scene! Mr. Moody full of thankfulness to God, full of hope as to the glad re-union with his loved brother in heaven, full of triumph as he looked death in the face and quailed not.

Mr. Moody, like Colonel Ingersoll, has followed his brother into the unseen world. He knows NOW that what he knew by faith in this life, that what made his heart triumphant as he stood by his dead brother's body, is indeed a glorious reality.

Mr. Moody had received the testimony of the Bible, had learned his own sinfulness in the presence of God, had learned to accept as his own Saviour, the Lord Jesus Christ. He had come to the best of persuasions, when he could say, with the apostle Paul, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. i. 12).

Reader, what is your persuasion? Have you anything really constructive in your ideas concerning your fate in the next world? Remember, speculation is worse than useless when we are confronted with such tremendous issues. **We want REVELATION.**

And God has given us revelation. He has been revealed in Christ, His well-beloved Son. His righteous requirements in respect of sin have all been gloriously met at the cross, and His love set free to offer salvation to all.

"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).

May God give you to follow in Mr. Moody's footsteps, and not in those of Colonel Ingersoll's; for remember, once we cross the border line of time and enter eternity "there is a great gulf fixed" (Luke xvi. 26). Our destiny is then irrevocably fixed, and it will be for ever too late to repent.

How solemn are the words of Scripture, "He that is unjust let him be unjust still: and he which is filthy let him be filthy still: and he that is righteous let him be righteous still: and he that is holy let him be holy still" (Rev. xxii. 11).

How happy that word "still" for the believer in Jesus; how terrible for those who are not. That word—"still"—will echo down the ages its message of everlasting joy or eternal despair. Which shall it be for you? Answer me, I beseech you.

**THIS IS MY BELOVED SON IN WHOM I AM
WELL PLEASED. MATT. 3: 17.**

By the late Dr. E. A. Martin



HE FATHER was not at all surprised at His Beloved Son being born into the world, nor of things that befell Him while sojourning here. They had wrought together in creation. "By Him were all things created, that are in heaven, and that are in earth, visible and invisible,

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whether they be thrones, or dominions or principalities, or powers: all things were created by Him and for Him." Col. 1, 16.

Redemption was in their purposes from the very creation. The seed of the woman (the Son of God) was to bruise the Serpent's head. Gen. 3: 15.

This man was the promised "seed of the woman" whose heel would be bruised by the Serpent. God foreknew this. "Ye men of Israel hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it. Acts 2: 22-24.

The religious and political leaders of the people, by wicked hands, cast Him out of Jerusalem and cruelly crucified Him with thieves outside the city. But God, while He allowed this, had a very different work to accomplish by that crucifixion on Calvary's cross. He was preparing a way whereby He could redeem sinners to Himself. The apostle and the Scriptures had borne witness that the followers of Moses could not find justification by their zeal for the law of Moses. Their zeal fell far short of the perfection demanded by the word of God. "What things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3: 19.

But through the death, burial, and resurrection of Christ, proclamation is made to the religious Jew, and to the irreligious Gentile: "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." Rom. 10, 9. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Acts 13: 38, 39.

God has exalted the Name of Jesus, the son of His love, whom men took and by wicked hands crucified and slew. It is the only Name whereby a sinner, Jew or Gentile, can be justified in God's presence.

God "hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all." Eph. 1: 22, 23.

Many present the name of their church, but that is not the Name God has exalted, nor will they be justified thereby. Others approach in the Name of some great man, or society, but all these cannot justify the sinner. Nothing but the blood

of Christ, the exalted Man can do that. How few really exalt the Name of Jesus by doing the things He says. There is plenty of religion in the world, but very little obedience, and very little that exalts the Name of Jesus.

He is Head over all things to the Church. Let us own it in all our ways.

GOD'S SCHOOL, AND ITS LESSONS



CERTAIN gray-haired pupil in the school of his Heavenly Father once said, "O God, Thou hast taught me from my youth." His experience in that school had been very remarkable, from his early beginnings among the sheep-cotes of Bethlehem. Constantly seeking instruction, he had prayed, "Teach me Thy statutes," "Teach me Thy way," "Teach me to do Thy will." Sharp schooling had he received in those days of humiliation when a traitor-son drove him out of Jerusalem. Terrible punishment did he bring upon himself once when "lust brought forth sin, and sin brought forth death," in the crime against Uriah. But had David not been under the instruction and discipline of the Holy Spirit, we never would have had many of the richest, profoundest, and most majestic Psalms,—many of their most piercing wails and of their most jubilant thanksgivings.

That same school in which David was a pupil nearly thirty centuries ago is open yet. The term-time is as long as life lasts. It has its recreations and its rewards and its medals of honor, but no vacations. School is never "out" until death comes to the door and beckons the pupil away, or until the Lord comes. And oh! how happy many a scholar has been when the messenger has said to his heart, "Now, my child, you have learned the hard lessons, and have finished your course; now you may **come home.**"

Of this wonderful school God Himself is the Principal or Superintendent. The supreme purpose of it is to form character and to fit the believer for the after-life of eternity. If there is no future life, and if "death ends all," then this world is an utter failure, and what is called Providence becomes an unintelligible jargon. The moment we recognize the fact that this life is only a training-school to fit us for a coming world, that the Bible is its infallible text-book and the Holy Spirit its instructor and the Lord of Glory its all-wise and all-loving Head, then dark things become light, seemingly crooked things become straight, and mysteries become plain. If I am only a scholar, I must submit to the rod for my own correction, and remember Who hath appointed it. If I am only a scholar, I must spell out the hard lessons and submit to the sharp tasks, even though the pages of my diary be often blotted with tears; the things that I understand not now, I "shall know hereafter," when I have graduated into heaven.

My Divine Teacher seems to have two great methods in this earthly school of His,—instruction and discipline. I am utterly ignorant and terribly wayward, therefore I need both; and they often blend together. Part of my instruction I get from His wondrous Word, and it is very inspiring and fascinating. A part I receive from the Holy Spirit's work, and it is very sanctifying. But no part of our schooling costs so dearly or yields such gracious fruits as the process of chastisement. The most famous teacher in Philadelphia, in his day, once said to a rich, indulgent father, "You must take your boy out of my school if you are not willing to have me chastise him; he and the school too will be ruined if I have no discipline."

Our Heavenly Teacher conducts His training-school for the very salvation of His scholars, and thus for His own honor and glory. The very word "disciple" (*discipulus*) signifies a little scholar. The first essential to discipleship of the Lord Jesus was the willingness to deny self and to bear a cross at His bidding. That principle runs through all the deepest, richest Christian experience, and will do so, I suppose, to the end of time. Often when the hard lesson starts the tears, and the aching heart cries out in anguish, the hand of the dear Master points up to the words: "As many as I love, I rebuke and chasten: be zealous therefore, and repent." "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. . . . No chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness." It is the "afterward" that justifies the rod and reconciles us to the stroke. Grand old Richard Baxter exclaimed after a life of hard toil and constant suffering, "O God, I thank Thee for a bodily discipline of eight and fifty years." Paul was indulging in no hypocritical cant when he said, "I rejoice in tribulation." God's ripest and most royal scholars are made such by an expensive education. His brightest gold comes out of the hottest furnace.

In this school of grace He employs many tutors. Sometimes He employs Poverty. More than one Christian who was getting too prosperous for his spiritual good has been turned over to this severe tutor, and he has sent him down to an humbler bench. As the purse was emptied, the soul grew richer in humility, and began to bear the fruits of the Spirit.

Another of God's tutors is Disappointment; and some of the best lessons in life are taught us by that stern-visaged schoolmaster. One of his lessons is that this world was not made solely for us, and our loss is often another man's gain. A second lesson is that our losses are often the very richest blessings. We had "devised a way" for ourselves, and it would have led to certain danger. God could not have sent a severer judgment on us than to let us have our own way; so He sent disappointment to drive us back. We cried out bitterly at first,

but by and by we saw what we had escaped, and blessed the Hand that had smitten us in the face. If I ever reach heaven, I shall feel like rearing a monument there of gratitude to the stern-visaged old tutor who so often helped me on by putting me back, and stripped me that I might travel heavenward the lighter and the freer.

Ah, brethren, this is a marvellous school which Divine Wisdom has opened, and a Father's love is superintending! He never spares the rod when the child is in danger of being spoiled. His pruning-knife cuts deep, but the clusters of grapes are all the larger and the sweeter. When Michael Angelo saw a block of marble lying in the dirt, he said, "There is an angel in that marble, and I will bring it out." His hammer and chisel struck hard and deep, till the angel came forth. God's hammer of trial, blow on blow, bring out such angels as Faith, and sweet-visaged Peace, and strong-limbed Patience, and Sympathy, and the Love that has the likeness of Jesus Christ.

This school of God will soon close for us; the term-time is shortening every hour. Let us not shirk a lesson, however hard, or wince under a rod of chastisement, however sore and heavy. The richer will be the crown if we endure to the end and graduate into glory. What a promotion will that be for hearts that so often ached, and for eyes that so often wept, and for the faith that so often bled under the blow,—to be lifted into the magnificent inheritance of the saints in light!

THE UNEQUAL YOKE

Miss Francis Ridley Havergal, in a private letter expressed her thoughts on the subject of the unequal yoke in marriage, as follows:—I cannot say less than what I believe before God, viz, that "only in the Lord" is His will and law. It is strange how invariably He seems to link His obvious blessing with simple trustful obedience to it. I never yet knew a single instance in which a Christian man or woman married knowingly one who was not really "In Christ" but what unhappiness has followed. And I never yet knew one instance of this great sacrifice for the sake of obedience to His word, but what, sooner or later, the blessing was so plain and full that it was indeed the "hundredfold" . . . Do not think I under rate the trial, so far from that, I would ever rank it as the nearest thing nowadays to the trial of Abraham when the Lord said to him "Take now thine only son Isaac whom thou lovest."

Mr. C. H. Spurgeon, commenting on the subject of "the unequal yoke" said: This old nature of ours sometimes cries out against God in matters of duty. We can do anything except the special duty of the hour, and as to that one thing we say "Not so Lord!" Yonder young woman knows that according to God's Word she must not marry that young man, for she

would be unequally yoked together with an unbeliever. Now she was quite willing to be baptised, and she is heartily willing to give her money to the Lord, and in fact to do anything except that one act of self-denial which would require her to cease from a fond friendship. Yet my friend, I do not know what sorrow you will make for yourself if you really break that salutary rule. I have seen many instances of mixed marriages, but I have had to mourn over nearly all of them as the cause of untold wretchedness. Take you the precept, and knowing that it is God's mind concerning you, never dare even for a moment to hesitate.

THE PASSOVER AFTER THE CAPTIVITY

Ezra, Chapters 3 and 6



WE HAVE already noticed, that when the Israelites entered the land of Canaan, one of their first acts was to keep the passover; and we saw that the special teaching of that passover was connected with the PLACE and CIRCUMSTANCES in which it was kept. So it is with the passover in the book of Ezra. The account of it is very brief, but it was the first passover which was kept by a few poor feeble Israelites, after their return from the Babylonish captivity, and the circumstances connected with it, and leading from it, are very important and full of precious instruction for us in these last evil and perilous days.

Most Christians who have carefully studied the Word of God agree that Egypt is a type of the world, and that Babylon represents spurious or corrupt Christianity. When Israel was redeemed by the blood of the Lamb and set apart for God as His people, they were brought out of Egypt. Even so God's children in this dispensation are redeemed with the precious blood of Christ, and are called out of the world to be a peculiar and holy people unto Himself, zealous of good works. The Lord's purpose was to bless Israel in every way; to make them high above all nations, to fill their treasures and satisfy all the desires of their hearts. But through their perverseness and hardness of heart, He was obliged to chasten them, and at last their rebellion and idolatry reached such a height, that He suffered them to be carried into captivity to Babylon. So it has been with the church of the living God. The glorious days described in Acts 2 to 5 soon passed away, and internal discord and trouble followed; corruption was added to corruption; the commandments of God were set aside for the inventions of man, and the whole church was at last enveloped in a mass of superstition and error.

Ezekiel, Daniel, Shadrach, Meshach, Abednego and many others, were most eminent and faithful servants of the Lord, and yet captives in Babylon: so there has always been numberless Christians, whose hearts have been right with the Lord,

and who have shone out as bright examples of devoted obedience, and self-sacrificing love, and yet have remained captive in a corrupt and spurious church, and have been shackled with the ordinances of man, instead of standing fast in the liberty wherewith Christ makes free. But our God is full of compassion and His mercies fail not. However terrible the declension, He is always ready to forgive, and forward to devise a way of restoring blessing to His wayward and erring people.

Thus in the first year of the reign of Cyrus, King of Persia, the Lord stirred up His heart to make a proclamation throughout His kingdom, that any of the Jews who pleased might return to Jerusalem; he also restored them the vessels of the Lord which had been carried away, and commanded them to rebuild the temple and restore the appointed worship of God. But the Jews had settled down in the land of their captivity; they had built houses, and planted vineyards, and surrounded themselves with comforts, and a very small proportion of them took advantage of the permission given them. This return from the Babylonish captivity corresponds very much to the great Reformation of the sixteenth century. The Lord stirred up many of His people at that time, and led them to search the scriptures, and at a great risk and loss to themselves, as regard this world, to come out of Popery.

The cry then began to go forth from the Lord which has been sounding out ever since: "Come out of her, my people, that ye be not partaker of her sins, and that ye receive not of her plagues." The mystic Babylon has many daughters. She is not only the great harlot herself, but is also the mother of harlots, and all corruption in the things of God, or mingling of the world with the worship of His people, belongs to this great Babylon, out of which we are commanded and entreated to flee.

As soon as the restored captives were settled in their various homes, they gathered themselves together as one man to Jerusalem, and instructed by Joshua and Zerubbabel, they built the altar of the Lord, set it upon its bases, and offered the appointed offerings; but we read "THE FOUNDATION OF THE TEMPLE WAS NOT LAID."

So was it in the days of the Reformation. The Altar-CHRIST-was set up again, and HE recognized as the One all-sufficient Saviour. Justification through His precious blood was again proclaimed. Christ was again believed in, and used as the great High Priest who has entered into heaven to meet His people's need, and through whom we have access with confidence to the Father.

Thus the Altar was set up, but the foundation of the house of the Lord was not laid. Temples made with hands were still called the house of God, and believers and unbelievers

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were still mingled together in the service and worship of God, as if He had made no difference between them.

In pursuing the history of Israel we find that some months after the erection of the altar, the foundation of the temple was laid, amid the mingled shouting and weeping of the people. Those who remembered the first temple in its glory could not refrain from weeping because the contrast was so great; whilst those who thought of the captivity and the great things the Lord had done for them, shouted for joy. How often has it been in the church's history. When any lost truth has been recovered, and an effort made to obey it, how mingled and varied have been the feelings of God's people; so that the cry of confession and sorrow, and the songs of joy and praise, have ascended together into the ear of our God.

There was a long, long delay between the laying of the foundation and the finishing of the temple. The labor of preparing the stones and timber was very great, and the enemies around succeeded in hindering the work. There was also a lack of energy and zeal on the people's part. They were no doubt very thankful for being delivered from the captivity, and possibly satisfied with having the altar in its place, and therefore indolent or indifferent as to the heavy work of building the temple. But the Lord was very gracious to them, and raised them up prophets, to rebuke and exhort and encourage them to the work; and led on by Zerubbabel and Joshua, and stimulated by Haggai and Zechariah, they at last completed the temple and dedicated it with great joy.

So has it been with the Church of God. Christians have been prone to rest satisfied with recognizing and using Christ as the Altar—the only way of access to the Father—and have not troubled to inquire as to the further truth of building the temple of the Lord. Christ is the FOUNDATION as well as the ALTAR; the chief corner stone, elect, precious; the living stone to whom each believer comes; and as living stones, ourselves having received life from Him, we should be built up a spiritual house, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Believers form the house of God, and He delights to see us fitly joined together, and built up a holy temple for the Lord. There are great difficulties in accomplishing this. As with Israel, they found it much easier to set up the altar than to build the temple. So it is now. But it is our Father's will concerning us, and therefore like Joshua and Zerubbabel, we should bestir ourselves, and seek grace and strength from the Lord, to enable us to labor earnestly for this blessed end. We must remember that the STONES of this temple are LIVING stones—persons who have been quickened into life by God Himself, and united to Christ—and no dead stones must be received on any account whatever. On the other side, we must

not lose sight of the blessed fact that every believer is a living stone, and belongs to the living temple; and therefore we shall not be building according to the mind of the Lord if any manifested child of God is rejected, who desires to come in a godly and orderly way. The Lord desires a habitation for Himself, where He may meet His people, and unfold the riches of His grace; and if we rest satisfied with individually using Christ as the altar, and presenting Him to others as the only way to heaven, and do not also seek to know the fellowship which He has prepared for us as the temple of the living God, we shall lose very much of the blessing and joy which He has provided for us while passing through this wilderness.

We may inquire, "How is it possible for us to build this temple when the Lord's children, the living stones, are so divided and mixed up with the world that they will not consent to be gathered together as a separate people unto the Lord?" This is a real difficulty and sadly true; but the Lord Jesus in His tender pity and love has provided for it by promising that where two or three are gathered together unto His name, there He will be in the midst of them. And though we cannot build the perfect temple, for that can only be done in heaven, yet a few of the living stones may gather together and form a tabernacle for the Lord; and whenever and wherever this is done, the Lord will never fail to come and manifest Himself. The Lord wonderfully encouraged those feeble Jews as they bemoaned the smallness and plainness of the temple they were building, by telling them "the glory of this latter house shall be greater than that of the former . . . and in this place will I give peace, saith the Lord of hosts." So is it now. Only let us obey Him, and seek to prepare a habitation for Him according to His own appointment, and He will bless us and make us a blessing.

When all things were thus prepared and ordained according to the law of Moses, the passover was observed in due order. The Spirit of God expressly states, that "the priests and the Levites were purified together—all of them were pure"; and then, "all such as separated themselves from the filthiness of the heathen did eat, and they kept the feast of unleavened bread seven days with joy; for the Lord had made them joyful." If we would know the true joy of the Lord's Supper, we must not only set up the true altar—Christ—and seek to build up a habitation of God through the Spirit, but also separate ourselves from the corruption and filthiness around us, and come to meet the Lord, and to eat and drink in His presence. Then shall we prove how effectually He can satisfy our souls with marrow and fatness, and know for ourselves somewhat of the blessed fellowship He has called us to enjoy at His table while feasting with Himself.

We have now traced the six passovers recorded in the old

Testament, and gleaned a few thoughts out of the rich instruction contained in them.

In the first passover which was observed in Egypt, the Lord Jesus is brought before us as the Lamb without blemish and without spot, who has redeemed us to God by His blood, and given Himself as the daily and constant food of each individual Christian. We also learned, that as no stranger or uncircumcised person could eat of the paschal lamb, so now, only those who have been born again of the incorruptible seed, the Word of God, are able to eat the flesh and drink the blood of Christ.

In the second passover, which was held in the wilderness, we are further taught, that the Lord Jesus is not only given to us as our individual and constant food, but that he desires, and indeed commands His people to gather around Himself, and collectively to eat the bread and drink the wine in remembrance of His broken body and shed blood. And that whenever we thus meet, He has promised to be with us, to lead out our hearts in prayer and praise, and so to minister to our souls out of His own abundant fulness, that all may be refreshed and strengthened. We also learned, that unless we are cleansed from our daily sins, through confession based on the value and virtue of the precious blood of Christ, we are not in a fit state of soul to partake of this blessed feast.

In the third passover which was kept upon entering the land of Canaan, we saw that the reason we have so little power of real adoration and praise at the Lord's Supper is because we are prone to remain in the wilderness instead of pressing into the holiest through the blood of Jesus. Our souls so often cleave unto the dust, and are occupied with the sorrows and cares of the way, instead of rising on faith's strong eagle pinions, and laying hold of our portion in Christ. How true it is that if we desire to be strong in the Lord, and in the power of His might, we must seek the present enjoyment of the love of Christ and of the fulness laid up for us in Him.

In the passover in Hezekiah's reign, somewhat of the riches of the Lord's grace in meeting His returning people was unfolded to us. What joy and gladness He gave them in their observance of the passover, although in many ways they came short of the prescribed order. It is the same now; if our hearts are true in their desire after the Lord, He will wonderfully meet us and bless us, in spite of much failure which may be caused through ignorance or weakness.

In the passover in Josiah's reign, the very opposite phase of truth is unfolded. The perfect outward order of that passover was not accompanied with joy or gladness, because the people's hearts were not right with the Lord; and however perfect the outward ordering of our assemblies may be, we shall come short of the blessing our God delights to impart,

unless our hearts are true to Him and in earnest after communion with Himself.

In the last passover in the book of Ezra, we further learn that if we would rightly keep our passover—the Lord's supper—the collective feast the Lord has ordained for us, we must obey the Lord's call, and come out of Babylon and her daughters (answering to various forms of spurious Christianity) and gather together as living stones of the living temple, to worship God in spirit and in truth. And though we are but an handful of the innumerable company whom no man can number, who are washed in the blood of the Lamb, yet as the Lord met with and specially blessed the small remnant of Israel which came out of Babylon, so shall we prove the special blessing and joy of thus worshipping our God.

May the Lord enable us to gather up these fragments of His truth, and encourage and strengthen our hearts to more perfect obedience to His revealed will in all things.

HOLDING FAST THE TRUTH



AS THE years go by, the powers of evil wax stronger and bolder in their assaults upon the Truth. The adversary hastens to marshal and organize his forces for the last great battle against Christ, and all that bears His Holy Name upon the earth. The issue is neither dark nor uncertain. It has been written by the unerring pen of inspiration in the pages of the Word of God, for the guidance and cheer of the man of faith, who reads it aright and acts accordingly. Satan will have a temporary triumph before his final defeat. The Truth will suffer rejection before its eternal triumph. The way of the Cross must be retraced: it is the appointed path to the throne. Suffering precedes glory; defeat is the prelude of victory. Well it is for the children of God and the servants of Christ, upon whom the end of the age has come, and to whom it has been given to raise and keep aloft the standard of the Truth in the midst of the struggle, to "have understanding of the times," so that they may know their path and tread it in the fear of God, that they may learn their place and work on the battlements, and stand fast therein.

The final struggle will bear the character of all that have preceded: it will be against Christ Jesus the Lord—His Person, His Work, and His Word. Romanism, Ritualism, Rationalism, with all the underlings they command, are already at work, openly or secretly, in this direction. Pulpit, platform, and press are in their employ. Universities, seminaries, and schools are subsidized for their work. Men, who deny the Godhead of the Son, sneer at the work of the Cross, and fritter away the inspiration and authority of His Word, fill professors' chairs in theological halls and universities, as the public instructors of the coming generation of preachers. What the result of this must be, it is not difficult to determine. The

first fruits are already with us. Some who once confessed themselves on its side, and gave battle for the Truth, have gradually been overcome by their association and fraternizing with error, until they have sunk asleep into the lap of this Delilah also. Such is the sure effect, sooner or later, of trifling with light that God has given, and of association, however slender, with principles and practices that are in opposition to God and His Holy Word.

The thing that hath been, is, and will be, in increasing measure until the end. The Truth will be surrendered. **Cherished friendships** will keep even true Christians in league with error, giving it their moral support, deceived with a false charity. The clear line of separation will be obliterated, as has ever been the devil's aim. And some who once stood clear out as witnesses for God, but who have declined in soul, and become weary of the path of separation, and "the reproach of Christ," have gradually been overcome by their environments, while others having succumbed to the present world and its caresses, have become the bitterest opponents of all that they once confessed and taught.

To the man of God, the saint who would end his course with joy, walking with his God above, and afar from the strife of tongues, then is one sure, on unfailing resource, all-sufficient for every emergency, enough for every need. "God and the Word of His grace" (Acts xx. 32) remain. To these—in all their strengthening, enlightening, humbling, and victory-giving power—let the saints and servants of God cleave fast with purposed heart. Let the banner of the Truth be displayed in full; let its claims be owned and honored; its commands obeyed, its prohibitions kept, its message preached. The Truth alone preserves, therefore let it be "held fast" as a sacred trust, and held forth as a sure testimony, till the fight is fought and the victory won!

THE SUMMER HOLIDAY



THAS been well said that a man's real character is best known by the way in which he spends his leisure hours. Most men are busily occupied with earthly affairs for the greater part of their time, and they are compelled by force of circumstances to do many things for the purpose of gaining their daily bread which affords us no real insight into the true bent of their minds. But when they get free at the close of business engagements which chain them to the post of duty, or when they go off for a summer holiday, you can very soon tell whether their hearts are really set upon the things that be of God or those that be of men.

It is true that the Christian, as well as the unconverted man, has a body subject to the wear and tear of life, and in need of occasional rest and relaxation for the purpose of repair, and to him an interval of freedom from hard work is quite as wel-

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come as it is to the man of the world; but it must never be forgotten that the follower of Jesus Christ has taken service under a Master whom to know is to love, and whom to love is to serve, and that with an earnestness which knows no holiday in the earthly sense of the word. Hence the true servant of Christ, if he goes to the seaside or to the mountain top in search of health, will not cease, even there, to act the part of Christ's faithful bond-servant—His captive in the chains of love—but he will remember that his first business wherever he goes is to uphold his Master's honour and to witness to His Grace.

There is, however, a strong temptation to take things easy during holiday times, and it is to be feared that not a few of the Lord's people yield to this temptation, and consequently fail to embrace the opportunities presented to them in strange places of testifying to their fellow mortals of the kindness and love of God. Beware of this my dear fellow-servant of the best of Masters. The days are evil, and we must buy up every opportunity which presents itself to us wherever we go. But not only is there the loss of opportunities in such cases, but, unhappily, there is too often a loss of spiritual energy in consequence of the temporary setting aside of the regular meditation upon the word of God which we are wont to have when at home. Private prayer also is often neglected in the hurry of holiday-making, and so the soul is starved while the body and the earthly mind are pampered. What wonder then if we can trace much of the backsliding and lukewarmness of the present day to the annual holiday.

One of the awful features of the ungodliness of the last days is described in 2 Tim. iii. in the words, "Lovers of pleasure more than lovers of God." How true this is! Do we not see all round us multitudes of people whose days and nights are spent in pleasing themselves to the complete exclusion of God from all their thoughts. Fellow Christians beware. The children of God are by nature exactly the same sort of people as the worldlings all round them, and it is a well-known fact they very easily catch the spirit of the world if they are not closely and constantly in communion with God, and closely and constantly meditating on His Word. Merely being on one's guard against the spirit of the world, or indeed against sin in any form, is not enough. With the best intentions imaginable we may fall into the very sin we desire to avoid. But let us seek after those things which are above, where Christ sitteth on the right hand of God; let us set **our minds** "on things above"; let us, wherever we go, whether on the business of life or on the annual holiday, give God the first place in our hearts, and all other things will fit into their places in due order.

In conclusion, as to opportunities for service, these are to be had everywhere. Fellow-travellers can be spoken to, and if we look to the Lord for right words we may accomplish much in

WORDS IN SEASON

this way. Then, tracts can be distributed, the children on the beach can be chatted with, and in smaller or larger numbers got together to listen to the sweet words of our Lord Jesus and the simple stories of the Old Testament. Cottages can be visited and their occupants spoken to and supplied with good reading. All we want, beloved, is the burning love to our Lord which comes of close acquaintance with Himself, and love is the most ingenious thing in the world in finding methods of gratifying its object.

QUESTION CORNER

According to Prov. 23-26 is it right to ask the unsaved to give their heart to God?

Ans. "Give me thine heart" is not a suitable exhortation to address to a sinner. It is not the way of salvation set forth in the gospel. In the passage where the words occur, Proverbs xxiii. 26, they are prefaced by two other words, "My son." From this we may conclude that the appeal is addressed only to those who stand in a known relationship to God. If it be objected that it is Solomon speaking to his son, and not God addressing His child, we reply that the quotation of a similar passage in Hebrews xii., rules such an objection out of court. In Proverbs iii. 11, we read, "My son, despise not the chastening of the Lord." In citing this passage the writer of the epistle to the Hebrews (chap xii. 5) calls it "the exhortation which speaketh unto you as unto children" and further comments upon it thus: "If ye endure chastening, God dealeth with you as with sons" (verse 7). It is evident, therefore, that as children of God, and not as unregenerate sinners, we are bidden to give Him our hearts.

It may help us to understand what the giving of the heart really means if we refer to the statement of the preacher-king in Eccles. i. 17. He gave his heart to the study of wisdom; that is, he turned to the pursuit with earnestness and desire. Even so, with earnest diligence are we to give ourselves to the Lord and to the observance of His ways. We are to respond to His desires for us, not coldly, as a slave might carry out the wishes of his Master, but with the affections engaged therein.

In Memory Of DR. E. A. MARTIN

He who has from us been taken
Will be missed by many a saint
In whose heart his heavenly counsel
Gave them courage not to faint.

His great wisdom, amid trouble
Of God's people, always proved
Heavenly touches from his Master
To our souls, and oft restored.

His terse sayings at the conference
Saints no longer now will hear
But his message, long since spoken,
In our hearts remains sincere.

Those of us who entertained him
Miss his love and gentleness,
"Angels in disguise," was quoted
Of receiving one of His.

Let us then who are bereaved,
Who without him work and wait
Walk more closely to the Master
Till we reach The Golden Gate.

Thos. Robinson, Toronto, Ont.

WORDS IN SEASON

NORTH VANCOUVER, B. C.—The Conference at Easter was good. The burden of the ministry seemed to be the person of Christ and His rightful place as Lord in the midst of His people notwithstanding the general depression. Meetings were well attended and the harmony and fellowship was very prominent. H. Alves, C. S. Summers and brethren from Vancouver City ministered the Word.

BRACEBRIDGE, ONT.—After visiting Deer Lake, B. Widdifield had a few meetings with us helping the newly saved. The Word was much appreciated.

MIDLAND, ONT.—J. J. Rouse had a few meetings here, also in Strongville, Waubenshene and Severn Bridge. J. Silvester is seeking to lead on the young men in Christ in his home assembly. A number have been baptized.

SUNNIDALE, ONT.—R. Harris and A. Joyce had a few nights of helpful meetings for the young converts.

ST. CATHARINES, ONT.—G. Duncan had four nights with us and the Word was good. We enjoyed having F. Watson and R. Telfer for a week end.

MONTREAL, QUE.—We have moved from Laurier Ave. to Park Ave. Extension (No. 682 St. Roch Street). The new location is about 10 minutes further north in the street car. Correspondent, Wm. E. Reid, 5928 Clanarald Ave., Montreal, Canada.

GALT, ONT.—After spending a few nights in Niagara Falls, W. H. Hunter called here and purposed visiting Forest and Kitchener.

FALLEN ASLEEP

PARK HILL, CANADA.—On April 26 around midnight our esteemed brother and honored servant of God, James Goodfellow departed to be with Christ. He had been in failing health for some years, but on the 26th, was doing work about his garden as usual. Feeling very tired he retired early. Close to midnight his wife was awakened by his distress, and found him in a struggle with the last enemy. She went and called a near neighbor but on returning found her husband had departed to be with Christ. The warrior was at rest. Brother Goodfellow was born at Clyde, Ont., July 24, 1852. In 1875 the late Donald Munro visited Clyde and a number were saved among which was an older sister of Brother Goodfellow. Seeing her weeping about his condition, while she was speaking to him about his soul, it wrought conviction of sin on his part. He went to the meeting that Saturday night and was saved before leaving through John 3:16. Those who knew him best can testify that he was a man of few words but of sterling character, and it can be said of him, "Whose faith follow!" At his funeral on April 29, was seen the fulfillment of 2 Sam. 2, 30., "Them that honor me, I will honor," for a large company of God's people from Michigan and Ontario gathered in Park Hill to show their esteem for God's servant and to express their sympathy with his bereaved widow and son (and his family) as well as the weak assembly which has lost a father. Bren. Telfer, Watson, Touzeau, Stewart, Barr and Miller carried the precious dust to its last resting place until the Lord come. D. McGeachy (by request of the deceased some time ago) along with J. Silvester had the great honor of preaching the gospel in the Town Hall which was secured for the services. R. Telfer spoke the Word at the grave side, and the last service of love to James Goodfellow closed as F. Watson spoke to God in prayer. With mingled joy and sorrow the Christians turned away, leaving the precious dust until the resurrection of the just. The prayerful interest of God's dear people for Mrs. Goodfellow is desired. She remains for the present in Park Hill.

WEST MEDFORD, MASS.—On April 24, Dr. James Kennedy (brother-in-law of the late Dr. E. A. Martin) went to be with Christ. At the Lord's table as was his custom on Lord's day. On Monday night he retired as usual. The following morning his sister, Mrs. Marshall, discovered he had gone home sometime during the night. Aged 68 years. A native of Nova Scotia and saved about 31 years ago. A plain man and a sincere child of

WORDS IN SEASON

God who will be missed in the Cambridge assembly, and many others will miss a kind friend who was ever ready to perform kindly deeds. The services which were held from his late residence were very large. Many un-saved were present who spoke kindly about their family doctor. W. P. Douglas, Hugh Thorpe and James McCullough took the services at the home and the grave. (His wife passed home in January of this year and now both are with Christ.) Special prayer is desired for the remaining relatives, the Misses Copp and Mrs. Martin who have in the last 5 months felt the four-fold thrust of death.

GALT, CAN.—On April 16, Mrs. Silas Decker was called home just 3 months to the day after the burial of her husband. Saved at Clyde, Ont., at the age of 14 years, when the late D. Munro and J. Carnie were holding meetings there. Connected with the Clyde and Galt assemblies for over 50 years. Two daughters mourn her loss. D. McGeachy and J. Lyon took part at the services which were large.

TORONTO, CAN.—On April 23, Mrs. Elliott (Rhodes Ave. assembly) after a long illness, went to be with Christ. Aged 61 years. Saved in the north of Ireland 42 years ago. Baptized and gathered to the Lord's name shortly afterward. Came to Toronto 4 years ago. A quiet, consistent Christian. A husband and 5 sons mourn her loss. J. McMullen and R. Telfer spoke to a large company at the services.

ANDOVER, N. Y.—On April 24, Mrs. T. Mulconery went to be with Christ. Aged 74 years. Saved at meetings held by T. Ferguson 3 years ago. She was a faithful steward. J. A. Barefoot preached to a large crowd at the service.

WABAUSHENE, CAN.—On April 21, Mrs. Etherington fell asleep. Aged 71 years. Saved 7 years ago and in the assembly ever since. A regular attendant at all the meetings and a consistent Christian. J. J. Rouse and J. Silvester spoke at the services.

WINNIPEG, CAN.—On April 27, Mrs. Annie Rose passed on to glory. Aged 64 years. Saved 45 years ago at Warminster, Ont. For 33 years connected with the Winnipeg assembly. A quiet, consistent Christian. The services which were large were conducted by A. Vanstone.

CONFERENCES

Pray for and if possible attend these meetings.

SARNIA, CANADA.—The annual Conference will be held (D.V.) in the City Hall on Saturday and Sunday, June 10 and 11, preceded by a prayer meeting in the Gospel Hall (Davis St. and College Ave.) on Friday evening, June 9. Correspondent, J. P. Taylor, 242 Emma St., Sarnia, Canada.

CHARLTON, CANADA.—The annual Earlton-Charlton Conference will be held as follows:—July 7 and 8, morning, afternoon and evening meetings at Charlton. July 9 (Lord's day) Breaking of bread, 10:30 A. M., open Sunday School 3 P. M. Gospel meeting 7 P. M. at both Earlton and Charlton. July 10 and 11, morning, afternoon and evening meetings at Earlton. Prayer meeting July 6 at 8 P. M. at both places. Address correspondence to S. C. Rodgers, R.R. 1, Charlton, Ont., Canada.

PUGWASH JCT., N. S., CANADA.—The annual Conference will be held (D.V.) on July 1, 2 and 3 preceded by a prayer meeting on Friday evening, June 30. For further information write Ansley Goodwin or Hiram McLeod, Pugwash Jct., N. S., Canada. No circulars issued.

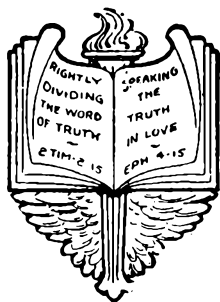
CLEVELAND, O.—At a recent meeting of representative brethren from the three assemblies here, it was decided that, owing to economic conditions it would be better not to arrange for a Conference this year. A. G. Lawrence.

BELLEVILLE, MICH.—A tent is purposed being pitched on the Benedict farm, half way between Moncelora and Bellaire on highway M 88 in which a Conference will be held on Sunday (all day) July 2, on Monday evening, July 2, and all day July 4. For information write either L. Shel-drake, Sault Ste Marie, Mich., or W. Pell, Grand Rapids, Mich.

WASECA, CANADA.—The annual Conference will be held in the "Legion Hall" on July 8, 9, and 10. Opening meeting on the 8th at 2 P. M. Conference Correspondent, Chas. F. Broadhead, Box 54, Waseca, Sask., Can.

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, 1933

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UNITED STATES

IMPORTANT NOTICE.—All subscriptions for WORDS IN SEASON will be forwarded hereafter to the FAITHFUL WORDS PUBLISHING CO., 1500-10 California Ave., St. Louis, Missouri, as arrangements have been made for them to take over the business end of this magazine, and to act as PUBLISHERS. It would greatly help and be much appreciated if those who are still in arrears as to their payments, would make a special effort to forward their subscription at once to the FAITHFUL WORDS PUBLISHING CO.

All "notes" for the WORK and WORKERS columns, such as FALLEN ASLEEP and CONFERENCES notices, etc., and all articles for publication in the BODY of the magazine shall be mailed, as heretofore, to CHARLES R. KELLER, 6672 Chew St. (Germantown) Philadelphia, Penna., who will continue as EDITOR.

By this arrangement with the FAITHFUL WORDS PUBLISHING CO. the EDITOR will be relieved of a tremendous amount of detail work and allow more time for the selection and writing of articles that we trust will help to strengthen the Lord's people in their most holy faith in the closing days of this age.

WISCONSIN.—For many years in this state there were only 2 assemblies; one at La Crosse and one at Lake Geneva. Within the last 6 years assemblies have been planted at Bee Town, Black Earth and Lynxville, through the labors of Bren S. Hamilton, S. Mick and A. Stewart. Recently a baptism was held at Lynxville, in the Mississippi river, when 20 obeyed the Lord. A splendid opportunity was given for Bren O. Smith, S. Hamilton, E. Brandt and J. Martin to preach the gospel to 600 people who were present. As a result of S. Hamilton's labors a new assembly was formed. There were 24 who broke bread the first Lord's day. At the town of Blue River, (in the Wisconsin river) as a result of the labors of S. Mick, 26 were baptized. The gospel was preached by Bren L. Brandt and G. Prieur. A new assembly was formed and 26 broke bread the first Lord's day. At different periods, Chas. Summers, G. Gould, Sr. and A. Stewart gave a helping hand in these parts.

ROCHESTER, N. Y.—Wm. Pinches had a week of very much appreciated meetings with us. A. R. Crocker also gave us a visit.

