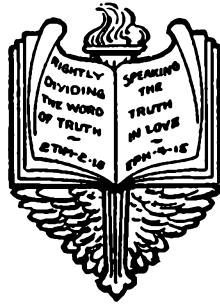


Words in Season

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



January, 1926

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

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WORK AND WORKERS

WATERBURY, CONN.—The Conference was very good with ministry from Bren. S. McEwen, J. Ferguson, and C. Patrizio.

CEDAR COTTAGE, Vancouver, B. C.—The Conference was quite large there being over 400 at some of the meetings. Profitable ministry was given by Bren. Black, Gratius, Fish, Summers and Burr. One man professed to be saved. Bro. Fish remained for meetings at Cedar Cottage, Mr. Black at N. Vancouver: R. Gratius went on to Arlington.

TACOMA, WASH.—Bren. Summers and R. Gratius are beginning meetings in an empty store in a new part of the city. A weekly cottage meeting is continued out at Puyallup where the Tent was during the summer, usually an encouraging number are present.

BUFFALO, N. Y.—Fred Reiner purposed beginning some meetings here early in December.

NEW LOWELL, ONT.—J. C. Beattie was with us for Lord's day. The young Assembly goes on happily.

BARRIE, ONT.—Bren. Nugent and Gillespie are having meetings here with a good interest.

COLLINGWOOD, ONT.—R. Milne is with us for meetings.

DECKERVILLE, MICH.—The Marshall Bros. were with us over Lord's day, Nov. 1st; and Bro. Crocker from Galt, Nov. 15th.

LAWRENCE, MASS.—The Conference was good though there were not many to minister the word. Mr. J. Pearson and Bren. from surrounding assemblies gave good words.

WESTERLY, R. I.—The Conference was the largest yet, and the ministry practical and good, by S. McEwen, H. McEwen, and Bren. from surrounding Assemblies.

BARRINGTON, R. I.—The McEwen brethren were with us for two nights. S. McEwen went on to Pawtucket and Boston. H. McEwen returned home not having thoroughly recovered from his recent illness.

PUNXSUTAWNEY, PA.—The Conference was good though not large, Bren. Beveridge, Duncan, Winemiller and Mick ministered the word.

PITTSBURG, PA.—The Conference was larger than in former years, and ministry was given by Bren. Blair, Duncan, Conaway, Beveridge, Curry, Ferguson, Marshall, Oliver, McLeod, Muir, Foster, Mick and Wine-miller. Bren. Beveridge and McLeod went on to Steubenville to the funeral of a young Christian who was accidentally killed in the mill. Mr. McLeod then went on to Homestead for meetings.

ROCHESTER, N. Y.—Mr. Jas. Marshall came along for meetings after Pittsburg Conference.

NIAGARA FALLS—Mr. Geo. Shivas was with us 10 days: three professed to be saved. He also visited Welland and St. Catherines. Later went into Haliburton County 50 miles from Victoria Rd., the nearest Assembly.

Words in Season

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1926.

A MESSAGE FOR THE NEW YEAR



WHAT did the old year bring? Our share of happy days when as Job said, "God preserved me: when His candle shined upon my head, and by His light I walked through darkness . . . when I washed my steps with butter, and the rock poured me out rivers of oil," Job. 29:2-6, and we said God is good to me, far beyond my deserts. Our days of failure, of adversity, dark days, rainy days, hurricane days when we bent our heads before the stormy tempest: days of sorrow that whitened our thinning locks, and we felt it hard to say "Thy will be done."

That was our yesterday: let us make use of it by taking warning from our mistakes, and encouragement from our successes in gaining victories for God. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," Phil. 3:13-14. The man who fills our ears with tales of his past success is a back number. He who spends his days bemoaning his mistakes is foolish. He who treasures up past injuries is poisoning his own soul—the very deadliest form of autotoxemia.

1925 is dead, and we must bury it for the present; 1926 is our today in which to love, labor, enjoy, suffer. Our tomorrow will be when the Lord comes for His own: when He resurrects our dead, and catches up the living, to suffer loss, or to receive reward, each one according to his works. Even so, "Come Lord Jesus."

"A merry Christmas and a happy New Year," has sounded on every side, and the worldings have gone in for feasting themselves merry, and may have enjoyed the pleasures of sin for a season, but true happiness no unconverted sinner can know. On the other hand, a saved sinner can enjoy true happiness under all circumstances, if he learns the secret of how to make his thorn trees grow figs and his thistles grow grapes.

The world before the fall produced no thorns or thistles; these are a part of the curse brought in by sin. The Lord Jesus in bearing the curse had a crown of thorns pressed down upon His sinless brow; and His is now the right to remove the curse of thorns from the brow of the sinner who puts his trust in him.

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"Christ hath redeemed us from the curse of the Law, being made a curse for us," Gal. 3:13. Will no thorns, then, grow in the pathway of the believer? Is his life to be one of freedom from the cares, anxieties, infirmities, and distresses of life? No, not that; something better than that. God will allow Satan to plant extra thorns in our pathway.

The apostle says, "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice that it might depart from me. And He said unto me, My grace is sufficient for thee, My strength is made perfect in weakness," 2 Cor. 12:7-9. These were the sweet figs that came with the added thorn; so that now instead of desiring the removal of the thorn, the apostle exclaims, "Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

What a cluster of thorns is here! **Infirmities**, or weaknesses. What could be weaker than Israel at the border of the Red Sea? And yet what an opportunity for God to display His mighty power in opening a way through the sea! "I take pleasure in infirmities," says the apostle. He had learned the secret of how to gather figs off the thorn tree of infirmities. "I take pleasure in . . . reproaches," or insults. How sharp this thorn to our proud spirits? How the flesh resents an insult? Many an hour sleep has been lost; many a scheme has been devised to "get even" with the one who gave it; but if borne for Christ's sake that thorn tree will bear only luscious figs. "I take pleasure . . . in necessities." To have an empty purse which might have been full had he gone in for the world was a sharp thorn to the apostle until he realized that God's grace was sufficient, that God's strength was made perfect in weakness, then an empty purse for Christ's sake was a thorn tree yielding sweetest figs. "I take pleasure in . . . persecutions." Once he took pleasure in persecuting; now the tables are turned: feet in the stocks, and back bleeding: what cruel thorns! And yet from that thorn tree he gathered figs, so that in the dark midnight he sang praises to God, and had the joy of seeing the jailor converted. "I take pleasure in . . . distresses," or in straits. To be in a maze of perplexing circumstances, not knowing which way to turn, disaster threatening on every hand, what a thorn tree is this? And yet to prove God's all sufficient grace, and power over circumstances, this is a feast of figs from the thorn tree of distress.

Notice that the apostle does not say that he glories in any of his sins. These things are not sin, though they may easily lead

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to sin unless we bring God into them. God has not left them in our pathway to injure us, but for our blessing. Let us thank God for them, as the apostle did, and not sink under them in unbelief.

The pearl oyster becomes irritated by some foreign substance gaining entrance into his shell. Not being able to get rid of it he throws around it a gelatinous substance which hardens into a beautiful pearl. The thorns of life are the irritations: the all-sufficient "grace" and "strength" of Christ are for us to draw upon to produce pearls of glory to cast at His feet in that soon coming crowning day. Shall we not then go in for making our thorn trees produce figs, and our thistles produce grapes; only so shall 1926 be a happy New Year.

E. A. M.

A WORD TO THE LORD'S PEOPLE.

Nothing is settled permanently until it is settled right. Shifts, concealments, subterfuges, and evasions, amount to nothing. A wrong may be **apologized for, defended, endured, covered up, lied about, daubed over, winked at, or silently endured**; but so long as it exists, there is trouble in store. Build your house as big as you like, if there is a wrong in the foundation, you have put powder under the whole concern; a spark will find it out some day, and then comes an explosion.