LONG BEACH, CAL.—The hall at 1631 Alamitos was damaged by the earthquake in March but meetings go on next door. Visitors please bring letters of commendation. Correspondent, Robert Stewart, 1114 East 4th St., Long Beach, Cal.

ATLANTA, GA.—We enjoyed a visit from Bren J. Smith and O. MacLeod. W. Robertson also spent a week with us and then visited the assemblies in Memphis and Knoxville, Tenn., and St. Louis, Mo. Correspondent, E. M. Adams, Jr., 575 Martina De., N. E. Atlanta, Ga.

BUFFALO, N. Y.—G. Duncan held two weeks of meetings. Saints were encouraged and unsaved heard the gospel. F. W. Schwartz called later and seasonable ministry was given and enjoyed by the Lord's people. The hall is at West Ferry and 19th St. Visitors please bring letters of commendation.

Words in Season

Edited for 20 Years by the Late Dr. E. A. Martin

VOL. 25

JULY, 1933

No. 7

FROM VARIOUS AUTHORS



TIME there was—but it is gone;
Time there will be—who can tell?
Time there is—to act upon;
Lord! give me grace to use it well.

* * *

Our sorrows lie mainly at the root of our selfishness, and when our self-hood is dug up, our sorrow to a great extent is gone.

* * *

Be full of HOLY GRATITUDE. Do not say, "I will look on the bright side". Beloved, the Lord's ways to us are always bright. Do not say, "I will trust God where I cannot trace him," but rather trace God everywhere. Get into the state of that poor man who was so greatly blessed to pious Tauler. He wished the man a good day. The man replied, "Sir, I never had a bad day." "Oh, but I wish you good weather." Said he, "Sir, it is always good weather. If it rains or if it shines, it is such weather as God pleases, and what pleases God pleases me."

* * *

In the service of God nothing is little; and loyalty to the great royalty of God comes out in tenderness of conscience concerning little things. He that carelessly offends in trifles shall fall by little and little. The greatest catastrophes in moral life come not usually upon us suddenly, but by slow degrees. The dry rot enters the under timbers of the house of human character, and when it has silently worked its mischief, the house falls with a shock. It is not the wind of temptation that brings it down: that may be the apparent instrument; but the sly, secret rot that has been all the while going on, is the real destroyer. Therefore let us pledge ourselves unto God to live more and more watchfully, seeking the Lord with our heart and soul in everything—in private, in the family, in business, and in the assembly of God.

* * *

How blessed to feel the DEPARTED One to be the ABSENT One, and the absent One, the MISSING One, and the missing One, the WANTED One, and the wanted One the COMING ONE.

* * *

The food which we get from Scripture is not of the kind which it would have been had we been the authors of the Book. We should have filled it with descriptions of the glory. On the contrary, the Scriptures lead us to the knowledge of what God is in Himself, and then to trust Him, with just a few hints and glimpses of what He will do.

THE CURVE IN THE RAILWAY



OME time ago after my conversion I went to Spain—residing at Madrid—and was connected with many of the earliest railway projects in that country. The providence of God afterwards directed my steps to the province of Santander.

Being an engineer by profession, I undertook the construction of a very heavy section of the railway to Madrid then in course of execution, through one of the gorges of the Pyrenees. Lofty peaks lost in the clouds on both sides, thickly wooded rocks, often perpendicular and a foaming torrent, called for continuous retaining walls, heavy rock cuttings, numerous bridges, tunnels, and other contrivances to carry the iron road through this wonderful pass. Before, however, commencing the work on the lower part of my section I detected a gross mistake in the direction of the line as it had been originally laid out, and suggested to the two principal engineers, who were brothers, the alteration of this portion, showing at the same time that a considerable saving might be made in the cost were a straight line adopted instead of a rapid curve.

The proposed alteration was for a month or more a subject of much discussion, and was stiffly resisted by the two brothers, who left no stone unturned to hinder its being put into execution. They carried their point, unfortunately for themselves, as will be seen in the sequel, and from that time forward were not amicably disposed towards me; and as they were in a position to give me sorrow and trouble, I had my share of it during the execution of the works. But as the time drew near when the railway was to be publicly opened, these sorrows were increased to such a degree that my health gave way, and I was prevented from remaining any longer on the works.

It was on the Friday before the opening of the railway that I proposed to my wife to go to the seaside, some six miles off, so as to get perfect quiet for my head and heart. We passed the Saturday there with the children, and I was suffering extremely.

On the sweet Sunday morning I went up on a rock overlooking the Bay of Biscay, accompanied by my son David, then about ten years of age. I had my Bible with me, and opened it at the 91st Psalm and read it through. But how shall I describe the effect of its precious contents on my weary, troubled, and afflicted heart? "He that dwelleth in the secret place of the Most High"—this was the portion of Jesus when here, and I claimed it as my portion, too. I took every word for myself—"Surely He shall deliver thee from the snare of the fowler and from the noisome pestilence." On looking at the French translation I found this verse was rather different from ours, and was "**mortmalheureuse**," or unfortunate death. Yes, it was all for me. Joy and peace entered on believing these promises, and I said to my son: "See, dear, what a portion the Lord has sent this morning." We read together, and I said: "Never has my spirit been so quieted by the Word as this morning; a great weight seems to have been suddenly removed."

I proposed to go at once to my wife, and asked her to get a sheet

of paper and write down the first four verses of this Psalm, which she did. When she wrote the words, "Surely He shall deliver thee," I underlined the word *surely*, and said: "When God says *surely*, He means what He says, and will certainly do it." When she had finished writing I took the paper and wrote above, the date; unto you, "Love, your enemies," and asked her to write below "do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven."

When all was written, I put the paper into my pocket, and felt much better all day. In the evening everyone had gone to bed, and I was alone in the sitting-room. Again I pulled out this sheet, and on reading it was led to reflect on the latter part that it was all very good in theory to write what I had written, but to be a practical Christian I must do what it said—Love my enemies, and pray for my persecutors. Now I felt it no easy matter to love two men who had nearly killed me through sorrow. Nevertheless I got down on my knees and began to pray for them as best I could; and at length was wonderfully helped by the Spirit, who had compassion on my infirmities.

The result was that, having been obedient, I was filled with heavenly joy and peace, which strongly reminded me of a certain memorable night in Paris some years before, when I received forgiveness of sins. My sleep was so sweet, I rose so refreshed and so much better in health, that I was well enough to bathe early in the morning.

I had scarcely dressed when I saw my son come running very fast, and evidently the bearer of some extraordinary tidings. "Oh, papa! do you know what has happened?" he cried. John had come with the horses from Las Caldas; they were opening the railway. The two engineers before spoken of, were driving the engine conveying the train, loaded with the directors, their friends, and the railway officials. Great admiration was being expressed at the beauty of the work and scenery, and all was joy for a time. But He that dwelleth on high looked on things in a different light. They had been praising the gods of silver and gold, of brass, iron, wood; but the God in whose hand their breath was, they had not glorified.

At length the engine came to the unfortunate curve which they had so persistently refused to alter; and going at this time at a higher speed than was safe, the engine got off the rails, and threw them down a deep embankment on a rocky place below. The engine came upon the body of the elder brother, and death almost immediately ensued. The other brother was also under the engine; and the fire, steam, and hot water had scalded his legs to such an extent that death was evidently sure to follow. He was, however, after much trouble, extricated, and brought to a house exactly opposite the one where I lived.

On hearing this strange story I soon connected it with the stranger piece of paper I had caused to be written the morning before, at about the very hour the catastrophe had taken place, and which I

should have shared in had I not left for the seaside. I need not tell the reader how carefully that paper has been preserved by me, and how frequently it had been read and re-read since then; nor need I tell what the precious 91st Psalm has been to me, and is to this day in all danger and trial.

The remainder of this story is full of interest. I was well enough the following day to return home, passing by the scene of the terrible incident, and minutely examining the engine and carriages, where many had been bruised, wounded, but none killed but the elder of the two brothers. On arriving at home two friends, who had been also slightly hurt by the accident, came to my house. It was a solemn moment for me and for them, for we were saved through God's infinite goodness. I proposed that we should all return thanks to God.

It was a very precious time we spent at such a crisis before the mercy-seat. I asked for great things in much detail, and all was granted by our prayer-hearing God, the principal request being for the salvation of the soul of the sufferer now drawing near his end. I went to see him on the following day; confessed to God and to him that I had often been bitter and hard-hearted towards him, and asked his forgiveness with tears. The work was immediately begun in his soul; all hatred appeared to vanish before the mighty Spirit, who had taken his case in hand. I made but one request to him—that I might be permitted to watch by him as long as God saw fit to prolong his life. This he gladly acceded to. A friend had left on his chimney-piece a small pocket-book with a text for every morning.

His sufferings were so intense, violent tetanus setting in, that not a wink of sleep could he get. All that medical skill could do was had recourse to, and three doctors were exhausting all the resources of their science in endeavoring to prolong life; but all was of no avail. Corruption set in rapidly; and this fine man, who a few days before was a model of beauty and cleanliness, had now become a prey to great worms. Truly his comeliness was turned into corruption. Such was one of God's ways of humbling a spirit naturally proud. On one occasion he said: "I would gladly give fifty pounds for ten minutes' sleep." But no sleep could be had.

I was with him during the night, pleading with God unceasingly for him; and it was only in the cool of the morning as the birds began their early anthem, that he could listen to the little text appointed for him by Him who is wonderful in counsel and excellent in working.

He tarried on earth about nine days, the work of grace going forward with a rapidity that I have never witnessed before. Two days before his death he asked me to read all that was written in Scripture about little children, which I did. He had become as a little child.

A few minutes before his death he called me to give me (once an enemy) his last embrace. Oh, what a heavenly smile! Oh, what peace in the poor dying man's face! Oh, what a God of grace we

have to do with that has the arms of His mercy wide opened to do thus for all who say: "I have sinned," and accept His offered mercy through Jesus Christ.

His end was peace. The spirit of the little child was given to him by Jesus, who said: "Suffer the little children to come unto Me"; and thus did he depart from this world of sin and sorrow. But I hope to see him on the bright resurrection morning.

And now, Lord Jesus, I cast this little story on the waters, commending it to Thee and asking Thee to bless it to all who read it, especially to engineers and railway men, young and old; and Thou alone shalt have the praise; for Thou alone art worthy.

W. G.

"THE TRIAL OF FAITH"

By the Late Dr. E. A. Martin



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

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

Perhaps those who heard these words did not consider their tremendous import, nor think them of sufficient value to be worth carrying back to the anxious sisters; and even if they had, it is questionable if the sisters would have rested quietly upon them. Circumstances seemed so against the little family, and we are so apt to misunderstand God because we misunderstand circumstances; or to look upon circumstances as though they had ceased to yield obedience to God, as though they had run away from their master. It looked as though the Lord ought to have made haste to heal Lazarus. But instead of doing so, he tarried until one brought the sad news "Lazarus is dead." And even then the Master seemed so heartless, saying, "I am glad for your sakes that I was not there." Of course, He added "to the intent ye may believe." But unless faith was active this part of the saying would be forgotten. The human heart is so apt to see only that which seems to be unkind in the sayings and doing of others. "I am glad for your sakes that I was not there;" and then the still further delay until Lazarus had been four days in the grave. How would we feel if one with power to heal our loved ones should treat us so? What a test

for Faith. For in such circumstances only Faith could say: "The Master loves us and will do all things well." And this is what the Master desires. He must teach His loved ones that He can safely be confided in; that no combination of circumstances is too difficult for Him to handle for the glory of God, and the good of His people. The greater the difficulty the greater the loaf for Faith to feed upon. The greater our need, the greater His glory in meeting that need, for meet that need He must, since He has promised to work all things for the good of those who love God. Nor can he add a needless sorrow. True, the test may be severe; but the more severe the test, the more glorious the ending. We do not take a sledgehammer to kill a fly, nor will the Lord send deep trials without a corresponding glorious end in view. Think you this weary watching, this death chamber sorrow, this four days mourning, were all for nothing? No, no. The trial of Faith is much more precious than gold. They shall learn to trust Him in the dark as in the brightest sunshine. Nay, they shall praise Him for leading them by the way of the tomb when the end is once seen. And shall not this sorrow, turned into joy by the Master, make all future sorrows bright with confidence that the pilot who guided safely into this happy haven has skill to guide through every storm, reaching the end, praise and honor and glory at His appearing?

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

Listen to Him speak: "Lazarus come forth." Lazarus came forth bound hand and foot. "Loose him and let him go;" and willing hands unwound the grave clothes. Thus by heavenly magic death gives place to life; mourning to rejoicing; hard thoughts it may be of the Master, to unbounded admiration and unbelievers "Believe on Him." What pen can paint the glorious ending of this so great a trial. What unspeakable blessing to those who seeing "Believed on Him." What joy inexpressible in that little Bethany home. What glory for the Son of God!

Dear Christian reader, this is a voice to you.

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

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

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

CALEB AND OTHNIEL

Address by W. P. Douglas (Read Joshua 15, 13-19)



N these few verses (Joshua 15, 13-19) we have been introduced to the two men, Caleb and Othniel. These two names are significant, as are almost all Old Testament names. We understand the meaning of the name Caleb is "a dog"; that of Othniel, "a lion" or "a lion of God". These two men fully carried out in their lives these characteristics so true to their names. Caleb was one of the most faithful men that God had among the thousands of Israel that came up out of the land of Egypt on the night of the passover to enter the land of Canaan. You remember that Caleb was one of those sent into the land of Canaan after they reached Kadesh-Barnea. In this wanderings through the wilderness they came to Kadesh-Barnea within sight of the land. Instead of going in and taking the land that God had given unto their fathers and unto them by promise, they suggested to Moses that they send over some men to spy out the land. So twelve men were selected. Twelve of the princes of the tribes of Israel. This man Caleb; was one of those who were sent over and for forty days as well as Joshua, they investigated and searched out the land to see whether or not God had told the truth. After forty days wanderings in the land they carried back with them the earnest of their inheritance in the form of a bunch of the grapes of Eshcol. It took two men to carry those grapes and, as they came back, the people, being anxious to ascertain what they had to say after searching out the land, gathered themselves around the twelve and listened to their story. We find that ten of the twelve said the land was good. It was all that God had described it to be. They could dig copper out of the hills; it was a land flowing with milk and honey. Ah, yes, but they added, nevertheless, there were high walled cities over Jordan and the sons of Anak, who were giants. "We are not able to possess the land" and so they discouraged the hearts of their brethren and they fell to weeping. And were discouraged and disappointed.

You will remember how at that particular time Joshua and Caleb stood forth and said "It is true what you have heard—there are giants, and walled cities over there but, brethren, we have God with us and what are high walled cities to Him. What are giants! the sons of Anak.

what are they to God? Let us go over and possess the land." How was their testimony treated; how were they regarded by the thousands in Israel? They took up stones and would have stoned the only two men who bore a good report of the land and testified to the Words of God. These faithful men would have been stoned to death by their brethren, so far away in heart were they from God and so far away from the knowledge of his purposes, they would have stoned Caleb and Joshua. But God hindered them from doing it and he said, "Now, ye would not believe me. I told you to go over and possess the land but ye would not believe me and sent in your unbelief, these twelve men to see whether or not I told the truth. They have spent 40 days ascertaining whether or not the report I made of the land in the beginning was true. Now you can go back and spend one year for every day searching out the land in unbelief." They turned back. What became of them? Their carcasses were strewn in the wilderness and the only two, over 20 years old, who came out of Egypt on the night of the passover, that entered the inheritance were Caleb and Joshua.

Now the question of the everlasting, eternal salvation of those who fell in the wilderness is not to be raised. I believe this was only the temporal judgment of God on his people for their sin of unbelief and so we have the command of the Holy Spirit breathed out in the Epistle to the Hebrews, "Take heed, Brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Heb. 3:12. And so we have only Caleb and Joshua remaining.

The meaning of Caleb, we have said, is "dog". The dog is the only creature God has created that will leave its own kind and follow after man. No other creature that God has created is so faithful to man as the dog. Who of us has not had his heart stirred in admiration by stories of a dog's faithfulness and fidelity. The master or mistress dies; the dog refuses to take food or leave the grave and has actually died of starvation in some cases and in others of a broken heart. How faithful is the dog. I have a special interest in the dog as I have proven his faithfulness. I could tell you many things in connection with a little dog I had but I shall not take time to go over them now.

Caleb is now about 85 years of age and has gone up and taken one of the mountain cities which is called Hebron. It cost Caleb something to do it because that city was inhabited by giants, the sons of Anak. Three giants were there, Sheshai, Ahiman and Talmai. Their names are given, and Caleb drove them out and possessed the mountain city of Hebron which signifies "fellowship".

Brethren and sisters, if you and I are going to enjoy fellowship with God remember there are three great adversaries that will seek to hinder us from doing so. The three are, the flesh, the world and the devil. But, at the age of 85 years that noble man Caleb went out and took that mountain city. Now he says that he will give his daughter to wife to the man who will go up and take the mountain city called Kirjath-sepher and we are introduced now to the second man, called Othniel.

Othniel goes up and takes the other mountain city and there are three things that stirred him to do it, I believe, first of all, he was stirred up by the example of his old uncle Caleb. If a man 85 years of age could go up and take the mountain city of Hebron, why could he not do the same? And, stirred by the example of Caleb, the younger man went up and took the second mountain city. How much we owe to the example of some who have now gone home to Heaven to rest from their labors. The very mention of some names would make our hearts burn within us as we think of the brethren who have wrought for God in days gone by and left behind a faithful testimony. I will not mention any names—Yes, I will mention some names since there are two men to whom, I think, the assemblies of God in this country owe more than any other brethren. They are dear Donald Munro and dear John Smith. The very mention of their names stirs some of our hearts as we think of their godly lives and faithful testimony. Oh, how I, as one, miss the ministry of Mr. Munro at conference meetings and also John Smith—Noble men of God were they and how, how we miss them. “The memory of the just is blessed and the righteous will be held in everlasting remembrance.”

But there was something else that stirred Othniel to do what he did. Not only the example of his uncle, but he had the Word of God and if we act apart from the Word of God let us beware that our act is not one of presumption, and not of faith. If of God-given faith it has a divine foundation to rest upon and that divine foundation that all God-given faith rests upon is the Word of God. Caleb had the Word of God in doing what he did in driving out the three giants and so had Othniel in taking Kirjath-sepher.

Turn, if you please, to the 9th chapter of the book of Deuteronomy for one of two verses. Look at verse 1.

Deu. 9:1-3 “Hear, O Israel: Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven. A people great and tall, the children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak! Understand therefore this day, that the Lord thy God is he which goeth over before thee; as a consuming fire he shall destroy them down before thy face: so shalt thou drive them out, and destroy them quickly, as the Lord hath said unto thee.” Especially notice that last clause of verse 3. Othniel did what God told him to do and so did Caleb before him. They both acted upon the word of God so that not only had dear Othniel the example of his uncle to stir him to take that mountain city as his uncle had taken the other one, but he too had the Word of God for doing what he did. Dear friends, it is a grand thing to have the Word of God for what we do. And so, we have dear Othniel acting on the power of the Word of God.

Yes, but he had another stimulant and that was a bride. He had before his mind a bride, as his reward.

(To be continued in August issue)

SITTING UNDER AN OAK

1 Kings 13-14



HE sin of Jeroboam consisted in the establishment of a worldly religion, or a religion not according to the Word of God. This is the arch device of Satan for the destruction of men, and it is far more dangerous than no religion at all, for it lulls the conscience into the deepest slumber of spiritual insensibility, from which there is little probability of awaking, until the day when the self-deceived crowds of easy-going professors, aroused by the shutting of the door, shall stand without saying, "Lord, Lord open unto us; and He shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me all ye workers of iniquity." Luke 13-25, 27.

A man of God went out of Judah into the land of Israel to proclaim the wrath of Jehovah against this terrible sin. He uttered a remarkable prediction which was literally fulfilled three hundred and sixty years afterward by the very persons mentioned. 2 Kings 23-15; and as a sign that it should surely come to pass, the altar was rent, and the ashes upon it poured out. Jeroboam invited him to the palace that he might be refreshed, and receive a reward, obviously with the hope of gaining his favor. But the man of God replied that he could neither eat bread nor drink water in the place, for so it was charged him by the Word of the Lord.

However, what could not be accomplished by the bold temptation of the king, was easily attained by a professed servant of God. There was in the land of Israel a prophet, who had borne no testimony against the worldly religion that prevailed, and hence he was guilty of complicity with the evil which was the beginning of the apostasy and downfall of the nation. As he was out of communion with Jehovah, he could not be used for testimony and service; and of course he was anxious to obtain the recognition of a true prophet. Professed Christians who have compromised their principles, and the truth, and the honor of the Lord, by living like the world, will put forth greater efforts to secure for their conduct the sanction of other Christians, and to lead other Christians into the same snare, than what they will exert in a life time for the salvation of souls.

The unfaithful prophet followed the man of God who was departing from the land of Israel, "and found him sitting under an oak". At once he urged him to go home with him, but was informed that the Word of the Lord had positively forbidden him to eat bread or drink water in the place. But the other said unto him, "I am a prophet also as thou art; and an angel spake unto me by the Word of the Lord, saying, Bring him back with thee unto thine house, that he may eat bread and drink water. But he lied unto him;" and the man of God ought to have known that he lied. He had the Word of the Lord for his refusal to have fellowship with those in Israel, and he should

have stood in spirit with the devoted Apostle when he exclaimed, "Tho we, or an angel from heaven, preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1-8.

But he foolishly accepted the pretended word of an angel rather than the revealed Word of the Lord, and soon learned that those who seduce the vacillating Christian from his allegiance to Jesus are made the instruments of his punishment. The unfaithful prophet announced to the man of God that as the merited reward of his disobedience he must die; and when he went forth, ashamed, humiliated, troubled, a lion met him by the way, and slew him. "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death: There is a sin unto death: I do not say that he shall pray for it," 1 John 5,-16. The children of God who are living in the world must leave it, or die.

The prophet Judah exposed himself to danger when he concluded to rest in the idolatrous land of Israel, and was seen sitting under an oak. The tree when not particularly described is often used in the Bible as a type of the cross as in Gen. 18, 1-8; Exo. 14-25; but the oak with its lofty head and proud branches seems to be an appropriate symbol of the world's boasted religion. Hence wherever mentioned in the Scriptures it is connected with some scene of apostacy or divine judgment of sin. Thus besides the passages here noticed we find Jacob hiding the strange gods of his household under an oak, Gen. 35, 4; and God's people in slavery to the Midianites, when an angel of the Lord appeared under an oak to Gideon, Judges 6, 11; and the beautiful locks of Absalom catching hold of an oak, so that he was taken up between heaven and earth. 2 Sam. 18,-9; and Saul and his sons buried under an oak, 1 Chron. 10-12; and the history of sinful Israel described as an oak who leaf fadeth, Isa. 1-30, and the seat of idolatry discovered under an oak. Eze. 6, 13. Sitting at rest, therefore under an oak is just the beginning of a sorrowful departure from the Lord.

THE LAST PASSOVER



HERE is yet one more passover which we may find it profitable to consider, at which the Lord Jesus was personally present, and at which He instituted the Lord's Supper as the continual feast to be observed by His disciples. Let us tread softly and with unshod feet, for it is holy ground. The scene is a very hallowed one, and we need the solemnizing power of the Spirit of God to enable us to meditate on it aright.

Our blessed Lord is presented to us seated with His disciples in that upper chamber around the paschal Lamb; but 'ere He partook of the feast, He rose from the table, laid aside His garments, took a towel and girded Himself, poured water into a basin, and began to wash His disciples' feet, and to wipe them with the towel wherewith He was girded. Wonder of wonders! The Lord of glory, the Creator of the universe, at the feet of such worms of the earth, and His own hands washing them from defilement. They were His own

and He loved them; and His love was so intense that there was no depth of humiliation and suffering He would not willingly undergo for their sakes. Verily, He humbled himself! He had come down from the highest glory, not only to be the servant of the Father, but also to be the servant of our necessities, and to do anything and everything that our souls require to make us meet for fellowship with God. Therefore He washed their feet.

Under the law no one could partake of the passover unless they were ceremonially clean; but now the Lord Jesus was about to introduce the new and better covenant, established upon better promises. The law, with its forms and ceremonies, was passing away, for the anti-type had come. The commemoration of the passover, with all its hallowed memories and precious teachings, was about to merge into the Lord's Supper, and no ceremonial cleansing would suffice for that. Christ alone could fit the soul for such a feast; the Son of God Himself must condescend to wash the sins away; and nothing but His blood—His own life's blood, had power to remove such deadly stains.

Well may we wonder at such matchless grace, and as we wonder, worship at His feet, and sing with joy unspeakable—"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 forever and ever. Amen."

The scene is so marvelous that we can well understand the exclamation of the impetuous, loving Peter: "Lord, dost thou wash my feet?" The Saviour replied: "He that is washed needeth not save to wash His feet but is clean everywhit."

How blessedly true this still is! Our beloved Lord has ascended on high; He has entered into heaven by His own blood; and having put away sin by the sacrifice of Himself, He has sat down on the right hand of the majesty on high. Even now by faith we see Jesus crowned with glory and honour, and from the height of that glory we hear Him say, "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." Unwearied in forgiveness, He ever lives to make and keep us clean, to purge our consciences from every sense of guilt, and so restore our souls that we may be at ease before our God, and sit and feast upon the flesh and blood of Christ.

We so constantly prove that fellowship with God is hindered by sin upon the conscience, that it is a real joy to have the Lord Jesus presented to us thus, as the One who is ready and willing to remove all defilement from us. He has entered into heaven as our Great High Priest. He is there as the minister of the sanctuary, and in the intensity of His love for us He delights to meet our every need. He has already washed us in His blood, and made us meet for the inheritance of the saints in light; and when through carelessness or feebleness we again defile ourselves with the evil both around and within us, we have but to bring our sin and failure to Him, and He is ever ready in His grace to cleanse us afresh. This is part of the

daily provision He has made for us, and which He delights to see us continually using, so that there may be no hindrance to the inflow of His grace and truth into our souls. We might well linger here, but we would pass on to another phase of this blessed supper.

The disciples seemed to have had but little apprehension of the solemnity of the occasion, and were slow of heart to sympathize with the deep sorrow that evidently pressed upon their Lord. There is much excuse for them, for the Holy Ghost was not yet given, and their understandings were still darkened. He spoke again and again of His death, but they understood Him not. He startled them with the solemn words, "Verily, verily, I say unto you, one of you shall betray me," but though greatly moved for the moment, they did not apprehend the sad reality, and could not turn from listening to His gracious and loving words to dispute among themselves as to which of them should be the greatest.

What a picture of ourselves! How slow are we to enter into the sufferings of Jesus! How easily we are turned aside from contemplating Him! How cold and callous we oftentimes are, even when seated at His table to remember His dying love! How often occupied with seeking some thing or place for ourselves, instead of pouring out our heart's adoration and praise before Him! But mark the riches of His grace, His boundless, never-failing love. We can but stand amazed as we consider Him, and see how tenderly He deals with such selfishness and cold indifference.

We hear Him first correct their thoughts as to the path of greatness, and then turn aside to praise their faithfulness to Him and tells them of the rich reward He has prepared for them, for following Him that little while. No room for jealousy; for each should have a throne! (Luke 22-30.) No need to vie with one another, for He would give to each a full, yea, double recompense! What gentleness! what matchless grace! 'Tis thus He seeks to overcome their proud ambitious thoughts, and make them joy in one another's gain. He shows them He has thrones assigned for all; a full unmeasured cup of everlasting bliss for everyone. His power and might surpass our highest thoughts; nor can the riches of His glory be exhausted; and all is ours! all the free gift of God to us in Christ! and all to be enjoyed by everyone through all eternity. What an effectual, yet gentle way of overcoming the natural selfishness of the human heart! Let us but receive this truth in its fulness, and it cannot fail to produce in us a deep and grateful love to Christ, and must fire us with energy and zeal to yield ourselves a living sacrifice to Him. Well may we exclaim with the inspired apostle, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!"

But we will pass on to another of His precious words. We hear Him say, "With desire I have desired to eat this passover with you before I suffer." How much these words unfold! They seem to lift the veil from off that holy heart, and give us just one glimpse of what was hidden there. They tell us how the cross had filled His

eye all through His weary sojourn here. He saw the torture He was nearing every step, and yet he shrank not from it. The deep strong love that filled His heart still urged Him on, and nerved His holy soul with strength and steadfastness to tread the fearful path which lay before Him. A baptism of fire indeed awaited Him; the fire of God's own wrath must be endured; but His words are still: "Lo I come . . . I come . . . I delight to do thy will, O my God! Yea, thy law is within my heart!" He had counted the cost; He had measured the suffering; and for that joy which was set before Him, He willingly, yea gladly yielded Himself a ransom for many. He seems to have hailed the near approach of His sufferings, for His holy soul was straitened. There were rivers of mercy, grace and love, unsearchable boundless riches pent up within Him, which could not flow forth consistently with the holiness of God until His blood had been shed, and His soul poured out as an offering for sin.

The hour was come. The passover was to be fulfilled in the kingdom of God. The true paschal Lamb was to be slain, and as He contemplated the cup of wrath He had to drink, He thought of the ineffable joy He was purchasing for them. We see Him taking the cup of wine in His hands, and thank His Father for permitting Him to give them this joy; and then as He passes the cup to them He says, "Take this and divide it among yourselves." Blessed unselfish love! The cup of joy was not only His by right as the Son of God, but He could claim it as the due reward of His perfect service while here; but instead of drinking it Himself, He passes it to them with those words, which still sound in our ears—"Take this and divide it among yourselves."

The reward of His righteousness, the recompense of the cleanness of His hands—all, all given to us; and He delights to see us drink deeply of the joy and gladness which have cost Him so much to obtain for us.

Then came the crowning act—the importance of which was so great that a special revelation of it was made to Paul, 1 Cor. 11, 25-26). "The Lord Jesus, the same night in which He was betrayed, took bread, and when He had given thanks, He brake it and said, Take eat: this is my body which is broken for you: this do in remembrance of me." Such was His love to us poor, guilty, hell-deserving sinners, that He thanked His father that He had a body which could be broken for our sins—a body prepared for Him in which He could lay down His life as a sacrifice for us! The waves and billows of God's wrath went over Him, and the enmity and malice of men and devils combined to torture that holy and blessed One; and now He passes the bread to us and bids us—Take eat in remembrance of Him. The bread which we break, is it not the communion of the body of Christ? It is the feast which He has ordained, that His death might be continually brought before us, and that thus collectively feeding on Him we might receive increased strength and nourishment from Him. "Do this in remembrance of me." It is no invention of man, no fable or superstition, but the

dying command of the Lord of glory, as He went forth to lay down His life for us; and dare we neglect it? After the same manner also He took the cup when He had supped saying, "This cup is the new testament in my blood; this do as oft ye drink it in remembrance of me." Wonderful words, so simple, and yet so full!

"His precious blood was shed,
His body bruised for sin;
Remembering this we break the bread,
And joyful drink the wine."

The cup of blessing which we bless, is it not the communion of the blood of Christ? The Lord Jesus Himself passes us the cup, and bids us drink it in remembrance of His precious blood. It speaks of the blood of the new covenant—the blood which has sealed the covenant, and brought us into the enjoyment of the exhaustless blessings of that covenant. Our sins are cancelled; the holiness of God is satisfied; everlasting righteousness is brought in; and we may sit down and drink of the new wine of the kingdom, and love and praise and adore the One who has brought us into this unspeakable and everlasting joy.

Nor is this all—"for as often as ye eat this bread, and drink this cup, ye do shew the Lord's death 'till He come." The bread and wine speak to us of that bright morning without clouds when His joy will be full, and we shall sit down with Him at the marriage supper of the Lamb. No more sin and failure then; no more careless wandering hearts; no more ingratitude and forgetfulness of Him we really love; but with and like our Lord, we shall bask in the full sunshine of His love, and delight ourselves in Him forever and forever! Well may we say with all our hearts: Come, Lord Jesus, come quickly!

How precious the Lord's Supper should be to us; and how we should welcome each opportunity of thus gathering together to remember Him. We have only glanced at a few of the sentences the Lord Jesus uttered at this wonderful feast. The teaching of the different passovers is very full, and the more it is meditated on, the richer it is found to be, and the greater the joy and blessing which flow from it into our souls. May the Lord lead us into a deeper and fuller apprehension of the truth and grace thus unfolded.

Knowledge in the truest sense of the word leads to humility. Those who in reality know most are the most humble. How could it be otherwise? What is there that man can know that ought not to bring him down in the dust? And yet in spite of all "knowledge puffeth up." How wonderful!

When will Christians learn wherein consists the true power for a holy separate life and walk? Separation unto Christ is the only true way of being separate from this world.

HOLDING FAST

The genuine man of God who is going to serve the Lord puts his foot down; and you might as well hope to pluck up the North Pole as to move him from his chosen sphere. He has looked ahead and he sees on what tack he ought to steer, and he will hold the tiller to that point; over mountain waves, or through the trough of the billows, he will speed his way; he has looked to his chart, and settled his course and will not turn aside. Resolve that you will glorify God by holding fast his truth, and by following in the footsteps of the Lord Jesus; for the times are flippant, and only the resolute can master them.

QUESTION CORNER

Will you explain 2 Peter 2:20-22? Does it show that one once saved can be lost?

The case in view is that of a mere religious professor and not a true child of God. Such escape the pollution of the world, their knowledge of the Lord restraining them from gross sin; but should they get overcome, the latter end is worse than the beginning. It would be far better for such a mere professor not to have known the way of righteousness, than after they knew it to turn from it. But they never had experienced a change of nature (the new birth), and so according to the true proverb, the dog has returned to its vomit and the sow to the mire—they never were anything else than dog and sow. The Lord's people are sheep and lambs, not unclean animals. Thank God for the eternal security of the believer, set forth in John 10:28! Once really saved, always saved. You cannot unbirth yourself, neither naturally nor spiritually. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John 3:6) and knows no change. Backsliders (Christians away from God), however far they wander are always entreated to return. See Hosea 14, 1 John 1:9, 1 John 2:1-2.

THE CROSS WAS HIS OWN

They borrowed a bed to lay His head, when Christ the Lord came down.
They borrowed the ass in the mountain pass, for Him to ride to town.
But the crown that He wore, and the cross that He bore were His own,
The cross was His own.

He borrowed the bread when the crowd He fed, on the grassy mountain side.
He borrowed the disk of broken fish, with which He satisfied.
But the crown that He wore and the cross that He bore were His own
The cross was His own.

He borrowed a ship in which to sit, to teach the multitude.
He borrowed the nest in which to rest He had never a home so rude.
But the crown that He wore and the cross that He bore were His own.
The cross was His own.

He borrowed a room on His way to the tomb, the passover lamb to eat
They borrowed a cave for Him a grave, they borrowed a winding sheet
But the crown that He wore, and the cross that He bore were His own.
The cross was His own.

The thorns on His head were worn in my stead, for me the Saviour died.
For the guilt of my sin the nails drove in, when Him they crucified.
So a crown I shall wear, if my cross now I bear
But His own—none other could share.
The cross was His own.

WORDS IN SEASON

DECKERVILLE, MICH.—The assembly was cheered through a recent visit by A. Stewart.

ST. LOUIS, MO.—T. Black spent a Lord's day with the assembly who meet in the Maplewood hall.

NEW ENGLAND STATES.—J. Waugh has 2 weeks meetings in New Bedford, Mass., using his model on the tabernacle. R. McCrory visited the Boston and Pawtucket assemblies. S. J. Rea had meetings in Bridgeport, Conn. J. Conaway had a few meetings in Westerly, R. I. The assembly in Waterbury was cheered through ministry given by J. McCullough. S. McEwen sought to help the Cambridge assembly. The conference at Pawtucket was large with 15 of the Lord's servants present. J. Dickson went on to Nova Scotia after the conference. We understand that there was also a good conference at Byfield, Mass.

LINDEN, WASH.—After attending the Winnipeg conference H. Harris and A. Joyce came on here and pitched their gospel tent for the summer's work.

DAYTON, O.—W. Warke and L. McBain commenced tent meetings in this city of over 200,000 population in which a company of 4 gather in His name. Prayer is requested for this effort.

DONORA, PA.—A. Klabunda had a few meetings here. One professed.

WATERBURY, CONN.—L. Rosannia had 6 weeks meetings in the Italian assembly, and saw some blessing. The assembly has moved to Grove and Cook Sts. Six were recently baptized and added to the company.

CALIFORNIA.—S. C. Keller visited Redlands, Pomona, Monrovia, and Los Angeles assemblies. S. Greer was in Hemet for 2 weeks of meetings.

CANADA

ARNSTEIN, ONT.—Bren Widdifield and R. Harris held meetings here which were a help and cheer to the saints. One professed.

MIDLAND, ONT.—The conference was a time of real blessing and the attendance large. A good number of the Lord's servants were present and most shared in the ministry. R. Telfer remained for a few nights after the conference and G. Gould and Son had a night at Waubaushene.

ORILLIA, ONT.—R. Telfer spent a few nights with us on his way to Victoria Road conference. The ministry was good and helpful.

DEER LAKE, ONT.—B. Widdifield had large meetings here and saw some fruit.

VICTORIA ROAD, ONT.—The conference was a very happy and profitable time. Nine of the Lord's servants were present to share in the ministry which was varied and helpful.

SEVERN BRIDGE, ONT.—F. Watson spent a week end with us which was a cheer to the little company. He had a large gospel meeting at the north end of Sparrow Lake on Sunday night.

PETERBORO, ONT.—G. Smith and G. Thomson had meetings in which two were saved and two gathered to the name of the Lord. They also visited Dundas.

BRANDON, MAN.—D. Scott visited in Regina and then came on here for a few meetings.

FONTHILL, ONT.—G. Gould and Son have their tent pitched in this new field of labor and are encouraged by seeing a good sprinkling of neighbors attending the meetings.

CANADIAN NORTHWEST CONFERENCES.—The Editor had the privilege of attending for the first time the conferences held in the province of Manitoba. At Winnipeg the meetings were held in the new hall just built which is a credit to the Lord's work (West End Assembly). The attendance was good and the ministry of a searching and of a practical character. Bren McCracken, D. Scott, Joyce, Fish S. Hamilton, G. Smith, H. Harris and Chas. Keller ministered the Word. Note new address of the correspondent, W. D. Stewart, 542 Banning St., Winnipeg, Can. The next conference was held out in the country, at Rose-isle a week later. Here again goodly numbers came to hear the Word spoken, and the hall on Sunday was taxed to its utmost capacity. Bren McCracken, Chas. Keller, D. Scott, G. Smith and S. Hamilton ministered the Word. The conference at Portage-la-prairie followed a week later, and was held in the large Community Hall rented specially for the purpose where Bren S. Hamilton, D. Scott, Chas. Keller, G. Smith and McCracken spoke. There is a good opening on the western prairies for earnest young men with gift,

WORDS IN SEASON

grit, grace and a yearning love for souls to see good work done for the Lord. Many of the smaller assemblies are perishing because of the lack of care and ministry. May the Lord exercise some of our young men to devote their lives to this field which is white already unto harvest.