However, the matter may be stifled, smoothed over, or misrepresented, every wrong not righted will come up, and keep coming up.

A wrong is not made right unless it is confessed, repented of, repaired, done with, and done with forever; but a matter decided wrongly, by craft or trickery, or guile, follows on and on until God Himself shall settle it in an inexorable manner. Let us search and try our ways, and be more anxious to do right by others than to wrangle with them for the rights we claim. No matter what we suffer if all is right on our part, no matter how we prosper; all is vain if wrong-doing is left unsettled. Have we righted every wrong? Have we cleared ourselves of everything which shall secure the anger of God?

Let us do right, "And who is he that will harm you if ye be followers of that which is good" (1 Pet. iii. 13).

As you read these lines, begin at once. Rectify the past wrongs or God will do so, to your shame, some day. The clean path is the easiest, after all.

Donald Ross.

"But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out, Num. 32:23.

A GLORIOUS FUTURE FOR THIS WORLD

By F. Butcher. (Czechoslovakia)



HE Wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Isa. 35:1.

A celebrated English poet, Browning, wrote in his imaginative style, "God is in His heaven, and all is right with the world." These oft quoted lines are not true by any means. Truly God is in His heaven; but it is far from being all right with the world, for here everything is in the greatest disorder. How could it be well with a world which condemned its rightful Lord, its Creator, to be crucified? Which despises and rejects Him until the present; and will not acknowledge Him as Lord? Notwithstanding this, it calls itself with devilish irony "Christian."

The influence of Christianity has brought about much good; and it would be infinitely worse for the world if the Church were not here, for she is the salt of the earth keeping back much spiritual putrefaction. She is also the light of the world during the absence of her Lord; notwithstanding this, the world is in rebellion against God.

The question is whether at long last this poor restless world will be given rest, and mankind become contented and happy? If righteousness will yet reign? We answer these questions with a joyful "yes;" but not because of man's ability to put everything straight and in beautiful order through his own wonderful cleverness, no, but because we have God's word for it, and for how this will be accomplished. We have "the more sure word of prophecy whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts." 2 Pet. 1:19. If we had not the prophetic word we should completely despair about the future of this world, for the inability of man to successfully rule becomes more and more evident: and the human prospect is extremely dark.

Many believed that a glorious future for this world would be introduced through the spread of the Gospel; that Christianity as "leaven would permeate the whole world and it would slip into a millennial condition before we were aware." The history of the past ten years has torn to pieces for many this spider's web, and some have sunk into infidelity. Others as they saw their vain hopes vanishing, their card houses tottering, have turned to the word of God, and found that the Scriptures do not teach that the glorious future is to be brought in by the all conquering spread of the Gospel. In this present evil dispensation "God is visiting the Gentiles to take out of them a people for His Name," Acts 15:14, not to Christianize nor to improve the nations. So neither through human ability, nor through the

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proclamation of Christian teaching will a condition of peace and righteousness be introduced into this world. Politicians, and many so called "ministers" belong to them, hope that they will succeed in creating order out of the present chaos, and so work with great enthusiasm at this hopeless task, and are doomed to disappointment because it is **not God's way**. The Scriptures give us these words of Christ:—"Upon the earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth," Luk. 21:25-26.

A servant of the Lord instructed into the kingdom of heaven will work diligently, under the leading of the Holy Spirit, to bring souls to Christ, and to draw them out of the world, but he will not waste his time in the hopeless task of making the world happy with political-religious measures, nor in supporting big church systems by manufacturing nominal Christians.

Is there a way for bringing everything into order, a restitution of all things? There is, and the word of God is full of this,—God's way, the only hope for this troubled and deceived world. So stupendous will the change be that our Lord calls it "the regeneration," Matt. 19:28. "Then the Son of man will sit upon the throne of His glory. That which man in his helplessness cannot do, and what the preaching of the Gospel will not accomplish, our Lord Himself will accomplish, and the Scripture shall be fulfilled which saith, "The earth shall be full of the knowledge of the Lord, as the waters cover the sea, and in that day there shall be a root of Jesse which shall stand for an ensign of the people, to it shall the Gentiles seek; and His rest shall be glorious," Isa. 11:9-10. Heb. 2:4.

We need not be surprised that our Lord terms that "the regeneration" of the world. The present god and prince of the world in the regeneration will be bound with a great chain, and cast into the bottomless pit, shut up and sealed, unable to deceive the nations for the thousand years, (Rev. 20:1-3). Peter called this glorious future "Times of refreshing from the presence of the Lord," "Times of restitution of all things spoken of by the prophets." Acts 3:19-21. But he also said, that the heavens must receive Jesus Christ until these times commence. They will dawn, however, when He appears in great power and glory. Then the four and twenty elders will take up the strain, "We give thee thanks, O Lord God Almighty which art, and wast, and art to come because thou hast taken thy great power, and hast reigned," Rev. 11:17.

The world will oppose with all its might this powerful taking possession of the rule of earth by our Lord: and the ultimate goal of all military inventions is directed against earth's rightful Lord. The whole world will be gathered to the battle of that great

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day of God Almighty, (Rev. 16:14). Peter said that God had spoken by the mouth of all His holy prophets since the world began about the times of restitution of all things, but men seem to give no heed to what God has to say; and the Devil takes this wonderful passage, (Acts 13:21), to prop up his deadly error of restoration of the lost, about which the prophets have said nothing: they have spoken about the disordered condition of things in the world brought about by the fall, which God will rectify in the coming glorious day. He will do this solely upon the ground of the sacrifice of Christ on the cross, and by the mighty power of God's dear Son whom He hath appointed heir of all things, by whom also He made the worlds, (Heb. 1:2). The Scriptures tell us clearly how these times of refreshing are to be brought about, and through whom, but they do not say when. "It is not for you to know the times or the seasons, which the Father hath put in His own power." Acts 1:7. (See also Matt. 24:36, 25:13). Adventists, Millennial Dawnists, and others have set their dates, deceiving themselves and casting discredit upon God's truth. The Devil hates the truth, and juggles with it in order to prepare the world for his man, the "antichrist," who for a short time will do wondrously in compelling a state of deadly order when the "dragon" gives him His power.

When at last the true year of jubilee is heralded in, and the long wished for morning dawns this stimulating prophecy will be fulfilled "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor unto Him," Rev. 19:6. "It shall be one day which shall be known to the Lord . . . and the Lord shall be king over all the earth; in that day there shall be one Lord, and His Name one," Zech. 14:6-9. Then and only then shall order be established in this earth. Every rebel shall be overcome, and all the fowls of the air filled with their flesh, "For He must reign until He hath put all enemies under His feet," 1 Cor. 15:25. (See also Isa. 26:8-9. Isa. 11:4).

"The God of peace shall bruise Satan under your feet shortly," Rom. 16:20. In the meantime the restlessness and disorder becomes greater, everything rushes precipitately downward in the foretold falling away from the faith, "Evil men and seducers shall wax worse and worse, deceiving and being deceived," 2 Tim. 3:13. The only hope for the world is the taking over of the government thereof by our Lord Jesus Christ, "He shall judge among the nations, and shall rebuke many people. And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more," Isa. 2:4.

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The Lord will come for the Church first, and catch her away to meet Him in the clouds, to be forever with Himself. As she sees the world ripening for judgment she knows that His coming must be near. The harvest of the earth is nearly ripe, (Rev. 14:15-18). Signs of the times multiply. "When these things begin to come to pass, then lift up your heads, for your redemption draweth nigh," "Behold the fig tree and all the trees, when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand," Luke 21:28-29. The fig tree is a figure of Israel, and all the trees signify the other nations. Do we not see them shooting forth? Israel feels its national life reviving; and other nations are kicking over the traces of centuries to regain their independence, manifesting that the Kingdom of God is near. The restitution of all things lies in the hands that were pierced by the deceived and misguided men of the world.

TRAINING AND SCOURGING

Two portions of the Old Testament throw important light on the subject of God's discipline. The one is the book of Job, and the other is Psalm lxxiii., in both of which **training**, and not punishment, is the characteristic; and in marked contrast with these Scriptures we may refer to the latter part of David's history in 2 Samuel xi. The avengings of God's wrath against sin and His terrible **scourgings** for iniquity mark every page of that sad history, wherein the guilty penitent had to say, "Thou hast broken all my bones;" whereas Job could say, in the language of Psalm xxxiv 20, "He keepeth all my bones; not one of them is broken." Scourging breaks; training bends.

The very perfectness of Job's character—for there was none like him on the earth, "a man that was perfect and upright, and one that feared God and eschewed evil"—gives to the discipline of his great afflictions a character of deep importance to us all. His training made him deeply conscious of the exceeding sinfulness of that sin that lies deep down in the heart of the most perfect, the most upright, the most God-fearing man on the earth. The bitter conflict opened up to him springs of evil needing correction, and when brought face to face with God, led him to say, "I abhor myself, and repent in dust and ashes." The training of God leads into dust and ashes, yet sets us on the throne of such fellowship with God as but for the discipline would never have been realized. Job was never so low and never so high as when God turned his captivity, after he had prayed for his friends, and God gave him twice as much as he had before.

The book of Job contains some of the most precious portions of God's word in regard to discipline. Thus Job says, in regard to it, "What is man that Thou shouldest magnify him?"

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and that Thou shouldest **set thine heart upon him?** and that Thou shouldest **visit him every morning, and try him every moment?"** (Chap. vii. 17, 18.) Oh, what precious care! God visiting, setting His heart on, trying, in order to **magnify**; that is, to make us partakers of the divine holiness, which is the only greatness in the eye of God; and all this, not once, nor twice, not in the greater events of life, but "every morning" (compare with Isa. 1:4) and "every moment." Do we believe all this? If we did there could be no room for aught but adoration, even though, like Lazarus, we might have to leave the world as we came into it, and "full of sores." God was there by his side as he lay at the rich man's door, and God's holy angels were watching, awaiting God's command to carry Lazarus into the bosom of covenant rest and blessing. How dark! How bright!

Psalm lxxii. tells us that our feet may at any time "well-nigh slip," if we seek out of the sanctuary and apart from its holy revelations, to contemplate life's enigmas. We see God's princes walking in their lonely pilgrim path, while by their side we see this world's beggars (for who so poor as he who knows not God?) riding as princes, in all the pomp of self-esteemed greatness. The wise man in Ecclesiastes had often seen this, and so have we, and our foolish feet had perhaps almost gone. But once in the sanctuary, and then, with regard to all the inward and *outward discipline of spirit, soul, or body (for each has its sphere of training)*, we can thankfully say, "Nevertheless, as for me, I am **continually with Thee**: Thou hast holden me by my right hand. Thou shalt guide me with Thy counsel, and afterward receive me to glory. Whom have I in heaven but Thee? and there is none upon earth that I desire in comparison with Thee." Here is the end of all training—to make God supreme in the soul, in heaven, and on earth. So may it be with us.

THE BURDEN-BEARER.

Note on Psalm lv. 22.

"Cast thy burden upon the Lord, and He shall sustain thee." Not only **it**, but **thee**. God delights in manifold blessing. He giveth grace for grace: first the grace of obedience, then the free grace of reward. He wants to teach His saints to put Christ between them and everything; not that He may bear their burdens only, but that He may have an opportunity of bringing them into fuller, deeper fellowship with Himself. The word "cast" implies the thought of rolling away vehemently; as in Rev. iv. 10, they "cast their crowns before the throne," hasting to give Him back the glory.

The secret of the evenness and beauty of the life of Christ as our example, lay in the undivided purpose of His heart, revealed to us in Ps. xvi. 8: "I have set the Lord always before

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me." Not service, however blessed; nothing outside the will of His Father. This was His life-aim. If we learned of Him more of the preciousness of yielded hearts we should bear fewer burdens. We should find it easier to let Him choose our path, careless where it may lead if only we please Him. If we abide in Him, the weight of our care rests upon the shoulder on which the government of the universe is set. (Isa. ix. 6.) It is only when we leave our place upon His bosom that we can feel its load again. The secret of "no care" is just abiding, dwelling there; yielding ourselves to the skilfulness of His hands (Ps. lxxviii, 72); resting in His love for the present hour, looking for His coming the next. What have we left to fear? Only the danger of leaving the place of rest and security where God has put us—in Him.

"WHATSOEVER IS NOT OF FAITH IS SIN."

Faith must rest upon a revelation from God. "Thus said the Lord" is the ground of faith, and anything short of this is not faith.

We are redeemed to be obedient children, and should have the assurance that we are doing His will in every thing we do. Without this assurance we cannot act in faith, and "whatsoever is not of faith is sin."

We are not our own; we are "bought with a price," and should glorify God in our bodies and our spirits, which are God's. We have no right to do our own will in anything; no right to form a judgment of our own, or to mark out a path for ourselves. We are separated unto God, sanctified in Christ Jesus, to be His holy ones, His delight, His joy.

What traitors we are to the Lord who has bought us, when in independence and pride we please ourselves instead of Him. On the other hand, what honour He has put upon us, what a place of nearness to Himself He has given us, and what a rich provision He has made for us!—"Sanctified in Christ Jesus," united to Him, brought into fellowship with Him, and privileged to use all His stores of wisdom, grace, and strength.

Surely we will not call it bondage to be subject to Him? Rather will we esteem it our special joy and honor to be His servants; and in the glad gratitude and deep affection of our hearts thoroughly surrender ourselves to Him. We are His—His loved ones, His portion, His garden of pleasant plants where He comes to regale Himself; and with what delight He feeds upon our loving obedience, our ready self-sacrifice for Him.

Nor has He left us in darkness as to His will. He has given us His word as a lamp for our feet and a light for our path, and promised that if our eye be single (our one aim to do His will), our whole body shall be full of light, as when the bright shining

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of a candle doth give thee light; therefore "whatsoever is not of faith is sin."

We ought to have a "Thus saith the Lord" for everything we do; and if it be not so, it either proves disobedience of the Lord's will when we know it, or a carelessness of soul that makes us negligent in searching out His will that we may do it.

True, we may be in great perplexity for a season about many things because of our ignorance of, or want of subjection to the written Word. But our blessed God has not left us without a guide. There is light for our path, and He is always waiting to meet the humble, obedient soul, and lead it in His ways. We may have to wait for His guidance, but as surely as we wait upon Him, He will show us the good and the right way wherein we may walk, in the full assurance of "faith" that we are pleasing Him.

Full, true subjection to His word and to His will is what is needed. In keeping His commandments there is great reward; and great indeed is the rest and peace of that soul which can look up to its God in the full assurance that it is pleasing Him, and walking in obedience to His revealed will. *This is faith, true faith—a faith that rests upon His written word.*

TEARS

(Continued from Dec.)



TEARS OF PROVOCATION: Hannah's adversary provoked her therefore she wept, and Elkanah her husband asked "Why weepest thou?" Again we read "She was in bitterness of soul and prayed unto the Lord and wept sore." In course of time she is exalted above the nagging and taunts of the adversary for her prayer is answered. God gives her Samuel and her mouth is filled with praise and song so that she exclaims "My heart rejoiceth in the Lord." We are exhorted to provoke one another to love and good works, but as all the provocation is not of this kind we too may have cause to weep at times. Hannah's God is ours, and He giveth songs in the night.