GUELPH, ONT.—The saints were cheered through a recent visit of George Shivas for a Lord's day.

SAULT STE MARIE, ONT.—Ten were baptized here recently of which six were Italians. F. W. Mehl was with us taking the regular meetings. He was not feeling well.

VANCOUVER, B. C.—C. S. Summers and H. Alves had some helpful meetings in Cedar Cottage Hall for young believers on Prophetic subjects.

COZY NOOK, SASK.—The summer Sunday schools here and at Sumner began with a very encouraging attendance. C. H. Willoughby has been visiting in the locality. He also had meetings at Carbon, for saint and sinner.

COLLINGWOOD, ONT.—L. McBain had a few meetings here which were encouraging to the Christians.

FALLEN ASLEEP

TORONTO, CAN.—On May 2, Mrs. H. Ellis, of the Junction assembly departed to be with Christ. Aged 91 years. Bore with patience being confined to her room, and most of the time in her bed in the past few years. Connected with the assembly from its planting 34 years ago through meetings held by Bren Telfer and McClintock. In the early days of the assembly, her home was of a Bethany character to the Lord's servants. R. Telfer and Sam McEwen spoke the Word at the services.

DESERONTO, CAN.—On May 8, D. Wagar departed to be with Christ. For many years a leading brother in the assembly here and will be missed. The services which were large was taken by G. Gould, Jr.

SARNIA, CAN.—On May 12, Mrs. Christina Cuthbertson (wife of Alex. Cuthbertson who died 4 years ago) passed home. Aged 78 years. Saved 57 years ago at Caralton Place through ministry of Bren. Heinie and Dunlop. Connected with assemblies at Marthville and Oil Springs; also in Sarnia for 22 years. She was loved by all who knew her and will be missed. Survived by seven unsaved children for whom prayer is desired. R. McCrory and A. Stewart took the services.

GLEN EWEN, CAN.—On May 25, our highly esteemed sister, Mrs. Chas. Macfarlane passed home to glory. Suffered for some time with heart trouble. Hemorrhage of the brain due to high blood pressure hastened her end. Aged 55 years. Saved for 43 years. She had the joy of seeing her 8 children saved and gathered to the Lord's name. Her loss is considered a calamity to the community. She sought to help everyone she could. Many of the Lord's people and the Lord's servants will miss her kind hospitality in the home, and will cherish her memory. One has well described her as a quiet, unassuming godly woman going daily about her work singing the songs of Zion. The services which were large, were held in the Gospel Hall. David Scott spoke from Song of Solomon, 6:1: Whither is thy beloved gone?"; Emphasizing Him going into His garden to the bed of spices and gathering whatever lily He pleases. (Heading of Psalm 80 Scoshannin-Eduth-Lilies of testimony). A. Vanstone also spoke a solemn word in the gospel. F. Tonkin spoke at the grave. Prayer is requested for this well known family who will greatly miss this loved one.

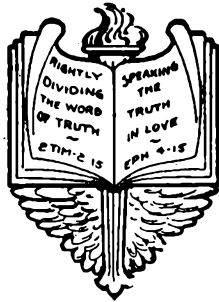
BOSTON, MASS.—On May 17, John T. Essen passed into the Lord's presence. Saved over 35 years ago at meetings held in Boston by Wm. Matthews and W. H. Hunter and has been associated with the Cliff St. Assembly ever since. Of quiet and retiring nature but had a good report of them which are without. A wife and daughter mourn his loss. A large company of friends were at the services and goodly words were spoken by W. Farquhar and Herbert Marshall.

PAWTUCKET, R. I.—On May 15, Mrs. James Bushel passed into the presence of the Lord. Aged 52 years. Saved in Barrington, R. I., 33 years ago. For 30 years associated with the Pawtucket assembly. She was "a succourer of many" and left a good testimony. A husband and 3 children mourn her loss. J. T. Dickson spoke to a large company in the home. H. Thorpe and J. Conoway shared in the services at the grave.

On April 14, Mrs. Meeken, of the Pawtucket assembly went to be with the Lord. Saved in 1914. A quiet, godly woman whose end was bright. J. T. Dickson spoke 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



August, 1933

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UNITED STATES

ORANGE, N. J.—The Conference held here was good and very well attended. Some were saved.

HITESVILLE, IA.—O. Smith was having some encouragement here. He had the joy of baptizing eight persons recently. He was expecting soon to pitch his tent.

NEW YORK, N. Y.—Edwin J. Tharp has requested us to insert his new address for the present at care R. J. Maclachlan, Room 2604, 111 John St., New York, N. Y. He is seeking clear guidance from the Lord for his return to Manchuria.

BALTIMORE, MD.—A new assembly has been formed in this city in full fellowship with the Lauraville Gospel Hall. It is located at corner Chester and Lombard Sts. Correspondent, Henry Glock, 501 N. Streeper St. Herbert Webber recently visited the Lauraville hall.

WELLSVILLE, N. Y.—Tom Ferguson pitched his tent in this new field of labor and has been encouraged by the attendance. He will value the prayers of the Lord's people for this special effort.

ASHEVILLE, N. C.—James Smith and O. Mac Leod have their tent pitched in Woodfin a few miles north of Asheville. They were in this same town last year and saw a few saved.

CAMDEN, N. J.—After spending a week at Barrington, N. J., W. Fisher Hunter had a week with the Christians here.

DETROIT, MICH.—J. Conoway and G. Gould, Jr., are working the tent here this summer. R. Capiello had good meetings among the Italians and baptized three recently.

ROCHESTER, N. Y.—The correspondent for the assembly here, Geo. W. Lewis, has moved to 441 Selye, Rochester, N. Y. We have had visits recently from Ben Curry, Smith, Baillie and Reager.

DECKERVILLE, MICH.—We have enjoyed visits lately from Bren A. Stewart, W. Ferguson, also W. Foster who baptized 16 on June 18. He and R. A. Barr are operating a tent here this season.

ROCHELLE, N. Y.—Cesare Patrizio has his tent pitched in this new field of labor, and is experiencing strong persecution from Rome. His new tent was torn in a number of places through stones and rocks thrown at it. He is getting a fair hearing in the gospel.

BELLAIRE, MICH.—Isolated Christians from various parts of Michigan came to the conference held in a large tent. The joy of the Lord was much in evidence. About 50 remembered the Lord and as many as 100 were at some of the meetings. Bren Sheldrake, Wilkie and Schwartz ministered the Word. Bren Sheldrake and Wilkie purpose pitching their tent at Cadillac, a new field of labor.

WISCONSIN.—Bren Mick and Jamison are preaching in an empty church at Maple Ridge. S. Hamilton and A. Stewart began meetings at Gays Mills in a tent and were getting a fair hearing.

Words in Season

Edited for 20 Years by the Late Dr. E. A. Martin

VOL. 25

AUGUST, 1933

No. 8

FROM VARIOUS AUTHORS

THE CHURCH

WE are a garden walled around;
Chosen and made peculiar ground;
A little spot enclosed by grace
Out of the world's wide wilderness.
Like trees of myrrh and spice we stand,
Planted by God, the Father's hand,
And all the springs in Zion flow
To make the young plantation grow.

* * *

Many, indeed, think of being happy with God in Heaven; but the being happy with God on earth never enters into their thoughts.

* * *

Men of the world ought to be compelled to say not only "See how these Christians love one another," but likewise "How these Christians work for their Lord."

* * *

If our hearts are not separated to Christ, how can our lives be?

* * *

A strange instrument hung on an old castle wall. Its strings were broken and covered with dust. Those who saw it wondered what it was. One day a stranger came to the castle and entered the hall. His eye rested upon the dark object where it hung, and taking it down he brushed the dust from its sides, and tenderly reset its broken strings. Then chords long silent woke beneath his touch, and all hearts were strangely thrilled as he played. It was the master, long absent, who had returned to his own. Child of God, can you look up into the face of your Master, and say, "Lord I am Thine; remove from me the dust of earthly-mindedness, reset the strings that carelessness has broken. Tune me afresh and cause me to sing unto Thee with gladness of heart"? Only He can do it.

* * *

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."

"FAR OFF FROM THE GATES OF GOLD"



LADY and her husband arrived at one of the large hotels in Paris to spend a few days there. It was at the time of the visit of Messrs. Moody and Sankey to various parts of the British Isles, and the lady who had been much occupied and interested in their work, before leaving England, filled her bag with copies of their well-known, well-loved hymn-books, entitled, "Sacred Songs and Solos", hoping that in foreign cities she might find opportunities for using them. Being on the lookout for an opportunity, one soon presented itself; and in the evening, when most of the guests who were staying at the hotel had gone in to the table d'hote, she quietly slipped down stairs into the reading room, and placed one or more of the hymn-books on the table, already pretty well filled with papers.

Dinner over, many of the gentlemen came back to the room, amongst them an Englishman of good position, who had just arrived in Paris for a fortnight's pleasure, or rather, we may say, a fortnight's dissipation. Looking heedlessly over the papers, his eye caught sight of the little book. "Moody and Sankey here too," he said to himself. Their names were not unfamiliar to him; He had a sister, dearly loved, who herself a sincere Christian, had helped in their work, and often pleaded though in vain, with her brother to accompany her to some of the meetings. He took up the hymn-book, he could not have told why, and opening it, these lines caught his eye: "BUT ONE WAS OUT ON THE HILLS AWAY, FAR OFF FROM THE GATES OF GOLD." "I suppose Mary would say that was me," he said to himself, alluding to his sister. Quickly he closed and put down the book again, but the words seemed to repeat themselves: "ONE WAS OUT ON THE HILLS AWAY, FAR OFF FROM THE GATES OF GOLD." Try what he would he could not get rid of them; but it would soon be time to start for the opera, and amidst its gaiety he would soon forget them.

The opera house looked its gayest that night, the music was enchanting, and the singers some of the finest; but above the tones of the music, louder than the voices of the singers, a voice seemed to repeat to him over and over again, "ONE WAS OUT ON THE HILLS AWAY, FAR OFF FROM THE GATES OF GOLD." It was very annoying; he was almost glad when the piece was over, and later, as he lay down to rest, it was with the hope that a good night's rest would take them out of his mind. He slept soundly; it was late when he awoke, but with the first conscious moments the words returned with all their power.

Two or three days passed. He was miserable; he cursed the little book, which was marring all his enjoyment. When the third day came still restless and unhappy, a sort of curiosity prompted him to see what the rest of the hymn might be. Making his way to the reading room, he found the book still lying on the table, and taking it up to his own room, turned over its pages to find the lines, but this was no easy task. He was a stranger to the book. At length, however, he

found them, and began to read the well known and beautiful No. 43. "THERE WERE NINETY AND NINE WHO SAFELY LAY IN THE SHELTER OF THE FOLD." "Ah! that's Mary," he said to himself; "she's safe, I know, and in the fold." "BUT ONE WAS OUT ON THE HILLS AWAY. FAR OFF FROM THE GATES OF GOLD." "And that's me," he murmured. It was no longer "MARY WOULD SAY." No; God's spirit was working in his heart, and now he knew and felt for himself, "THAT'S ME." ONE WAS OUT ON THE HILLS AWAY, FAR OFF—

But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the Lord passed through
Ere he found His sheep that was lost.

Deeply moved the young man closed the book, and falling down on his knees confessed his sin. What a wanderer he had been. Then the Holy Spirit showed him the love of Christ and His finished work, and he praised Him for such love; and receiving Him as His own Saviour, he became a Son of God and possessor of everlasting life.

A few days passed by, spent very differently to what he had intended, when he was suddenly laid low in the hotel with fever. A Christian Doctor, an Englishman, who was staying there, at once attended him, and to him he related the story of his conversion. A telegram to his sister Mary, who was in the south of France quickly brought her to Paris; but before she could arrive her brother was delirious. Ascending the staircase with a bleeding heart, and pausing for a moment before entering his room, what was her surprise and astonishment to hear him repeating over and over again, "One was out on the hills away, etc. She went in and taking her place by his bedside, began in a slow sweet voice to sing the well known hymn; it calmed him. "Sing it again, sing it again," he cried, when she had finished, and o'er and o'er she sang it. Very soon she heard the good news the doctor had to tell her of how her loved one had been found by the good shepherd. Several days she watched by his bedside, as he gradually grew weaker and weaker; but intervals of consciousness were granted, and she had the joy of hearing from his own lips that Jesus was his Saviour, and that he did not fear to die. And when shortly after the summons came, she knew that the good shepherd had taken the wandering sheep and safely housed him in the heavenly fold.

"That disciple whom Jesus loved did outrun Peter." If we would be quick runners in "the race that is set before us," it must be by "looking off unto Jesus;" not by boasting of our love for Jesus, or even thinking of it.

There are some insects which derive their color from what they feed upon; in like manner a Christian becomes assimilated to the likeness of Christ just in proportion as He feeds upon Him.

BAPTISM BURIED OR BURIED IN BAPTISM, WHICH?

By the Late E. A. Martin

“Why call ye me Lord, Lord, and do not the things which I say?”

Luke 6:46



HO ought to be baptized? Believers only—believer’s households, or all unbelievers and their children? And how ought they to be baptized? By immersion, pouring, or sprinkling, are questions around which many a war has raged, and they are important questions. But why are people baptized is a question of much more importance; for, while the proper performance of an ordinance ought to be strictly maintained, the lesson meant to be taught by that ordinance is, after all, the kernel of which the other is but the shell. He who sees nothing more in baptism than the performance of an ordinance might well be said to **bury baptism**, an immensely different thing from **being buried with Him by baptism**. It is to become so engrossed with the shell as to forget the kernel.

Then there are others who eat the shell, but have no use for the kernel, attributing a saving efficacy to the ordinance, regarding baptism as essential to salvation. This is to sacrifice to the calf instead of sacrificing the calf to God, the worshiping of a “nehustan” serpent instead of worshiping Him of whom the serpent spoke. Let us then seek to feast on the kernel and in so doing we will, no doubt, be enabled to see the true use of the shell.

In order to see the real force of the truth taught in baptism we must understand something of man’s need and of God’s provision for that need. What then is man’s need? In what condition has the fall left man? It has left him a wreck in all his parts, body, soul, and spirit.

Each of the members of his **body** causes to offend (Matt. 5:29), and for this his **body** deserves to be cast into Hell. Men dishonor their own **bodies** between themselves (Rom. 1:24), and for this reason the avenger, death, is on the track casting down man’s body in dishonor and weakness to the corruption of the grave, to come forth again at the resurrection of damnation (John 5:29), to pass on into the second death, the lake of fire (Rev. 20:14). The **body** needs to be redeemed.

The **soul** is also fallen and by means of its vile affections and lusts energizes man in his downward course, Rom. 1:24-26; Rev. 17:24. Man can kill the body but the **soul** he cannot kill (Matt. 10:28), but on account of its lusting God will destroy it in Hell. The **soul** needs to be redeemed.

The **spirit** by which man knows the things of man (2 Cor. 2:2) is also fallen and unable to enter into the things of God. It knows not God, (1 Cor. 1:21). It is filthy 2 Cor. 7:1, and reprobate (Rom. 1:28), vain (Eph. 4:7), corrupt (2 Tim. 3:8), and worships images of men, birds, beasts, and creeping things, Rom. 1:22, 28. It breaks the holy laws of God and leaves man liable to the everlasting curse of God. The **spirit** is fallen and needs redemption. Alas! what a fearful fall came when the woman saw that the tree was good for food and that it was pleasant to the eyes and a tree to be desired to make one wise,

Gen. 3:6. The lust of the flesh, the lust of the eyes, and the pride of life is not of the Father but of the world, 1 John 2:16.

A lusting **body** going on to eternal corruption, where the worm dieth not; a lusting **soul** going on to the insatiable cravings of the lost: a proud **spirit** going on in its folly to be eternally cursed in the prison house of the damned.

This, then, is man fallen in every part of his being; each part incapable of redeeming itself, much less of redeeming its fallen companions. An earthly, soulish, devilish trio energized by wisdom from beneath.

The Lord Jesus Christ in order to redeem man, became man, body, soul, and spirit, and yet not a mere man, he was **God** as well. Two natures in one the human and the divine, the Godman, he endured in body, in soul, and in spirit the full punishment that was due to man.

The grave claimed his **body**, Hades his soul, in spirit he endured the wrath of God.

But his body came forth in resurrection and his soul ascended from Hades and now he holds the keys of death and hell, nor will he be satisfied until everyone of the redeemed (body, soul, and spirit) is safely landed in the glory.

But someone will ask what has this to do with baptism. Well, it will enable us to distinguish between things that differ, so as to apply the ordinance to its own special part of the redemptive work. No two ordinances cover exactly the same ground. Baptism does not cover the same ground as the Lord's Supper. Confusion here, I am persuaded, is the tap-root of almost every error concerning baptism.

Once realize that in Scripture baptism is always directly connected with the redemption of the **body** and never with that of the soul or spirit, except in a secondary way, and at once the clouds begin to break.

Buried with him in baptism was not spoken of the soul nor of the spirit, for we do not bury souls but bodies. In redemption it is not enough that an eternal life be provided for the soul and spirit, the body must also be provided an eternal life. To rightly divide the word we must apply to the soul and spirit what God speaks concerning them and to the body what God says concerning it.

"The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and and spirit and of the joints and marrow." Heb. 4:12.

Scripture sometimes directs our thoughts to the spirit of man, sometimes to the soul, and sometimes to the body, He who examines can scarcely fail to see that God connects the truths set forth by baptism, in a special way, with the body.

By believing on the Lord Jesus Christ we pass from death unto life, obtain eternal life as a present possession—"Hath everlasting life", John 5:24. "In whom we **have** redemption" Col. 1:14, "You **hath** he quickened" Eph. 2:5.

This, however, is not spoken of the body. It is not yet saved, not yet redeemed, has not yet eternal life. "We wait for the

adoption, to wit, the redemption of our body," Rom. 8:23, see also Phil. 3:23. As born of the spirit I am already adopted, Gal. 4:5-6. As to my body I will be adopted, or better, receive sonship; as born of the spirit I am saved, as to my body I shall be saved. Now to connect baptism with the spirit or soul in their fallen condition, as many household baptists do, picturing that the child is dead in Adam; or to connect it with the thought that the person has received spiritual life, as many others do, is to miss the lesson entirely. The Word connects baptism with the believer's unredeemed **body**, which we bury and resurrect, in figure, looking back to the burial and resurrection of the **body** of Christ Jesus, in fact; and forward, as well, to the resurrection, in fact, of the bodies of the redeemed to eternal life, which as yet those bodies do not possess, but which they will receive by virtue of the finished work of Jesus; "We know that if our earthly house of this tabernacle were dissolved we have a building of God an house not made with hands eternal in the heavens." 2 Cor. 5:1.

We will now examine those Scriptures which speak of baptism.

Baptism for The Dead, 1 Cor. 15:29

"Else what shall they do which are baptized for the dead if the dead rise not at all? why are they then baptized for the dead?" This verse has confounded many, and on it Roman Catholics and Mormons have built up gigantic systems of error. Connect baptism with the body and at once it becomes exceedingly plain and simple.

The words "the dead" occur fourteen times in this chapter and never once refer to the soul or the spirit, but always to the **body**. So the Mormon thought of baptizing, by proxy, for departed spirits is at once seen to be a naked error. Paul's argument is, that since Christ died, was buried, and rose again, a fact attested by hundreds of eye-witnesses who saw his body on the tree, in the tomb, and in resurrection life again, there is therefore a resurrection of the dead body. Vs. 12.

It must be kept in mind that spirits are not buried nor resurrected nor seen of eye witnesses, therefore it is the body Paul has in view. "But now is Christ risen from the dead—his body—and by him the dead bodies of others will be resurrected" (20:22). By man came death of the body by man also its resurrection. When the bodies are resurrected, death will be destroyed, he will have lost his dominion. Vs. 21, 26. Baptism is an object lesson pointing back to the death, burial, and resurrection of his body, taking me in picture through what he as my substitute passed through in reality; and forward, as well, to his coming again when that which we passed through in picture will be an accomplished reality. The first part of the chapter is occupied with his victory over the grave, the last part with ours; baptism lies midway between. "Else what shall they do which are baptized for the dead?" (Vs. 29), is the present object lesson coupling together past and future, to be reckoned by faith as an accomplished present.

If there is no resurrection of the dead body then let it have a good time now, eat, drink, and die, but if there is a resurrection and so

much bodily suffering for Christ now means so much more bodily enjoyment then, let us barter present joy for eternal, (see vs. 30-33). And if there is no resurrection, then why practice an ordinance which pictures that there is one.

But we know that there is a resurrection and that our mortal bodies will yet put on immortality. Baptism is our rehearsal of this great drama soon to be enacted before the assembled hosts of heaven.

Our mortal bodies, or, in God's sight, and faith's as well, dead bodies, we bury in baptism with his dead body, rising with him to walk in newness of life, to live as though what we have pictured were an accomplished fact. Thus grasping beforehand in figure our resurrection bodies, to use our members as instruments of righteousness unto God as those that are alive from the dead. To be baptized for the dead, then, is simply to be baptized for the dead body, my own dead body buried with that of my substitute, coming up in resurrection, in picture as He came, to live in resurrection as He lives, that is as if I had my resurrection body.

(To be continued in September issue)

AND WHY NOT THERE?



AND you say you were not at the prayer meeting. And why not, may I ask? Perhaps you could not manage it: there were things that had to be done. If so, I have nothing to say; for "if there be first a willing mind it is accepted according to that a man hath, and not according to that he hath not." But perhaps you might have been at the prayer meeting; and yet you were not there. And why was this? You may say you can meet with the Lord anywhere. Quite true. But, when your brothers and sisters are going to meet with the Lord at a special place and at a special time, it behoves you to be there, if you can. If you carelessly stay away, you cannot claim the Lord's presence in the same way as those at the prayer meeting; for it is written: "Not forsaking the assembling of ourselves together, as the manner of some is." Mark that "some." And are you really among the some? You must be, if you are deliberately absenting yourself from the prayer meeting. You are quite ready to go and hear the gifted Mr. So-and-so. But at the prayer meeting it is "only the Lord." "Only the Lord!" You would not say these words about the prayer meeting. No; but you act them, if you don't say them. Now if some one called on you after the prayer meeting was over, and asked why you were not there, what would you say? To be honest, you would have to say, "I was forsaking the assembling of myself together, as the manner of some is." But perhaps you are one who really could not manage it. If so, you made a determined effort to get, did you not? And when you saw you were unable to go, you said, "Well, I'll be at the prayer meeting in spirit." But if you carelessly absent yourself from the prayer meeting—if you have no heart for it—it is surely time you were seeing the great Physician about the matter; for there cannot be a worse "symptom" than the loss of appetite for the hour of prayer.

FINDING THE CHURCH

By Henry Spencer, Trinidad, B.W.I.



R JOSHUA REYNOLDS was exceedingly mortified when he showed his picture of the prophet Samuel's call to some of the great, because they asked him who Samuel was. One of his friends told him "that he must get somebody to make an oratorio of Samuel, and then it would not be vulgar to confess they knew something of him." That was in England, about 150 years ago. Recently, an American tourist walked into a Bible depot in Palestine, and said he had heard of a great man who had been crucified in that country, but he had forgotten his name. "You must mean the Lord Jesus Christ," said the astonished bookseller. "That's Him," was the reply. "Have you a book about Him?" He was shown a copy of the New Testament. "Is this the complete story?" was the next question. He was shown a Bible. "I'll take the whole thing," was his comment, and he made the purchase.

Let us suppose he began to read that Bible in the first book of the New Testament—Matthew. These are the first words he would read. "The book of the generation of Jesus Christ." Then he would read an account of 42 generations of the ancestors of Jesus. Then of the birth of Jesus, and the baptism of Jesus by John the Baptist, after 30 years of comparative obscurity. The reader would then be amazed by the wonderful teachings set forth in what is called "The Sermon on the Mount," with its wealth of weighty instruction in respect to the things that matter most in the every day life of the child of God. Matters of law—of love—of lust. Praying, fasting and giving. The two ways—the broad and the narrow. False, as well as true teachers. The foundations of time and eternity are laid bare. As he read the 28th verse of the 7th chapter, "It came to pass when Jesus had ENDED these sayings, the people were astonished at His doctrine," might he not be astonished too, and, laying down the book for a moment, say, "Jesus ended these sayings." That evidently brings to an end of one section of this wonderful book, no wonder they were astonished. Whoever packed so much for thought and practice into one sermon before?"

He had been amazed by the account of His preaching, now, he is to be astounded by the story of His power. Jesus cured a leper. Cured a Centurion's servant. Cured a woman of a fever. Actually stills a storm by speaking to the winds and the sea. Casts out demons, raises a man sick of the palsy, FORGIVES SINS, heals a diseased woman; then, this allpowerful Man actually empowers 12 men to cast out unclean spirits, and to heal all manner of sickness, and all manner of disease. "What manner of Man is this?" At chapter 11:1, he notes another division of the book, by the words, "When Jesus had MADE AN END of commanding his 12 disciples, he departed thence."

Our reader has been amazed by the **preaching**, astounded by the **power**, now he is to be mystified by the **Parables** of Jesus. After reading to the 53rd verse of the 13th chapter, he sees yet another section of Matthew's gospel brought to notice, by the words, "When Jesus

had FINISHED these parables, He departed thence." He anticipates, as he prepares to read further, that there will be another division in the story before it is completed, so turning a couple of pages he justifies his assumption as his eye rests on the first verse of the 19th chapter. "When Jesus had FINISHED these sayings He departed from Galilee." Reading carefully through the last mentioned section, he is convinced that it is the **person** of Jesus that is now brought into focus. Question time has come. Chapter 16:13-18.

Question—"Whom do men say that I the Son of man am?"

Answer—"Some say thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets."

Question—"Whom say ye that I am?"

Answer—"Thou art the Christ, the Son of the living God."

Benediction—"Blessed art thou."

Promise—"I will build My church."

Prospect—"Where two or three are gathered together in My name, there am I in the midst of them."

With thoughts of Jesus filling his heart and mind he reads on to chapter 26:1. "When Jesus had FINISHED ALL these sayings," "That looks like the last section of the book," he remarks, and then finds the next verse tells of HIS crucifixion. Wonderingly, adoringly, believingly, he reads the last words of the book, more amazed than ever; "Lo I am with you always, even unto the END of the world." He is ready to question now. "Where can I find Him? Where are the disciples? Where is the church He is building? The other books of this Bible, I must read them." He read the New Testament right through. It took him 18 hours, but he continued to the last "amen," and then he pondered. John 3:16; John 19:30. "IT IS FINISHED." "These things are written that ye might believe"; and he believed to the saving of his soul. "These things have I written . . . that ye may know," he saw in 1 John 5:13, and he longed to know more. He saw that there was a new covenant in the blood of Christ, but he read that which was written before the time of the new covenant—the things of the old covenant—"were written for our learning." He read through the law, the prophets, and the psalms. The old covenant ended with the words of Malachi, "Remember the law." The new covenant, was, Remember ME.

Let us suppose that this man, now, having read the scriptures, desires to obey them. He goes to one of the many churches of Christendom, obtains an interview with the pastor, with a view to joining himself to the disciples, as Paul did. Acts 9:26. He addresses the pastor as follows:—"I am a believer in the Lord Jesus Christ. I desire to be baptized, and received among your number for fellowship in the worship and service of God." "Oh" is the reply, "you may come right into fellowship if you love the Saviour, we don't bother with baptism, nor yet the "breaking of bread" as it is called by some. We don't worry about non-essentials, but we are out to have a whack at the devil; come in and help, we're a happy lot." "You may be happy," was the quiet answer, "but is God happy about you?" He turned sadly

away, for a voice had said, "If ye love Me, ye will keep My commandments." He tried church after church. In one place they actually denied the Deity of Christ. In another the place was full of images and pictures, which immediately brought to his mind the words, "Thou shalt not make unto thee any graven image." In yet another he was told, "You must keep the 7th day Sabbath." He was surprised to find that churches were named after men; after the nations. In one place they sprinkled water on the babies and called it baptism. A curious looking little wafer they called the Eucharist, and said they were actually eating the body of Christ. "What departure from the simple way so clearly taught in the Bible," said he. "Am I to join myself to one of these churches? That there are true believers in them I am sure, and what great preachers. Can they be wrong?" Then he thought of what was written in the 8th chapter of Nehemiah, verses 14-17. How the children of Israel found it written in the law which the Lord had commanded by Moses, that they should dwell in booths in the feast of the 7th month. (Leviticus 23:41-42.) **SO THEY DID IT. It was the first time it had been done for about 1,000 years.** (Neh. 8:17). Samuel, David, Hezekiah, and many others had lived within that thousand years. Why is it they didn't keep the feast according to the scriptures? **Great men are not always right.** Preachers, and princes and people, are only right as they go by what is written. After that, he prayed for more light. There came to his mind the words he had read in Galatians 5:19-21. "The works of the flesh are manifest which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, sedition, HERESIES, envyings, murders, drunkenness, revellings, and such like." "Lord," said he, "that makes it clear to me. I see that it would be quite wrong for me to help a man to commit murder: to help a man to get drunk. Therefore it would be quite wrong for me to help a man to commit heresy. It would be wrong for me to watch a man committing murder, or stealing, or to pay someone to do these things for me. Therefore I will neither by my presence or pence, help those who practice heresy, who hold their opinions contrary to Thy word of truth. I understand now, why it is written concerning Babylon, "Come out of her my people." Lord what wilt thou have me to do?" And it came to pass that he heard of yet another church, the people of which were gathered together in a very simple building, there was not even a board telling their denomination. Just the intimation of the times of meetings, and their objects. Worship. Breaking of Bread. Prayer. Ministry of the Scriptures. Gospel Preaching. He attended regularly all the advertised meetings for a month. Learning and coming to a knowledge of the truth. He could see that, conditionally, all that were gathered together were not what they should be. Some came late. Some were scarcely as reverent as they might have been during the meetings. He noticed other things, but, as far as he could understand from his Bible, and their teachings, they were positionally right, and they obeyed the word. He had witnessed a baptism, in which they went down both of them into the

water. They broke bread on "the first day of the weeks," (Acts 20:7, Newberry Version) the first day of every week, even as they collected gifts of money according to the same rule, (1 Cor. 16:2) and only from among the believers gathered. He was impressed by the fact that several men led the congregation in worship, without any distinguishing feature of dress. On one occasion, a very ordinary looking man rose from his seat, and, facing the congregation, he said, "Brothers and sisters in the Lord. There are strangers present this morning, and from their evident interest in what we have been doing, I conclude it is possible they may be, as ourselves, believers in the Lord Jesus Christ. I am exercised to read from God's holy word, Acts 2, verses 37 to 47. We may learn many things from these 10 verses. Firstly, those who heard the preaching of the Apostle Peter, were pricked in their hearts,—that's conviction. Then, they that gladly received his word, were baptized. Thus, they were added. Added to what? Added by whom? The 47th verse gives the answer. 'The Lord added to the church.' Therefore the Lord is the church-builder. Thus, the words 'I will build my church,' are being fulfilled. Then, they continued steadfastly in the apostles' doctrine, and in the fellowship, and in the breaking of bread, and in the prayers." (Newberry Version.) Brethren, that is God's order, we may not turn aside from it if we wish, we must obey Him. Read of the sad departure of God's people in a past age in the prophecy of Malachi. They discredited His love. They despised His name. They dishonored His person. They disturbed His rest. They disobeyed His commands, and disregarded His treasury. They said, "The table of the Lord is contemptible." The last word that God said to them was, "Remember ye the law of Moses my servant, which I commanded unto him for all Israel." Brethren, God cast them back upon His own word given in the beginning of that age in which they lived. Truth concerning the will of God given in the beginning of an age, runs its course unrepealed, unto the end of the age, though, as in the days from Joshua to Nehemiah, it may be neglected, disobeyed, for a thousand years. Nearly 1,900 years have passed away since the church was brought into existence, and the truth given at the beginning concerning God's order, is the truth for today. If the word says "**Steadfastly**" shall we continue **occasionally**, in the things mentioned, which sum up the beginning and continuing of Christian life? Is it sufficient for Christians to gather in His name? No. The word of the Lord is, "Where two or three are gathered together in my name, there am I in the midst of them." If they are gathered, there must be a gatherer. Who is he? Surely, the Holy Spirit, who "teaches all things." It is impossible for Him to teach contrary to that which is written. Let us fellowship with all God's children everywhere, but let us ever remember, that it is only as we "walk in the light as He is in the light" that we can fellowship with each other, though we be cleansed by the same precious blood. Remember, wicked ones must be put away from among us, (1 Cor. 5:13) there are some we must "avoid," (Romans 16:17) and some from whom we must "withdraw." (2 Thess. 3:6). In closing, I must

commend for your reading on the subject of fellowship, 2 Corinthians 6:14-17.

A man who wanted to be right, found the church where the above things were taught, and has, through the grace of God, continued unto this day.

CALEB AND OTHNIEL

By W. P. Douglas

(Continued from July issue)

There were three things then that stirred Othniel to take the mountain city:

- 1—His uncle's example
- 2—The Word of God
- 3—His reward. A bride—the daughter of Caleb.

And so the city is taken and we have now the wife of Othniel, the daughter of Caleb, asking her father for a favor, or blessing, or gift. We find she asks for the Southland; more than that, she asks her father for a field and also springs of water. Now, whatever others may think these springs of water may signify, personally I think they signify "fellowship". The upper spring signifying fellowship with God; the nether or lower spring signifying fellowship with one another—and so there is this double fellowship if we drink of the upper and nether springs. If we are in fellowship with God we will seek to keep in fellowship with all who are seeking to please God and walk according to his Word and we will not do anything to grieve them unnecessarily. If I am of the upper springs I will try to keep in fellowship with all who are acting Godly and walking in fellowship with God. We have a beautiful illustration of this in the Epistle of Paul to Philemon. Philemon comes just immediately before Hebrews, is the shortest of all Epistles and one of the very sweetest—it was written by Paul to an individual named Philemon. We believe Philemon lived at Colosse and was a well-to-do Christian. He had a slave, a bond slave. That bond slave's name was Onesimus and we gather from this Epistle, that Philemon himself was the spiritual son of Paul. He had been saved through Paul's preaching, evidently, and he had this slave called Onesimus. We gather from the reading of this Epistle that Onesimus purloined some of his master's goods and ran away to Rome, one of the greatest cities of the world at that time. Like many others who have committed misdemeanors and crimes, he thought probably he might escape detection in the crowd so he hurried to Rome. But the eye of God was upon him, the hand of God was guiding him.

I know a dear man, a leading brother now in A——, who grew up a very careless lad. His father was a Godly man and sought his son's salvation. He spoke much to John about being saved but he became very exasperated at his father's preaching and said "Now father, if you do not stop speaking to me about being saved, I shall leave home." The father said, "You may leave home and it will be against my wish if you do so, but as long as you are in this house, I

feel responsible to speak to you about this important matter". John, being aggravated, packed his bag, took a steamer from D— where he had been living, to C—. There he sought work but could not find any. He heard, however, of a printer being needed in a large printing establishment in A—, so he went over to fill the situation. He was in his new position only two or three days when Dan B—, known to some here, who at that time was working in the very same establishment, saw this stranger at the other side of the floor and went over to him. After speaking a little concerning the business and also telling him to call to see him, he asked, "Are you saved"? That took hold of John. What his father had said did not seem to grip him, but what this strange young man said did grip him. Shortly after that John was saved and since then has lived a life that has magnified the Christ of God and also brought him into, not only the fellowship, but the confidence of his brethren. Dear friends, we cannot get away from God.

So, this slave heard the Gospel through Paul, who was then a prisoner at Rome and that Gospel charmed the slave's heart, and he was saved. I have no doubt he told Paul all about what he had done and that led Paul to write this letter to Philemon. But, the reason I turn to it is for only one or two verses found in this Epistle. Read from verse 10 to verse 14. Notice especially verse 14, "but without thy mind I will do nothing". What a beautiful spirit, brethren. No independency. No over-bearing action. Here is Paul the great apostle and he writes to this man Philemon regarding his slave, "whom I would have retained with me that in thy stead he might have ministered unto me in the bonds of the gospel" (v. 13) that "without thy mind I will do nothing". If this spirit of submission, this and fellowship was demonstrated and evidenced in the dealings of the Lord's people one with another, what trouble it would save us from, what heart burnings it would deliver us from, what tears and alienations of heart and sometimes even it would save from open rupture and division. We think of the humility of mind of the Lord Jesus, that Blessed One who never asserted his own will but was ever subject to the will of God his Father, thus the Father found implicit joy and delight in Him and could say "This is my beloved Son in whom I am well pleased". I hope the Lord in His kindness and grace, will create in our hearts something of the spirit that was manifested by Paul in connection with Philemon. He was drinking of the upper springs in fellowship with God and would do nothing to any man who was seeking to please God and walk according to his word. He could say of Philemon "the bowels of the saints are refreshed by thee, brother" (v. 7). He recognized Philemon as one who was seeking to please God. May the Lord, in His grace, give us to be imitators of the same spirit.

And now we have Debir in possession of Othniel. For forty years there is no mention made of it, and this is a wonderful thing. God has a faculty of putting a great deal into very little space so all we read about Othniel is in two or three verses and for 40 years (if you

WORDS IN SEASON

notice the dates at the head of your Bible in the 15th of Joshua and compare them with the 3rd chapter of Judges, which we shall do now, you will see that it is 40 years).

Read now, please, a few verses in Judges. Look, if you will please, at the 3rd chapter. We might read from verse 8 "Therefore the anger of the Lord was hot against Israel and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim eight years. And then the children of Israel cried unto the Lord, and the Lord raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother. And the Spirit of the Lord came upon him, and he judged Israel, and went out to war; and the Lord delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim. And the land had rest forty years and Othniel the son of Kenaz died."

There is no mention made of Othniel for 40 years. He is lost to sight, but I make bold to say that during those years in which he was in obscurity, Othniel was pleasing God. I have no doubt about that. He went on quietly pleasing God. And let us remember, dear friends, that our lives are made up of little things, that possibly that the outside world never takes notice of, and some of our brethren never take notice of, but the eye of God looks down and the heart of God appreciates. Dear Othniel, for 40 years, is in obscurity, but God wants a man. His people are in great trouble by reason of their sin and foolishness and folly, and God has delivered them in his anger, into the hands of their adversaries, the King of Mesopotamia. They are under this king 8 long years and they cry, in their distress to God. What a wonderful God we have. In spite of our back-sliding and heart wanderings, he still continues to love us, and so with his people Israel. Although they disobeyed and He, in judgment gave them into the hands of the adversary, yet when they cried, His tender heart heard His hand was strong to deliver. And now a man is needed.

We remember full well, some of us, that during the war between the Boers and Britain, disaster and defeat seemed to be the lot of the British in Africa, for a long time regiment after regiment fell; General after General fell and Britain seemed to be brought to her knees. She needed a man who could bring her through. They thought of an old soldier called Roberts (I believe he was a Christian) and from a place of obscurity, Roberts was brought to head the army. He knew full well what took place. Instead of disaster, it was victory.