TEARS OF RECONCILIATION: When Joseph made himself known to his brethren he wept aloud. He fell upon his brother Benjamin's neck and wept and Benjamin wept upon his neck and moreover he kissed all his brethren and wept upon them. Genesis 45:2,14,15. Picture this of that future day when Israel shall look upon Him whom they have pierced, when they shall mourn for Him as one mourneth for his only son and shall be in bitterness for him as one in bitterness for his first born. Zechariah 12:10-14. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Blessed day of Israel's reconciliation!

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"When we were enemies we were reconciled to God by the death of His Son." Our joy then found expression in our tears, did it not? Sad that amongst those professedly reconciled to God there ever is found alienation and bitterness begotten of jealousy and pride or from other causes. Even two sisters at Philippi were at variance. Both in all likelihood were at fault and Paul besought each separately to be of the same mind in the Lord. Such a reconciliation when effected would no doubt be accompanied with tears. What a needful word for all God's people to take to heart in this our day "Be of the same mind in the Lord."

TEARS OF OPPRESSION: Solomon says, "Behold the tears of such as were oppressed, and they had no comforter," Eccl. 4:1. Behold the hire of the laborers who have reaped down your fields which is of you kept back by fraud crieth and the cries of them which have reaped are entered into the ears of the Lord of sabaoth," James 5:4. If Solomon saw no human comforter James shows us that the Lord of sabaoth is the divine comforter. His ears are ever open to the cry of the oppressed and His coming to relieve them and to judge the oppressors draweth nigh. Meanwhile the Lord is patient. He is gathering in the precious fruit of the earth and when that is done He will come. To the oppressed from whatever cause the injunction comes, "Be patient therefore, brethren, unto the coming of the Lord."

TEARS OF SEPARATION: On account of the jealous rage of king Saul, David and Jonathan were compelled to separate from each other. Such an occasion brought out how closely their hearts were knit together in love. They kissed one another and wept with one another until David exceeded. 1 Sam. 20:21. Need we remark how many saints have been separated from the same cause not only as to location but sadder still, as to their affections. A whisperer separateth chief friends and chief friends are not separated without the bitter tears. God comforts those who are cast down but He will see that for every Saul there is a Gilboah.

The claims of the Lord's service caused Paul to separate from the saints at Ephesus. They wept sore and fell upon his neck and kissed him sorrowing most of all for the words which he spake that they should see his face no more. Acts 20:36. Having wept for their souls they now weep for him.

Dorcas when she died was much missed. For those who knew and loved her the separation was hard to bear. "All the widows stood by Peter weeping and showing the coats and garments which she made while she was with them." Her life had been lived for God and she obtained the testimony of being "full of good works and alms deeds which she did." Who would not covet such a commendation? Need we wonder that God brought such an one back from the dead? Most of us have

WORDS IN SEASON

felt the pangs of separation as death has claimed those to whom we were attached. We do not expect them to be given back to us as Dorcas was given back to her friends but we thank God for the comfort of the scriptures that when our Lord will come we shall meet them once more, but then conformed to His image as we shall be.

We then shall hail the meeting with our loved ones gone before. But best of all we'll be with Christ whom now our souls adore.

How keenly Mary felt the separation from her Lord as the result of His death. The disciples went to their own homes but **Mary stood at the sepulchre weeping.** He whom she supposed to be the gardener said unto her as the angels had said before, "Woman why weepest thou?" She tells her story and He says "Mary." She turned herself and said "Rabboni." One word from each—It is enough. She is at home in His presence. Her tears of sorrow vanish. So still we wait and not without tears for the fulfillment of His consoling word, "I will come again and receive **YOU** unto **Myself** that where I am there **Ye** may be also." He and I in that bright glory, one deep joy shall share; Mine to be forever with Him, His that I am there. Weeping, therefore, may endure for a night, but joy cometh in the morning.

TEARS AND THEIR ANNIHILATION: Though this is not yet, God, by His promises, would enable us to sorrow not as those who have no hope. To Rachel who wept for her children and refused to be comforted because they were not, He said, "Refrain thy voice from weeping and thine eyes from tears. For thy work shall be rewarded and they shall come again from the land of the enemy. Jeremiah 31:15-17. John **wept much** because *no one was found worthy to open the book that was in the hand of Him that sat upon the throne.* Presently one of the elders said to him "**Weep not,**" assuring him that the lion of the tribe of Judah had prevailed to open the book. Then he sees a Lamb as it had been slain who takes the book and immediately all heaven bows in worship. By the vision of the Lamb in the midst of the throne John's tears are dried. Soon also that wondrous sight will meet our gaze and forevermore He will receive the homage of our hearts. Tears in worship so pleasing to God while in our mortal state will then be unknown though we can hardly conceive how it will be possible for us to express our souls praise without them. Only a few of the causes of tears have we in this paper cited, but tears from whatever cause shall forever cease for it is written "**God shall wipe away all tears—every tear—from their eyes.**"

Never a sorrow, never a tear; never a shadow, never a fear;
We shall be comforted in that sweet day,
When God shall wipe every tear drop away.

JOHN RANKIN.

MODERN ALLUREMENTS



WE are living in an evil day, and when the love of many towards Christ is waxing cold. Worldly friendships, society aspirations, love of pleasures, popular recreations, and costly extravagance are eating the very life out of Christian testimony, and effectively destroying the pilgrim character; so that in very many instances there is a surprising lack of the things which should distinguish the professed child of God from the children of this world. "How is the fine gold become dim!" (Lam. 4:1) may well be remarked.

When King Balak of old could not induce Balaam to curse Israel, he and his people showed themselves sociable, and, with apparent friendliness, called the Hebrews to their sacrifices. Moreover, unholy alliances were contracted with the daughters of Moab, so that the fierce anger of God was kindled against His people whom He had redeemed and separated from the nations, and whom He meant to keep always and altogether separate that they might be a special people unto Himself. The chastisement that fell upon Israel for their unfaithfulness was most solemn—a plague swept off twenty-four thousand of them (Num. 25:9).

Nowadays, many Christian parents, who have professedly separated from "this present evil world" (Gal. 1:4), seem desirous that their children should be introduced into what the world terms "good society." Friendships are formed and permitted with those who are strangers to God and His ways. Social position may indeed be gained, but at a grievous loss to the soul. Perhaps there ensues a complete alienation of the heart from the things of the Lord, and an undisguised distaste for anything spiritual. Let us remember that between Christ and the world there is nothing in common, and His cross should be the permanently separating barrier (Gal. 6:14). There can be no society better than the people of God, whom He describes as the excellent of the earth (Psa. 16:3; R. V.); and no friendship better than Christ Himself, who is enough the mind and heart to fill, here and in eternity.

There is also an inordinate thirst everywhere for pleasures, that leading evil characteristic of the last days! (2 Tim. 3:4). Everything must be mixed with pleasure or it will be turned down. Sobriety is getting out of fashion, and we must not take anything now too seriously! Even the preaching of the gospel must be "bright," and the services "attractive," albeit the Holy Spirit came that He might convict men of sin, righteousness and judgment (John 16:8). Our Christian gatherings also must have a spice of "entertainment," to suit the spiritual degeneracy that has set in. Religious Babylon is permeated with this spirit of amusement, and all its Church affairs and observances must be made to please the people. Let us beware of every innovation from

WORDS IN SEASON

that quarter to gratify the flesh in us; for it will grieve the Holy Spirit of God. We want the realized presence and power of God, and all else is out of place.

Another allurements is recreation, which is going mad these days, and Christians are being caught in its grip. A pleasant walk, a little gardening, fishing, some home hobby, etc., were once the recreations indulged in—good for body and mind. But now it is the tennis party, the golf links, the cricket, the football, and bowling green—mixing of saved and unsaved together. In the evening it is the social party, the popular music, the "sacred" concert, and last and worst, the "pictures." You cannot tell us that such things as these are God's intended means for the recreation of His redeemed who are purchased with the blood of His crucified Son. It is impossible to think of recreation in association with enemies of God! "Come out from among them and be ye separate" (2 Cor. 6:17). Pleasure is essential for our well-being; but we have it in Christ Himself, and in the simple things His own hand has provided.