So God wanted a man at this time. His people were in great trouble. He laid His hand on Othniel and brought him out from the place of obscurity to a place of prominence. Othniel delivered the people of God out of the hand of the adversary and lived for 40 years after that, judging Israel. God made him a Judge. "They that honor me I will honor," says God. We do not want to seek a place. No true servant of God ever seeks a place. I know many of them and no true man of God has to seek a place, God gives him one. All we have to do is **go on quietly pleasing God.**

"Man may misjudge that aim, or view it wrong
Heed not what man shall say, go on thy quiet way
Christ is the judge, not they, Be strong"

And so, dear brethren, above everything else, your aim and mine should be to live, Godly, quietly, consistently. I was at the funeral of dear Dr. Martin. There were two things which characterised the Doctor—simplicity and godly sincerity. **Oh that God would keep us simple and real. I say, Oh, that God would keep us simple and real.**

Othniel "filled the bill" and God honored him. And He will honor everyone who seeks to honor him. "All that honor me I will honor".

My race is almost run, my fight is nearly fought but if I have one desire stronger than another, it is that I might keep simple and humble to the end. "Keep us Lord, O, keep us cleaving, to Thyself and still believing, Till the hour of our receiving, Promised joys in heaven". May we seek to get His "well done". Not "well done, good and successful servant" but "well done, good and faithful servant".

May that be your aim and may that be my aim "until the day dawns and the shadows flee away."

DONALD MUNRO



IS interest in the spread of the Gospel, the progress of the Truth, the welfare of the people of God, and the harmony and unity of the assemblies of saints, continued unabated to the last, when any of his former fellow-laborers came in to hear of work being done for God and eternity. Speaking with Col. Beers, who called very shortly before his home call, he spoke very solemnly of the need of full and faithful ministry of the Truth, for the preservation of God's people from unscriptural teachings, which some were seeking to introduce among them. In the light of that eternity which he was so soon to enter, and upon which his eyes were set, he remarked,

"We have not been distinct enough in our preaching of the truth of separation from the religious world. Now others are arising who would seek to drag the saints back to its bondage."

Few had given so full and clear a testimony in preaching and in practice, as he had done, on all this line of things, yet as he lay in view of soon entering the presence of the Lord, his conviction was, that even more definite instruction from the Word is needed if God's people are to be kept apart from the ever-increasing corruption and apostasy of the world's religion as it exists around them, and preserved from the plausible reasoning of those who, not being separate from it themselves, would seek stealthily to lead others into association with that from which God's Word has severed them, under the pernicious misapplication of what they called "forbearance," and "differences of judgment." But there must be no "forbearance" with open disobedience to God's Word, and there is no room for "difference of judgment" on things concerning which we have—"Thus saith the Lord" in the Word.

A PECULIAR PEOPLE

We live in a day of great declension and departure of heart from the Lord; and God's people, in the midst of accumulated services, are suffering from great leanness of soul and those who have kept to the truth, will have to bear the slur of being "peculiar people". Be it so. "The Lord is at hand"; or if for "a little while" longer, He be not come, in a few more years we, with "all saints" will have departed to be with Him. During the brief period of the remainder of our days may the Lord keep us faithful amidst declension; may He keep us upholding a precious Christ; may we dare to be singular for Him, bearing the name and title of "peculiar for Christ's sake."

QUESTION CORNER

Does 1 Cor. 9:27 teach that a believer, one converted, may become a cast-away from salvation?

Ans.—No. It teaches that a believer may be disapproved (as the word "castaway" means) as to his reward, and no doubt many will. The matter of personal salvation is not in the passage at all. It is running in a race to obtain a crown. We do not run to obtain salvation. Christ died to obtain it for us. (See 1 Thess. vs. 9.) Neither this, nor any other Scripture, teaches that a true believer will perish.

THIS IS THE TRUE GOD

1

The Maker of the universe
As man for man was made a curse.
The claims of law which He had made
Unto the uttermost He paid.

2

His holy fingers made the bough
Which grew the thorns that crowned His brow.
The nails that pierced His hands were mined
In secret places He designed.

3

He made the forests whence there sprung
The tree on which His body hung
He died upon a cross of wood
Yet made the hill on which it stood.

4

The sky that darkened o'er His head
By Him above the earth was spread
The sun that hid from Him his face
By His decree was poised in space.

5

The spear which spilled His precious blood
Was tempered in the fires of God.
The grave in which His form was laid.
Was hewn in rock His hands had made.

6

The throne on which He now appears
Was His from everlasting years
But a new glory crowns His brow
And every knee to Him shall bow.

WORDS IN SEASON

DAYTON, O.—Bren Warke and McBain were getting a fair hearing here in the tent. They were encouraged by seeing some strangers coming regularly to the meetings.

WHIDBY ISLAND, WASH.—Bren C. Summers and Hector Alves have their tent pitched on this island which is the second largest in the United States, and a new field for the gospel. A Civilian Conservation Camp in the Deception Pass State Park is nearby, in which there are about 250 men. As many as 30 of these attend the meetings. Bren Harris and Joyce are having good meetings at Lynden, Wash.

ATLANTA, GA.—R. Curry and T. C. Bush have their tent pitched here and are seeking to reach souls in this important Southern city.

PLEASANT LAKE, MICH.—F. W. Schwartz and Pottage visited this place and other points in Michigan in their gospel car.

CANADA

SARNIA, ONT.—The Annual Conference was large and good. The ministry was varied in character and such that would exercise the heart to godliness and separation from the world. Bren Telfer, Douglas, Duncan, Barr, Stewart, Foster, Winemiller, Touzeau, Watson and Walker shared in the ministry of the Word.

ARNSTEIN, ONT.—B. Widdifield and R. Harris had good and helpful meetings with us. Some professed to be saved.

SUNNIDALE, ONT.—We had an appreciated visit from G. G. Johnston telling of the Lord's work in Venezuela. He went on to Craighurst and other points. R. Telfer and F. Watson followed with two weeks' meetings ministering truths specially for young Christians which were very helpful and much enjoyed. They also visited Orillia on their way to the Earlton-Charlton conference.

BARRIE, ONT.—Bren Miller and Bruce spent a few days here visiting and seeking to help on in the right ways of the Lord the few saints who desire to walk in the truth.

TORONTO, ONT.—The Central Hall has decided to commence the Lord's day morning meeting at 10:30 A. M. instead of 11:00 A. M., beginning August 6. Correspondent, Dr. A. Taylor, 847 Bloor St., W., Toronto, Can.

LAKE SHORE, ONT.—Chas. R. Keller and G. Reager have a tent pitched in this district in the country. The attendance is good and the Lord manifested His hand in salvation. Some Indians from the reservations nearby have been attending the meetings.

GUELPH, ONT.—All correspondence for the Yorkshire St. Gospel Hall, Guelph, Can., assembly, will be addressed to James Guthrie, 210 Oxford St. Guelph, Ont., Can.

MANITOULIN ISLANDS, ONT.—W. Baillie has his tent pitched in this needy field and desires the prayers of the Lord's people for this special effort.

BARRIE, ONT.—A newly formed assembly now meets in Barrie at 164 Bradford St. Breaking of Bread, Sunday at 11 A. M. Gospel meeting 7 P. M. Prayer meeting Thursday at 8 P. M. Correspondent, Albert E. Prince, Box 326, Barrie, Ont., Can.

CANADIAN NORTHWEST.—An all day meeting was held at Pine Creek on June 25. About 120 remembered the Lord. The afternoon and evening meetings were larger in numbers. Bren Scott, Smith, Fish, McCracken and others ministered the Word. The Pine Creek Christians were cheered and encouraged and expressed the desire to have a larger conference next year (D.V.).

At **GLEN EWEN, SASK.**, a three days' conference was held in Chas. Macfarlane's barn. Here again the conference was good and God gave real help in ministry for His people and in the preaching of the gospel. Bren Scott, McCracken and G. Smith Vanstone and Tonkin ministered the Word. D. Scott remained for a series of meetings.

At **WASECA, SASK.** another conference was held a week later. Bren G. Smith, McCracken and others ministered the Word which was good.

LONDON, ONT.—After visiting the Philadelphia and Pittsburgh districts in the States J. J. Rouse called here and at Galt.

WATFORD, ONT.—G. Shivas called here on his way home from the Sarnia conference.

PUGWASH JCT.—John Moneypenny arrived in this country in time to attend the annual conference here. His address will be care General Delivery, Toronto, Ont., Can.

WORDS IN SEASON

FALLEN ASLEEP

NORTH ADAMS, MICH.—On June 13, Mrs. Samuel J. Anderson went home. Aged 78 years. Saved in Ireland 59 years ago. In the assembly here since its beginning in 1932. A godly and consistent Christian who will be missed. Two children mourn her loss. Bren Stewart, Dobbin and McBain took the services.

SAGINAW, MICH.—On May 11, Arthur Boyd went to be with the Lord. Aged 73 years. Saved 50 years and in fellowship with the saints at Saginaw for 30 years. A family of boys and girls survive him for whom prayer is requested that they may be led to the Saviour. The services which were largely attended were conducted by Thomas Dobbin.

MONROVIA, CAL.—On June 5, after an illness of a few days, Robert H. W. Bultman went to be with Christ. The services which were large were conducted by Bren Ruddock, Rankin and McClure. A wife and two sons mourn his loss, for whom prayer is desired.

Bro. Bultman was born in Hamburg, Germany in 1854. Came to United States in 1881. Saved in 1883 and often in telling his conversion he said, "If salvation would only have cost a nickel, I couldn't have bought it, for I did not have five cents in my pocket the night I was saved." Connected with the (Avondale) Chicago assembly and was active in preaching the gospel. For many years he conducted a book room in addition to his ordinary business. Many in the middle-west will remember him for the help ministered in those days. Both in Chicago and in Monrovia, Cal., he was employed in responsible positions with some of the larger mercantile and banking establishments, but devoted his spare time in preaching the gospel and ministering the Word to Christians. He had not been active in business for the past six years.

LYNXVILLE, WIS.—On June 28, Mrs. Wm. Davidson went to be with Christ. Aged 64 years. Saved in meetings held here by Bren S. Hamilton and E. Jamison last October. Her husband, aged 74 and saved at the same time mourns her loss, also a large family. Bren A. Stewart, Jamison, Mick and S. Hamilton took the services. A large crowd heard a plain gospel for the first time at a funeral in these parts.

MIDLAND, CAN.—On June 19, Mrs. Wm. Swales departed to be with Christ. Aged 88 years. Saved 40 years ago and in fellowship with the saints gathered unto that worthy name ever since; first in Midland and Orillia and in Waubashene in later years. A quiet, godly woman who will be greatly missed. Six children, all saved and gathered to the Lord's name, mourn her loss. Bren Crocker, Gunn and J. Silvester shared the services. A large company gathered and heard the Word preached.

BAY CITY, MICH.—On June 24, Mrs. W. Melins passed into the presence of the Lord. In the assembly here since 1922. A husband and three brothers mourn her loss. R. A. Barr and W. G. Foster spoke at the services.

CONFERENCES

LA CROSSE, WIS.—The Annual Conference will be held (D. V.) on September 2, 3 and 4, preceded by a prayer meeting on Friday, September 1, at 8 P. M. in the Gospel Hall on Clinton St., corner Avon, No. LaCrosse. Order of meetings, Saturday and Monday, Ministry at 10 A. M.: 2:30 and 7:30 P. M. Lord's day, Breaking of Bread, 10 A. M. Ministry at 2:30 P. M. Gospel at 7:30 P. M. Write J. R. Wilkinson, 327 N. 2nd St., LaCrosse, Wis., for further information. No circulars issued.

SAULT STE MARIE, CAN.—The 17th Annual Conference of Christians gathered to the Name of the Lord Jesus Christ will be held in St. John's Memorial Hall, Sault Ste Marie, Ontario, on Sunday, Sept. 3 and 4 (Labor Day) preceded by a prayer meeting on Saturday night, September 2, in the same hall. Those coming from a distance will be entertained as usual. No regular conference notices will be mailed. Correspondence addressed to R. H. Davis, 425 Douglas St., Sault Ste. Marie, will receive prompt attention.

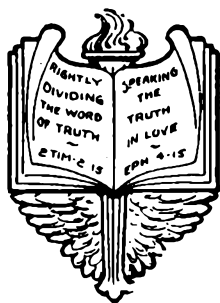
HITESVILLE, IOWA.—The Annual Conference will be held here on Saturday and Sunday, August 26 and 27 preceded by a prayer meeting on Friday evening, August 25. Accommodations for all. Correspondent, George E. Smith, Kesley, Iowa.

BOSTON, MASS.—The 57th Annual Conference will be held in the Gospel Hall, 24 Cliff St., Roxbury, Mass., on Sept. 2, 3 and 4. The first meeting will be held on Saturday afternoon (September 2) at 3 o'clock. Usual order of meetings. Correspondent, W. G. Farquhar, 51 Fairbanks St., Brighton, Mass.

SYDNEY MINES, C. B. CANADA.—On account of present economic conditions it has been decided not to have any conference this year. Charles R. Keller.

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, 1933

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WORDS IN SEASON

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IMPORTANT NOTICE

We are again offering FREE the October, November and December 1933 WORDS IN SEASON to all NEW subscribers for 1934. This offer is limited to the end of December 1933. Some isolated, or "shut in" Christian would enjoy each month the good reading in this magazine.

UNITED STATES

SEATTLE, WASH.—T. Black stopped off on his way north and had a few meetings. The Word was both fresh and practical and was appreciated by the Lord's people.

PALESTINE, TEX.—C. G. Davis is using his chart on "The Tabernacle in the Wilderness" with increased interest to saint and sinner. Prayer is desired that the Lord would bless His Word to saint and sinner. Correspondent, W. H. Smith, P. O. Box 64, Palestine, Texas.

HAMPTON, IA.—Good crowds were attending the meetings held in this new field by Oliver Smith in his tent and marks of blessing were manifested.

OMAHA, NEB.—Arthur B. Rodgers returned home after a three months' absence. He visited Crowville and Monroe, La., assisting C. G. Davis in the tent at the latter place. An all day's meeting was held at West Monroe. T. C. Bush, C. G. Davis and Arthur Rodgers ministered the Word. Bro. Rodgers spent two weeks in Springfield, Mo. on his way home.

SALT LAKE CITY, UTAH.—S. C. Keller, who has been laboring here for the past two years, is experiencing some persecution from the "Mormons" who have their headquarters in this city. He was compelled to take down his tent and move to another location because several "Mormon" women stirred up the people and placed a petition before the city commission to have the tent removed. His address is 141 First Avenue, Salt Lake City, Utah.

CHICAGO HEIGHTS, ILL.—After having spent some time in Dayton O. where they saw the Lord's hand in salvation, W. Warke and L. Mc Bain began meetings here operating the 86 and Bishop St. tent.

NEPTUNE, N. J.—James Lyttle was encouraged by the interest and attendance in tent meetings he is holding here.

CAMDEN, N. J.—Robert Young is being encouraged here in tent work by seeing a number of strangers from the neighborhood attending the meetings.

NEW ENGLAND STATES.—James Richmond had a week of open air meetings in Framingham. Much interest was manifested and the assembly was helped. He was encouraged also in Westbrooke, Me., with meetings held there. J. Pearson is under canvas in Westfield, Conn. S. J. Rea has a tent pitched in Thomaston, Conn.

Words in Season

Edited for 20 Years by the Late Dr. E. A. Martin

VOL. 25

SEPTEMBER, 1933

No. 9

FROM VARIOUS AUTHORS



HE little sharp vexations,
And the briers that catch and fret—
Why not take them to the Helper
Who never failed us yet?
Tell Him about the heartache,
And tell Him the longing, too;
Tell Him the baffled purpose,
When we scarce know what to do;
Then, leaving all our weakness,
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

* * *

There is no sense in always telegraphing to heaven for God to send a cargo of blessing unless we are at the wharf to unload the vessel when it arrives.

* * *

A sailor off to a whaling expedition asked where he could hear a good sermon. On his return from the meeting the friend asked him, "How did you enjoy the address?" "Not much," was his reply, "It was like a ship leaving for the whale fishing; everything ship-shape. Anchors, cordage, sails and provisions all right, but there were NO HARPOONS ON BOARD."

* * *

PAUL'S DEGREES: — In A. D. 59 not many years after Paul's conversion he was called "the least of all Apostles" not meet to be called an Apostle. Five years later in A. D. 64 he speaks of himself as being "less than the least of all saints". In A. D. 65 he called himself "the chief of sinners".

* * *

Take the gospel for a sling and faith for that smooth stone from the brook. Take sure aim. God will direct the missile and great Goliaths will tumble before you.

* * *

Obedience to the Lord Jesus Christ, is the secret, not only of individual blessing, but of the collective enjoyment of His manifested presence.

* * *

No believer is so crusty, critical, and unmanageable as one who once knew the truth in the power of the Holy Ghost, but has got away in heart from God. He is utterly useless for anything except for mischief.

GOD DID IT



WELL-KNOWN evangelist relates the following incident: I first went to America many years ago, with the captain of a steamer who was one of the most devoted men I ever knew. When off the coast of Newfoundland he said to me, "Mr. I., the last time I crossed here five weeks ago, something happened which revolutionised the whole of my Christian life. "We had George Muller of Bristol on board. I had been on the bridge twenty-four hours and never left it—George Muller came to me and said, 'Captain, I have come to tell you I must be in Quebec on Saturday afternoon.' 'It is impossible,' I said. 'Very well, if your ship cannot take me, God will find some other way—I have never broken an engagement for fifty-seven years—let us go down into the chart-room and pray.'

"I looked at that man of God, and thought to myself, what lunatic asylum can he have come from—I never heard such a thing as this. 'Mr. Muller,' I said, 'do you know how dense this fog is?' 'No,' he replied, '**my eye is not on the density of the fog, but on the living God, who controls every circumstance of my life**'—He knelt down and he prayed one of the most simple prayers—when he had finished I was going to pray, but he put his hand on my shoulder, and told me not to pray. 'First, you do not believe He will, and second I BELIEVE HE HAS, and there is no need whatever for you to pray about it.' I looked at him, and he said, 'Captain, I have known my Lord for fifty-seven years, and there has never been a single day that I have failed to get an audience with the King—get up Captain, and open the door, and you will find the fog is gone.' I got up, and the fog was indeed gone. On Saturday afternoon, George Muller was in Quebec for his engagement."

GOD'S GLORIOUS LOCAL ASSEMBLY

By W. E. Taylor—France



HE enemy is trying to diminish the value of The Local Assembly in the eyes of God's children, through the false idea that it is no different (in fact, or value to God) than the religious human organizations around. Those who have adopted the sectarian ground of "The Closed Platform" are thereby helping on this great error.

The divine idea of "The Local Assembly" (Church) forms part of "The Faith" once delivered to the saints, for which we are exhorted to "earnestly contend." (Jude 3) The constitution of "The Faith" is found in the three following passages: "Teaching them to observe ALL things whatsoever I have commanded you." (Matt. 28:20). "ALL the words of this life." (Acts 5:20). "ALL the counsel of God." (Acts 20:27).

What and where is God's Glorious Local Assembly? Christ answers by saying: "Where two or three are gathered together in My Name, there am I in the midst." (Matt. 18:20). The term: "in My name;" simply means those souls, who through the new birth are partakers of His divine nature; consequently, the unregenerate have no place in the local Assembly. Not possessing His nature, it is impossible for them to bear His name. His object, in placing Himself in their midst, is to be their Head. "For He is the Head of the body, the church, (expressed locally where any two or three meet together in His name) . . . that in ALL THINGS He might have the pre-eminence." (Col. 1:18). Such terms as "The Breaking of Bread Meeting," and "The Edification Meeting," are not in Scripture, for therein God only knows The Assembly. (1 Cor. 11:20, 14:19, 23, 26, 34). Neither does he permit any other Name as the center for gathering, because every other name means a human Head. The Apostles were so faithful to the Only Name authorized, that never once did they dare to preside over God's heritage.

God has preserved this great truth by the verbally inspired writings of His Word. "For," says Peter, "we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ; but were eye witnesses of His Majesty: For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory: "This is My beloved Son in whom I am well pleased." And this voice which came from heaven we heard, when we were with Him in the holy mount." (2 Peter 1).

Therefore beloved brethren, if we remember the solemn fact, that it is His Majesty, the King of Kings, who is in the midst of His local Assembly as the unique Head. (No human organization can ever have Him thus!) We could never think of establishing a saved sinner, however gifted, as presiding in His place, whether for ministry, or the breaking of bread. Alas! and with shame we confess that all sects and those who uphold the sectarian ground of "The Closed Platform" give man the pre-eminence, and thereby refuse The Lord Jesus His rightful place as Head and Lord. How grieved His tender heart must be by this worldly practice of disobedience on the part of those for whom He bled and died!

Having seen from Holy Scripture what and where is God's Local Church, let us now look at the mystery of Christ." (Eph. 3:4) Who is The Head over ALL THINGS to the church, which is His body, the fulness of Him that filleth all in all." (Eph. 1) "For as the body is one yet having many members; so also is Christ." (1 Cor. 12:12).

The first revelation of "The Christ" is granted to a man (Peter, Matt. 16) whose name, Rock, illustrates the eternal

solidity of Christ and His church, against which the gates of hell should never prevail. Immediately after the revelation of this mystery, the mind of our Lord is turned to His Church, because He Himself is her eternal solidity. He claims her as His own personal possession. "Upon this Rock, I will build MY Church." "Christ loved the Church and gave Himself for it." (Eph. 5). And having bought her with His own precious blood, He asks: "Is it not lawful for Me to do what I will with MINE OWN?" (Matt. 20:15). All human Organizations, on the contrary, belong to man; and that is why Christ will destroy them all (as "The Stone" Rev. 18:21) after He has taken out the remnant of His own that still remain in them; for, all human organizations, religious, political, and social, constitute the great Babylon, the mother of harlots and abominations of the earth."

The second revelation of "The Christ," is granted to a woman (John 4) who represents His body, the Church, as His Bride. The question of where men ought to worship, leads to the revelation of the mystery, revealing the solemn fact that the Father is seeking worshippers who "MUST" worship Him in spirit and in truth." Now no human organizations (Sects) are capable of doing this (collectively), because their center of gathering to names forbidden by the scriptures of truth, places them on disobedient ground; thus collective Worship can only be received from God's Glorious Local Assembly, since it alone is on the ground of truth: the local expression of "The Bride of Christ" in full submission to her Lord.

Beloved brethren and sisters, there is nothing more powerful to wean our hearts from the disobedient practice of choosing human heads or sectarianism, than to catch a glimpse of the glorious vision of God's Local Assembly, clothed in the beautiful garments of Christ, as given on the holy mount of transfiguration. The Lord once took apart three believers on a high mountain; (Matt. 17) and there, separated from the world, they saw His face shining as the sun, and His raiment was white as the light. Beloved, when you and I meet together in His name, as members of His body, in one of His local Assemblies; do we realize that thus we are absolutely over-shadowed with His glory, and this is the most beautiful sight in the whole earth to God? Even as God saw no iniquity in Jacob, "for The Lord his God is with him, and the shout of a King is among them." (Num. 23:21). This is the mystery of His Majesty "The King of Kings" that filled the wondering gaze of the chosen three when they were with Him on the holy mount; and this is the majestic sight that God sees every time His local Assembly meets; If God sees Her thus, and if Christ loves His Glorious local Assembly thus, how we also ought to love it, and speak

of IT as the most precious place on earth; striving to bring out our brethren to Himself, where they with us will be satisfied with God's Christ and say: "It is good for us to be here."

The great danger is to let the gaze fall from Jesus on to man. Even on the mount, human weakness manifested itself thus, as they looked away from Christ to the comfort of their position, which resulted in their being taken up with self; so they resort to the human expedient of sectarianism which sectionize the body of Christ. "Let us make **THREE TENTS**, one for Thee," etc., in spite of the fact that The Lord Himself is their "glorious dwelling place throughout all generations." (Ps. 90). Alas, today others are following their bad example. "The human expedient of "The Closed Platform" means death to the testimony. Personal interest is coming to the fore, and the snare of the fear of man is bringing many into slavery, who ought to be the Lord's free men; so a compromise is introduced. The Lord must certainly have His place, but Mr. So and So must have his also. These dear brethren tell us that it is good to have The Lord as Head at "The Breaking of Bread Meeting" but they are not satisfied with His Lordship at "The Edification Meeting," because that place is Mr. So and So's and his name is already announced.

I remember grieving the Lord once many years ago, by going back again into a sect. The preacher took for his text Gal. 2:18: "For if I build again the things which I destroyed, I make myself a transgressor." God, in His sovereignty spoke to me through that sectarian preacher, who finished up by saying: "If God has given you light, and you go back upon it; to you, it is sin." How solemn it is to go back upon light, is seen in Elijah's case; when through a woman, he left his position before God. So God replaced him by another. Truly God has no further use for one that persists in going against light!

The heart waxes cold whenever men however gifted are introduced to preside over God's heritage; but God in His grace still brings over the scene His correcting cloud, in order to clear the spiritual vision, "for the time is come that judgment **MUST** begin at the house of God." (1 Peter 4:17). He exhorts us to cease from man whose breath is in his nostrils, and to listen to His voice testifying to His Beloved Son, saying: "Here ye Him." It was not until the Apostles had ceased from man by falling upon their faces in repentance, that Jesus came with His revival touch that gave them back the vision glorious: of "**JESUS ONLY**," and equipped with the vision (without which the people perish) they were fit to go down with Him to the valley for their work of testimony and to fight for "The Faith" once delivered to the saints. Now unto Him that loved us and washed us from our sins in His own blood; be glory in the Church by Jesus Christ throughout all ages. Amen.

TEMPTATION

By H. Fletcher, Vancouver, Canada



HIS word has various shades of meaning: sometimes suggests trial or testing, and at other times it is being tempted to sin. We read of the Lord Jesus being led of the Spirit into the wilderness to be tempted of the Devil. His temptation only proved that He **could not sin**, because He was the Holy One of God. The Prince of this world found nothing in Him to respond to the temptation.

In the prayer that the Lord taught the disciples, it says "Lead us not into temptation," This would suggest trial or testing, as the next sentence is "but deliver us from the evil." James in his epistle says "No man when he is tempted (to sin) is tempted of God."

In Luke 22 the Lord said to the apostles "Ye are they which have continued with me in my temptations, and I appoint unto you a Kingdom." The temptation here, I take it, suggests the period of His public ministry and rejection. They were to be rewarded for this continuing. "If we suffer, we shall also reign with Him." (2 Tim. 2:12). A little later, in the garden of Gethsemane, He says to them "Pray that ye enter not into temptation." Perhaps this was another reminder to Peter of what He had previously told him, that he would deny Him thrice. They failed to heed the exhortation, and slept. After His agony in the garden, He returns to them and says "What, could ye not watch with me one hour? Rise and pray, lest ye enter into temptation." In this we see the **temptation to neglect prayer**. Many a storm might be weathered, and many a difficulty or trial surmounted and temptation overcome, by heeding the exhortation to "rise and pray, lest ye enter into temptation." It is the lack of fortifying the soul by prayer and the Word of God that is the cause of so many going down in the hour of temptation, and fainting in the day of adversity.

In 1 Cor. 10:13 we see God's faithfulness in temptation. "There hath no temptation taken you but such as is common to man; but 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." The children of Israel in the wilderness murmured and sinned "but with many of them God was not well pleased." Like them we are apt to murmur and complain of our lot, thinking that our temptation is heavier than others, but it is only what is common to man. While we are not promised exemption from trial, we are promised support through it. "My grace is sufficient for thee" was the support granted to the apostle in his affliction. We might call this the **temptation to complain**.

James in his epistle says, "My brethren, count it all joy when

ye fall into divers temptations." These temptations, or testings, are allowed for the strengthening of our faith in God, and instead of murmuring we ought to rejoice that God is perfecting our spiritual character, and that these trials are among those things that work together for good. We should endeavour to be kept in perfect peace, and let patience have her perfect work, i. e. let God carry out His purposes concerning us, and see God's hand in deliverance, that our faith may be strengthened in Him. For those that endure this temptation there is a reward; "A crown of life to them that love Him." Following this, we have the temptation of the lust of the flesh, and the apostle is careful to mention that this temptation does not come from God, but has its origin in the sinfulness of the flesh. The reward of the crown of life comes in between the two aspects of temptation. It would encourage one to endure under the trial, and to flee or resist the other when tempted.

In Rev. 3:10 we read "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." This is a word of encouragement to the church at Philadelphia, and to all who keep His Word. This temptation refers to the tribulation period after the rapture of the Church, and gives assurance that the Church will not pass through that awful time of testing. Whatever temptations we are called to endure, let us be diligent in prayer in it, trustful under it, and enduring through it, and the reward will be "a crown of life to them that love Him."

BAPTISM BURIED OR BURIED IN BAPTISM, WHICH?

By the Late E. A. Martin

(Continued from August Issue)

Instinctively one asks what will the resurrection body be like? with **what body do they come?** (1 Cor. 15:35). So the apostle goes on to contrast the future body with the present. The one which we place in the grave is a soul body, ruled by sin, hence sown in corruption, dishonor, and weakness. The quickened one will be a spiritual body, incorruptible, glorious, and powerful. In the first Adam the soul is in the ascendancy, in the second the spirit. The soul is the ruling power of man's being in this life. The spirit will be in the resurrection.

The first man Adam was made a **living soul**; the last Adam a **quickening spirit**, (vs. 45). It is sown a soulical body, it is raised a spiritual body, (vs. 44, Rotherham).

The soulical (Gr.) man understands not the things of the Spirit of God, 1 Cor. 2:14. The unsaved man is largely soul governed, pursuing a course through this world much like that of the beasts that perish, the present gratification of his lusts his highest aim.

The soul governed man grasps after the world losing sight of eternal things. The rich man of Luke 12:16-20 is a good sample of a soul

governed man—pulling down his barns and building greater, he says to his soul, "Soul, thou hast much goods, laid up for many years, take thine ease, eat, drink, and be merry." God is not in all his thoughts. One has said. "As governing and vitalizing the body, the soul connects itself with the practical life in the flesh, the other parts of man being looked at as linked with, or covered by the one word soul. The headship of the unsaved man belonging to it. The soul characterizing him beyond spirit or body. The body he possesses is a soul body, the life he lives a soul life, the man himself a living soul. In the resurrection state the soul will be no longer the governing part; death is the end of its rule. The disembodied man is a spirit, the resurrection body a spiritual body." See Heb. 12:23; 1 Pet. 3:19; Acts 7:59; 1 Cor. 15:45.

The flesh, or body, is the slave of sin obeying its rule, Rom. 7:25. At death this soulical rule is ended, and then death rules the body until resurrection dethrones death, and then the body being vitalized by resurrection life a new rule commences, the rule of spirit over a spiritual body (1 Cor. 15:42-48. Rom. 5:12, 8:23.) when every pulse of spirit, soul, and body will throb in unison with the heart of God. For this completion of the great harvest we wait. In baptism, however, we anticipate that day, in figure placing this soulical body in the grave, reckoning by faith that we have died, been buried, and are now risen to walk in newness of life, no longer children of the first Adam, but of the second, looking forward to and longing for the coming of our risen Lord Jesus Christ, when not simply in figure, but in fact the dead bodies will be raised incorruptible and we shall be changed, bringing to pass the saying that is written, **Death** is swallowed up in victory.

Only when our eyes are turned away from earth's allurements and our longings centered on the coming day can we be said to be living out the truths set forth in baptism. How many times do we see those professedly gathered to the name of the Lord Jesus Christ, and professedly baptized properly, and professedly waiting for the coming of our Lord, living earthly lives, buying corner lots, or getting to themselves a name. What a sham!

No amount of lip profession and boasting of right ground, or of scriptural baptism, can remove the smell of death: the painted corpse is no less a corpse. "As the body without the Spirit is dead, so faith without works is dead also," Jas. 2:26. "My beloved, brethren be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord," 2 Cor. 15:58.

Circumcision Col. 2:11-13.

"In whom also ye are circumcised with the circumcision made without hands in putting off the **body** of the flesh by the circumcision of Christ. Buried with Him in baptism **wherein** also ye are risen with Him through the faith of the operation of God who raised Him from the dead."

Death, burial, and resurrection of the **body** are here, again, the

foundation facts. This is the circumcision of Christ, and ours in Him—the putting off the body of the flesh and the coming forth of a resurrection **body**. “Buried with Him in baptism, wherein also ye are risen with Him, by faith of the operation of God who hath raised Him from the dead.” Thus baptism pictures the burial and resurrection of the body (Spirits are never buried, nor resurrected). Our bodies are circumcised, that is, they are dead, buried and are resurrected, not physically of course, but to faith’s reckoning. That which He passed through is ours. The being dead is just as much a matter of faith as the being risen again, so those who baptize infants do not better their cause by saying that “baptism goes no further than death, and that faith and resurrection are a further progress.” It is not true, moreover, that baptism, or circumcision figures death only.

Baptism is an outward expression figuring a death, a burial, and a resurrection of our **bodies** to an eternal life which as yet they do not possess, but which we know they shall possess, since the body of Christ which took our place in the grave is risen and at God’s right hand.

To be uncircumcised, in the Old Testament was to be in the place of death. The un-circumcised manchild—that soul shall be cut off from his people. If un-circumcised means dead, as it surely does, “dead in the un-circumcision of your flesh” (Col. 2:14), can circumcised mean dead also? Surely not. Circumcision passed the body from death’s standing on to resurrection ground of which the eighth day speaks. Gen. 17:12; Phil. 3:5.

“Dead in the uncircumcision of your flesh—quicken together with Him, i. e., in His circumcision, is the plain force of the contrasts of Col. 2:14. His body was put off; and mine in His. That baptism includes resurrection is equally plain. “Buried with Him in baptism wherein also ye are risen with Him “through the faith of the operation of God.”

God has operated, circumcising Christ. Faith appropriates this, and in picture goes through what Christ went through in reality. “The like figure whereunto baptism doth also now **save** us”—not leave us in death—as some infant baptizers say.

Again, we are the circumcision which **worship**, not which are left speechless in death. And again, “Buried with Him in baptism into death, that like as Christ was raised up from the dead by the glory of the Father even so we also should **walk in newness of life**.”

Thus constantly burial and resurrection are associated in baptism. A baptism without the thought of resurrection is a baptism in an ark that never lands—a Pharaoh’s baptism in the sea,—a circumcision that leaves uncircumcised—a salvation of the dead body that leaves it still in death.

The baptism of infants, and of all unsaved ones, is just a meaningless baptism and no marvel if those holding such theories are found diligently seeking such helpless ones whose bodies are judicially dead, to own by their dead baptism that they are dead, and to leave them there.

The marvel is that they will baptize any saved ones at all; for to

them, it is to leave in death, those whom God asks us to count as already risen, in Him, to whom they are baptized.

But error is ever contradictory.

Furthermore, "Circumcision verily profiteth if thou keep the law, but if thou be a breaker of the law, thy circumcision is made uncircumcision . . . neither is that circumcision which is outward in the flesh" Rom. 2:23-28.

God's purpose was not simply the outward performance of an ordinance. This to be of any value in His sight must be accompanied by the walk in the steps of Abraham, who was "the father of circumcision to them who are not of circumcision only, but who also walk in the steps of that faith of our father Abraham." (Rom. 4:12).

To the natural seed of Abraham belonged circumcision, which separated them from the nations around, to be governed by the laws of God. Failing in this their circumcision was uncircumcision.

To the spiritual seed of Abraham belongs baptism, or the true circumcision, separating us from the world, a resurrection people, to be God governed, Spirit led; and if in walk we are not such our baptism is simply not baptism.

This practical application of circumcision and baptism is forcibly presented in the third of Philippians: "We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," vs. 3. The flesh judged, he desires "to know Christ and the power of His resurrection and fellowship of His suffering, 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 made perfect: but I follow after if that I may apprehend, that for which also I am apprehended of Christ Jesus." vs. 10-12.

He had not, physically, attained the resurrection state. He was still in his old body, but he followed after if that he might apprehend, or lay hold on, that for which he was apprehended of Christ Jesus. What this was, is given us in the 20th and 21st verses: "Our citizenship is in heaven from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body," Phil. 3:20, 21. This is what we are laid hold on for, and what is pictured in baptism; and it is ours to anticipate this, by using our bodies beforehand as if they were already resurrected. Some professors fail of this, making a god of their bellies (vs. 19), concerning whom the apostle says, "Enemies of the Cross of Christ. The cross is the end of the old Adam body: to still continue following its lusts is to be an enemy of the Cross.

(To be continued in October Issue)

If we live near to Christ, we cannot help loving Him: the heart that is near Jesus must be full of His love. But when we live days without real fellowship, how can we maintain love towards a stranger? He must be a friend and we must stick close to Him, as He sticks close to us—closer than a brother; or else we shall never keep our first love.

BABYLON



IN REVELATION xvii, we enter on the scenes of the last judgments, which God is to fulfill in order to introduce the glory of Jesus. The winding up of the present age is of particular interest to the Church. God has taken notice of everything beforehand; and all is found on His path to glory. The angel is familiarly acquainted with all that relates to Babylon, the great whore. To us this is not clear and must be explained. All that happens to us is fore-known and pre-arranged of God, in order that His child may stand in the midst of difficulties. God is perfectly acquainted with the position I am in, and He knows the way He has prepared to extricate me out of difficulties if I remain faithful.

Two things are contained in this chapter: Babylon and the beast; corruption and the power of evil in violence. Man's will manifests itself in two ways—corruption and violence: this was the world's state at the time of the deluge. Here is corruption, violence, self-will, and murder. Babylon is corruption in all its depth, and the beast is self-will revolting against even God Himself. The beast having seven heads and ten horns is the Roman empire. The woman is here seated on the beast and rules it. This is the relationship between the moral corruption of this world and the civil powers. In the Old Testament Babylon poisons the nations. Here she is the center to which the nations are attracted, the center of the corruption, the luxury, and the glory of the world. It is also the center of religious idolatry: this is that by which God characterizes its real Satanic evil; its luxury, pleasure, and gain, that by which man is attracted to it. This system of corruption at the beginning rides the beast and rules it. The kings of the earth find it profitable for themselves to sustain this relationship with the woman; corruption governs. The relationships that ought to subsist with God, she sustains with the world. She leads men to abandon the true God that they may give themselves up to idols.

The secular power puts the saints to death (Ver. 6.), but it is Babylon who is guilty. She is drunken with the blood of the martyrs, the witnesses of Jesus. As it was once Jerusalem that was guilty of the blood of prophets, so it is now in Babylon that the blood of the saints is to be found. **IT IS HERE WE FIND THE PRINCIPLE OF ALL RELIGION THAT IS CONNECTED WITH THE WORLD-POWERS**, and that has its resources there. It is the most hateful thing in the sight of God.

In verse seven John marvels that that which had the form of godliness and the name of religion should be guilty of the blood of the martyrs. It must have been no less amazing to a Jew that God should require of Jerusalem the blood of the prophets. In the sight of God one generation inherits of the preceding generation all the iniquity which they have completed. Their conscience ought to be warned by this iniquity. "Ye be witnesses unto yourselves that ye are the children of them which killed the prophets. Fill ye up then the measure

of your fathers," says the Lord. IF CHRISTIANS ARE NOT ENTIRELY SEPARATED FROM BABYLON, THEY INHERIT THE INIQUITY OF THE PRECEDING TIMES, BECAUSE THEY JOIN THEMSELVES WITH IT, THEIR CONSCIENCE NOT GATHERING ANY INSTRUCTION FROM IT. When a man has exhausted one principle, God presents him another to work upon his conscience; and, if he rejects it, he is so much the more guilty. Man glories in a truth that costs him nothing inasmuch as it is generally received, and takes advantage of it to oppose the admission of more light which would demand faith.

When the Roman empire is spoken of, (ver. 8), it is said that it exists no more, but is to exist again. The Roman empire is to come out of the bottomless pit, from the region of darkness, and to act with power for evil. It is a very serious matter to see at the end of the present dispensation that the power which has dominion over the earth comes up out of the bottomless pit itself. The inhabitants of the earth shall marvel at this kind of resurrection of the Roman empire, and then it is that the world shall follow after the beast. (Chap. 13:3.) It will be seduced when the beast shall have taken the character of the resurrection of the Roman empire destroyed centuries ago.

There is a certain likeness between the woman and the beast, (verses 9, 10). A woman, a city built on the perfection of power, on seven mountains, represents the center of corruption. The beast has seven heads also. The heads are kings, or powers of government. At the time of the apostle five of these had already fallen. The sixth was already there. A seventh was to come for a short time. The eighth head is the beast itself, the whole power of the beast concentrated in the person of the chief. It is the Roman empire brought to life again through Satan, with a diabolical character, but which shall be destroyed by the power of God. In 2 Thess. 2:3 the man of sin is called the son of perdition. The ten horns (ver. 12) have their power the same time with the beast. **THERE WILL BE A KIND OF CONFEDERATION OF KINGS WITH A CENTER, THAT IS, A HEAD EXERCISING POWER IN THE MIDST OF THEM.**

These kings will make war with the Lamb, but the Lamb who is the King of kings shall overcome them, (ver. 14). The Church shall accompany Him. The called, the elect, and the faithful, these are they who shall be with Him.

The horns (ver. 16) shall hate the whore and shall eat her flesh and make her desolate and naked. They tire of her and cannot endure her any longer. They will think that if they get rid of this outward and corrupted form of Christianity they will be blessed. It is the contrary. The kings of the earth will not then give their power to Christ, but to the beast who will make war with the Lamb. It is inconceivable how those who read the word of God can entertain the thought that the kings of the earth shall give their power to the Lamb. If one could succeed in destroying the whore, there would be no other result than to make war with the Lamb. It is important that

the Church of God should not be deceived in this respect. **GOD IS WARNING US IN ORDER THAT WE MAY ESCAPE THE WAY THAT LEADS TO PERDITION.**

A distinction is to be made between the expressions the woman, and the whore. That Rome has been the center, this I do not doubt. The woman is the city; but the whore embraces a whole system of corruption that has varied forms, and of which the spirit of worldliness, long covered over under the form of religion, is the over-ruling principle. It is important to avoid these principles and forms that lead to perdition. The chosen, the called, and the faithful are with the Lamb when He destroys the beast and the kings. This is exceeding precious and separates from the spirit of the world. A heathen is not in Babylon; he cannot be there. A Christian may be found there. Whatever connects the world with religion is the principle of Babylon. The spirit of Babylon—the spirit of worldliness—is very slippery ground. Therefore it is that we are warned of God to “come out of her my people and be not a partaker of her sins.” May God keep us!

LOVE'S GRIP

“Set me as a seal upon thine heart, as a seal upon thine arm: for **LOVE IS STRONG AS DEATH; JEALOUSY IS CRUEL AS THE GRAVE.**” Song of Solomon, 8:6.



HERE WE HAVE “LOVE'S GRIP”—as strong as Death. What a remarkable way for the Spirit to bring before us the strength of the love of the Blessed Man of Calvary. Death lays low by its strength the mightiest of giants, potentates, etc. No force can resist its strength.

If Death is mighty in laying hold of its victim, the grave is as relentless in keeping hold. It will not respond to the entreaties of the lonely widow to give back her loved one. Such are the similies to bring before us His matchless love. The “many waters” of v. 7, cannot quench it, nor the “floods” drown it.

In John x, 28-29, we have the Good Shepherd making a most glorious statement which has proved the anchorage for myriads of His trusting ones all down through the dispensation:—“I give unto My sheep eternal life; and they shall **never** perish, neither shall any pluck them out of My hand (shall we say reverently—Hand number 1). My Father, which gave them Me, is greater than all; and no one is able to pluck them out of My Father's hand (Hand number 2). I and my Father are one.” Here also we have “LOVE'S GRIP”; the Shepherd's hold on His sheep or lamb. The word “NEVER” used by the Spirit here is so strong that we have no English equivalent to do it justice.

The trusting sinner is under double lock and key—

My Hand v. 28.

My Father's Hand v. 29.

How beautifully the Spirit confirms this in Col. iii., 3—“Your life is hid with Christ (Hand number 1); in God” (Hand number 2).

Finally, does not the apostle triumph in Romans viii., 35-39, affirming that nothing can separate us from the love of Christ—the challenge made nearly 2,000 years ago is still unanswered—"Who shall separate us?"

These precious portions all give the Divine side; His Grip of me.

In Matt. xxviii, 8 and 9, we have Love's Grip again. As the disciples look on these blessed feet, that had ever trod the path of perfect obedience to His Father, bringing in their train, healing, blessing and cheer to so many, but now marred and riven from Calvary's recent conflict, they hold Him fast, and pour out their heart's adoration and worship upon Him. The Holy Spirit takes up the very same word that is used here **Kpatew** (Krateo) and uses it in Rev. ii., 13, regarding the Church at Pergamos holding fast His Name.

If we keep before our minds that little group of warm-hearted disciples holding His feet and worshipping, then we have the picture or illustration of the only way we can be preserved from the awful onrushing flood of apostasy, and be kept loving and obeying His Word.

The same word is again used in Rev. ii., 25, and iii., 11. In both of these what a touching appeal there is by the glorified Saviour to our heart's loyalty! We are to hold fast "till He come."

"Hold the fort, for I am coming."

Is not this the one heart-burning desire of all desiring the "old paths." Jer. vi., 16.

Then again in the 3rd verse of Jude we are exhorted to contend earnestly for the **faith** once for all delivered to the Saints. It is nearly 2,000 years now since the precious deposit was entrusted to our keeping. How earnestly the aged apostle Paul, with dying breath, exhorts his child Timothy in 1 Tim. vi., 20, to keep, or guard it (a military term); and again, in II Tim. i., 13, he exhorts him to **HOLD FAST** the form, or outline, of sound, or wholesome words, which he had heard at his lips.

In the following verse—14, he again charges him to **KEEP** (the same words as in 1 Tim. vi., 20) that good thing, or, beautiful deposit, which had been entrusted to his care.

Now, what is the power to enable the Church to be a good and faithful trustee of this precious treasure, viz., the whole body of truth as to the Person and work of Christ?

See v. 13 of II Tim. 1.—"Faith and Love which is in Christ Jesus." Surely they provide the only power. Unless we adoringly love His blessed person and are ready to fall at His feet as worshippers we shall very soon let go, bit by bit, the form, or delineation of, sound words.

Then, does not v. 14 supply us with a further clue as to how it is to be done? We are told to guard the deposit by or through the Holy Ghost which dwelleth in us. An ungrieved Holy Spirit will preserve us as a chaste virgin for Christ—ii Cor. xi., 2 with Jude ver. 1 (R.V.)—and will enable us to be true custodians and stewards of the mysteries.

When we are walking thus in the communion of the Holy Spirit the truth will be ministered in love, "Speaking the truth in love," it will be so fragrant with the spices of the Sanctuary that it will win its way into the hearts even of the gainsayers, Titus i, 9. How sad when these holy and precious truths, (so dear to the heart of the Father, because so honoring to His beloved Son) are ministered in a cold, harsh, ungracious manner. "Speaking the truth in love," "Ministering grace" to the hearers, are wondrous expressions of how the truth is to be given.

It is only when we discover how inseparably connected with the glory of the Person of the Lord these precious truths are, that we shall cling to them with limpet-like GRIP. A field of lentils, in itself of little worth, but say "it is David's"—Ah, then we can't let the Philistines possess it.

It is delightful to the Father's heart to find His children walking in the truth, iii John 4. Indeed He has no greater joy than when He hears love's enquiry—Jer. vi., 16—"Where is the good way?"

In Neh. viii., 2, 4, 8, 14, ix., 1 to 3, we find God's people in this blessed attitude, listening to His word at Ezra's lips hour after hour, even in the rain; weeping because of their departure from its holy precepts, confessing their sin, and finally worshipping and rejoicing with the overflowing cup of the forgiven and restored soul.

The good way as outlined in Acts ii., 41 and 42—Baptism, Breaking of Bread, Fellowship, Prayers, etc., becomes very precious to the soul thus walking with God. Oh! to get back to the footsteps of the early flock when the Church was in her virgin love and purity! We then prove in our happy experience that Matt. xi., 28 to 30 is true: His yoke is easy, and His burden is light.

It is most solemn and significant that in the very same chapter in which the glorified Lord calls on His saints to hold fast till He comes (Rev. ii., 14) He points out to the Church at Pergamos that they have in their midst those who "HOLD" (hold fast) the doctrine of Balaam—amalgamation of the Church with the World—and also those that hold the doctrine of the Nicolaitanes; commonly believed to refer to the system of Clerisy, which Christ describes as something He hates. The word used in both of these cases is again **Krateo**, the very same that was used in the good sense, teaching us that Satan succeeds in getting his servants to hold their errors tenaciously.

As the day of Christ's return is coming on apace, may Assemblies be drawn still closer to Jehovah-Shahmmah—The Lord in the midst—and consequently more closely interlocked in love one with another, a real united testimony to this Christ-rejecting world through which we pass.

He is still the One John saw walking in the midst of the Golden Lampstands.

May He be able to see much to gratify His heart in us, as individuals and assemblies, till we see Him face to face! May our constant prayer be:—

WORDS IN SEASON

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

Yours in The Blessed Hope,

A. McL.

QUESTION CORNER

What is the difference between the Church which is the Body of Christ and the local Assembly?

1. The body of Christ is never plural.
The churches of the saints is plural. 1 Cor. 14:33.
2. The body of Christ is never localized.
The church of God is localized, Rom. 16:4, 5, and 16; 1 Cor. 16:19
3. No person is ever spoken of as cast out of the body of Christ.
Spoken of as cast out of the church. 3 John 10.
4. No person is ever put away from the body of Christ.
Put away from local assembly. 1 Cor. 5:13.
5. Neither male nor female in the body of Christ. Gal. 3:28, Col. 3:11.
Male and female recognized in local assembly. 1 Cor. 14:34; 1 Tim. 2:11 and 12. 1 Cor 11.
6. Man does not build the body of Christ. Our Lord said, "I will build. Matt. 16:18.
Let every man take heed how he buildeth thereon. (Local Assembly) 1 Cor. 3:10.
7. Gates of hell shall not prevail against the body of Christ (will not be dis-allowed) Matt. 16:18.
(Local assembly) I will spue thee out of my mouth except thou repent. Rev. 3:16. —J. S.

"THOU ART GONE, AND WE MISS THEE".

In memory of the late Wm. Stevenson, Evangelist of Northern Ireland.

Thou art gone, and we miss thee; our heads bow low with sorrow.
To think thy dear form we shall ne'er again see:
Nor listen again to thy faithful entreaties
To come to the Saviour, who died on the tree.

Thou art gone, and we miss thee; thy work was for Jesus.
Thy life—it was spent preaching Christ to the lost
Now, solemnly warning, now tenderly pleading
To accept God's salvation of infinite cost.

Thou art gone, and we miss thee: but thy journey is ended.
We can't bring thee back, from Eternity's shore.
The Master you served has called thee up hither
To mansions eternal, and joys evermore.

Thou art gone, and we miss thee; but why, should we murmur?
We'll see thee again, when the mists roll away.
These mistakes—as we think them will all be unravelled—
Will all be explained at the end of the way.

Thou art gone, and we miss thee; but O, what a meeting.
Where hearts blend together, around the bright throne!
No more to be scattered, but all safely landed,
Where sickness and death are forever unknown.

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NOTE.—Wm. J. Miller, who has pioneered in the Shetland Islands for 30 years has felt that he must leave there on account of poor health. He sailed on the S. S. Antonia for Montreal, Can. His address will be % W. G. Ilott, Box 356 Bryn Mawr, Pa.

ONTARIO, CAL.—Through the labors of Bren Shelley and Romo a Spanish testimony to the name of the Lord has commenced here. Bro Arredondo is working among the Mexicans in Riverside, Cal. The fellowship and prayers of God's people are desired that this work may spread among the needy Mexican race in America. Doors are being opened for the spread of the gospel among these poor people for whom Christ died. Correspondent, D. F. Shelley, 706 B North Euclid Ave. Ontario, Cal.

HUNTINGDON, WEST VA.—W. G. Smith and W. Fisher Hunter are having meetings in a tent in this district.

PENNSYLVANIA.—After visiting Philadelphia, Harrisburg, and Waynesboro, John Bernard went on to Punxsutawney and helped D. Roy in tent work. G. Winemiller had a few weeks at Everett. R. Halliday is operating the Hatboro assembly tent. W. P. Douglas visited the Friendship Ave. hall in Pittsburg, Pa.

COMPTON, CAL.—S. Greer and J. Hunt pitched their tent in this new field. This town was badly damaged by the earthquake; houses and stores were wrecked on every hand.

RICHMOND, VA.—A. Cather and J. W. Farquharson are seeing goodly numbers coming into their tent and are looking to the Lord to bless the spoken word.

DECKERVILLE, MICH.—R. A. Barr and W. G. Foster rejoice with us in seeing souls saved. Six were baptized recently.

CANADA

EARLTON, ONT.—The conference here and at Charlton was a time of blessing. The word ministered by Bren Telfer, Silvester, Widdifield, Bruce, R. Harris and Watson was varied and profitable. Bren Bruce and Widdifield have been having meetings in Englehart since the conference. They are hoping to see an assembly gathered ere the summer is over. Bren Telfer and Watson got the use of a school house between Earlton and Englehart and had some good meetings with fruit. Bro. Telfer was called away on account of the serious illness of his daughter, Mrs. Peat. The last word we received was that she was improving. Bro. Watson continued meetings alone which were later taken over by Bren Bruce and Widdifield.

CHAPMAN VALLEY, ONT.—We had a very much appreciated visit from J. Silvester who also called at Dunchurch and Parry Sound.

WAVERLEY, ONT.—J. Gunn has his tent pitched here and hopes to see the hand of God in salvation.

GLEN RAE, ONT.—D. McGeachy spent a Lord's day here. He also visited Park Hill and spent a night helping in the tent at Ravenswood.

COLLINGWOOD, ONT.—William Williams of Venezuela, who has been visiting in Ireland sailed for Montreal on July 28. His future address will be % Johnstone Bros., Box 510, Collingwood, Ont., Can.

GLEN EWEN, SASK.—D. R. Scott had three weeks' meetings with us and the Christians turned out well.

TORONTO, ONT.—Our brother, W. A. McCullough had to return hurriedly from Ireland on account of the death of his wife's mother. His health continues to improve but he still has to be very careful when speaking at meetings. His address is 344 Rochampton Avenue. Toronto, Can.

LASHBURN, SASK.—George Smith had a few meetings here and was expecting to visit Mervin later.

FALLEN ASLEEP

HARTFORD, CONN.—On July 25, Nathan J. Reager was suddenly taken to be with Christ forever. Aged 60 years. He was in the prayer meeting on Wed. eve. and took part in prayer. He gave out the hymn, "I'm waiting for Thee, Lord, Thy beauty to see, Lord, etc." At the

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close of the meeting he dropped over and was with the Lord. He was saved 35 years ago and was at the first meeting for the remembrance of the Lord in Hartford, and apart from six years in Springfield, Mass. was connected with the assembly ever since. He will be greatly missed in the assembly. It can be said of him, "He began, went on and finished well". He is survived by Evangelist Gordon N. Reager and 2 daughters. Bren J. Pearson and W. Armstrong spoke at the services. The esteem in which he was held was manifested by those who were there from many of the eastern assemblies to pay their last respects.

VANCOUVER, B. C. CAN.—On June 11, George Elliott, who was in the General Hospital went to be with Christ. Aged 52 years. A happy Christian, saved and gathered to the name of the Lord Jesus for 11 years. Spoke much of Christ during his last conscious hours. A. Joyce and G. Basham spoke at the services. R. Bell spoke at the grave.

RIVERSIDE, CAL.—On July 3, Mrs. Jane G. Wilkins (mother of Mrs. A. E. Hunt) went home to be with Christ. Born in Wanstead, Ontario in 1857. Saved 49 years ago when our esteemed brethren Ross, Smith and Douglas held meetings there. Prayer is asked for 5 unsaved sons. J. Hunt and J. Rankin took the services.

MANCHESTER, IA.—On July 5, Mennie Lubben passed into the presence of the Lord after 3 years of suffering. Saved 5 years ago and left a good testimony to God's love and grace. Oliver G. Smith and H. Meyer took the services. L. Cocklin spoke at the grave.

ESK, SASK.—On July 28, after a brief illness, Howard Clark passed into the presence of the Lord. Born at Guelph and saved at Midland, Ont., 39 years ago. In fellowship with Esk assembly 26 years. A brother beloved who will be greatly missed. Had a great heart for the welfare of the assembly and for the gospel. Was a good testimony before the world. A large company gathered at the services which were conducted by D. R. Scott and W. J. Chawner.

MIDLAND, CAN.—On July 27, Mrs. Robert Fleming departed to be with Christ after a long illness borne with patient submission. Aged 56 years. Saved 37 years and maintained a steady, godly testimony in the assembly here. She will be greatly missed for her inspiring example in the ways of the Lord. Saved and unsaved attentively listened to the Word spoken by J. J. Rouse and J. Silvester at the services which were large.

BRANTFORD, CAN.—Mrs. Obedience Harper went home to be with the Lord after a brief illness. Aged 72 years. Saved when quite young and connected with assemblies for 50 years. Bren Hunter and Innes spoke goodly words to a large company in the home.

CONFERENCES

DETROIT, MICH.—The 43rd Annual Conference will be held in the Ionic Temple, Grand River Ave., corner of Chope Place (opposite Ferry Field) on Sept. 22, 23 and 24, preceded by a prayer meeting in the Central Gospel Hall (Grand River and Harrison Avenues) on Thursday eve, Sept. 21. The order of meetings as follows:—Friday and Saturday, Prayer, Praise and Ministry of Word at 10:30 A.M., 2:30 and 7:30 P.M., Lord's Day. Breaking of Bread at 10 A.M., Ministry 2:30 P. M., Gospel 7:30 P. M. Cars marked "Grand River Ave." reach both halls. For Central Hall get off at Harrison Ave; for Ionic Temple get off at Chope Place. Strangers arriving on Thursday afternoon will go direct to Central Hall which will be open. All coming to the meetings will be accommodated freely. Communications addressed to Dr. H. A. Cameron, 7615 Dexter Boulevard will receive attention. No circulars issued.

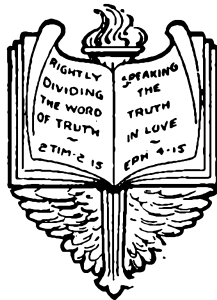
HUNTSVILLE, CAN.—The Annual Conference will be held here (D. V.) on Sept. 22, 23 and 24, preceded by a prayer meeting on Thurs., Sept. 21. Correspondent, Chas Draper, Box 749, Huntsville, Can

MISSIONARY

AFRICA.—H. Hitchman visited Capetown, Johannesburg and other places ministering assembly principles which are much needed. The prayers of the Lord's people in United States and Canada are requested for this work of God.

Words in Season

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



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UNITED STATES.

BALTIMORE, MD.—Henry Miller enrote to the Lord's work in Lithuania gave an interesting talk about that country at the Laura-ville Gospel Hall.

GLEN HEAD, N. Y.—Hugh Kane sought to help the little assembly here and then sailed on the "Caledonia" for the old country. His address will be, 109 Hampton Terrace, Portadown, Ireland.

PHILADELPHIA, PA.—The assembly formerly located at 265 S. 60th St., (West Philadelphia) has moved to a larger hall—62nd and Jefferson Sts. (West Phila.). Correspondent, James Smith. 5445 Hunter St.

LONG BEACH, CAL.—George B. Morgan who has recently launched out into the Lord's work saw a good and encouraging interest in tent meetings held in connection with the assembly meeting at 1631 Alamitos Ave. Correspondent, Robert Stewart, 1114 East 4th St., Long Beach, Cal. Visitors please bring letters of commendation. Brother Morgan's address is 1514 Appleton St., Long Beach, Cal.

NEW ENGLAND STATES.—W. H. Hunter visited the Westerly R. I. and Groton Conn. assemblies. The correspondent for the Hartford Assembly (51 Whitmore St.) is Nick Vendetta, 48 Allen St., Willson, Conn., Evangelist Gordon N. Reager has moved to 255 New Britain Ave., Hartford, Conn.

GLOUCESTER, N. J.—Christians now meet in this town in Assembly testimony at 600 Monmouth St. This company is in fellowship with the brethren in Camden where most of them were formerly associated. Correspondent for the Assembly in Gloucester is William Bryson, 1019 W. High Street, Haddon Heights, N. J.

PALESTINE, TEX.—The first annual Conference held on Labor day was a time of refreshing from the Lord. Seasonable ministry was given by Bren R. Curry. W. Allingham and W. Dedham. The Lord graciously supplied food for soul and body and all were thankful for our first Conference. Christians attended from Dallas, Houston, Memphis, Tenn. and Los Angeles, Cal.

MICHIGAN.—R. A. Barr and W. G. Foster saw good interest, and some saved at tent meetings held in Deckerville. William Ferguson had a very encouraging season in his Bible Carriage. He was joined by T. Dobbin and together they had fruitful and well attended meetings in an old dance hall in the Mapleridge district. R. Capiello held three weeks meetings among the Italians in Detroit. One was saved.

WASHINGTON, D. C.—W. Beveridge had two weeks meetings with us. He also called at Barrington, N. J. and Bryn Mawr, Pa.

Words in Season

Edited for 20 Years by the Late Dr. E. A. Martin

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No. 10

FROM VARIOUS AUTHORS

We speak of the mercy of God,
So boundless, so rich, and so free!
But what will it profit my soul,
Unless 'tis relied on by me?

* * *

Do not try to get something good out of self. Why try to pump where there is no well; or to draw water where there is no spring? but come to the everlasting spring, to the overflowing well. Come to Christ.

* * *

Resurrection and forgiveness stand or fall together. Recognize Christ risen, and you recognize sin forgiven. The moment you take your eye off a risen Christ, you lose the full, deep, divine, peace-giving sense of the forgiveness of sins. The richest fund of experience, the wildest range of intelligence, will not do as a ground of confidence. Nothing in short but Jesus risen.

* * *

Look not at the quantity, but at the quality of your service, whatsoever that service may be. If it be preaching—preaching is not the first thing; the heart must be first kept, then two or three words spoken in the power of the Spirit may avail more than all the sermons we may preach.

* * *

It is the devil's master-piece to make us think well of ourselves.

* * *

Perhaps many who think themselves high in God's school have not yet begun with their A B C's.

* * *

God's answer to all our hard thoughts of Him is, "I have given you My Son;" and to all our high thoughts of ourselves, "Ye have crucified My Son".

* * *

Bear this in mind, that if we spend only five minutes serving the Lord, or even thinking of Him, or leading another to think of Him or serve Him, that five minutes is redeemed. It is so much gathered out of the waste and is for God.

* * *

There is nothing that God touches but what He imparts eternity to it. This is especially seen in the epistle to the Hebrews. His Throne is forever. Chap. 1, His House is forever and ever. Chap. 3, His Salvation is eternal. Chap. 5, His Priesthood is unchangeable. Chap. 7, His covenant is everlasting. Chap 9, His kingdom cannot be moved. Chap. 12, The epistle to the Hebrews might be called "The loaded altar, and the empty sepulchre."

JOHN'S MINISTRY

By W. H. Wills, Venezuela

Sins Forgiven. Overcoming the World. Knowing the Father.



HE knowledge described here belongs to a family of three classes. It is set forth in Mark 4:28, "First the blade, then the ear, then the full-grown corn in the ear."

Forgiveness of sins is the happy portion of every child of God, whether he enters into it or not. Forgiven for His Name sake; forgiven on the ground of the shed blood of God's Lamb; forgiven for ever. How few of the vast multitude of so-called Christians really apprehend this blessed truth of forgiveness. So many are confiding in the merits of their prayers, alms and repentance, instead of trusting and rejoicing in a ready and abundant pardon.

We read of John in Matt. 3:21, how he with his brother, James, followed the Lord Jesus, giving us to understand he was saved at the beginning of the Lord's ministry. The word "beginning" became a key word in John's writings, where he writes to "little children," "young men" and "fathers", which give us the stages of spiritual growth. For the "babes in Christ" we have John's gospel, and what could give a newborn soul more substantial knowledge than this tender pasture? Here the anxious soul finds rest; here the child of God resorts when assailed by Satan and finds a sure foundation for his salvation. The character of John's gospel is the "Light," and the light soon reveals to us the Lamb of God, and in chapter three, the soul-illuminating sight of the serpent lifted up (applied to Christ Himself) where thousands of souls have found rest and peace.

There are nine chapters chiefly describing conversions and experiences of different kinds of persons, and their trials and conflicts. Here the young Christian can feed his soul on the milk of the Word, and possibly the reason of much stunted growth is the lack of reading the gospels. We find that Paul ministered the gospel over again to the Corinthians and Galatians, because of their sad condition. In John's gospel we also find that believers were baptized (chs. 3:26, 4:2) and later in ch. 10:16, the outside place for His flock in this dispensation is indicated. Now no more "a fold," but "a flock" gathered around the Shepherd.

Hundreds of preachers today have never learned this truth. Their theme is **our church, my church, the church**, and all their energies are devoted to no other object. Here we have **one flock, and one Shepherd**. How few believe it! How comforting to a babe in Christ to know there is one Shepherd, and one flock.

Truly these are green pastures where He leads. Then in

ch. 14 we get another precious truth of His coming announced, and how comforting this portion has been to the saints of God! One may drink to the overflowing at this fountain. The young believer should get a good draught of this truth to be able to grow and not fall into the many side lines of teaching regarding our Lord's coming for His church. This chapter, along with 1 Cor. 15: 51-58, 1 Thess. 4:13, 18, 1 John 3:1-3, show clearly that what is revealed to the saints is the coming of the Lord to take His people to Himself, in contrast to the coming of the Son of Man, Who comes to deliver His earthly people and abide with them in His earthly kingdom. Then we have set before us the office of the Holy Spirit in convicting of sin, in leading and guiding the saints. These precious truths form the foundation of our faith, which we see later developed in the Epistles of John.

In these three Epistles we have what would form a treasure of truth for a "young man" in the faith. Here we are led from "little ones" to "young men" and then on to "fathers." Here we have the Light, the Lamb and the Holiest of All, and our walk in holiness in view of His coming again. In the second epistle we have Assembly responsibility under the figure of a home, where definite instructions are given not to receive into a home such as deny the Lord Jesus Christ, and if such cannot be received into a home, much less should they be received into an Assembly where the Lord meets with His own. One needs to be careful in this matter, as we cannot commune with those who walk in darkness.

Concerning the young men we are told, "ye have overcome the wicked one." Here lies the secret, that if we are to grow in God's ways, we must understand that sects, etc., are of Satan's devising, for he has his synagogue, and his counterfeit. His aim is to rob the Lord Jesus of His honour and glory in the midst of His people on earth. He has brought his idols into Christendom and, from Rome downward, all is saturated by his subtle forms of worship contrary to the Word of God.

In the Sanctuary there was a holy silence, only broken by the sound of the priest's bells as he walked. The value of the person and work of Christ was exemplified herein. Its value to God and its value to His people. This is real worship which hovers round the sufferings of Christ Jesus our Lord. All other orders of worship are not prescribed by God nor accepted by Him.

The third epistle of John is also a portion to ponder over by young men. John sets before us a beautiful pattern in Gaius, to bring out the offense of Diotrefes, who was a kind of a dog-in-the-manger-man, who had no pleasure in helping those who had gone forth in His Name, nor allowed others to do so. The example of Gaius is worth following and often

those who "bring forward on their journey" those who labour in the gospel, form links that lead them also to leave the nets to go forth likewise. How great is the need of being whole-hearted like Gaius in these dark days.

Next we come to the Revelation, and here we have strength for "fathers." It is a book with a special blessing, Rev. 1:3. John's theme still continues: The Light, the Lamb, and the Holy Place (in Heaven and on earth). Here his knowledge of Him was multiplied. While lonely at Patmos he fell at His feet. Possibly John learned this from Mary, who wiped His blessed feet, but above all he would see those wounds of Calvary. Here he grasps the truth of the "First and Last." What consolation! What strength in the trial! Religions have come and gone since John's day, their founders and their works forgotten, but here a "father" in the faith can anchor his all, for Jesus Christ is the same yesterday, and today, and for ever.

John got a clear view of the Church's course set before him, and one must understand something of this if we are to be able to help His people. The final ending of the Church is glory and, although John was imprisoned and alone, the powers of darkness were overcome as the Glory of his Lord, His Church and His earthly kingdom shone before him. John saw where He walked in the midst of His own. But, alas, even where owned as Lord, the first love was gone and this soon made way for Baalam and Jezebel and almost utter ruin. But in spite of the church's failure, pride and sin, the Lord knocks hard at the door. Do we know Him who is from the beginning? Do we know such love? How blessed to know we are going at His coming and not on the virtue of our faithfulness. Possibly "first love" is indicated again in ch. 21:2. "Prepared as a bride adorned for her husband;" where we see the church in manifestation, and in perfect communion (Rev. 22:17), where she exclaims in harmony with the Spirit, "Come."

We must know also of His will from the beginning, as Israel comes next before us. Paul asks, "Are they cast off forever?" No, he himself is a proof of their reception. So John sees the calling out of the elect (see Rev. ch. 6 to ch. 15), until they sing on victorious ground. Like Moses, having refused the god of this world (Antichrist, Satan's man), they sing on the resurrection side of the great tribulation. The doom of Rome, that harlot Church with her daughters, who has harassed and slain the saints of God, is also revealed. Would to God that all could see the awful doom impending over this wretched religious merchandized system, and hear the voice of Him Who was on the Cross, and Who now sits on the Throne, saying: "Come out of her my people." Then what about Satan, and the Antichrist and the host of evil foes? John saw their

doom also. Their end along with sinners who have spurned His grace is the Second Death.

How needful the "Father's" page, which encourages us to hold fast in His Name who is victor over His foes.

How true the words of the Lord Jesus in John's case, regarding the Spirit of God. For he was led into all truth, and the Holy Spirit took of the things of Christ and showed him things to come. "Even so, come, Lord Jesus."

"SO SHALL HE SPRINKLE MANY NATIONS." ISAIAH 52:15.

By S. J. Saword, Venezuela



IT has been well said that "so" is the most expressive word in the English language. Perhaps the best Biblical example of this is seen in Jno. 3:16: "For God SO loved the world". But in Isaiah 52 that wonderful little word "so" is employed to connect the promise of vs. 15 with the preceding verse, showing us that the blessings of Christ, embracing all nations, are the outcome of what we have in vs. 14—a graphic and heart-stirring picture of Calvary. We also encounter the little word "so" in vs. 14, where it is used because human language utterly fails to describe the depths of those awful sufferings endured by the blessed Son of God. The literal rendering of this verse (Schofield Bible) would be: "So marred from the form of man was His aspect that His appearance was not that of a son of man"—i. e., not human—the effect of the brutalities described in Mat. 26:67-68; 27:27-30.

The finite mind of man is incapable of comprehending the immeasurable and unfathomable love of God, therefore it was necessary to write: "For God SO loved". As the child of God lives day by day beneath the shadow of the Cross and in communion with God he enters deeper and deeper into the realization of that love, and the significance of that little word "so" develops in its proportions before his soul's gaze like the little acorn gradually develops into the mighty oak. The same applies to the "so" of Is. 52:14. How our hearts were melted when for the first time the Holy Spirit drew aside the veil and enabled us by faith to contemplate the sufferings of the Lord Jesus; His humiliation, His deep poverty—naked, and denied even a drop of water; His agonies of body as He was subjected to the horrible tortures of crucifixion, but above all, His solitude when forsaken by His God, and the anguish of His holy soul when the fierce storm of divine wrath broke upon Him. "Dying crushed beneath the load of the wrath and curse of God." As we learn more and more, from the Word of God, of the exceeding sinfulness of sin and, consequently, the extent of our depravity and ruin, and, on the other hand, the thrice holy character of God, our comprehension deepens of the magnitude of the work involved when the Lord Jesus Christ undertook to break down the barrier between God and the sinner and bring us into the eternal relationship of children of the Living God. The Apostle Paul had a yearning desire to know the fellowship of His sufferings (Phil. 3:10), and the mighty dynamic of such heart-knowl-

edge was the mainspring in his thrilling career of tireless energy and unflinching devotion in the service of his adorable Lord.

Having thus meditated upon the glorious fountain, let us pass on to this striking statement in vs. 15: "SO shall He sprinkle many nations", and consider how He has done this:

- (1) By His LOVE, Eph. 3:19.
- (2) By His BLOOD, 1 Pet. 1:2.
- (3) "His Spirit, Titus 3:5-6.
- (4) By World-wide Blessings (Gal. 3:8-14).

Also (5) (a fulfillment yet future) By His Righteous Reign over the earth.

In our Spanish Bible the verb "Sprinkle" is translated "Rociar", which suggests "Falling like dew", and this presents a very precious thought. Before the entrance of sin the tender love of God was exhibited in the soft, refreshing dew, or mist, with which He watered the earth (Gen. 2:6), but when the wickedness of man at last overflowed the limits of God's Grace and patience He had to send the awful tempest and deluge of judgment which swept relentlessly from off the earth a corrupted humanity and creation. The ark which sustained the full force of the deluge and sheltered Noah and his family is a type of Christ, Whose bosom was bared to receive the storm of God's wrath:

"The tempest's awful voice was heard, O Christ, it broke on Thee!

Thine open bosom was my ward; it braved the storm for me.

Thy form was scarr'd—Thy visage marr'd: now cloudless peace for me."

Through His bitter experiences on Calvary (Is. 52:14) we become the recipients of the countless blessings of the Cross; we found shelter from the storm in the riven side of the Saviour, and we now behold the rainbow in the sky, the sign of God's irrevocable covenant with man, and the blessings now reach us as soft and refreshing dew:

(1) Like the dew His LOVE reached our sin-hardened hearts until they were softened and ready to receive the Good Seed of the Gospel.

(2) His BLOOD has been applied so effectively to our crimson-stained souls that not a spot now remains (S. Solomon 4:7).

(3) As the dew soaks into the earth causing the seed to grow and bear fruit, so His HOLY SPIRIT has entered into our hearts, which before were as barren and dry as the desert sand, to refresh us and to cause the Word of God to bring forth fruit in our lives to the Glory of God.

(4) He, "Being made a curse for us" has satisfied all the claims of a Holy Law, and now as our Great High Priest in the presence of God His hands are lifted up continually in the receiving of blessings from the Throne and then they are extended and inverted over our unworthy heads in the bestowing of those heavenly blessings in all the abundance of His overwhelming grace.

(5) Finally we are reminded of that coming day when all the nations of the earth beneath His benignant reign will enjoy those unspeakable blessings which alone emanate from His great heart of love.

But as we consider this wonderful prophesy, we are confronted with the reading of the latter part of vs. 15: "For that which had not been told them", and "That which they had not heard." It solemnly reminds us that after the Lord Jesus had opened the glorious fountain of Salvation at the cost of His own life's blood, He entrusted to His own the blessed privilege and responsibility of carrying the glad tidings to the perishing millions of this earth (Mark 16:15). There are multitudes in South America and other lands (including our own) who have been "sprinkled" with a few drops of water upon the head as their initiation into a religion which has kept them in profoundest ignorance of the Truth as it is in Christ Jesus and thus they are utter strangers to that wonderful "Sprinkling" which we have been considering herein. We remember in the miracle of feeding the five thousand, that the Lord Jesus first blessed the loaves and fishes, and then distributed to His disciples, thus honoring them with a share in this great act of benevolence. Our Lord has distributed to each one of us a portion, which bears His blessing. What are we doing with it? Note that the lad with the five loaves and two fishes gave up all; not even keeping one loaf for himself. No doubt in the first place his soul was charmed with the Person of Christ, and secondly his eyes were opened to the urgent need. How this should speak to us the Lord's people. Are we satisfied to go on enjoying selfishly our vast inheritance in Christ without stirring ourselves up to send a portion unto them for whom nothing is prepared (Neh. 8:10)? Let us discharge, with renewed zeal and devotion to God, our debt to the unsaved around us and those also in the far off lands, so shall be fulfilled this wonderful word: "He shall sprinkle many nations"—"They shall see", and "consider".

THE WORLD



OME one has said that this is the best possible world for a child of God to live in, because he cannot get on without the grace of God! like as the wilderness was to the children of Israel, they could not get on without God.

There are four passages in the epistle to the Romans which show us what this world is to the child of God.

1. Rom. 3:19.
2. Rom. 5:1, 5.
3. Rom. 8:28.
4. Rom. 15:1, 3.

These are four different aspects of the world in which we are for a little while, not for long—therefore let us make the most of our time.

This world is, 1st, God's great quarry, out of which roughness He is hewing living stones.—Rom. 3:19.

2nd. God's great threshing floor, for tribulation means **threshing**, Chap. 5:1, 5.

3rd. God's great workshop—every wheel doing His work—for He maketh even the wrath of man to praise Him—Chap. 8:28.

4th. God's great hospital in which He has weak children, Chap. 15:1, 3.

1st. God's great quarry, Rom. 3:19, "all the world may become guilty before God." Every child that is born into this world is born a hater of God. How solemn! and when we think of the numbers continually being born, it is increasingly solemn. We do not read of any addition to devils or fallen angels, it is only man that increases as far as we know. It is a marvel that God lets the world go on, is it not? Would you allow a brood of vipers to increase in your house? Oh no! you say, why does God? It is a guilty quarry, a dark rough spot, but He is hewing stones out of it. He is gathering gems and jewels to shine in His presence forever. How soon God could banish this world. Why does He bear with it? He is blasting out stones for the new creation. This is one great worth of this world to God. Value every child as one that may be born again, seek to win him for God. Do not seek to make the quarry into a garden. If you begin to admire the world and help it to admire itself, take heed. You may preach the Gospel, but they will not believe you. Treat this world as a quarry. The wise man will seek to win souls, for remember when Christ shouts nothing will go up but saved ones.

2nd. God's great threshing floor (Rom. 5:3, 5) "We glory in tribulations also."