Lastly, what unrestrained extravagance is taking possession of the people, and the children of God are falling a prey to its ravages. Things that are plain, neat, simple, comfortable and inexpensive, are being exchanged for the up-to-date, fashionable and costly things, in houses, furnishings, vehicles, clothing (sometimes hardly decent), golden ornaments, etc., etc. This copying of the world ill befits the heavenly pilgrim and stranger! What an amount of money is wasted on costly and extravagant things, that could be laid up in heaven!

Oh, for a return to a simple, Christ-honoring life, that which becomes the followers of the One who was meek and lowly! Then shall our hearts be taken up with Him; unspeakable joy will be our present portion; and great will be our reward hereafter.—F. F.

THE SCIENTIST'S "PROBABLY."

A distinguished Anglican ecclesiastic, a doctor of science, tells us of certain things that are believed to have occurred in connection with this earth, "probably" some millions of years ago.

He goes on to say, however, that as a consequence, there is no place for the Garden of Eden in the scientific scheme he favors, a scheme apparently largely based on a "probably."

Now, if his "probably" were only "fact," no place could be found for the doctrines of grace, seeing that it was in the Garden of Eden, in the very spot where sin was introduced, the Divine announcement was made, involving, for the ears of the listeners, the prospect of a coming Deliverer from the ultimate consequences of sin.

In face of similar statements made from time to time by men who, with the Scriptures of Truth in their hands, assume

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the position of teachers of the doctrines of grace contained therein, it is well to remind ourselves that the Bible being, what is claimed for it, the Word of God, no uncertain sound issues therefrom, and no "probably." We read that, "In the beginning God said . . ." not "God probably said;" and, "God so loved the world," not "God probably so loved;" and, "In a little while He that shall come will come," not "probably will come."

Now, just as in the Scriptures, there is no "probably" as to the past, so there is none as to the future. We read therein that man has sinned, and "the soul that sinneth, it shall die;" "God will bring every work into judgment, and every secret thing;" "after death, the judgment;" "the things which are unseen are eternal." These are

Divine Statements of Facts,

On the other hand, "He that believeth on the Son hath everlasting life;" "the blood of Jesus Christ His Son cleanseth us from all sin;" "by Him, all that believe are justified from all things." These, likewise, are Divine statements of facts, which admit of no questionings and of no "probably."

From the epistle wherein the Apostle refers to the incident of the Fall in the Garden of Eden (1 Tim. 2. 13), we learn that he commissions Timothy to "charge some that they teach no other doctrine" than that which accords with "the Gospel of the glory of the blessed God, which was," the apostle continues to say, "committed to my trust" (chap. 1. 3, 4, 11).

Hence we find that the wonderful river of God's grace, which bore on its bosom the Message of mercy for the man who was both the chief of legalists and the chief of sinners, has its source in the heart of God, and was first revealed as flowing towards us in that Garden which, alas! appears to have no place in the so-called scientific conceptions of such men, who, as the distinguished ecclesiastic already referred to, pose as "angels of light."
Adapted.

QUESTION CORNER

When did the Church begin, at Pentecost, or at the beginning of the ministry of Christ?

We see no reason to question that the Church began on the day of Pentecost, when the Holy Ghost was given, and when He baptized the believers into one body. In Matthew 16:18 upon Peter's confession "Thou art the Christ, the Son of the Living God," the Lord Jesus said, "Upon this rock I will build my Church; and the gates of hell shall not prevail against it," showing that up to that time the Church was a thing of the future.

We must not forget, however, that all God's dispensations are connected together, and that one leads up to, and prepares the way for that which follows. Who reads the Gospel of Matthew carefully will discover that Judaism was a bad tree to be hewn down: that the Messiah had not come to send peace on earth but a sword, (Matt. 10:34); that He purposed shewing grace to the Gentiles, (Matt. 12:18-21); that the kingdom of God instead of taking the expected millennial form would assume the form of the "mysteries of the kingdom of heaven," as given us in chapter twelve—the mysterious rule of heaven permitting all manner of evil to go on, and withal gathering out of the world His Church, His bride, to reign with Him in the coming millennial day. In chapter 16, He announces the fact that He will build His Church: in chapter 18, He gives a forecast as to the discip-

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line and order of the Church: and announces that His Name is to be its gathering centre. He often propounded the manner of behaviour that would become the members of His Church, contrasting it with the principles obtaining under law: they were to serve in grace, and forgive even as they had been forgiven.

His faithful few drank of the spirit of their Master, but were like individual stones all prepared to be built into a building upon the day of Pentecost, when in Jerusalem the first local Church was formed, representing in a local way the great Church of the dispensation which is His body. Seven things characterized that first Assembly, or Church. They were, (1) converted, (2) Baptized, (3) Added, (4) Continued steadfastly in the apostles doctrine, (5) and in Fellowship, (6) and in Breaking of bread, (7) and in Prayers, (Acts 2:41-42). This was the beginning of the Church, divinely perfect because all were under the controlling influence of the Holy Ghost. From this time on we find the Church in activity for God.

Some one may object that Church truth was not yet given. True, Church truth was not fully given, but it is not true that they had no Church truth, for they had the apostles through whom God was leading them on day by day: and in due time, through the apostle Paul, the great body of Church truth was given; the remaining portions of the New Testament given through others, making the complete New Testament. When Moses pitched the Tabernacle there was almost nothing of the Old Testament written, yet that did not hinder it being God's dwelling place. It was from there He spake, "And the Lord called unto Moses, and spake unto him out of the Tabernacle of the congregation saying," Lev. 1:1. So also, God took possession of His Church, and spake through those who were already in the Church, which is His dwelling place in this dispensation. On the day of Pentecost God spake to Jews in language easily understood by Jews: later on He spoke to Gentiles words easily understood by Gentiles, but the truth was the same whether spoken to Jew or to Gentile.

WALK BEFORE GOD

Gen. xvii. 1.

Walk before God, and perfect be;

Care not for human eyes,

Which but the outward aspect see:

To heaven's standard rise.

Be not afraid to let thy ways—

Each thought, each word, and deed

Be tested by the searching rays

Which from His throne proceed.

Walk before God: be often where

No human eye can see;

And all thy heart to Him make bare:

From secret sins be free.

Thus all thine actions and thy ways

Shall His approval meet;

Thy life shall be a life of praise,

Its end a triumph sweet.

Walk before God: be not at ease

Though saints may think you right;

Be careful that Himself you please;

Be perfect in His sight.

The fear of man brings a snare—

Care not for smile or frown;

Misunderstood, still do and dare,

"That no one take thy crown."

Walk before God: obey His word

And yield to His demands;

Beware of calling Jesus "Lord,"

And slighting His commands.

Live for that moment when, unveiled,

Each secret thing shall be,

Which every eye but His has failed

Within thy breast to see. W. B.

WORDS IN SEASON

BRANDON, MAN.—We have had a little encouragement lately with one saved. Have had recent visits from Bren. Fish and Chawner.

TORONTO, ONT.—A. Livingstone had fairly good meetings in the Junction Gospel Hall, using a Chart.

PONOKA, ALTA.—Bren. Marshall and Willoughby hoped to commence meetings in this new place, Dec. 6th, the place having been provided, they having to furnish seats and heating.

NASSAU, BAHAMAS, Box 114.—"I have just returned to Nassau from Long Island where I have been preaching along with Bro. C. E. Simms, the native Evangelist. We spent one month on Exuma Island where we saw God's hand in saving a prominent citizen of one of the settlements; and later we spent over two months on Long Island where we saw several led to Christ; and six believers baptized. The work on these two southern Islands is quite promising." Lorne E. McBain.

PHILADELPHIA, PA.—The new Hall in Olney was opened in Nov. 14, 15, and the Hall was crowded. Bren. Douglas and C. R. Keller have continued meetings with crowded Hall on Sunday nights, and good attendance week nights. God's hand has gone out in salvation.

KEYSER, W. VA.—The two days meetings were very much enjoyed: Bren. Winemiller, Conaway, and Curry ministering the word.

HARTFORD, CONN.—Gospel Hall, 435 Park St. "Bro. Jas. Lees who has labored in Sweden, Esthonia, and Northern European countries for many years was with us Nov. 21st to 29th preaching the word in Burnside where five Swedish persons have been saved the past year. While here he baptized 7 in the S. Manchester Hall. One professed during the meetings." (N. J. Reager, 86 Seymour St.)

SARDIS, MISS.—Bren. Thorpe and Dickson, after having meetings in Chicago district, St. Louis, Mo., Memphis, Tenn., and other places, are now in Sardis. Meetings in the Hall are small, but large open air meetings on Saturdays.

NEW GLASGOW, N. S.—Bren. McCullough and McMullen began a series of meetings here, and a few of the unsaved are coming in.

NASSAU, BAHAMAS—"Bro. McCune and I paid a visit lately to Inagua, about 400 miles S. E. of Nassau. The return journey—usually two weeks—owing to severe gales took four weeks. The boat called at five different islands, and we were able to get ashore and distribute Gospel literature, and sometimes have a meeting. The tracts were gratefully received, and our visits appreciated. Bro. McCune is going back to Andros to take up the work there, and would value the prayers of the Lord's people." (W. A. McCullough, box 144, Nassau, Bahamas).

GLENCOE, ONT.—Mr. T. Dobbin is having meetings in this neighborhood with some interest. He purposed going over to Chatham for Lord's day. The company goes on nicely there with about 20 in the Assembly.

ORANGE, N. J.—Mr. R. Cappiello has moved to 414 Mechanck St., Orange, N. J. The Italian Assembly has refreshing times here.

DETROIT, MICH.—East Side. Jas. Waugh had chart meetings for two weeks. On Thanksgiving we had afternoon and evening meetings. Bren. from Central and East side Halls ministering.

REDFORD, MICH.—J. Pinches had several weeks' meetings on the "Two Roads," chart.

LOS ANGELES, CAL.—Mr. and Mrs. John Blair are here for the Winter, D. V. His address will be care of Miss J. Porter, 1332 W. 20th St., Los Angeles, Cal.

CHICAGO, ILL.—(549 W. 61 Place). Bren. Mick, and Hamilton gave us a short call. J. Waugh has had a series of meetings.

BRYN MAWR, PA.—B. Bradford had four weeks' good meetings, with some conversions. Mr. Bradford's address is 32-23, 33rd St., Long Island City, New York.

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DUACA, LARA, Venezuela, S. A.—"We are still in Duaca though we have done a lot of visiting around in this hard-sin-and-priest-ridden place. We had special meetings in Aroa, and the Lord's people were encouraged. Bren. Williams and Douglas coming later continued the meetings for a few days; then we all returned to Duaca and arranged for the first baptism here. Six were baptized. We hope to build a small house and Hall. Meetings in a small place 9 miles below are better attended than here. We are in great need of a fellow worker who would be content to do great things in small places, to keep order." William H. Wills.

STOUT, IOWA.—Mr. O. G. Smith has seen souls saved here recently. **NOTICE.**—"As formerly we shall be pleased to send out Gospel Tracts free, as the Lord enables us, to those who will prayerfully and carefully distribute them. Let us know how many you can use. Any one having unsaved relatives or friends to whom they would like the Gospel Papers, "Words of Peace," or "Grace and Truth," sent monthly, we will take care of it, if sent the addresses plainly written." Louis W. Gabler, 621 Laurel St., Elgin, Ill.

DALLAS, TEX.—Bren. Bush and Davis were with us nearly two weeks: then went on to Ft. Worth.

TORONTO, ONT.—Bren. Telfer and McGeachy have just finished a series of meetings in Brock Ave.

MIAMI, FLA.—Visitors will please bring letters of commendation. Correspondent for the Assembly, Mr. E. J. Warner, 169 N. E. 31st St.

IRON MOUNTAIN, MICH.—Bren. Sheldrake and Stewart had four weeks meetings here with a real good interest. Mr. Mehl was also there a week.

YORK, N. Y.—L. Rosania was here working amongst the Italians. Our two young Bren., J. Barefoot and A. Underhill are having some Gospel meetings at a village named Hunt.

WINNIPEG, MAN.—The meetings on Thanksgiving day were large and helpful.

PORTAGE, MAN.—R. J. Dickson has had three weeks' meetings with the Hall nicely filled.

FLINT, MICH.—Mr. Albert Klabunda, who was saved about four years ago, hopes to be able to go to Central Africa, but in the meantime has given up his work and is having meetings with Jas. Kay in an Indian "Church" at St. Charles; 40 to 45, mostly Indians, attend. Mr. J. Fraser, missionary from the Bahamas, has been visiting the Assemblies in these parts.

WAVERLY, ONT.—Bren. Silvester and Watson had a month's meetings, with some fruit.

FALLEN ASLEEP

MISS ELEANOR WAGAR, of Deseronto, Ont., departed to be with Christ, Dec. 1st, after an illness of 18 months. Saved eighteen years ago when Mr. J. Pearson had Tent meetings there. She was active in Sunday School work which prospered in her hands; and was a faithful attendant of all meetings when able. Bro. Telfer and Smith took the funeral service.

MRS. H. LAYCOCK, of Glencoe, Ont. on Oct. 30th, aged 62. Bren. Dobbin and Duncan spoke at the funeral. She had been saved quite a number of years.

MISS ANNA SEABECK, of Long Island City, on Nov. 30th, aged 70. Saved 31 years ago during Tent Meetings in Dutch Kills, L. I., by Bren. Horn and Dorecott. Like Dorcas, full of good works and almsdeeds. Was connected with the 125 St. Assembly. One of her mottoes was, "If it's of God it will prosper, if not it will come to an end." Bradford and Trimble spoke at the funeral.

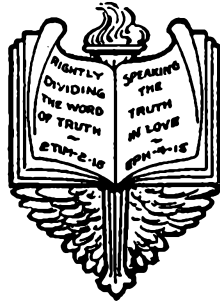
CONFERENCES

BRIDGEPORT, CONN.—The Annual Conference will, D. V. be held in the Gospel Hall, 441 Bishop Ave., Saturday, Lord's Day and Monday, (Feb. 20, 21, 22) with a prayer meeting Friday, 7:30 p. m. Communications to A. Rainey, 975 Connecticut Ave., Bridgeport, Conn.

MONTREAL, QUE.—The annual Conference, D. V. Jan. 1, 2, and 3 with prayer meeting, Dec. 31, in Gospel Hall, 119 Laurier Ave.

Words in Season

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



February, 1926

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WORK AND WORKERS

We are sorry to say that our list of Work and Workers for this month has gone astray in the mails, and we are not able to reproduce it accurately. The Fallen Asleep notices we are not able to reproduce at all, but will be pleased if friends will send them in again for next month.

TILLSONBURG, ONT.—The New Years Conference was the largest for some years, and the ministry was very refreshing and helpful.

BOSTON, MASS.—The Christmas conference was well attended, and the character of the ministry good. Those devoting their time to the ministry of the word were, Bren. Muir, Livingstone, Pearson, Matthews, Martin, McClure, Brennan, Hunter, and Rosania.

BROCKTON, MASS.—Mr. W. N. Brennan had some much appreciated meetings here after the Boston conference.

PHILADELPHIA, PA.—The Conference was largely attended and the ministry upbuilding. Twenty-one of those giving their time to the ministry were present.