God would discipline His children, like as the farmer threshes out the grain on a hard threshing floor. When we are saved by grace, then we need the much threshing, not merely one set of circumstances, but in every set. Tribulation in the family, or among our neighbors, or in business, or in the church. A farmer has no soft spots in his threshing floor, otherwise the grain would get in and would not be thoroughly cleansed by the blow of the flail. So if you seek an easy spot you will only nourish the flesh. Oh! be willing to endure hardness, to pass through trial, for if the trial were to get lighter and the circumstances a little changed as the flesh would like, you would only get worldly minded. Oh! thank God for the trial, for the threshing floor, it is the very best place, and through the very threshing of our God, "tribulation worketh patience, experience, etc." A gratified child, an indulged child, comes in the end to be a very unpleasant child. So depend upon it, this threshing floor is the very best place for a child of God. Ask grace not to wish for an easy path. Remember these two texts: "In the world ye shall have tribulation" and "It is through much tribulation we must enter the kingdom."

3rd. God's great workshop, Rom. 8:28. All things work together for good to them that love God. He causes every wheel to work out your likeness to Christ. Till He come, we should be growing more like Him? What does He use? All the active things of this wicked world to accomplish His will. You will meet with different temptations and trials, and if you are enabled to cleave to the Lord you will grow more like Him instead of them driving you from Him. I remember being in the Yorkshire mills and being surprised at the immense number of contrary wheels. There were the tearing wheels, the

smoothing wheels, the cutting and the uniting wheels and all in the end to bring out some valuable fabric, not one could be spared, all needful. So with us, we need friends that love us, and we need, too, subtle enemies that hate us, we need time to read the word of God and we need time when we can not, for if we were to read the word of God all the day we should only become heady, if we were surrounded only by friends we should become soft. No, God can not stop one wheel. Herod wanted to kill Jesus. He must be taken to Egypt; this helped to fulfill Scripture, "Out of Egypt have I called my Son." After Herod's death the parents thought of returning, but they hear Archelaus is reigning, so He is taken to Nazareth that it might be fulfilled, "He shall be called a Nazarene." Every wicked wheel of this wicked world only fulfills Scripture. So on the cross when they pierced His side they opened the fountain of salvation, "They shall look on Him whom they have pierced." God makes Herod do one thing—Archelaus another and the soldier another—now Christ forever bears the mark of a rude soldier. If none of the wheels were needed to stop for the Master, none are needed to stop for you. He is making all to accomplish His will for His blood-bought flock. He can make the most willful do His work when he thinks he is doing it for himself—Jehovah shall make all things work together for thy good. Never ask to have a wheel stopped, but say "Lead me by Thine own right hand," "Choose out the path for me." The disciples if they had been wise would not have asked to have had the storm hushed, they would have said the Master is here, that is enough. Could Jesus be drowned? No, He came to be crowned with thorns and crucified, not drowned. He had to stop the wind and the waves for their sake, not His own. Oh trust Him in the storm, say "all things work together for good." Jesus had to cut the storm; they could not bear it. Oh! what praise and honor, and glory if they would have trusted Him.

4th. God's great hospital for weak ones.—Rom. 15:1, 3. "We then that are strong ought to bear the infirmities of the weak." When Christ comes there will not be a weak saint, but now this is God's hospital for weak ones. If we were to go into any hospital we should walk slowly, stoop down to speak to each patient gently, and if food were provided we should cut off the best piece and take it to them. Now, there are weak saints who do not know so much as you do, teach them gently, perhaps they do not know their standing in Christ, deal gently with them. There are nurses in hospitals, they must be strong and healthy but gentle! that is our work, "we that are strong are to bear the infirmities of the weak." Perhaps there are some who do not attend the week night service, try and win them gently, do not be rough with them, tell them how much you enjoy the meetings. Remember it is God's hospital and we are to do hospital work. It is true the world is the very best workshop to work in. "If ye know these things happy are ye if ye do them." We were no better than others, it was pure grace that changed our black hearts. Now may we live to His glory and look for the recompense by and by.

—H. D.

HOW AN INFIDEL LECTURER WAS ROUTED



AN infidel lecturer was holding forth in the Town Hall Square of a large northern city. He poured contempt on the Bible, on the Lord Jesus Christ, and on Christians in general. He told the people that the Bible was a fraud, and that Christ was not to be believed. One shrinks from penning the actual words—coarse and vulgar—which were uttered about such sacred subjects.

It is surely one mark that proves the origin of infidelity that it so often descends to ribaldry and indecency, and that it appeals to the low side of human nature, and finds a ready response in the mind of the impure and dishonest. It is so easy for a sinner, desiring to practice his sins, to be persuaded that there is no God to be responsible to, and no hell which he need fear.

A Christian doctor happened to be crossing the Square at the time that all this ribald stream of invective against the Bible was being poured forth. In the hearing of the crowd he informed the infidel lecturer that he was a doctor, and was on his way to the bedside of a dying man, who could not last more than a few hours.

“I want you,” said he to the infidel, “to come with me and tell this dying man what you have just been telling these people. Tell him that the Bible is a fable and Christ is a fraud, and neither heaven nor hell exists, and that when he dies, he dies like the beast. I want you to come and tell him this. Remember he is dying and has but a very few hours to live.”

The infidel declined the invitation. The doctor pressed it again and again, till at last his patience was exhausted and his contempt for the man moved him to taking the law into his own hands. He seized the infidel by the coat collar, and ran him forcibly out of the crowd, saying, “If you cannot tell to the dying what you have just been saying to these people, you shall not tell it to the living.”

The fact is, that when death comes, these things take a very serious aspect. Wise indeed is the man or woman who treats them as seriously in life and health as they would if dying. For death comes whether we like it or not, and often very suddenly and unexpectedly, and it is well to be prepared.

After all, what makes death terrible?

The infidel Hobbes lay dying, and suddenly laying his hand on a Bible within reach, he held it up and exclaimed with emphasis, “The only objection to this Book is—a bad life.”

Don't look for the flaws as you go through life; And even when you find them, be wise, and kind, and somewhat blind, and look for the good behind them.

THE LOST SHIP



SMALL boy, living at a seaside town, once found a piece of wood which he used to make a beautiful little model ship. It gave him many hours of pleasure to sail it by the seashore.

One day the tide carried his little boat away, and he went home feeling very sad to think that he would never see it again.

"And I made it with my own hands," he thought to himself.

Some weeks after, he was out with his father in the market. They strolled around, stopping now and again to look at the stalls. They came to one on which were all sorts of odd things. And there what do you think the boy saw? A small ship. Could it possibly be his—the one he had made? Was he dreaming or did his eyes deceive him? No, true enough, it was his own.

Eagerly he asked how much it was.

"Threepence," said the man gruffly.

Feverishly he felt in his pocket for his spending money. He had brought all he had—three whole pennies—the price of his precious boat.

When he reached home with his father the ship soon had another test of its sea-worthiness—in the bathtub!

Not once would the boy allow the ship to go out of his sight that day. Even when bedtime came around he asked his mother to allow him the privilege of taking it into his bed-room where he could leave it on a chair.

Having said his prayers by his bed-side—as all good boys do—he jumped into bed. Then mother tucked him in and gave him his goodnight kiss.

When she reached the foot of the stairs she heard the boy talking and thinking this somewhat unusual, listened quietly for a minute. Then she heard him say:

"Ah, little ship, I'm glad you've come back. I thought I had lost you altogether, and I loved you so much. Do you know, little ship, you are mine twice? First you are mine because I **made** you, and second you are mine because I **bought** you."

The mother's heart was stirred as she heard these words, for her mind was directed to the great Maker and Redeemer, Jesus, who has the same twofold claim upon us as the boy had upon his ship. We are His because He has made us in His own image—we are the work of His own hands. We are His because He has bought us with His own Blood, paying the price of our redemption on Calvary.

BAPTISM BURIED OR BURIED IN BAPTISM, WHICH?

By the Late E. A. Martin

(Continued from September Issue)

To reckon the body dead, buried, and resurrected is the act of faith, and a walk in newness of life the result of so doing.

Baptism signifies that we have done so. The prize is ahead of us. The mark at which we aim the glorious resurrection body. "We know that when he shall appear, we shall be like Him, for we shall see him

as He is. To live like what we formerly were, is dross and dung—corruption; like what we shall be, Christ.

Oh! that we did more fully anticipate what we have in picture—our resurrection bodies; using our ears, our hands, and our feet, only to glorify God. To see this in baptism is to make it an object lesson of the greatest possible importance. Not to see this, is to rob it of all life, leaving an empty form, only befitting the unsaved. And in fact, to them it has been relegated in large measure.

What a strange sight to see so-called Campbellites and Mormons making baptism a saving ordinance, yet denying the very truth which that ordinance enforces. The ordinance tells us that we are a **resurrection** people, possessors of **eternal** life; inasmuch as He who took our place in death is risen, and we are risen in Him, and seated with Him in heavenly places, Eph. 2:6. Not that if we walk so, we shall be raised; but, because we are risen, therefore we should walk consistently with what we are. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Mortify, **therefore**, your members which are on the earth," Col. 3:1-5. How foreign is this language to their thoughts.

They do not see that we are now risen, as God, and faith also, reckons, and as Baptism pictures. If they did, they could not talk of falling away and being lost, any more than they would talk of those who will be resurrected and glorified at the Lord's coming, afterwards falling from heaven into hell. This shows, after all their much prating about baptism, how little they know of its real force. Continually quoting, "He that believeth and is baptized **shall** be saved," Mark 16:16. Just emphasize the **shall be** and see how they will rebel. Baptism in fact mocks their falling away doctrine.

Methodists are a little more consistent. Theirs is only a sprinkling of burial, and of course only a sprinkling of resurrection, and so would only call for a sprinkling of heaven's citizenship, and for only a sprinkling of the pilgrim and stranger walk on earth. If therefore, they produce a sprinkling of faithfulness, they have a right to a sprinkling of a hope that they will finally be saved in heaven at last. How meaningless the baptism of all such! Of resurrection life they know nothing.

**"Baptized Unto Moses In The Cloud and In The Sea," and
"Baptized Unto Jesus Christ"**

Here we have a double baptism. Baptism in the cloud, corresponding with the baptism of the holy Ghost by means of which all those who are born again in this age are constituted members of the body of Christ: "By one Spirit are we all baptized into one body." 1 Cor. 12:13.

"Baptized to Moses in the sea," corresponding with "baptized to Jesus Christ."

Man's need calls for deliverance from three kings; **Sin, Death, and**

Law. In the book of Exodus we have the history of a nation picturing this deliverance. In the book of Romans the individual's deliverance. Each going step by step over the same ground.

The deliverance from sins is by the blood of the passover lamb, Ex. 12; Rom. 3:25. By it the destroying angel's sword is sheathed, and peace obtained, Rom. 5:12. Here we have what corresponds with the Lord's supper in our day.

One danger is past, but another immediately appears. It is no longer a question of deliverance from sin's bondage. It becomes now a question of how to escape **Death**. The question is, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" Ex. 14:2, comp. Rom. 5:12-14.

The grave walls enclose them. Death from Pharaoh (Ex. 14:8), from Adam, behind (Rom. 5:12); the mountains of God's holy laws, on either side, (Rom. 5:13, 20); the Red Sea—the Lake of fire—the second death, ahead. How helpless man becomes in the war with death! Fearful picture of the death to follow—the second death, where the worm dieth not, and the fire is not quenched. Ponder, O man, the unequal war. How can you meet it? To escape is impossible, unless God interferes to deliver. How blessed to know that for those who are under the shelter of the blood, God does deliver from death's cold vault. And not by any works of ours—who so foolish as to think that a corpse can work it's way back into life? No, "Stand still, and see the salvation of God." Jehovah's rod of Power was stretched forth, the sea opened; and the pilgrims passed through to emerge on the resurrection shore. Redeemed now, in types, both by blood and by power. It is the **blood** that makes atonement for the soul. It is by the **power** of him who entered death's sepulchre, that he might destroy him who had the **power** of death, (Heb. 2:14) that our bodies will yet be redeemed, coming forth, also, in resurrection power, Phil. 3:10; 1 Cor. 15:42.

Jehovah lifted up his rod
 O Christ, it fell on thee:
 Thou wast forsaken of thy God,
 No bondage now for me.

Pharaoh, the old man, the old Adam soul government is swallowed up by the sea, and sin reigns no longer. Sin's kingdom is the **body**. This is taken out of his grasp by death, and then **Death** reigns. But resurrection coming in, the kingdom is wrested from death, and a new government entirely is inaugurated.

In the death, burial, and resurrection of my substitute, I am dead, buried, and resurrected.

Baptism pictures this. "We are buried (the body) with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this, that our old man is crucified with him, that the **body** of sin might be de-

stroyed, that henceforth we should not serve sin," Rom. 6:4-6. This is how we pass through the sea, not by baptism, but by that death, burial, and resurrection, of which baptism is but a picture. As well talk of baptism putting life into a dead body, as to talk of being born again by baptism. What a shame that man will rob Him, of whom the ordinance speaks, in order to enrich the ordinance. But this is ever Satan's way.

Before closing the chapter we must take a look at one more king who rules.

The **Law** hath dominion over a man as long as he liveth. But the law has nothing to say to dead men, and I have died with Christ. Man must be made sensible of his inability to keep God's holy law. He must be proved, and taught that only in resurrection can he pass into the land. Moses gave the law. The people said all that the Lord hath **said** will we do. But they did not **do**, and so their carcasses fell in the wilderness. Joshua follows on, leading a new generation across **the Jordan into the land**. **Moses led them across the sea**, Joshua across the Jordan; in two separate pictures giving us the two phases of baptism. The first emphasizing the death side, the last the resurrection side. In that, we see the enemy sink as a stone and the people married to him who left their carcasses bleaching on the desert sands. In this, we see a resurrection people pass into the inheritance. In the New Testament, we have two corresponding baptisms, **John's and the Christian**. John's took the people into the wilderness, was the baptism of repentance, the council of God against men (Luke 7:29, 30), the fulfilling of all righteousness (Matt. 3:15), the lifting off of his own head, and the placing of Jesus in death's hands too. The law and the prophets were until John, and it was the death side of the work of Jesus which they emphasized: "Cursed is every one who continues not in all things which are written in the book of the law to do them. The curse fell on Jesus, "He was made a curse for us." How blessed to know, that for him who emphasizes and owns the death claims of God's holy law, there is life beyond death. The leadership of Joshua, all the sacrifices, and last of all John's "behold the lamb of God that taketh away the sin of the world," were bright beams piercing through the law's death shroud and bidding him who had learned the schoolmaster's lesson to look beyond. Our Moses has died and in resurrection, as our Joshua, he has led us into our Canaan; "Blessed us with all spiritual blessings in the heavenlies . . . raised us up together and seated us together in heavenly places in Christ Jesus." And now the Holy Ghost has come as Captain of the Lord's Hosts to lead us on to final victory. (Josh. 5:13, 15; John 16:7.)

The accompaniments of John's baptism were law and death, at least this is what was emphasized. With Christian baptism, resurrection and the Holy Ghost are always emphasized. Comp. Acts 18:24; 19:1, 12.

Strange to see intelligent christians not even up to John's baptism, for his required repentance. Your baptized babes might well say, could they speak, "We have not so much as heard whether there be any Holy Ghost." Acts 19:2. But should they become born again we

hope to be able to baptize them in the name of the Lord Jesus and to exhort them to walk in newness of life.

(To be continued in November Issue)

MEETING DEPRESSION MANFULLY



GNTO each life some rain must fall, some days must be dark and dreary," wrote Mr. Longfellow in the poem, "A Rainy Day." He speaks for us all of some days of life, and just now God's people share with others in the hardships of a long period of unemployment and financial strain. It is good time to test the unworldliness of our souls and the vigor of our faith. The prophet Habakkuk set a high standard in his notable testimony: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" (Heb. 3:17, 18). Think of it! No food to be found in the orchard, none in the vineyard, none from the harvest field, no sheep, no cattle, yet God's servant was ready to rejoice and find joy in the consolations of God. What a deep well of salvation the prophet had! And yet he lived in the period when the revelations of God were dim, compared with the full blaze of the present dispensation. Some of the most useful and devout people who ever lived have suffered from depression of spirit. The reasons doubtless cover a wide range, such as physical conditions, temperament and inherited tendencies of a melancholy attitude. Sometimes as Saint Peter states, "For a season, if need be, ye are in heaviness through manifold temptations." But whatever the source and cause, we shall do well to withstand it by God's help.

QUESTION CORNER

Is there Scripture warrant for putting a person away from fellowship for false doctrine? If so, how is it in 1 Cor. 5 there is the command to "put away" for an evil life, whilst from 1 Cor. 15, it is evident there were those in the assembly holding that there is no resurrection of the dead—an error that involved the most serious consequences—and yet there is no instruction as to the putting away of such?

The leaven of immoral and unrighteous behavior is dealt with in 1 Cor. 5, but in Gal. 5 it is the leaven of doctrine subversive of the Gospel. The same expression occurs in both: "a little leaven leaveneth the whole lump," and upon this ground the necessity of purging out that which would otherwise propagate itself and contaminate others is pleaded for, whether as to practice or doctrine.

Again, in 2 Tim. 2:17 a different illustration is used to enforce the same truth, "their word will eat as doth a canker." Of those who had by legal teaching subverted the Gospel in the Churches of Galatia the Apostle wrote, "I would they were even cut off that trouble you;" and again, "I have confidence in you, through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whoever he be." In 2nd Timothy the word that would "eat as a canker" was that of Hymenaeus and Philetus. Their error was that the resurrection was past already; and in the 1st Epistle to Tim.

WORDS IN SEASON

1:20 it appears that Hymenaeus had been by the Apostle "delivered unto Satan." The same expression as in 1 Cor. 5 is applied to the immoral person, and that in order that he might be disciplined not to blaspheme. Restoration being still the object in view, even though the extreme measure of "putting away" be resorted to.

The immoralities referred to in 1 Cor. 5 are of themselves evidence of entire departure in heart from the Lord; but in dealing with error in doctrine distinctions have to be made which have no place in dealing with ungodly behaviour. The first step towards one who is being entangled in error of doctrine is to seek to deliver from it. It may be imbibed through simplicity and ignorance of Satan's wiles, as well as through ignorance of the Word of God. The Apostle's 1st Epistle to Corinthians was a bold stroke in this direction. He had confidence that the effect of that Epistle would be salutary, that the entrance of the Word would give light, and that further and more severe measures might thus be rendered unnecessary. This is evidently the tone of chap. 15. How far it was justified may be seen by 2 Cor. 7; but 2 Cor. 12:20, 21 and 13:1-10 shows that as to not a few at Corinth the Apostle had serious misgivings, and he hints in no obscure way at the possible necessity of severer measures towards those who had not repented to the acknowledging of the truth, as written to them in the 1st Epistle. He, however, postpones such action till he should be present with them, still hoping that, in the meantime, there might be repentance and restoration of soul.

We think this sufficiently accounts for the absence of any allusion in the 1st Epistle to "putting away" for error in doctrine.

"A man that is a heretic" is to be rejected "after the first and second admonition" (Titus 3:10). No such stages of action are inculcated in dealing with one who is a drunkard or an adulterer.

ONE THING

"One thing I know" (I John, 9:25.)

I do not know the answer to the riddles

Of science nor of man's philosophy;

Nor do I even ponder what belittles

The sacred fount of God's grand verity;

For, in the love of Christ that passeth knowledge,

And yet to us made known on Calvary's tree,

I know a fact not learned in any college:

That once my soul was blind, but now I see.

"One thing have I desired" (Psalm 27:4.)

May one thought be the motive power impelling,

May one desire my restless spirit still:

That in Thy temple courts forever dwelling,

I may behold Thy beauty, Lord, until

My eager soul, beholding and inquiring,

Shall with Thy glory and Thy wisdom fill;

Thy loveliness and truth my soul inspiring,

May I reflect Thy light and work Thy will!

"One thing I do....." (Phil. 3:13.)

The failures, triumphs of the past forgetting,

The guerdon and the goal before me lies.

To lay aside each earth-weight, naught regretting

To strain the utmost forces for the prize,

One heart, one purpose, one supreme endeavour,

This only is the life that satisfies.

To please the Lord, Oh! be my aim forever!

The calling high that in Christ Jesus lies!

—R. W. S.

WORDS IN SEASON

CANADA

VANCOUVER, B. C.—H. Alves and T. Black were encouraged by the attendance in meetings held in a tent pitched in the suburbs of the city and were hoping to see the Lord's hand in salvation.

DUNNVILLE, ONT.—R. McCrory and G. Shivas saw a little blessing in meetings held in this new field of labor where they had their tent pitched during the summer.

OAKVILLE, MAN.—R. McCracken operated the Winnipeg (West End) tent in this new field all summer. He was helped by Bro. Bell from Vancouver. The Lord manifested His hand in salvation.

ENGLEHART, ONT.—As a result of the labors this and past years by Bren Widdifield and Bruce a new assembly was formed here in August. All meetings for the present are held in a private house until the Lord opens up a hall.

ORILLIA, ONT.—The Conference which was held after a good deal of exercise on account of present conditions, was a time of real blessing and profit. It was larger than it has been for years, yet the Lord met the need abundantly. Bren Telfer, Douglas, Williams, Stenhouse and others took part.

ARNSTEIN, ONT.—R. Telfer and F. Watson had large meetings with us and help was given in ministering the Word. They rejoiced to see what the grace of God had lately wrought in this place.

TORONTO, ONT.—A. Stenhouse visited all the halls in this city telling of the work of God in Chile. D. McGeachy had a few nights in the Brock Ave. hall ministering the Word to the Lord's people. He is not able for continued meetings, a few nights at a time being all his strength will permit. J. Monypenny spent a few nights in the city.

NOVA SCOTIA.—J. Monypenny had 3 weeks meetings in Pugwash Jct. One professed. Some were saved at good meetings held by J. McCullough at Debert, and some who were saved before were added to the little assembly there. J. Dickson and L. McIlwaine saw souls saved and a little company gathered to the Lord's name at Bridgewater. A. Goodwin (now over 80 years of age) drove his car over 200 miles to help Bro. McIlwain after Bro. Dickson returned home. H. Thorpe had 5 weeks meetings on P. E. Island preaching in the open air. W. N. Brennan and I. McMullen saw the Lord's hand in meetings held at Sunny Brae—a suburb of Moncton.

CANADIAN PRAIRIES.—J. J. Rouse writes, "As a result of such large areas on the "praries" having no crop (now in the fourth year) because of drought and grasshoppers conditions amongst many people are appalling. Two years ago I received and distributed over 2 tons of good clothes and I shall be glad to serve the Lord and His people by placing any relief they desire to render. J. J. Rouse 234 Crescent Road, Calgary, Alta. Canada.

GOUARDVILLE, QUE.—N. Gratton and J. Spreeman saw the Lord working in this place amidst intense persecution from the priests who stirred up the people against them by branding them as "Communist". They were seized one night during a meeting in a home by a number of men, searched, and dragged into a truck, and driven 33 miles and left at a hotel. They returned home the next day.

FALLEN ASLEEP

HAMILTON, CAN.—On Aug. 21, our aged and highly esteemed brother William Duncan departed to be with Christ. In his 91st year. Born in Aberdeen, Scotland in 1842. Saved 60 years. Came to Canada over 50 years ago. A steady, consistent, faithful Christian who had a real shepherd heart. Up to the last two weeks before his home-going he continued to visit amongst the Lord's people. His exhortations were helpful. The last hymn he gave out in the prayer meeting a week before the end, was "When we reach our peaceful dwelling etc." He was "an Israelite indeed in whom was no guile." He will be greatly missed. Bren McCrory, Moreland and Shivas shared the services, and a very large company assembled both in the gospel hall and at the graveside.

On Aug. 7, A. E. Best went home to be with the Lord. Aged 78 years. Saved in Hamilton 50 years ago and in fellowship at McNab St. ever

WORDS IN SEASON

since. A. Livingstone and R. McCrory spoke to a large company at the services.

On Aug. 20, Miss Margaret Burt departed to be with Christ. Aged 22 years. Saved 3 years ago and has gone on well ever since. G. Gould Jr. and R. McCrory spoke to a large company at the services in the McNab St. hall:

HARRISBURG, PA.—On Aug. 16, Mrs. W. B. Weaver passed away to be with the Lord. Aged 52 years. A woman of sterling worth who bore a good testimony and will be greatly missed. Wm. Beveridge spoke to a large company; words of comfort to the saved and warnings to the unsaved. A husband and two daughters mourn her loss.

On Sept. 4, J. Y. Mullen went to be "present with the Lord". Aged 76 years. In happy fellowship for years at Boas St. hall. A faithful brother who witnessed the truth in love by lip and tract. W. Beveridge and L. F. Miller took the services. Three daughters survive.

STOUT, IA.—On Aug. 11, Chas. Becker passed on home. Aged 61 yrs. Saved at tent meetings held by Oliver Smith 10 years ago. Was the correspondent of the assembly and will be missed. Oliver Smith spoke at the services. Hall filled and overflowing. An unsaved Son mourns his loss.

VANCOUVER, CAN.—On July 14, W. R. Jamison went to be with Christ, Aged 77 yrs. Saved 50 years ago in England. Came to Canada 40 years ago. Connected with the Brandon and Winnipeg assemblies before coming to Vancouver. A consistent Christian who spent much time in the study of God's Word and had much of it stored in his heart. Survived by a wife and daughter. The services which were well attended were conducted by A. Joyce and G. Basham.

HAMMONTON, N. J.—On Aug. 21, Mrs. M. L. Jackson passed on home to glory. Aged 79 yrs. Saved at the age of 19. Gathered "outside the camp" at meetings held by Chas. Keller and C. Patrizio 13 years ago. She loved the Lord and bore a good testimony to the end. R. T. Halliday spoke goodly words to the large company that assembled at the services.

LOS ANGELES, CAL.—On Aug. 3, Mrs. Matilda G. Marshall, after much suffering borne with patience, departed to be with Christ. Born and born again in Scotland. Proved the reality of her salvation by her godly life. A saved Son mourns her loss. Bren Ruddock, Greer and Gray spoke to a large company at the services. She enjoyed the fellowship of saints here.

OMAHA, NEB.—On July 31, Miss Mary Black went to be with Christ. Aged 73 yrs. Saved at Orillia, Ont. 50 years ago in the early labors of A. Marshall there and one of those in that assembly at its beginning. In fellowship at Omaha 28 years. A. B. Rogers spoke at the services.

CONFERENCES

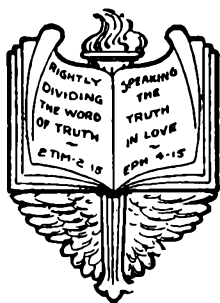
HAMILTON, ONT., CANADA.—The 58th annual Conference of Christians gathered to the Name of the Lord Jesus Christ, will be held (D. V.) in the I. O. O. F. Temple, Gore St. Oct 7, 8 and 9. Order of meetings 10 A. M.; 2:30 and 7 P. M., preceded by a prayer meeting, Friday night, Oct 6 at 7:30 at 140 McNab St. north. No circulars will be issued. The usual arrangements will be made for entertaining those coming from a distance. Communications should be addressed to Albert Marks, 160 Bay St. S. Hamilton, Canada.

CLIFTONDALE, MASS.—The annual Conference will (D. V.) be held on Oct. 12 (Columbus Day) in the Odd Fellows Hall, Cliftondale. Meetings will be, as our custom has been in the past to leave the choice of speakers to our God who makes no mistakes. Hours of meetings:—10:30 A. M.; 2:30 and 7 P. M. No circulars issued. Correspondent, David Walsh, 13 1-2 Putnam St., Cliftondale, Mass.

HOUSTON, TEXAS.—The 32nd annual Conference of Christians gathered to the name of the Lord Jesus Christ will be held (D. V.) Oct. 27, 28 and 29 beginning with a prayer meeting on Thursday eve, Oct. 26. Meetings as usual. Saints from other meetings will be accommodated freely. Address communications to P. C. Doehring, 2302 Louisiana St., Houston, Texas.

WORDS in SEASON

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



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PENNSYLVANIA—J. Dickson visited, Olney, Down Town and Bryn Mawr assemblies. S. J. Rea had good meetings in Everett. W. Robertson spent a Lord's day in Pittsburg (Friendship Ave.).

OHIO—All correspondence for the Gospel Hall (2017 W. 85 St.) Cleveland, should be sent to Thomas Fulton, 2112 Carabl Ave., (new address) Lakewood, O., J. Waugh gave refreshing ministry at the Park Heights Hall, Cleveland.

NEW YORK STATE—As a result of labors of T. Ferguson in Andover, a newly formed assembly, broke bread for the first time on September 17, in their recently erected hall. W. Pinches visited York, Rochester and Holland. As the result of the labors of C. Patrizio and L. Rosanna, an Italian assembly, was formed and had their first remembrance of the Lord on September 10, in New Rochelle.

BYFIELD, MASS—After visiting Pawtucket, Lawrence and Barrington, R. I., Hugh Thorpe called here for a brief visit.

SOUTHERN STATES—The Lauraville assembly in Baltimore had recent visits from Bren. W. H. Hunter, E. J. Tharp and G. Landis. A good number were saved in tent meetings held by E. Cather and J. Farquharson in Richmond, Va.

DETROIT, MICH.—G. Gould and Son were having encouraging meetings in Ferndale Hall.

WASHINGTON, D. C.—W. H. Hunter had a weeks meetings with the assembly which meets at 245 15 St. S. E. His ministry was much appreciated by the Christians, and also those who came from other parts of the city.

WESTERN STATES—O. Smith and S. C. Keller called at Garnavillo, Ia., and Duluth, Minn., where souls were saved. Arthur Rodgers visited Fondis and Harrisburg, Col. S. Greer was having encouraging meetings in Venice, Cal. J. Rankin had good meetings in Santa Barbara, Cal.

CANADA

OWEN SOUND, ONT.—R. Roberts had much appreciated meetings in the Gospel Hall here. He also had meetings in a sisters home at Walters Falls, ten miles out in the country. Some professed.

SASKATCHEWAN PROVINCE—D. R. Scott visited Lashburn and Minitonas and ministered the Word to the Lord's people. George Smith called at Lashburn and Brandon (Man) on his way east. C. H. Willoughby had a series of meetings at Taylorside and later at Mini-

Words in Season

Edited for 20 Years by the Late Dr. E. A. Martin

VOL. 25

NOVEMBER, 1933

No. 11

FROM VARIOUS AUTHORS

If you want to be rich, Give!
If you want to be poor, Grasp!
If you want abundance, Scatter!
If you want to be needy, Hoard!
Prov. 11, 24-26.

* * *

God's victory is in and over the heart; being GOOD is a different thing from doing good and much harder.

* * *

Oh what I owe to the file, to the hammer, to the furnace of my Lord Jesus; Who hath now let me see how good the wheat of Christ is that goeth through His mill to be made bread for His own table. Grace tried is better than grace and it is more than grace, it is glory in its infancy.

* * *

The anger of today is the remorse of tomorrow.

* * *

One thing I have learned in my trial. If I had been in Christ by way of adhesion only, as many branches are, I should have been burned to ashes, and this world would have seen a suffering servant of Christ turned into unsavory salt, fit only to be trodden under foot of men.

* * *

A Christian is the world's Bible. In many cases a revised version is needed.

* * *

If in these eastern lands a disciple received even the cup of cold water of which our Lord speaks, it would cost the giver a little self-sacrifice; for to be a cup of cold water it would have to be drawn fresh from the well, for it could not be termed cold if taken from the water-pot standing in the heated atmosphere of the house. So, reader, if you wish to give this refreshing draught of cold water, you must have it freshly drawn from the fountain.

* * *

Why should I start at the plow of my Lord that maketh deep furrows on my soul? I know that He is no idle husbandman. He purposeth a crop. Oh that this white, withered lea-ground were made fertile to bear a crop for Him by Whom it is so painfully dressed and that this fallow ground were broken up.

AN ICELANDIC FISHERMAN



IS name was Eirik, and he lived in the last of a row of fishermen's huts on the rugged cliff outside the village of Hofsos, facing the rough, swelling waters of the mighty Skagafjord, on the north coast of Iceland.

Poverty had always been one of his nearest acquaintances. It came to live with him soon after he was married, and he had never since been able to turn it out of the home. Once, faint and hungry through lack of food, Eirik attempted to put an end to his existence, as many other Icelanders have done. He took down his shot-gun, loaded it, kicked off his shoe and put the barrel of the gun into his mouth. While fumbling for the trigger with his toe, he swooned and fell. On coming to, he called on God, if there really was a merciful God in the heavens, to give him some food, and prayed that He would send a bird that way for him to shoot. He went down to the beach and looked around. A large bird, of an edible type, came flying past and with an effort the emaciated man raised his gun and fired. The bird fell, and Eirik thus had his first intimation that God answered prayer.

Years passed, and Eirik's long struggle with poverty continued. Motor-boats were multiplying and getting the pick of the fishing harvest, and it became increasingly difficult for the owners of small rowing-boats, such as Eirik was, to pay their way. The long, weary toil on the icy waters of the fjord took a heavy toll of Eirik's health and strength, badly clothed and fed as he was. One day, after great exertion, hemorrhage from the lungs commenced. He grew worse and worse, until he had to go to the nearest doctor. It was not consumption, as Eirik feared, but the doctor could not cure him. He tried another doctor a long way off, with the same result. At last he borrowed money and journeyed to Akureyri, where there were, at the time, three native doctors. He went from one to the other—his purse getting lighter and lighter and his heart heavier and heavier in the process—and finally was brought to the conclusion that he was incurable. Utter ruin stared him in the face. While in this state of mind, the suggestion was made to him: "Why don't you try the English missionary? At all events it won't cost you anything!"

So he came. I remember the day he walked into my dispensary and told me that his "back" would bleed. He located the trouble in his back, because that was where he felt the pain. I gave him some medicine, I confess with little hope of success, but with a prayer that it might be helpful to him. He left with some tracts in his pocket, promising to write and let me know how he progressed.

A month later I received a long and enthusiastic letter from him, giving good news of his health and asking for a fresh

supply of medicine. Thus our correspondence began, and before many months had passed, Eirik was able to row his boat with any man, without fearing the distressing recurrence of hemorrhage. Best of all, he had found the Saviour of Whom I had written to him.

His zeal was extraordinary for an Icelander, and he wrote me saying that he longed to use the health God had given him to help to spread the gospel that had blessed his soul, and he offered to travel round his country and sell Testaments and gospel literature. It seemed fitting to him that the "back" that God had healed should bear a pack of books for God over the hills and valleys of Skagafjord county. He plodded on, week after week, sometimes in deep snow, until practically every house in the country had been visited with the printed message of the gospel. He is now the most successful colporteur I am in touch with, albeit he is only able to give spare time to this work.

At first the neighbours could not understand Eirik. "Swear-words" began to be excluded from his vocabulary—and when I add that the average Icelander can with difficulty conduct a simple conversation without continually calling on the prince of darkness, the significance of this will be understood. Other things showed that Eirik was not as they were, and this caused a sullen, disagreeable opposition to arise.

One day, after a long spell without any success in fishing, the welcome news flew round the village that the fjord was teeming with codfish. There was, however, one important draw-back: they had no bait to catch them. Small pieces of herring are generally used on the Skagafjord fisherman's many hooks, but they had caught no herrings for several weeks and therefore had no bait. The situation was most tantalizing, especially as the need was great in some of the cottages. At last, however, news by telephone that a trawler had put in at Siglufjord, the next large port along the coast, with a haul of herrings. Hastily the men clubbed together and hired a motor-boat to send to Siglufjord, and each gave his order for herrings according to the limitations of his purse. Eirik did not happen to put in an appearance, and the fishermen took the opportunity to play him a mean trick. "We won't let him know anything about the herrings until it is too late," said they, "and then we shall see how he fares." As the little harbour could not be seen from Eirik's cottage, it was an easy matter to keep him in the dark.

When the motor-boat came back, all the men were busy with their hooks and lines, except Eirik, and none would lend or sell him a single herring. Thinking of his wife and four children at home, and their dire need, he made his way up the steep cliff-path with a heart as heavy as lead; it seemed as if

God had forgotten him. Before he arrived home, however, the Lord reminded him of one of His promises, and his faith revived. He went into his little hut and "cast his burden on the Lord."

Now these hardy toilers of the deep can tell what kind of fish is under the surface of the sea, where a landsman can perceive no indication of any fish at all. I remember one of them pointing out to me a certain part of the fjord and assuring me that herrings were there, while in another part were cod; there might have been whales in both places for aught I distinguished! These men of Skagafjord had every reason to believe, according to their knowledge and experience, that herrings had not been in the fjord for weeks, and they did not even think it worth while to examine their nets. But it occurred to Eirik that possibly there might be a few odd herrings in his old patched-up net; in any case it was worth while looking, as he had nothing else to do. There were many first-class nets laid, and Eirik's was not in the best position by any means.

I suppose that the men who accompanied Eirik went to see fair play, as they themselves would have been quite equal to annexing the contents of a neighbour's net, and they judged Eirik by their own standard. It was good that they accompanied him. One net after another was drawn up empty, only to be thrown back in disgust, until they came to Eirik's. There seemed to be a hitch somewhere, but at last it came up, **full of herrings!** Hurriedly drawing up those remaining, they found that **there was not a single herring in any of the other nets!**

The men were astounded, and Eirik praised his faithful God. No one knew what to say. Eirik had got his herrings for nothing, while the others had paid the full price for them at Siglufjord, together with their share of the hire of a motor-boat.

I know Hofsos, I know Eirik, and I know many of those men. I have sat in their homes and talked to them. Moreover, an account of this event was printed in the Icelandic monthly gospel periodical, Nordurljosid, which, thanks to Eirik's efforts, circulates widely among these fishermen; but I have never heard a word of doubt or criticism of the account of the above event.

The only explanation I can offer is that God caused the herrings to go in and out around the other nets into Eirik's, to supply the need that he had made known to God, just as the apostle Peter experienced, as recorded in Luke V. 4-7.

The last part of this incident is, however, the best. Few would, I suppose, have judged Eirik harshly if he had sold some of his herrings for the price paid at Siglufjord. But God gave him an opportunity, and he rose to it. Going to those

who, by reason of poverty, had not been able to order sufficient herrings from Siglufjord, he gave them freely of his store, in spite of their shabby treatment of him but a short time before.

Needless to say, a splendid catch of codfish gladdened the homes of Hofsos that day, but in none was there such joy as in Eirik's little hut.

Is it to be wondered at that Eirik is a successful salesman of gospel literature? Is it to be wondered at that, when Eirik's friend, the missionary, came to Hofsos, the largest building would not hold the crowds that came to hear the gospel preached? Wherever Christ-like acts such as this are observed, there will be a desire on the part of worldlings to hear the gospel.

DAVID'S MIGHTY MEN

1 Chron. 11:15-19

Paper 1



DAVID, weary and thirsty, longed for a cup of water from the well of his own city, from whence he had often drunk and been refreshed. He uttered his longing aloud, never dreaming, I am convinced, that any who overheard his words would attempt, in the face of such a host, to gratify his desire, nor wishing them to do so.