HARRISBURG, PA.—The conference was not large but the tone was good. Ministry was given by Bren. Douglas, Bradford, Marshall, Wine-miller, Beveridge, Foster, Conaway and Mick.

NEWPORT NEWS.—The conference here was very good. Amongst those who ministered the word were Bren. Bradford, Beveridge, Smith, Curry and Foster. We were sorry to hear that the latter took sick with pneumonia, in Petersburg.

RICHMOND, VA.—W. Beveridge began meetings here after the Newport conference.

MONTREAL, QUE.—The New Years conference brought together quite a number from surrounding parts. The ministry was searching and up-lifting, and one professed conversion to God. Bren. Telfer, Pearson, Watson, Pinches, McMullen and McCullough we believe were there to help in the ministry.

PAWTUCKET, R. I.—We had short visits from Bren. Muir, Brennan, Rankin and Dickson after the Boston Conference, and from Mr. Livingstone before.

BARRINGTON, R. I.—Mr. W. N. Brennan was with us for a few meetings. Mr. Dickson has returned from Sardis where he and Mr. Thorpe were for some meetings seeking to help the few gathered unto the Name there.

DESERONTO, ONT.—Bren. Telfer and Watson visited here on their way to Montreal; also Peterboro.

ST. CATHERINES, ONT.—Christians who gather in the Name of the Lord Jesus here meet in the Gospel Hall, 36 Queenston St. The correspondent for the Assembly is Mr. F. W. Robertson, 148 Russell St.

CLEVELAND, O.—Mr. McLeod has begun a series of meetings in the East Side Hall, with a good and increasing attendance.

PITTSBURG, PA.—Brep. Ferguson and McLeod had some Gospel meetings, soon after the conference, with some fruit in conversions.

Words in Season

Edited and Published by Dr. E. A. Martin

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No. 2

FROM VARIOUS AUTHORS

Upon Thy Word I rest;
Each pilgrim day
This golden staff is best
For all the way;
What Jesus Christ hath spoken
Cannot be broken.

* * *

God sets a very low value upon temporal things, therefore He often gives His enemies an abundance of them, but gives very little to His children. For them He reserves the true riches, to them He gives that which is really valuable, nor will He withhold from them one really good thing while they walk uprightly (Psalm 84:11).—Old Writer.

* * *

"There was a day when I died, utterly died;" and, as he spoke, he bent lower until he almost touched the floor, "died to George Muller, his opinions, preferences, tastes, and will; died to the world, its approval or censure; died to the approval or blame even of my brethren and friends, and since then I have studied only to show myself approved unto God."

* * *

It is not left to every one's fancy to bring what weapons he pleases, this would breed confusion. The Christian soldier is bound up to God's order. Though the army be on earth yet the council of war sits in heaven. Those who do more, or use other weapons than God commands, though with seeming success against sin, shall surely be called to account for their boldness. God is very precise on this point. He will say to such as invent ways to worship Him; who coin means to mortify corruption; or seek to obtain comfort in their own mint "Who hath required this at your hand?" This is truly to be "righteous overmuch," when we pretend to correct God's law, and add supplements to His rule. It is God's war and therefore but reasonable that we should be under His command. By His order they encamped or marched; by His order the ark moved or rested. God hath an eye upon our marching to heaven, and to our fighting with these cursed spirits and lusts that stand in our way, that we fight lawfully, using those means which we have from His mouth in His word. The soldier must learn obedience.

THE ALL-SUFFICIENCY OF THE SACRIFICE OF CALVARY



THE Gospel of Christ is set forth in the Epistle to the Romans as the power of God unto salvation to every one that believeth. It is "To him that worketh not:" to those who are "without strength:" for the "ungodly;" "while we were yet sinners;" and "when we were enemies we were reconciled to God by the death of His Son."

But there are those who are not satisfied with such a gospel. They are not willing to believe that their own doings—good works, as they call them—have no part in the procuring of this salvation. There were then, as there are now, preachers who taught that in order to be saved the sinner must do something. What he must do they find written in the law.

The Epistle to the Galatians was written to defend the Gospel against such preachers, upon whom it pronounces the curse of God. The addition of our imperfect works to the perfect sacrifice of calvary would be to pollute God's altar, and so to make it "of none effect." Such preaching is "another gospel which is not another;" it is to "pervert the Gospel of Christ."

In the book of Leviticus we have the cross of Christ set forth by five different offerings as fully meeting the sinner's need—the sin, the trespass, the burnt, the meal, and the peace offerings. All these must be unblemished sacrifices. He who would add a sixth offering, to represent his own works, would add a blemished sacrifice, thus polluting God's altar and meriting the curse of God. This same fivefold aspect of the cross of Christ is presented in this epistle, as the sole ground upon which the sinner must rest for salvation, and a curse attached to the man who, considering this insufficient, profanes God's altar by the addition of his own works.

Christ, the All-Sufficient Sin Offering.

"Who gave Himself for our sins that He might deliver us from this present evil world."—Gal. 1:4.

Sin is anything that a man does contrary to the character of God. The world is called "this present evil world." Satan is its God and prince, and all the unregenerate serve him; nor can they serve any other master, therefore all that emanates from them is sin, no matter how good it may appear in their own eyes. The repentant man is the man who has learned that this is true of him. He may be what the religious world terms a very good man but he discovers that there is no good in him; and the language of his heart is, "Behold, I am vile." "Woe is me, for I am undone." He sees himself not only devoid of good works, but also of goodness. The gospel of the sin offering is good news to such. "He gave Himself for our SINS." "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

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the gate." Because of our sins **He** was cast out as unfit for the city of God. Because of His blood we are made fit for the very sanctuary of God. Our sins were imputed to Him, His righteousness is imputed to us. The man who considers himself not wholly bad is, in his own estimation, too good a sinner to offer only Christ Jesus as a sin offering. He must needs add his own "good words," and thus he pollutes the altar and merits the curse of God.

Christ as the All-Sufficient Trespass Offering.

"Christ hath redeemed us from the curse of the law, being made a curse for us, as it is written, cursed is every one that hangeth on a tree."—Gal. 3:13.

While sin is anything that is contrary to the character of God, transgression is the breaking of God's commands. It is an aggravated form of sin, and may be done either knowingly or ignorantly. Trespass is measured by the Word of God and not by our knowledge of that Word. "Cursed is every one that continueth not in all things that are written in the book of the law to do them" (Gal. 3:10). When the Spirit of God deals with a man, he discovers that he has not kept ALL God's commandments, no, nor even any one of them, and that he is under the curse of the holy law. The gospel of the trespass offering is good news for such an one. "Christ hath redeemed us from the curse of the law, being made a curse for us, as it is written, cursed is every one that hangeth on a tree." The curse that was my due fell upon the One who was "wounded for my transgressions," and I am free. And not only so, the "blessing of Abraham" is now mine, through Jesus Christ. In the case of trespass there was not only the sacrificing of the victim; there must also be restitution to the one who had been harmed, according to the priest's valuation, with one-fifth more added to the original amount of the trespass. Adam's trespass robbed God of His due and robbed the human family of Eden life, filling the world with bloodshed and violence, but through the trespass offering of Calvary God is glorified above His Edenic glory, and the saved have that which is better than Edenic life—life eternal; not merely Eden, but the Paradise of God; not merely a visit from God but God dwelling in the midst of His redeemed. Thus there has been added by this one offering infinitely more than what was taken away, and while restitution by man to his fellow man has its right place, yet it adds nothing to the one great trespass offering, and he who rests for salvation, even in part, on any sufferings that he may endure on account of his own guilt, or upon any restitution which he may make, but adds that which defiles, and so makes the cross of Christ of none effect. He remains under the curse.

Christ as the All-Sufficient Burnt Offering.

"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."—Gal. 2:20.