But there were three mighty men beside him, by whom he was beloved. One of them had before slain three hundred men with his own hand in his Master's defence (vs. 11); and all three were ready to die for his sake. What was a Philistine host to them, when David was thirsty?

They broke through the hostile ranks unscathed, dipped their pitcher in the fountain, and faced the great host again. Can they repress the startled multitude alive? Perhaps not; but how could they better shed their blood? They were not afraid to die, but would very gladly lay down their lives in the service of him they loved. Picture for a moment the thoughts that must have overwhelmed the heart of David, as he watched in security the fearful struggle. His choicest warriors, who had clung to his side through thick and thin, and followed his steps to the caves and dens where he took momentary refuge, who had never forsaken him in his darkest extremity—these men were now at the brink of an almost certain destruction, and all to gratify a passing wish thoughtlessly expressed. Oh what self-condemnation must have wrung his heart as he peered into the distance fearfully, and followed them through the raging, heaving masses of the enemy, where the swords of his followers clave a passage to his side. Never till this moment did he know how much he was beloved. What if this drink of water be paid for with the life-blood of his heroes!

The feat is accomplished; the last lines of the foe are discomfited; the

outposts are passed; the mighty three, victorious, are welcomed back. Their prize lies before him, and now he can drink his fill. David is ashamed. He knows not how to act. He would not for the crown of Saul these men had made this reckless journey. Though they were safe, he felt that having been the unwitting cause of their thus risking their precious lives, to drink the water would be like consenting to their deed, and almost like drinking their blood; for it might have cost their blood. He could not, he would not drink it. "My God", he cries, "forbid it me. Shall I drink the blood of these men who have put their lives in jeopardy? For with their lives they brought it. Therefore he would not drink it."

Happy resolution! What! Consent to such a sacrifice just to quench his thirst? Never! "He poured it out to the Lord. "In all the rites of the temple, the richest and best of all the offerings was the Lord's. "All the best of the oil, and all the best of the wine, and of the wheat," and the fat of the victims, were laid upon His altar. And David felt that the contents of that pitcher was too precious, too costly, for human lips to taste of. The blood of his noblest heroes had been freely offered for it. Jehovah alone was worthy of so rich a gift. So he poured it out to the Lord.

It was not waste. The offerings of the temple only cost the lives of beasts; this might have cost the lives of three mighty men, and to God it was fitly given. It was waste indeed to spend it otherwise. What a beautiful illustration for us! At the cost, not of the jeopardy only, but of the precious life itself of our Lord Jesus Christ, the waters of eternal life are ours. He knew our need before we felt it; He undertook to satisfy and save us. The great deliverance could not be accomplished at a trifling cost. The threefold host must be met. The arrows of God's wrath against our sin must stick fast in Him, and His waves and billows pour over Him. The devil and his angels were on this side; the malignant hatred of man, even of His own chosen people, was on that. Yet if the waters of Bethlehem are ever to reach the longing soul, the host must be passed. He fell in the fight. The precious blood of God's Son was spilt on earth—for you and me. And every drop of comfort we taste, and every draught of heavenly joy we drink, and all the overflowings of that unending fountain of which we partake, have been purchased by the blood of our mighty loving Lord, the Captain of our salvation, the now risen and triumphant Victor over sin, and hell and Satan.

Oh, fellow Christians! how have we received the prize so painfully won, so dearly bought? Have we taken it as a matter of course that the Lord Jesus should lay down His life for our sakes? David was overcome when he thought what this coveted draught had cost; ought not our whole soul be overwhelmed with admiration, love and praise as we taste Christ's precious gift of life eternal? If we realized the awful sufferings of Gethsemane, of the cross, yea, the sufferings of the whole life and death of our Redeemer, could we not with David almost desire the sacrifice had never been made for such worthless creatures as we are? But it is done, and we are saved; now let every

day we live bring forth a harvest of rich praise to His dear and blessed name.

David poured out the water to the Lord, and so may we pour out upon the altar, as our reasonable service, the life we have thus been given. That great sacrifice has this purpose, that "we which live should henceforth not live unto ourselves, but unto Him that died for us and rose again." This is the way we shall prove to our Lord Jesus that His great love is appreciated, by spending the energies of our new life in His service, pouring them forth as it were, unreservedly to Himself. Words, hymns, creeds, are worthless. What He looks for and delights in is the whole spirit, and soul, and body, actively, wholly, poured out in His service. If we live now unto ourselves, to our own gratification and ease, it will be as though David had carelessly made light of the hard-won luxury which the jeopardy of his servants' lives had bought for him. We shall thus make light of the death of Jesus, and act as though we counted it "a common thing."

David's men thought only of his gratification; he with a higher intelligence found a nobler purpose to which to devote the fruits of their valour. So with us; when first we learn the wondrous story of the gospel we have no higher conception than that the great work of Calvary was accomplished for our gratification and blessing. By and by we learn the higher and principal purpose of it was to present an acceptable offering to God—to win glory for God in the world, where His glory was little cared for. The angels sang in harmony with the Divine plan when they said: "Glory to God in the highest," as the first purpose in view, and then blessing to man as the second. Thus also in that beautiful chapter, John 17, the Lord shows what His chief desire and ambition has been—"I have glorified thee on the earth." If we cannot rise to this understanding, our faith and then our walk will surely be defective. Some are seen resting and rejoicing in the knowledge and comfort of sin forgiven, with no further ambition; as though this were all the purpose to be fulfilled. They drink the water of Bethlehem, but have no offering to pour out to the Lord. But let "this mind which was in Christ Jesus" be in us. "As thou hast sent me into the world, so have I sent them into the world;" and then shall we feel, as did our Lord, that God's glory, not our comfort or gratification, is the main object for which we have been saved. He "pleased not Himself." He lived for God; He died for God, that on earth, where sin and contempt for God were perfectly displayed, God's glory might be perfectly established, first through His life of obedience, and then through His death under the judgment of God. May we be enabled to follow His footsteps, seeking first the glory of God.

To the Lord's supper also this touching narrative may be instructively applied. When we eat the bread and drink the wine, we partake in figure of the purchase of the death of Jesus. David called the water from the well of Bethlehem "the blood of these men," and would not drink it. The Lord Jesus Himself says of the wine, "This is my blood." And if in wondrous grace we MAY venture to drink of it, how reverently, should we do it! It is a drink offering of which God

Himself partakes. He delights, and is satisfied, and RESTS in the results of Calvary. We partake with God in this mystical and hallowed feast. What profound emotions then should move us as we are thus engaged! Let David teach us, that if we partake of that which is precious enough for God Himself, nothing short of the deepest and most sanctified emotions of love and praise are worthy of the occasion. Thus shall we be preserved from that of which the Apostle Paul speaks—eating and drinking unworthily, not discerning the Lord's body. 1 Cor. 11:29.

BAPTISM BURIED OR BURIED IN BAPTISM, WHICH?

By the Late E. A. Martin

(Continued from October Issue)

And now delivered from the dominion of law, sin, and death, the rule of the new man commences. The Spirit reigns, grace reigns, and life shall reign. Under this government the child of God can walk and not fear. No condemnation is inscribed on the entrance to this way. No separation bars all outlets, while the Captain of the Lord's hosts, the Holy Ghost, leads us on by his laws to a complete and final victory. What His laws are is no uncertain quantity either. Many talk of the guidance of the Holy Ghost as if it were something to be ciphered out by each individual for himself alone, and as to whether his results are correct or not, he is at a loss to tell. This is simply a superstition, and a great hindrance to a solid christian walk. The law of Moses was something definite. "It is written" gave the sword its keen edge. The New Testament, and the Old in the light of the New, is the Spirit's law.

Here I find solid ground on which to plant my feet, a guidance which is no will-o-the-wisp, beguiling benighted travellers to the bog. What is it that gives the weary soul rest, the fainting pilgrim courage, or whets the warrior's sword like a "Thus saith the Lord?" "He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you, John 14:26. This He has done in His Word. That word is perfect. To add to it is sin. He who obeys is he who is guided by the Spirit. Obedience in reality is only by the spirit.

Moses' law left the bodies in the wilderness. The Spirit carried our Master's body out of the tomb and will also quicken ours, "shall also quicken your mortal body by his Spirit that dwells in you," Rom. 8:11. We are waiting for the adoption, to-wit, the redemption of our body (8:23). To be baptized to Christ then is to be dead, buried, and resurrected in figure, with him, to be put under his government—married to him—to bring forth fruit for him—to obey his laws, the scriptures, as we now have them. This is the headship of which Christian baptism speaks, and belongs only to those who being born again are led by the spirit. "Now if any man have not the spirit of Christ he is none of his." The baptism of such is simply an acted lie. Those who are proper subjects for baptism are those who know that

their bodies will be glorified at the first resurrection. Faith's language is I am risen; in baptism I have pictured it. So this section of the Book of Romans ends with a declaration of **no separation**.

Blessed ending for all who are sheltered by the precious blood! Dead, buried, and risen in Christ, and delivered from the curse of the law. What a farce when people picture such lessons, and yet do not believe them.

Those who have a right to these pictures are those who from the heart accept God's conclusions: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, can separate us from the love of God, which is in Christ Jesus our Lord," Rom. 8:38, 39.

And now having pictured that we have died, been buried, and are risen again to walk in newness of life, we might well ask ourselves the question: "Are you living that which you have pictured?—covetous one, grasping the world? sensuous one, gratifying your lusts with your filthy tobacco and snuff, and banquetings and church socials, and oratory and music? proud ones, with your golden earrings and rings and silks and feathers and finery and show? Your baptism witnesses against you. You have professed to the world that you are crucified to it, buried to it, risen to walk in newness of life; where is your new walk?

Unsaved one, you have enacted a monstrous lie. You have pictured that you died with Christ, and you have not: that you are risen to walk in newness of life, and yet you have no new life. **Ye must be born again.**

Beloved children of God, "I beseech you, therefore, by the mercies of God, that you present your **bodies** a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to the world" Rom. 12:1, 2. "We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk **in newness of life.**" Rom. 6:4.

The Like Figure

"The Like Figure whereunto baptism doth also now save us, not the putting away of the filth of the flesh, but the answer (questioning) of a good conscience toward God, by the resurrection of Jesus Christ; who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him," 1 Pet. 3:21.

The harmony of this figure with what we have already seen is perfect.

The salvation was that of the body, the means, the ark, around which the waters surged, both from beneath and from above; but which endured the storm, landing its precious freight upon the mount, to view the no condemnation rainbow and to wield the sword of a new dynasty—How like the language of Colossians.

1 Pet. 2:21, 22:

1. **The Ark.**
2. **Wherein** few that is eight souls.

3. Were **saved** by water.
4. The like figure whereunto baptism doth also now save us by the **resurrection** of Jesus Christ who is gone into heaven.
5. Angels, **authorities**, and **powers** being made subject unto Him. Col. 3:11, 15:
 1. In **whom** also we are circumcised.
 2. Buried with **Him** in baptism.
 3. **Quickened** together with Him.
 4. Wherein also ye are **risen** with Him.
 5. And having spoiled **principalities** and **powers**, He made a show of them, openly triumphing over them in it.

The ark landed on the mountain, Christ in heaven. Those inside land where their ark lands. Noah, to wield the sword against those, who, following in the way of Cain, the murderer, the ruler of the old world, would corrupt the new.

Christ is gone into heaven . . . Angels, and authorities, and powers being made subject unto him. So we, too, who are saved, in figure, by baptism, land on heavenly ground, to wield the sword of the spirit against the world, the flesh and the Devil. The captain of the Lord's hosts—the Holy Ghost—is with us with drawn sword to fight against our enemies. Joshua 5:13, 14. Rom. 8:1-39.

It is not that the filth of the flesh is put away—our old bodies are yet unchanged—but the conscience is set at rest by faith's appropriation of the burial of the body of Jesus as my burial, his resurrection as my resurrection, as pictured in baptism. Conscience demands a sinless, resurrection **body**. Faith says, and baptism pictures, I am risen and seated with him in the heavenlies "The like **figure** whereunto baptism doth also now save us by the **resurrection** of Christ.

The next chapter (1 Pet. 4) goes on to develop the new walk in contrast to the old (verse 3), looking at the baptized one as having suffered in the flesh, ceased from sin, and living the rest of his life to the will of God not to the lusts of men.

How sad that the despoilers should seek to rob God's people of the "**like figure**" and to rear in its place their **sprinkling** idol. But to them baptism is a meaningless ordinance, and so what matters it whether it be few drops or many, figuring nothing, for they see nothing to be figured—the most convenient way is the best. Others preserve the form; a shrivelled, sapless mummy of that which ought to be instinct with life. Denying in doctrine as well as in life the very kernel of the ordinance,—of all people you are most to be pitied.

Beloved child of God, let us see to it that we often ask ourselves the question, "Are you living the truths pictured in baptism?" "I pray God your whole **spirit** and **soul** and **body** be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

Baptism of The Holy Ghost

We must now say a few words about baptism of the Spirit, of which in the cloud was a type.

For while some deny water baptism, others there are who as

strenuously deny any present baptism of the Spirit. The Lord Jesus before his ascension said, "John truly baptized with (in) water but ye shall be baptized with (in) the Holy Spirit, Acts 1:4, 5. The baptizer is the Lord Jesus himself, John 1:32, 34. This baptism we find commencing at Jerusalem. The message to the Jews being "Repent ye, and be baptized every one of you, in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the Holy Ghost." Acts 2:37, 38, R. V. Up to this time the outward ordinances belonged only to the Jews, and any intelligent Jew would understand their true place not as putting away sins, nor of any merit whatever, only as types of that which did possess merit. To them the command was baptism first, the gift of the Spirit next; the order was ever the same in Judaism, separation of the body to God first, circumcised the 8th day, spiritual intercourse afterwards. The leper though clean must first bathe his body, and then he could come to the tabernacle door. So here too, baptism of the body for the Jews, first; then the gift of the Holy Spirit afterwards. But when we get to pure Gentiles the order changes entirely; the gift of the Holy Ghost first, baptism afterwards.

To prepare a Jew to understand this departure from what he had been accustomed to, God gave Peter the vision of the common and unclean beast's as he thought with the interpretation, what God hath cleansed, call not thou common or unclean; they are clean without any ceremonial cleansing. Peter then preached to the Gentiles "whosoever believeth in him shall receive remission of sins. While Peter yet spake these words the Holy Ghost fell on all them which heard the word" (Acts 10:43, 44). The circumcised and baptized Jews wondered at this, that God should baptize Gentiles with the Holy Ghost without them having been baptized with water. And now since none could dispute their salvation he baptizes them. The Jews at Jerusalem however thought this a wrong procedure, until Peter said, "John indeed baptized with water, but ye shall be baptized with the Holy Ghost: forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God." Acts 11:16, 17.

Mormons and so called Campbellites and all other Judaizing Christians, who teach that there is no salvation without baptism, might well profit by such a lesson. In fact we never read of any Gentiles ever being told to be baptized for the remission of sins. God cleanses such before ever they receive any ceremonial cleansing whatever. Believe on the Lord Jesus Christ and thou shalt be saved is God's message to such. And then baptism next. The Holy Ghost baptizing the believing Jew after baptism: the believing Gentile before baptism. Thus both Jew and Gentile were baptized into the one body by the Spirit, which is the bond between the head (Christ) and the body (the church), and between member and member in that body. "In **one spirit** are we all baptized into one body," 1 Cor. 7:13, R. V. One has well said of this baptism: "It is **one** baptism, in **one** Spirit by **one** Lord, into **one** body, to **one** faith, for **one** hope, and is done once and forever.

(Concluded)

AMBASSADORS FOR CHRIST

By Sam McEwen

Read John 15:16, John 17:18, 2 Corinthians 5:20.



HAVE called attention to these words to bring before you especially what we have in verse twenty, "Now then we are ambassadors for Christ." It's not often that we hear Christians speaking of themselves as ambassadors.

Young men, young women, young Christians, do you ever wonder why God didn't take you to heaven the moment you were saved? You were just as fit for heaven then as you are now. Why did God leave you upon earth? So many lead aimless lives, not understanding why they have been left in the world. Maybe this word will help you, "Now then we are ambassadors for Christ."

What is an ambassador? He is one who is sent by the head of the country of which he is a citizen, into a foreign land to represent his native country from which he has been sent, and the one who sends him. It will help you to remember that God speaks to the Christian as an ambassador, sent into a foreign country to represent the One Who has sent him, and the country from which he has been sent. What is true of an ambassador upon earth is true of every Christian. We have been chosen by the head of the country. The Lord said, "Ye have not chosen me, but I have chosen you." We have been chosen by the head of the country of which we are citizens. "As Thou hast sent me into the world, even so have I also sent them."

We were hearing recently about baptism. Usually with the most of us, that's the beginning and the end of it, but here we have the believer looked upon as having been buried and raised again and sent back into the world. "As Thou hast sent me into the world, even so have I also sent them." When Christ died on the cross, and you accepted Him, that was your death. Then you went down into the grave and were taken up again and are spoken of here as having been taken out of the grave and sent back to represent the One who sends you.

When an ambassador from the United States reaches the shores of a foreign country, what would the impression of those people be as they look upon him for the first time? They would think, that's the way they do in the country from which he has been sent. That's the way they speak and act. That's the way they dress. Solemn thought. When we remember, that we are in the world saying, if you want to see how they act in my country, watch me. If you want to know what the head of the country is like, watch me. This will make a change in your life and actions if it grips your heart

and conscience. If the world wants to see how the Saviour would act if He were here, they must look at us.

An ambassador when sent to a foreign country does not interfere with its politics. He remains a citizen of the country from which he has been sent. One time a man who was formerly a British subject but now living in this country, wrote to the British ambassador asking how he should vote. The British ambassador replied and gave him instructions and was recalled to his country for interfering in the politics of this country. In Philippians 3:20 (R. V.) we read, "Our citizenship is in heaven." If this were to grip us it would have a separating effect upon us.

At a late election, fear that a Catholic would be elected filled the hearts of many a Christian and they went to the polls, forgetting the country from which they were sent.

Another thing about an ambassador, he's not allowed to resent any insult or remarks he hears about himself. He can only refer them to the head of his country, he does not take his case into his own hands. You remember that word, "Vengeance is mine, I will repay, saith the Lord." When I seek to retaliate I am taking the place that belongs to the Head of the country. This is solemn, not a day passes but what we are tested in this way. A woman once said, "I know I'm not a Christian. I'll tell you why. If anyone does anything to me I never rest until I pay them back." She knew an ambassador was not expected to resent or take his case in his own hands. Yet how often we do. On the cross Christ said, "Father, forgive them, for they know not what they do." The world wants an example of what we talk so much about and practice so little. If the thought would only grip us, that we are ambassadors and sent into the world to represent the country from which we are sent.

Sometimes ambassadors are recalled. One from the United States sent to the Court of St. James was recalled. He made a speech and spoke in a disparaging way about the ten commandments. He misrepresented the country from which he came and was recalled in dishonor. In I Corinthians 11 many ambassadors are recalled. "For this cause many are weak and sickly among you and many sleep." They were misrepresenting at the Lord's table the One who sent them.

Remember you are an ambassador sent into this country to represent the One who has sent you. We read of false ambassadors in the book of Joshua. The Gibeonites came with their shoes worn and mouldy bread—they had every appearance of being real ambassadors. They deceived the very highest, they deceived Joshua, and a league was made with them. After a while they discovered they were false ambassadors, and they would have liked to have broken the league, but couldn't.

Another reason an ambassador is recalled is this. When war is declared, the ambassador leaves the country against which war is declared before any fighting begins. When war is declared against this world, God will recall His people. We may be recalled today. This is a great thought, but sad for some of us when we think of our aimless, useless lives. "Must I go and empty handed, Must I meet my Saviour thus?" Christ was the true ambassador. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor." He was here to represent the One Who sent Him and to tell out to the world the love of God.

We beseech you in the stead of Christ, be ye reconciled to God. We are ambassadors for Christ.

GIVE US FLESH

By Dr. L. E. Barnes



PLEASE turn to Exodus 16, reading the whole chapter. As briefly as possible, I wish to speak of the manna. Note verse 14. It was small (humble) and round (endless and perfect in type like Christ.) Man's very best ball bearings are not perfectly round but, like all of us, full of flaws. It was given them of the Lord (v. 5). They could not buy it: they could not make it: they could not keep it apart from what they ate. It was ALL SUFFICIENT, and the Jews have a saying that "it tasted to every man as he pleased." To some it tasted as wafers with honey, reminding us of Jesus' lovely life as man ("How sweet the name of Jesus sounds in a Believer's ears"). To some it tasted like fresh oil which is a type of the Holy Spirit. To the spiritual it tasted as fresh oil—not old or rancid. "Every man gathered according to his eating," about an omer per man or 3½ quarts. Christ always satisfies completely. Its name was manna, (meaning "what is it?"). No one has ever yet described Christ completely in all His wonderful past, present, or future.

Please turn to Numbers Chapter 11 for a different picture one year later. The chapter opens with those in the uttermost part of the camp complaining, evidently the mixed multitude, because the Tribes had their fixed places about the Tabernacle in the Camp. Fire consumed many of them but "when Moses prayed unto the Lord the fire was quenched," Nevertheless, this mixed multitude, and no doubt many Israelites were unequally yoked in marriage to Egyptians besides many who feared the word of the Lord in Egypt (Ex. 9:20), fell a lusting and the children of Israel also cried, "WHO SHALL GIVE US FLESH TO EAT?" Then follows their Egyptian (worldly) diet, which they remembered. So too a Christian away from God remembers his former lusts and returns to them.

Notice please that in Exodus 16:13, the quails came up and covered the Camp but evidently during the year that followed, the Lord had weaned Israel away from flesh and they were feeding on "the manna sent down from Heaven." When you get mixed up with the carnal (worldly minded) Christian and the ungodly, whether in business, love affairs, or religious activities (that are mixed with Scripture but are not Scriptural Matt. 7:20-23), you will begin to murmur against the Lord and say "Our soul is dried away and there is nothing at all besides this manna before our eyes." "Give us Flesh!" we are tired of the things of God, we are tired of the same old Sunday School lessons, we are tired of the narrow confines of the Assembly, "Give us flesh" like we had in Egypt, or typically as we had before we were Redeemed by the precious blood of God's Lamb.

Note verses 18 to 20. The Lord was going to give them their desire for a whole month. Those who wanted flesh were to sanctify themselves (set themselves apart) because they would not find flesh in the Camp, but had to leave the Camp (type of Assembly) and go a day's journey without the Camp.

Please notice verse 31. How eager some were for flesh. They went for it day and night. The Lord had told them they would have flesh for one month. They were not satisfied with this so they spread the quails all abroad about them and he that gathered least gathered 10 omers (one omer equals 10 bushels and 3 pecks, or 107½ bushels, or 10 asses loads). They disbelieved the goodness of God. They were so eager for flesh, that they forgot God until the very flesh they were so diligent to accumulate became as poison to them and they died, even the fattest and choicest of Israel (Psa. 78:31.) The manna made them fat and choice men. And that feast killed them. An unholy diet for a month will make you a sickly Christian and for this cause many sleep the sleep of death (1 Cor. 11:30).

When you have your newspaper or magazine before you and your Bible has been neglected, may these words shine before you in very bright letters "Give me flesh, I am tired of Christ, the Manna sent down from heaven, God's bread, upon which God feeds and desires His people to feed on daily." (Psalm 78:17-41) (John 6:31-33). Manna speaks of the Lord Jesus Christ in incarnation, or His birth and life on earth. The corn of Heaven speaks of Him from Eternity.

Is not "The Bread of God", His well Beloved Son, enough to feed on now and for Eternity? Will you and I sin in departing from the Living God and cry "Give us flesh for there is nothing but this Manna (Christ) before our eyes?" "Eyes have they but they see not." Pray earnestly! Psalm 119:18. Read it and DO IT NOW! Shun mixed company, and remember We MUST ALL appear before the Judgment Seat of Christ that

every one may receive the things done in the body, according to that he hath done whether it be good or bad. (2 Cor. 5:10.) It's not the sin question here, it is the service question! (John 14:21).

tonas. The Sunday School work both at Cozy Nook and Sumner is most encouraging.

PORT ARTHUR, ONT.—The saints were much encouraged through a recent visit of W. J. Chawner. After a week of prayer, God gave help to preach the glad tidings for four weeks. Souls were saved and others exercised; Eight young people were baptized and added to the assembly. Brother Chawner went on to Kenora.

WELLAND, ONT.—We were much cheered and encouraged by helpful ministry of Wm. Pinches who spent a Lord's day with us recently. W. B. Johnson visited us and gave refreshing ministry.

THANKS—Mr. and Mrs. Robert Telfer (36 Duart Park Road, Toronto, Ont.) and family desire to thank all the saints for the letters received expressing their loving sympathy in their sorrow caused by the loss of their daughter Ruth Telfer Peat. We join in extending our sincere sympathy to this well known family and the husband in their bereavement.

TILLSONBURG, ONT.—Helpful ministry was given by J. J. Rouse and later by J. Money Penny who each spent a night with us.

HUNTSVILLE, ONT.—The annual Conference was a time of real blessing and profit. The attendance was much larger than ever before so that it was necessary to transfer the meetings to the Auditorium. Bren. McGeachy, Bruce, Miller, Gunn, Blackwood, Braille and Widdifield ministered the Word.

CHAPMAN VALLEY, ONT.—The Word ministered at the Conference (which was larger than usual) was varied and profitable going into various departments of life. Bren. Telfer, McGeachy, Silvester, Widdifield, Bruce, Miller, Baillie and Watson ministered the Word. After the Conference Brother Telfer visited South River. Brother McGeachy called at Arnstein. Brother Silvester went on to Parry Sound.

BRANTFORD, ONT.—D. McGeachy and F. Watson spent a few nights here. The meetings were well attended and the ministry was a cheer to the saints.

SUNNIDALE, ONT.—We had a much appreciated visit from R. Telfer and W. P. Douglas. They also had a few nights at Collingswood. The Word was a help to God's people.

WINNIPEG, MAN.—An all-day meeting was held on Canadian Thanksgiving (October 9). R. McCracken, G. Smith and local brethren ministered the Word which was solemn and searching. Attendance large. Brother McCracken purposes starting special Gospel meetings in the West End Hall.

W. Williams and E. Fairfield had three weeks of gospel meetings in the West End Hall. The Lord's people were cheered and some professed to be saved. They also visited the Pine Creek assembly which, though isolated, is happy and growing in the things of God.

VANCOUVER, B. C.—The annual Conference held at Canadian Thanksgiving (Oct. 7, 8 and 9) was the largest and one of the best ever convened. Practical and searching ministry suited to the present-day needs of the Lord's people was given. In recent months the Lord has been saving many souls in northern Washington and British Columbia and the Word was ministered with the desire to help them on in the ways that be in Christ. Those taking part in this were T. Black, D. Scott, W. Williams, C. S. Summers, A. Joyce, H. Harris and W. E. Fairfield. The foresters Hall was rented for four of the meetings and was filled each time. W. Williams and W. Fairfield began special

WORDS IN SEASON

meetings at Cedar Cottage. A. Joyce and H. Harris began special meetings at Everson, Wash., where a number were saved. C. S. Summers and H. Alves are having Gospel meetings at Langley prairie where two recently professed.

ST. CATHARINES, ONT.—W. B. Johnson had good meetings here. The Word ministered was such as would help to establish the saints in the truths for the times.

FALLEN ASLEEP

BOSTON, MASS.—On September 11, Mrs. Jacob Stressenger passed away to be with Christ, Aged 80 years. Connected with the Boston assembly for 50 years. Three sons and two daughters mourn the loss of this loved mother. Hugh Thorpe conducted the services.

NEW YORK, N. Y.—On August 27, Hugh A. Graham fell asleep in Jesus. Aged 78 years. Born near Belfast Ireland. Saved in the same city 55 years ago; Associated with the Old Lodge Road (Belfast) assembly until he came to New York 47 years ago. Was one of the leading brethren in the 125th St. assembly. He was a real Shepherd of the flock and aggressive in the Gospel. His place will be hard to fill, J. B. Trimble and W. J. Glasgow spoke to a large company at the services. Survived by a widow, 5 daughters and 6 sons, the latter being his pall bearers.

ASTORIA, N. Y.—Mrs. Elizabeth Greer (widow of the late John Greer) departed to be with Christ on July 18 in her 81st year. Saved over 50 years ago during the first tent meetings held in Philadelphia by Bren. Campbell and Matthews. She and her family were among the first in the Howard St. Hall in Philadelphia. For the past 20 years in 125th St., New York. Bren. B. Bradford and J. B. Trimble spoke to a large company at the services. She is survived by three daughters.

DETROIT, MICH.—Mr. and Mrs. John McDonald both went home at the age of 76 years. Saved over 45 years and in fellowship with assemblies most of that time. Formerly in Burnbank, Lanarkshire; removed from there to Iowa; in Detroit for 17 years. Four sons and four daughters survive. Brother McDonald died August 23, from injuries sustained in a fall from a tree he was trimming in front of his house. Mrs. McDonald of heart trouble September 22. Both well known and highly esteemed for their rugged, simple godliness and earnest testimonies.

PITTSBURG, PA.—On September 1, Robert J. Hamilton went to be with the Lord. Aged 83 years. Born in Paris Marachally, Ireland. Came to America in 1880. Born again through ministry of Dr. E. A. Martin. "A brother beloved" to whom the Pittsburg assembly owes much. The large number of God's people at the services (conducted by George Duncan) testified to the high esteem in which he was held.

MIDLAND, MICH.—On September 28 David Youmans passed on home. Saved 22 years ago and identified with the Lord's people ever since. He and his wife always maintained an open home for the servants of the Lord, and thus the assembly in Midland was fostered. J. Govan and A. Klabunda spoke seasonable words at the services which were largely attended.

TORONTO, CAN.—On September 20, Mrs. W. Peat (daughter of our esteemed Brother and Sister, Mr. and Mrs. Robert Telfer) went home to be with Christ. In her 31st year. Saved nearly 14 years ago and a great comfort to her parents. Suffering since July 1st until the Lord suddenly but quietly took her to be with Himself forever. The large funeral was conducted by W. P. Douglas and W. Watson in the home of the parents and was a real testimony to the neighbors. A husband and motherless babe survive.

LANSING, MICH.—On September 26, Mrs. Janet Lang passed into the presence of the Lord. Aged 76 years, (a sister of the late J. D. McFayden). Bore a good testimony and will be missed. Survived by 2 daughters and 2 sisters. The services which were largely attended were conducted by Thomas Dobbin.

ROCHESTER, N. Y.—On October 6, Thomas G. Downing fell asleep. Aged 91 years. Saved in Kansas City at meetings held by M. I. Reich. Led "outside the camp" through the ministry of Donald

WORDS IN SEASON

Munro. Wm. Pinches spoke impressively to those gathered at the services.

CLEVELAND, O.—On October 5, Mrs. Margaret Davidson (eldest sister of the late Mrs. John Smith) fell asleep. Aged 78 years. The services from the "Dorcas Home" were conducted by W. P. Douglas. She was buried along side of her sister and beloved John Smith in Lakewood Cemetery until "Mortality shall be swallowed up of life."

On October 7, after a few days illness, Mrs. Warren Lloyd (daughter of A Gillow of Detroit, Mich.) passed on home. Saved 25 years ago at meetings held in Detroit by C. W. Ross and D. Charles. The largely attended services in the Addison Road Hall were conducted by W. P. Douglas, F. W. Mehl and G. Bissett. Christians from Detroit, Akron and Pittsburg were present. A husband and 2 children mourn her loss.

LOS ANGELES, CAL.—On September 28, Mrs. Mary Martina departed to be with Christ. Formerly associated with Boston and Lawrence, Mass., assemblies. Many years in West Jefferson assembly. Being a widow she knew the trials of life but amidst it all she was faithful to God and His Word. Bren. Greer and Waugh spoke to a large company at the services.

CONFERENCES

FOREST, CAN.—The annual Conference will be held on Saturday and Lord's day (Nov. 11 and 12) preceded by a prayer meeting on Friday (Nov. 10). All meetings at the customary hours. No circulars issued. Correspondent, S. Blunden, Forest, Can.

METHUEN, MASS.—The annual Conference will be held (D. V.) on Thanksgiving Day (Nov. 30) preceded by a prayer meeting in the Gospel hall on Wednesday eve (Nov. 29). The usual order of meetings will prevail. Correspondent, Thomas Wilkinson, 82 Brown St., Methuen, Mass.

TILLSONBURG, CAN.—The annual Conference will be held (D. V.) on December 30, and 31, 1933; and January 1, 1934, preceded by a prayer meeting on December 29. Three meetings daily at 10:30 a. m., 2:30 and 7:30 p. m. Usual arrangements will be made to freely entertain all who attend. Communications addressed to "Convention" Box 322, Tillsonburg, Can., will receive attention.

WATERBURY, CONN.—The annual Conference will be held on November 18 and 19 in the Temple Hall, Waterbury, on West Main St. (next to Y. M. C. A.), preceded by a prayer meeting Friday eve, November 17, at the Gospel Hall, Waterville (D. V.). The usual order of meetings will prevail. Circulars may be had from Wm. Batterton Box 131, Waterville, Conn.

WESTERLY, R. I.—The annual Conference will be held on Saturday and Sunday, (Dec. 2 and 3) in the Gospel Hall, 111 West Broad St. First meeting at 2:30 p. m. (Saturday); Meetings on Lord's Day, 10:30 a. m., 2:30 and 7 p. m. No circulars issued. Correspondent Wm. Jessiman, 32 Moss St., Westerly, R. I.

MISSIONARY

The Central Gospel Hall assembly has commended Robert and Ruth Tharp to the Lord's work in China. They will accompany their Father and Mother who expect to sail from San Francisco sometime in November.

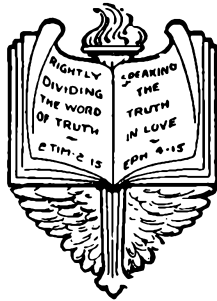
CZECHOSLOVAKIA—F. J. Kresina writes, The Lord graciously blesses the work here and souls are getting saved. Five believers were baptized in Prague and fifty in Silesia, and we do not baptize hastily.

DUACA, VENEZUELA—Our brother, William H. Wills, was nearly clubbed to death by a man who way laid him while on his way to the weekly meeting at El-Toro. When crossing a small bridge he was given a heavy stroke over each eye, and across the nose. Though weak through loss of blood, he is getting better each day.

BOOK REVIEW—Hy. Pickering has issued a new interesting book entitled "1000 Wonderful Things About the Bible." It contains a unique collection of information from many sources in regard to the Scripture. It can be ordered from Pickering and Inglis, or Faithful Words Publishing Co.

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 1933

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UNITED STATES

FROSTBURG, MD.—G. Duncan held two weeks special meetings with a fairly good attendance. He also had a week of meetings in Cumberland.

LEWISTOWN, PA.—The assembly was cheered thru a recent visit by Wm. Beveridge who spent a Lord's day with us.

PHILADELPHIA, PA.—Sam McEwen began meetings in the new hall in West Philadelphia. R. Halliday and F. Nugent were putting forth a special effort to reach sinners in the Mascher St. Hall. A. Stenhouse spent a Lord's day with the Olney assembly. He is on a brief furlough telling of the Lord's work in Chile.

NEW JERSEY—A. Cather visited the Hammonont assembly for a Lord's day. R. Young had well attended meetings in Atlantic City. Chas. R. Keller had meetings in Barrington using his chart on the "Seven Churches in Asia." Hugh McEwen began meetings in Hackensack, N. J.

CLEVELAND, O.—R. McCrory held interesting meetings in the Addison Rd. Hall, using his chart on the book of "Revelation."

PITTSBURG, PA.—A week of good, instructive and well attended meetings were held by F. W. Mehl at Friendship Ave. Hall. A. Stenhouse of Chile also gave a brief visit. Six were baptized and received into the assembly recently. S. J. Rea has had several weeks meetings in East Pittsburg with some interest.

COLORADO STATE—Arthur Rodgers had overcrowded meetings at Harrisburg and a number professed to be saved. Some were baptized. He also called at Thurman, Col., for a meeting in a school house which was overcrowded. S. C. Keller had 2 weeks well attended meetings at Denver using his chart on the "Feasts of Jehovah."

STUEBENVILLE, O.—W. P. Douglas had well attended meetings here. He also called at Youngstown and Toronto, O.

BALTIMORE, MD.—J. Lyttle held a series of meetings at Laura-ville Hall. Ministry excellent but attendance fair. R. Tharp and D. Hunter gave good addresses on China to a large audience. Applications were also received from other Servants of the Lord but this assembly is so small so there is no pressing need of frequent visits, tho any who are really led of the Lord to visit are welcome.

DETROIT, MICH.—The assembly that meets at 7315 W. Chicago Boulevard have had appreciated visits from Bren. Livingstone and Crocker. We also enjoyed visits for Lord's day from Bren. A. Stewart, G. Gould, Sr. and J. Govan. We welcome visits from accredited Servants of the Lord walking in the old paths, who are led of the Lord to come.

Words in Season

Edited for 20 Years by the Late Dr. E. A. Martin

VOL. 25

DECEMBER, 1933

No. 12

CHOICE GLEANINGS

"God never moves too late
Behind the scenes for me;
His finger never moves too soon,
Lest I should fail to see.
I'll trust the living God,
No matter how things seem,
And sing His praise in darkest days,
For 'tis right with Him."

* * *

We have nothing that we can properly call our own, but what we have reason to be ashamed of.

* * *

Most people drift. To do this is easy. It costs neither thought or effort. On the other hand, to resist the tide one must have principle and resolution. He must watch and pray continually. And yet no thoughtful person, who cares for his own soul, will dare to drift.

* * *

The night before Moffat left England for his distant sphere of labor, a few of his friends had a social gathering. During the evening a young lady wishing to have his autograph presented him with her album. Taking his pencil he wrote:

"My album is the savage breast,
Where darkness reigns, and tempests wrest
Without one ray of light.
To write the name of Jesus there,
And point to worlds both bright and fair,
And see the savage bow in prayer,
Is my supreme delight."

* * *

True service begins with Christ, who is the Head; and when Christ is forgotten, then the service is defective. It has lost connection with the spring and fountain of all service, because it is from the Head that all the body by joints and bands having nourishment ministered increaseth. The body is of Christ, and He loves it as He loves Himself; and every one who will best serve it will best learn to do so by knowing His heart and purposes toward it. In a word, it is Christ who serves, though it may be through us. We are but "joints and bands," and if we are not derivative and communicative from Christ, we are useless.

HOW THE BRICKS SPOKE TO DICK.



OME time ago two young men—a mason and a joiner—were building a Dutch barn at a farm in Cumberland. At noon they sat down together to have their midday meal, with their backs to the wall of the gable end of the building, which Dick, the mason, had been erecting.

James, the joiner, had some little time before been truly converted, and was greatly rejoicing in the Lord Jesus, whom he now knew as his own personal Saviour. Almost as soon as they were seated Dick began to speak of the performances of a running dog, famous at that time in the district, but such talk did not interest James. The Lord Jesus had graciously and wonderfully saved him, and he desired to talk about Him.

“Ah!” said Dick, “thou art always talking about Him, and if thou canna’ talk about anything else, I won’t sit with thee.”

“Well Dick,” replied James, striking the wall behind him, “if I did not talk to thee about Him, these very bricks would speak.”

“Then I won’t talk with thee,” and so saying, Dick moved away to the other side of the building. As he did so the Scripture came into James’ mind, “Have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph. v. 11). So the meal was finished in separation between them, or, as James said when relating the incident, referring to the text, “We were out of fellowship.” Mealtime over, work was resumed.

When they had commenced in the early morning a strong wind was blowing, and this had steadily increased in violence, so that on resumption of work after dinner a stiff gale was blowing, and it was with difficulty they could hear each other speak when they had occasion to do so.

Shortly after James happened to look in Dick’s direction, and he noticed that the wall the latter was building was decidedly out of plumb, and leaning towards Dick. With difficulty owing to the noise of the wind he made Dick understand the wall was out of plumb, and that he was in danger of its falling on him. This Dick resented, who at once took up his plumb line to show James that he was wrong, but before he could apply it he saw the wall coming bodily towards him, and he rushed to the ladder to escape the danger he was in, but before he could get clear the whole wall from the ground level was brought down by the wind, burying Dick beneath it.

Fortunately for Dick the wall fell on the side of which he had fixed a temporary scaffolding, and this and one or two loads of bricks also on that side, saved him from the full force of the falling wall. James hastened to his aid, and quickly made a hole through the wall just where Dick’s head was. Immediately the latter saw him he cried out, “Oh! James, do pray for me.”

"What shall I pray for, Dick?"

"Oh! do ask the Lord to forgive me my sins."

However, James thought the right thing to do at the moment was to get him out of his dangerous position, and with the help of a man from the farmhouse, who, with the mistress, had heard the noise of the falling wall, and had come to see what had happened, he speedily made the hole in the wall large enough to get Dick through, and on examining him they were pleased to find that apparently he was not much worse for his alarming experience, but it was deemed advisable that he should see a doctor, and a vehicle was at once procured, and Dick placed in it.

When seated in it, James, looking at him, said, "Dick, did'st thee hear the bricks speak?"

"Ah! James, but I never thought they would speak like that."

Reader, have you never heard God's voice speaking to you? Listen, I beseech you. Tomorrow may be too late. Be in earnest. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. vi. 2). E. J. R.

GOD'S LOVE AND CARE

By George Gould, Sr.

John 13:1 "He loved them."

I Pet. 5:7 "He careth for you."

John 14:3 "I go to prepare a place for you."



WANT to show you what is before my mind. In these three verses we see what the Lord has done for us—**He has loved us**; and what He is doing for us—**He is caring for us**; and what He is going to do for us—**He is preparing a place for us**. These are three things that the Lord is doing for His people. He has loved us; **at the present time** He is caring for us, **and in the near future** He is coming for us.

In the 13th chapter of John, we read: "Having loved His own etc." Now there is one thing that I am fully persuaded of, in the day in which we are living that the Lord's people really need to get a real grip of the truth, God loves them. If the devil can get us to really doubt God's love to us He has gained a great victory. Passing through the difficulties of life, if you get a grip in your soul that God loves you, it will be what the sweetening tree was to Moses when the children of Israel came to the waters of Mara. The tree speaks to us of Calvary. If you get a grip of God's love to you, it will sweeten the bitter waters. Now I have no doubt that some of you have said many times, "All these things are against me." And you wonder very much whether God loves you after all. Brethren and sisters, we are not strangers, but we are His own, for He

has purchased us. This verse says, Having loved His own which were in the world." Time doesn't make any change in the Love of God. As you pass on the way, you will lose many friends that you have today, and perhaps you will get many a cold shoulder. But I have one Friend today that I got fifty years ago, and I have Him now, because He is still the same. No matter which way the wind blows God is still love. In the Song of Solomon we read "Awake oh north wind and come thou south; blow upon my garden etc." Many of God's people are feeling the north-wind very keenly at the present time. It is very cutting, very sharp. But the south-wind comes after that. I have heard, and I believe it is true, and it was Fred Arnot who said it, that in Africa there are many flowers more beautiful even than those in this country. But he said that these flowers in Africa had no smell, and the reason was that they never got the north-wind, it was the south-wind all the time. It has always been the case, and always will be, that in the midst of the trials of the people of God, there has been more of God in them than when everything was going well. At Calvary we have proved, and will always be able to prove that God loves you and me. You remember when we first tasted His love. Well do I remember that day in my own experience, and the fountain of my tears was opened up as I thought of the love of God in giving His only Son to bear my sins on the tree. It was His only Son, brethren and sisters, the only one He had! And God's love is just the same now as it was then.

In I Pet. 5-7, we read: "Casting all your care upon Him, for He careth for you." If we, the Lord's people, would get a grip of this, it would do us a great deal of good. He is the One Who bare our sins in His own body on the tree, and the One that bare our sins is well able to carry our cares too. So, says the Apostle Peter, cast all your cares upon Him, no matter what it is. No matter what the trial is, if it makes me pray more, it is from God. Paul knew what trials were. He says in his second epistle to the Corinthians: "There was given to me a thorn in the flesh, and I besought the Lord thrice that it might depart from me." But you remember the answer the Lord gave him: "My grace is sufficient for thee." "Therefore," says the Apostle, "I will glory in my infirmities." Oh brethren and sisters, you needn't tell me you have cares, I know you have. Some of you have trials in the home, some trials in the business, many are feeling the pinch of poverty. But, no matter what the trial is,

"In land or store, I may be poor,
My place unknown, my name obscure,
But this I have, His presence sure,
O bless the Lord! I've Jesus."

Get down before God. The One Who died for you, He cares for you.

In John chapter fourteen, verse three, He says: "And if I go away." And the whole thing hinges on the "if." And He has gone away. If you get a grip in your soul that the Lord is coming back again, it will help you. I remember when a young Christian, I was working in a large damask factory. In this factory there was weaving and winding and all the rest. There were only a few Christians there. When I first went, there were no Christians at all. But God came in and saved a few, and I am telling you, they had to suffer a good deal and get many a cold shoulder. There was one woman there, and when she began testifying for the Lord Jesus, she always got the worst yarn to wind. Sometimes the yarn is good, and is easily wound, but sometimes it is coarse and broken, and is very hard indeed to work with. So this poor woman was always given the worst yarn. One day I said to her: "I don't know how you can stand all this." She said: "The only way I get through at all is by thinking "Perhaps the Lord will be here before I get this ball of yarn finished." Oh dear brethren and sisters, the Man Who died for us, and that is caring for us, and has cared for us these many years, is coming to take us home to be forever with Himself!

◆◆◆◆◆ PEG AWAY ◆◆◆◆◆

At one point in Dr. Bang's ministry, he became greatly discouraged, and attempted to leave his work. A significant dream relieved him. He thought he was working with a pick-axe on the top of a basaltic rock. His muscular arm brought down stroke after stroke for hours; but the rock was hardly indented. He said to himself, at last, "It is useless: I will pick no more." Suddenly, a stranger of dignified mein stood by his side, and thus spoke to him: "You will pick no more?" "No." "Were you not set to this task?" "Yes." "And why abandon it?" "My work is vain: I make no impression on the rock." Solemnly the stranger replied: "What is that to you? Your duty is to pick, whether the rock yields or not. Your work is in your own hands: the result is not. Work on!" He resumed his task. The first blow was given with almost superhuman force, and the rock flew into a thousand pieces. He awoke, returned to his work, and a great revival followed. From that day, he never had a temptation to give up his commission.

WOMEN'S MINISTRY

By L. Sheldrake



HERE was a most fragrant and precious ministry performed by women to our Lord when He was here, that both delighted the heart of God and gladdened the Man of Sorrows. The deeds of some of these devoted women are the brightest spots of the gospel narratives; their acts of love are recorded for our instruction and emulation: Let us consider some of them together. First of all let us look at that scene in Simon's house and

The Woman Who Was a Sinner

of Luke 7. What a contrast between Simon's dinner, and the ointment of the woman! How cold and loveless was the Pharisee's hospitality! Simon only brought that blessed One into his house, to grieve His sensitive and holy spirit, and wound Him in the house of His friends. "Thou gavest me no water for my feet; thou gavest me no kiss; my head with oil thou didst not anoint;" These words show that He felt the proud, unfeeling austerity of the self-satisfied Pharisee. Only one infinitely inferior would have been denied these common tokens of courtesy and kindness. One wonders if this Pharisee feared "lest he should be defiled"—if he was afraid of lowering his dignity? Poor man, he was a barren fig tree, with neither kiss, nor water, nor oil for the Son of God. How brightly this joyless background brings into relief the broken-hearted gratitude and devotion of the woman. She alone is ever said to have washed His feet; she washed them with her tears, and wiped them with the hair of her head; only guilty Judas also, is said to have kissed Him, this woman did not cease to kiss His feet; and anoint them with ointment. This was one brief moment when the Prince of Grace and Lord of Glory received the honour with which all creation should have exalted Him. It was a little oasis of gratitude in a desert where He was "despised and rejected of men."

Here is a ministry that is sadly lacking among the saints. Of how few can it be said, "She loved much;" If we only realized how much we have been forgiven, would we not be found at His feet, pouring out the devotion of our souls, and bringing our all to anoint Him? Alas, dear brethren and sisters, if our lives are without the water and the kiss, and the oil for Him. Nothing can make up for the lack of this. There was no joy, no consolation in Simon's cold kindness; far better would have been a dinner of herbs where love was. May He receive our hearts as a "burnt offering" of our own voluntary will; this will please Him more than an ox or a bullock that hath horns and hoofs. For a brief moment let us look at Luke 8:2-3 where is recorded the sacrifice and service of faith of

"Mary Called Magdalene

out of whom went seven devils, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto Him of their substance." This again is an honour ascribed alone to these women, except it be Nicodemus who after our Lord was dead brought a mixture of myrrh and aloes about an hundred pound weight, to honour the One whose glory he knew as the Son of God. "They ministered unto Him of their substance." He who carried the bag was a thief, and cared only for himself; but these exercised women ministered unto Him as He went preaching the kingdom of God. When all the disciples sided with Judas, calling "waste" the alabaster box of ointment poured upon His head; this devoted woman thought nothing waste that was spent upon Him. Matt. 26:6-13. They followed Him in all His life of service, thinking often of His comfort. They were the last at the cross, and the first at the tomb; they followed Joseph and Nicodemus and beheld the sepulchre and how his body was laid. Luke 23:56. Then upon the first day of the week early in the morning they came unto the sepulchre, bringing the spices they had prepared; Luke 24:1. Others might be more intelligent, or more boastful, but none were so faithful or so devoted as they.

Read Luke 10:38-42 where is the record of

A Certain Woman Named Martha

who received Him into her house. It seems strange so few of those who honoured Him with their lips found room for Him in their homes. Judas knew where to find Him the night in which He was betrayed; he went to the Mount of Olives, for Jesus oftentimes resorted thither (John 18:2). When every man went unto his own home Jesus went to the Mount of Olives (John 8:1); evidently He stayed there all night. But at Bethany Martha received Him into her house. Bethany will forever be a name beloved of the people of God, because love and gratitude there in the home of Martha provided a place of rest and welcome for the Despised One. Zacchaeus had the joy of receiving Him that day, as we all received Him as our Saviour when we first knew Him; but Martha received Him into her house as an honoured guest at all times. What a brief spell of sunshine at Bethany when they made Him a supper, (John 12:2) before the darkness of the cross! That was the most honoured and the most happy spot on earth. He was the one all absorbing object to that little circle. While Israel, with their gorgeous ritual then in full display, was a fig tree without fruit thereon, nothing but leaves only; in that house at Bethany the glory that had been in the temple of old, was resting in its wondrous beauty. In the same home was

Her Sister Called Mary

who also sat at Jesus feet and heard His word, (Luke 10:39). She chose that good part, and it was not taken away from her. As costly jewels are carefully laid away in a treasure chest so dear Mary took the words of the Lord and laid them away in her heart. It was this Mary who took a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: (John 12:3) and the Lord said: "Against the day of my burying hath she kept this," verse 7. It is quite possible she was the only one who looked for the cross and the burial of the Son of God. There were many disciples who clung to Him, followed Him in His temptation, but only Mary is said to have sat at Jesus feet. It seems these devoted women were given Him of the Father to cheer His loneliness in such a cold and barren world. To take these accounts out of the gospel narratives would be like taking the mother's love out of the family; you would take away the most precious thing there. They wept over Him tears of gratitude, stood afar off from the cross and wept tears of sympathy, and wept for joy at His resurrection; they laboured for Him with their hands, and ministered unto Him of their substance, and before He went away dear Mary no doubt put her all into that very costly ointment to use her last opportunity, and give Him her all. One cannot help feeling that the great lack is real heart devotion to our glorious Lord. There are many to say, "Let us make three tabernacles" doing great works with Christ and self mixed up together; many to say, "Though I should die with Thee, I would not deny Thee in any wise;" but, oh how few to sit at Jesus feet, or to bring our hearts as an alabaster box of ointment for His head.

All the service and devotion was without a word. Never a word did the woman of Luke 7 speak, she performed her work of gratitude and worship in perfect silence. The same is true of Mary who sat at Jesus feet, and of Martha who served, with but one exception, when she was reproved by the Lord for her anxiety, "Carest thou not that my sister hath left me to serve alone? Bid her therefore that she help me," it was a sad discord to that otherwise happy gathering; but no doubt it did not last long, for Martha is seen serving still in John 12 while Mary is in her usual place and all is joy and contentment. May we learn from these dear women to make Christ our object till we serve in fuller joy in the Father's house above.

If you find yourself beginning to love any pleasure better than your prayers, any book better than the Bible, any place better than the house of God, any table better than the Lord's table, any person better than Christ, or any indulgence better than the hope of heaven—take alarm.

GOD LOVETH A CHEERFUL GIVER

By Wm. Williams



AS we think of what we were—dead in trespasses and sins, of where we were going—to hell and the lake of fire before the Lord reached and saved us; it is most natural that the Lord should expect us to give Him our all as cheerful and spontaneous givers. But alas! the Apostle knew that in those Corinthian hearts, there was that which marred and hindered cheerful giving, and so he speaks of **giving grudgingly** and of **giving of necessity**. Everyone who knows something of the plague of their own heart knows what this sad condition means.

Some one has said that there are three kinds of givers—1st those who are like the flint and give sparks when they are struck. 2nd others like the sponge, give when they are squeezed. 3rd some who give spontaneously, like the honey that flows freely from the comb. It seems a shame that a child of God should ever be guilty of giving grudgingly to the Lord. But some have allowed the love of money, ambition, or pleasure to turn their heart to adamant, and only as they are struck will they spark a little.

Then there is a more common class—the necessity giver. They give because of the circumstances in which they find themselves. They must give to serve their reputations. Those who send around circulars for new halls, or perhaps to buy outfit and passage for some prospective missionary, know well how to put this class of Christian in such circumstances as to *oblige them to give*. They must save their reputation and of necessity give something. This is one reason why all the Lord's people should avoid circular letters. Halls can be built without them; and we heartily pity that so-called missionary whose passage and outfit comes from circular letters.

The Christian who gives grudgingly to the Lord shall have little joy in time and less reward in eternity from such gifts. The necessity giver never has a full cup. We heard of a well-to-do Christian who put a sovereign in the box on Lord's day, mistaking it for a shilling. When he left the hall he put his hand into his pocket, before mounting the street car, and found out his mistake. He went in and told the elders that he had made a mistake and wanted back his sovereign. They told him that the money was now counted and given to the Lord and that although he had put in a sovereign, at the judgment-seat of Christ—he will only be rewarded for a shilling. Did those elders do right? If they did there will be but little coming to the **necessity** givers at the great day.

Yes, God loves a cheerful giver, because He is ever a cheerful giver Himself. Look at the prodigal Son—He got the **best** to be. He always gives the **best**. Then he got a ring on his hand. He was not received on probation. Shoes were put on

his feet. He was welcomed as a son and not as a hired servant. Then there was the fatted calf—the best in the herd. Can you imagine that boy giving grudgingly or of necessity to his father?

Our God gives without reserve and He always gives the best. Blessed be His holy name. As we contemplate His unspeakable gift, may we, too, as the honey from the comb, flow out in cheerful giving of our time, talent and means for “God loveth a cheerful giver.”

DAVID'S MIGHTY MEN

1 Chron. 11:10-47

Paper 2



HE Spirit of God delights to unfold the hidden riches of the Word of God. It is indeed a wonderful book, like its Author-divine, we can neither fathom its depths nor measure its breadths. Like the living waters described in Ezekiel 47, these precious streams of grace and truth, which flow forth from God himself, gradually deepen and deepen, until they become a river to swim in, where our souls may continually and increasingly delight. Truth is stored up for us under every variety of form, type and symbol. The great events of history, and sometimes apparent trivial incidents, are all turned to account; and so rich and full are these descriptions, so skillfully selected or designed, that several distinct lessons are often taught in a single portion.

It is so in the little history of the heroic act of three of David's mighty men, who brake through the host of the Philistines that they might obtain for David the draught of water for which he longed. In our previous article (paper 1) we have learnt from it the adoring gratitude and love which should fill our hearts as we drink of the living waters which our beloved Lord has obtained for us at SUCH a sacrifice. Let us now consider it from another point of view, and may the Lord use it as a stimulus to enable us to yield ourselves as a living sacrifice to Him.

This incident took place before David had been accepted as King of Israel, and while he was hidden in the cave of Adullam—an apt illustration of this present period, when the Lord Jesus is seated at the right hand of God waiting for the time when He shall come forth to reign gloriously. These three mighty men, among many others (1 Chron. 11, 12) went down to David at this season. So now there are, through God's grace, countless thousands who acknowledge Jesus as Lord and Saviour, and seek in some measure to be faithful to Him in this time of His rejection by the world at large. David had many mighty men, and many devoted followers, and wonderful acts of valour and self sacrifice were performed by them.

But when David was seated on the throne of His glory, and called his faithful servants to distribute his rewards among them and give to each his due portion of praise, we find that none stood so high as "these three mightiest."

Abishai won great honor for himself; he lifted up his spear against three hundred and slew them, and was captain of three, and was above the "thirty," but, it is added, "HE ATTAINED NOT TO THE FIRST THREE." Benaiah was another noted man, who, among other valiant acts, "went down and slew a lion in a pit in a snowy day," and "slew two lion-like men of Moab," but of him also it was written, "HE ATTAINED NOT TO THE FIRST THREE." And why was this? Ah, why? but because "these three mightiest" not only excelled in strength and valor, but above all they excelled in LOVE! Their love was of no common order. It was a deep, burning, fervent love which made them care for nothing so that they could minister to David. They waited for no command, they needed no command, but gladly, gladly seized the opportunity of gratifying the one they loved. They measured not the risk, they counted not the cost, but were willing to sacrifice everything, yea, even life itself, if they could give pleasure to David thereby.

Oh, what a lesson for us. Is this the character of our love to Christ? These three worthies did not ask whether David absolutely NEEDED the water, it was enough for them that he wished for it. And shall we be behind them in alacrity and zeal in seeking to please our beloved Lord? Shall we dare any longer to put aside His DECLARED WISHES, and say, "He has not absolutely commanded it." Shall we not rather seek to be on the alert to do anything and everything that would give Him joy?

A day is coming when our David will sit on the throne of His glory and distribute His rewards among those who love and serve Him NOW, and will not loving, devoted service be publicly owned and praised by Him THEN? Will not the acts of love—pure burning love to Him—stand highest then? Shall not we find that He who tries the reigns and hearts has prized the widow's mite—her LITTLE ALL poured at his feet—far more than costly offerings which sprung from mingled motives? Is not His praise worth striving for? Should we not long to hear those words, "Well done, thou good and faithful servant," applied by Him to us? And may it not be so? We do not run uncertainly. The prize is sure to all who labor for it. The path is open, the way is simple, and Jesus ever lives to give the needed help to fit and strengthen us to run the race. His service is not hard. His love is such, that He marks and treasures each little thing we do for Him. Not a cup of cold water given in His name will lose its reward. All is remembered, prized, and will be recompensed; and shall not we arise with increased

energy, and seek to yield our hearts and spend our lives for Him?

David well knew there was a time coming when He could drink to the full of the water of Bethlehem, **BUT HE LONGED FOR IT THEN**. So there is a time coming when the Lord Jesus will indeed be satisfied with the full grateful response of love from His redeemed ones, but He **LONGS FOR IT NOW**. This is the time when He is continually pained and grieved by the coldness and disobedience of His saved ones. It is **NOW** He asks to see our countenance and to hear our voice, and in the intensity of His love for us, declares our voice is sweet and our countenance is comely; and yet how often are we indifferent about fellowship with Him! It is **NOW** He says to us as one of old, "Give me to drink;" and adds, "How fair is thy love, my sister, my spouse; how much better is thy love than wine;" and yet how often are we negligent and careless about granting His request.

No doubt there was that in David which attracted and knit His followers to him; and is there not everything in our beloved to attract and bind our hearts to Him, and so to satisfy and fill each longing of our souls that we can only declare of Him—"He is the chiefest among ten thousand, the altogether lovely."

Then mark how David received and used this water. Their act of love was so precious to him that **IT** quenched his thirst, and satisfied his longings; and in the joy of his heart he counted it no longer water, but a drink offering meet for God, and he poured it out as the strong wine before the Lord. (Num. 28:7). And is it not true—blessedly, wondrously true—that we poor, foolish, and oftentimes wilful, rebellious children, are now put into such a place of glorious privilege and blessing, that we can bring forth fruit well pleasing and acceptable to God—fruit that Jesus can receive from us, and having cleansed it from all defilement in His precious blood, can present it perfumed with His own perfections as an offering to God our Father? We read of spiced wine for the Beloved, of myrrh and spice which He gathers, of wine and milk which He drinks, and pleasant fruits in which He delights. We also hear Him say, "Herein is my Father glorified, that ye bear **MUCH FRUIT**;" and "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

We also read of one simple act, which is more highly commended by the Lord than any other. It is the act of a woman who, in the adoring love of her heart, brought an alabaster box of ointment, very costly, and poured it on the person of the blessed Lord. Like David's mighty men, she thought not of the cost. Others might call it waste, but she knew something of His worthiness, and joyed to pour out all she had on Him. And if we but learn what Jesus is, we shall be constrained to

give up all for Him. Obedience will not then be irksome; but filled with love, our souls will gladly seize each opportunity of showing out that love. Now is the golden hour for love to prove itself. There will be no room for sacrifice of self above. All there will be ease and rest, and pure unmingled bliss. No conflict then; no sins to crush; no flesh to mortify. But here the battle rages still. Here there is constant call for faithfulness to Christ. The world comes in and seeks to draw away our hearts, and only love can make us truly steadfast. The flesh is always seeking some reprieve, and only as we find our joy in pleasing Him shall we maintain the fight.

Oh, let us keep our eye on Him, sit at His feet, listen to His words, and learn His way. So will our love be fanned and kept alive. The love which Jesus seeks from us is not the fruit of nature, nor will it grow in nature's soil. It is a heaven-born plant, and needs a heavenly atmosphere, and nothing short of fellowship with Christ Himself can make it flourish in our hearts. May the Lord use this little history to stimulate our affections, and to stir us up to more thorough devotedness to Christ; so that instead of asking, "How much does He require?" our language may rather be, "How much is it possible for me to sacrifice for Him?"

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

GIDEON'S TRIAL OF FAITH



WHEN the Spirit of the Lord came upon Gideon, and he blew a trumpet, and Abiezer was gathered after him (Jud. 6:34). The very men of whom Gideon had been afraid were prepared to acknowledge him as their leader; nor did his power stop here: his own tribe was influenced, then neighboring tribes, until 32,000 men were at his feet.

It is worthy of note that Gideon belonged to the tribe of Manasseh, the line which perpetuated the name of Joseph, one of Israel's greatest deliverers. Here it might be specially pointed out to younger men the privilege of living in days of weakness and difficulty and departure, for days such as these give opportunities for faithfulness and courage and service such as may not be called for in happier days.

After the incident of the fleece (Jud. 6:36 to 40), Gideon found himself on the top of a hill looking down upon the vastly superior forces of Midian and Amalek in the valley—truly a trying experience—while God cleared away the various hindrances which would have made victory impossible, for God saw pride in Gideon's army, besides fear of man and other objectionable features which stood between the people and blessing.

It is most significant that God chose the men who were to be Gideon's fellow-soldiers in His service. The word of God should not have a lesser recognition today.

Gideon's experience was certainly most difficult. At a time when, humanly speaking, every man was required, God reduced the army from 32,000 to 10,000. Israel's leader may have consoled himself, however, with the knowledge that those who had gone were no great loss, as their lack of courage would probably have affected others on the day of battle. But God saw fit to reduce Gideon's army still further, and the test of Gideon's faith was made the more difficult in the rejection of over 9000 men for reasons which he may not have been able to understand. One might have reasoned that it was a matter of no consequence how a man drank water, but Gideon bowed to God's will rather than lean to his own understanding, and the result was he was left with 300 men of God's selection—"and the host of Midian was beneath him in the valley."

A knowledge of attendant circumstances is necessary before we can value any action of devotion performed for the Lord, and Gideon's conduct appears grander in the light of the fact—"that the host of Midian was beneath him in the valley" (Jud. 7:8). "So the people took victuals in their hand and their trumpets."

Gideon had evidently learned the folly of starting a campaign without considering the food supply—that sustained effort with insufficient food was an impossibility seemed to be clearly understood by Gideon. Good weapons, efficient organization, and well-directed zeal have their place and value, but they cannot take the place of "daily bread." Perhaps some of our failures may be traced to this very cause—"lack of daily bread."

When our Lord laboured upon earth as the divine Servant, He had His periods of rest and refreshing, and He never forgot the needs of His disciples in this direction, so that we may safely conclude that the believer who neglects his privileges is ill-fitted to grapple with his responsibilities.

The compassion of God is beautifully unfolded in Jud. 7:9: "Go down to the camp of Midian, but if thou fear to go down," etc. It is good to know that God recognises the limits of our confidence, and will never give us a task to perform that calls for more faith than is in our power to possess. Gideon having obeyed God, and availed himself of the means provided by God to increase confidence, began to make his preparations for the battle with no uncertainty as to the result. We can hardly overestimate the power of confidence in God regarding the results of our labours.

While Gideon recognised that God was with him, he also recognised the need of putting the best of his intelligence into the task which lay before him. He arranged his men to the best advantage, and appointed a time for his attack upon Midian's camp, when the newly-set watch would be least fitted to meet an alarm. Israel's leader made it very clear also that there must not be any divided action, that every man must do and say the same thing, and that their actions must be the actions of their leader. One wonders at times what effect such a course as this would have upon the world today, for there can be little

doubt that active unity in the truth lies near the root of our possibilities for usefulness in the work of the Lord today.

Instructive lessons might be drawn from the means which Gideon adopted to bring about victory by the hill of Moreh upon that eventful night, and while the enemies in his case were material, differing from ours, which are unseen, yet the means which under God were used by Gideon do not differ in principle from the means which we may use today. Speaking broadly, might we say that the manifestation of light, and the proclamation of the Name of the Lord, are the means which God honours today.

Of course this cost something. It called for faith and courage, and it called for discipline in the truest sense. "Every man stood in his own place," carrying into effect the commands of his leader.

We must not forget the breaking of the earthen pitchers before the light could be manifested. It has always been thus. Someone has spoken of "the light the flesh obscureth," a truth too well known to be denied.

Does it not humble us to notice, in conclusion, that the man who honoured God at home, who honoured God in his time of weakness, who faced opposition from the enemies of Israel, and, harder still, opposition from his own brethren, succumbed in his hour of triumph to the insidious sin of idolatry (Jud. 8:27). The words of the apostle acquire a fresh significance as we see how the strongest may be tripped up even after a time of blessing and usefulness. "Little children, keep yourselves from idols" (1 John 5:21).
A. W.

One sin on the conscience unjudged is like a rolling snow ball, constantly increasing in size.

How few of us seek diligently and unceasingly to be filled with that love which "suffereth long and is kind, which beareth all things, hopeth all things and endureth all things."

QUESTION CORNER

For assemblies to have Scriptural intercommunion is it not necessary that they have Scriptural principles of reception?

Answer. The amount of fellowship that really exists between two assemblies depends upon the amount of fellowship each assembly has with God. The assembly that is in close fellowship with God will walk in close obedience to His word in reception, as also in other things, and such an assembly cannot possibly be in close fellowship with another company that is walking in lawlessness.

It may be asked, Is there any Scripture for cutting off an assembly? We know of none. Popery may claim such power, but it was never given to an assembly. If it had been it would require the rack, and stake to enforce it. God's principle is very simple and effective though often overlooked, "Let every one that nameth the name of Christ depart from iniquity (righteousness)." . . . follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart," 2 Tim. 2:19-22. This covers our responsibility both as

individuals and as assemblies. Paul does not say, I have cut off Demas, but he does say, "Demas hath forsaken me having loved this present world," 2 Tim. 4:10. Paul did not follow Demas in his departure from God and say Demas and I are in happy fellowship, which would have been a lie. Again he says, "All they which are in Asia be turned away from me, of whom is Phygellus and Hermogenes," 2 Tim. 1:15. Paul was the repository of the truth, "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner," 2 Tim. 1:16. In turning away from him they turned away from the testimony: and Paul does not say, I am in happy fellowship with all they of Asia, which would have been another falsehood. Only by mutual obedience to God's word can Scriptural fellowship be maintained between either individuals or assemblies. A reception not according to Scripture breaks fellowship with those who continue to receive according to the word. We do not say, "We have cut them off," but we do say, "They have departed from God's reception, and we cannot follow them."

Along with an unscriptural reception many other unscriptural practises go hand in hand, as hobnobbing with the sects and missions and adopting many of their ways. Scriptural discipline is made impossible: and in every way the result is disastrous to the true character of an assembly. An assembly that desires to please God cannot follow them in their departure, hence the separation that results wherever there are a number who continue to go on in the "old paths." And the responsibility rests upon those who depart from God's ways, not on those who continue in obedience. Fellowship in the true Scriptural sense cannot be, any more than disobedience can fellowship with obedience.

The two tribes and the ten tribes illustrate the situation exactly. The separation was of God because of sin. The worship of the two tribes continued to be of God, while Jereboam's imitation was never owned of God. But God did not fail to own and bless what was of Himself in Israel. However, He frowned upon it whenever the two tribes went over to the ten for fellowship in business, or socially, or for war. (See 1 Kings 22.)

Isa. 61-10

My garments were all filthy, my life was full of sin,
My best was all unworthy, I could not enter in
The Holy Spirit showed me I was very vile,
And then to Jesus led me just as a little child.
Without a plea or merit He took me as I was.
It seemed so hard to credit that I was really His,
His love has never altered; His mind unchanged remains;
My precious soul is sheltered from wrath through Jesus' pains.
In garments of salvation, in robes of righteousness
I've started out for heaven for everlasting bliss
My sins are all forgiven and washed in Jesus' blood,
I've tasted now of heaven, and soon will dwell with God.
Rejoicing in Jehovah, and joyful in my God
While travelling on to Glory, and singing on the road.
Come all that love the Saviour and join my company,
We'll spread abroad the savor of Him who set us free.
And let us tell the story of Him who came to save,
To take us home to glory, His precious life He gave.
This wonderful salvation is ever full and free,
And all who trust the Saviour are saved eternally.
Oh! Who would feed on ashes instead of living bread?
And miss a gift so precious, remain among the dead.
Then come and trust Jesus He's waiting to forgive,
He makes no hard conditions, 'tis only take and live.

D. R. S.

WORDS IN SEASON

FRESNO, CAL.—C. G. Davis is conducting special Gospel meetings in a rented store building in the east part of this city. Meetings fairly well attended.

NEW YORK STATE—G. Reager spent some time seeking to help in the Glen Head assembly and was joined later by C. Keller. R. Cappiello saw fruit in meetings held for Italians in a rented store room in Poughkeepsie.

NEW ENGLAND STATES—The assembly formerly located at 1997 Whitney Ave., NEW HAVEN, CONN., has moved to 165 New Hall St. (Take Winchester car from Center to Hazel St.) Correspondent, George Thomson, 151 Cold Spring St., New Haven, Conn. B. Bradford had a series of meetings in the Pawtucket, R. I., assembly. J. Conoway visited Boston and New Bedford assemblies. W. Pinches had appreciated meetings in Manchester, Conn., and R. Harris also called for a few nights on his way to Prince Edward Island. J. Pearson had meetings for believers in Springfield, Mass. W. H. Hunter called at Westfield, Mass. J. McCullough visited the Hartford, Conn. (Whitmore St.) assembly and was helped by G. Winemiller in the meetings. G. Johnson visited Manchester, N. H., and Cambridge, Mass., telling of the work in South America.

SPECIAL—We are seeking to increase the circulation of WORDS in SEASON to the extent of 5000 subscribers. We would greatly appreciate the help of all who are in sympathy with the aims of this periodical. If each present subscriber would secure one new subscription it would easily reach and exceed the 5000 mark. Send ALL subscriptions for 1934 DIRECT TO THE FAITHFUL WORDS PUBLISHING CO., 1500-10 California Avenue, St. Louis, Mo.

MEMPHIS, TENN.—J. Monypenny gave us a brief visit and was followed by James Smith, having a series of gospel meetings with some interest.

ENGLAND—We have been asked to note the new address of Chas. W. F. McEwen, 33 Wyndham Ave., Exeter, Devon, Eng. Our brother, who is the son of J. Knox McEwen, visited America several years ago.

CANADA

SAULT STE. MARIE, ONT.—C. H. Willoughby had four weeks of well attended meetings here, and then went on to Sudbury and Craighurst. He also had two weeks meetings in the Michigan "Soo." C. Patrizio had well attended meetings for Italians in a building rented in the Italian district of the Canadian "Soo." Some professed. He also visited the "Soo" and Detroit, Mich.

TORONTO, ONT.—A Mr. Harold Newman who travels widely in the province of Ontario as a bookseller presents a letter of commendation as from the assembly of Broadview Gospel Hall. This assembly would advise that this letter has been cancelled and withdrawn.

CHATHAM, ONT.—T. Touzeau held a couple of weeks meetings with us. T. Dobbin also spent a night here.

DUNCHURCH, ONT.—Bren. Widdifield and Miller had meetings here in a school house with a fair attendance and interest.

MIDLAND, ONT.—J. Silvester is home again after a series of meetings in Parry Sound which were fruitful. J. McMullin has joined him for a series of meetings in Midland.

PETERBORO, ONT.—W. B. Johnson still goes on with meetings for believers with some interest.

LAKE SHORE, ONT.—R. J. Dickson spent a while visiting the assemblies in this district where he had labored years ago. He is not well enough for any continued meetings.

NIAGARA FALLS, ONT.—D. McGeachy is having good meetings here. R. J. Dickson was with him for a few nights. F. Watson joined him later. Attendance and interest good.

ST. CATHARINES, ONT.—L. McBain and W. Warke commenced meetings in the hall, "on the hill" and hoped to see the hand of God in blessing. G. Gould, Jr., who was in the hospital for awhile is home again and improving.

WORDS IN SEASON

MONTREAL, QUE.—G. G. Johnston spent a few nights with us lately. His meetings in which he gave an account of the work in South America were appreciated.

TORONTO, ONT.—R. Telfer is using his chart on the "Two Roads and Two Destinies" in the West Toronto Hall. The attendance has been good and some have professed. The Pell brothers have had well attended meetings in the Central hall and Bren. Gunn and Wilkie continue in Swanwick Ave. Hall with good attendance and interest.

VANCOUVER, B. C.—W. Williams and E. Fairfield had fruitful meetings in the "Cedar Cottage" Hall. C. Summers and H. Alves have seen some saved at Langley Prairie. A good number have been saved at the meetings held by Bren. Harris and Joyce in Everson.

CALGARY, CAN.—Our brother J. J. Rouse has asked us to again state that any one wishing to contribute to relief for those in dire straits on the "prairies" on account of no crops, drought and grasshoppers, can send parcels of clothing to his address, 234 Crescent Road Calgary, Alta., Can., and he will place them among the needy.

FALLEN ASLEEP

NEW YORK, N. Y.—On Sept. 15, Henry Inurregarro, after 10 days illness fell asleep in Jesus. Aged 75 yrs. Born in Madrid, Spain, and in his early years went to Barcelona. He was a pupil in the "George Muller" school and saved at 17 years. He later became a teacher in the same school. He labored for the Lord in Spain, Porto Rico and Venezuela. Came to New York 10 years ago and was associated with the 125 St. assembly. He commended himself by his godly life and was beloved of all that knew him. His labors amongst his fellow countrymen in New York was unceasing and his testimony owned in leading many to Christ. B. Bradford and R. Hill conducted the service in the funeral parlors, Bren. Trimble and Johnston also taking part and Brother Holgren at the grave.

OWEN SOUND, CAN.—On Oct. 7, Wm. Sword went home to be with the Lord. Aged 78 years. Associated with the assembly for 40 years. An invalid for some time. R. Roberts spoke to a large company at the services, and a grand daughter professed conversion the next day. Prayer is desired for his widow and children.

SOUTH RIVER, ONT.—On Oct. 25, after 18 months of suffering borne patiently, Gordon Murdock departed to be with Christ. Aged 24 years. Saved 12 years ago. Bore a good testimony here and in Pape Ave. assembly (Toronto) where he attended when in that city. The Gospel Hall where the service was held was filled and almost as many people were outside. Words of comfort and warning were faithfully spoken.

BARRINGTON, N. J.—On Oct. 24, Ebenezer Sands, after a brief illness went to be with Christ. Aged 69 years. Saved at an open air meeting in Glasgow, Scotland. In fellowship at Hope Hall, Glasgow, and New Mills, Ayrshire, before coming to America. In Mascher St. (Philadelphia) and Barrington, N. J., for the past 25 years. One who loved the Lord and will be missed. Charles Keller and Robert Young spoke to a large company at the services.

CONFERENCES

NEWPORT NEWS, VA.—The annual Conference will be held (D. V.) December 30 and 31, 1933, and Jan. 1, 1934 in Hotel Warwick. Meetings each day at 10:30 A. M., 2:30 and 7:30 P. M. Christians from a distance freely entertained. Bring your Believers Hymn Book. Conference preceded by prayer meeting in Gospel Hall, 35th St. and Huntingdon Ave., Friday evening, Dec. 29, at 7:30 P. M. No circulars issued. Correspondent, J. H. Lloyd, 302 Palen Ave., Hilton Village, Va.

TILLSONBURG, CAN.—The annual Conference will be held (D. V.) on Dec. 30 and 31, 1933; and Jan 1, 1934, preceded by a prayer meeting on Dec. 29. Three meetings daily at 10:30 A. M., 2:30 and 7:30 P. M. Usually arrangements will be made to freely entertain all who attend. Communications addressed to "Convention" Box 322, Tillsonburg, Can., will receive attention. Kindly read in the assembly as no circulars will be issued.