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The burnt offering differed from either the sin or trespass offering, in that it was a sweet savor offering. "It speaks of the ground of our approach with acceptance to God. Finding ourselves utterly unworthy, we approach in His name. Christ in His entire service, person, experience and walk, tested by the infinite holiness and righteousness of God was found perfectly acceptable, a sweet savor unto God; and not only so, a savor of rest, for so the Hebrew word implies, being that on which God could rest with full satisfaction and delight, every attribute and perfection having been manifested, harmonized and glorified thereby. To all this God has set His seal by raising Him from the dead and setting Him on His own right hand. Thus, the so-called burnt sacrifice is, properly speaking, the ascending offering, as it sets forth Christ, not only in life and death, but in resurrection and ascension. The offerer in drawing nigh to God, conscious of his own imperfection of character and conduct, approaches Him in the name of one in whom every human virtue and excellence was seen in full perfection, the chiefest of ten thousand and the altogether lovely, to be accepted in the sweet savor of what Christ was in the estimate of God His father, in the perfection of His life as well as in the value of His atoning death" (Newbury).

The sinner who believes in adding for his acceptance aught of his own goodness, believes another gospel than that of the burnt offering of calvary, and is under the curse.

Christ as the All-Sufficient Meat Offering.

"The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me. I do not frustrate the grace of God, for if righteousness come by the law, then Christ is dead in vain."—Gal. 2:20.

Under the law the burnt and meat offerings were always found together. Here also we have them in closest contact. As to the meaning of the meat offering, we will quote again from the same author, "The so-called meat offering is, properly speaking a gift offering, the Hebrew word (*minkhah*) being derived from a root signifying to give. It is a beautiful type, similar to that of the manna, representing Christ as the gift of God (John 3:16, 6:32, Gal. 2:20). The "fine flour" is emblematic of the pure, holy humanity of the Son of Man, the woman's seed, the virgin's son. "Unleavened," for though made in all points like His brethren, and in the likeness of sinful flesh, He was without sin—"holy, harmless, separate from sinners." All that Jesus was in person, character, experience and atoning sufferings being tested by the holiness and righteousness of God, is found to be most holy and acceptable, and such on which every divine perfection can feed with infinite satisfaction and delight. In this holy fellowship the believer also, in his priestly character, through

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the fellowship of the Holy Spirit, has his share, he too can feed and triumph and repose." (Newbury).

The food of the man who is crucified with Christ, and who yet lives, is none other than the food of God's altar, the meal offering. "It is not I that live, but Christ liveth in me, and the life which I now live I live by the faith of the Son of God, who loved me and gave Himself for me." The bread of heaven, the bread of life, fed upon by faith, becomes assimilated; part of our very being and a new life is lived in the strength of that bread. The moment a sinner, no matter how degraded and powerless he be to lead a righteous life, feeds upon the meal offering by receiving the Lord Jesus Christ as his Savior, that moment he receives power to produce the fruits of righteousness. Christ lives in him. The life which he now lives he lives by the faith of the Son of God. The very same faith that enabled Him to overcome the world dwells in the true believer, and in spite of much stumbling he will also overcome the world. This power to lead a life pleasing to God is the outcome of feeding upon the meal offering, the result of salvation and not the procuring cause. He who, in order to obtain salvation, presents his own righteousness, but pollutes God's meal offering, and is under the curse.

Christ As the All-Sufficient Peace Offering.

"God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. . . . As many as walk according to this rule, peace be on them."—Gal. 6:14-16.

The sinner is a rebel against the government of God, and therefore a stranger to peace. To him God is a dreadful foe, liable to seize him at any moment and thrust him into Hell. He may purpose many terms of peace to God, such as professing religion, saying prayers, doing penance, or the performance of good works, as he calls them. He will "give his heart to God;" "make a start for the kingdom;" "join the church," as he says, and a thousand other things, in the vain endeavor to make his peace with God. But though he gives his all, it is not an offering of sufficient value to bring about reconciliation with God. Nothing that the sinner can do can take out of his heart the love of sin with its consequent hatred of God. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be, so then they that are in the flesh cannot please God. Rom. 8:7-8.

The PEACE offering tells upon what ground God Himself proposes peace: "Peace through the blood of His cross." By means of the cross the world is crucified unto Me and I unto the world, for in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creation, and **as many as walk according to this rule, peace be on them.**" This double crucifixion takes the sinner out of the old creation and puts him into the new, where peace reigns. "If any man be in Christ he is a new

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creation, old things are passed away, behold all things are become new and all things are of God who hath reconciled us to Himself by Jesus Christ." When God and the sinner meet at the Cross all that stood between them is removed, and the sinner becoming part of the new creation enters into peace as enduring as the new creation, the eternal peace of God. He who in order to obtain peace with God offers that which has emanated from himself thereby defiles the altar of God's peace offering, and brings upon himself the curse of God.

Reader, upon what are you resting for salvation? Is it upon anything that you have done in the past; upon anything that you are doing; or shall yet do? Then you are under the curse of God. How dare you add your polluted doings to the holy sacrifice of Calvary? Can you thus proclaim that Sacrifice to be insufficient and yet expect to escape the curse of God? Happy are all those who finding in themselves only sin, trespass, unacceptability, death, and enmity against God, find in the One who hung upon the tree all that is required to meet their need, as well as that which infinitely glorifies every attribute of a thrice Holy God.

Dr. E. A. Martin.

"MY STRONG BOX"



WISH you'd look over the papers in my strong box."

The words were low, for the voice was weak from old age and long illness.

Stephen Hollaway had lost almost everything in life, except his good name, his memory and faith in God. His dear ones had died, his money was lost, his eyesight had failed, and his legs had long refused to support his trembling body.

Mr. Alton, bent tenderly over his old friend.

"You know I'm rich. As rich, as rich," continued Uncle Stephen, his tones growing clearer and clearer, "as rich as the Lord Jesus Christ!"

His patient old face was suddenly illuminated. Mr. Alton said kindly, "You have all of my time you need, where is your strong box?"

"Why, there," replied the old man, smiling and pointing to the large leather-bound Bible on the stand. "Please take it and sit down a few minutes. When I was in business years ago, and making money, I had a strong box for my valuable documents and specie. There were no safe deposit vaults then, and I kept the box in my closet, and was much worried about burglars. But since I have this box the Lord gave me, I have no trouble with it. The key is faith, and is hidden so deep in my heart the enemy cannot find it."

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Mr. Alton had seated himself, with the great time-worn book on his knee.

"Now," said Uncle Stephen, "we'll look over the documents a little. I cannot see them with my eyes, but I know them by heart. The first in the bundle I never tire thinking about. You see, many years ago I lived under a good King that I did not love, but rebelled against Him, trying to hinder His cause, and hurt His kingdom. I was very rebellious. Finally I was arrested, and put into a dark dungeon, and while there I found I was under sentence of death. I wept and repented, but the dungeon was just as dark as ever, and death staring in my eyes, when a messenger from the King came up, bringing a paper signed and sealed, with my name on it. It was my pardon! Just read it over, will you. It is marked John iii:16."

Mr. Alton read the familiar words, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"Then," said the old man, "after I was a free man, and had promised to serve the King, He accepted me into His own glorious family, and the paper was drawn up and made as sure as eternity. I love that paper. It is labeled Romans viii:15. Please read it."

Mr. Alton turned the leaves with a glow in his soul, and read: "Ye have received the Spirit of adoption, whereby we cry, Abba, Father."

"Now the next papers are wonderfully comforting to look over, the three insurance policies—accident, life, fire insurance. There's Romans viii:28."

"And we know that all things work together for good to them that love God," read Mr. Alton.

"That's the accident policy," said Uncle Stephen, with the simple joyousness of a care-free child in his voice. "John xi:26, is the life assurance."

"Whosoever liveth and believeth in Me shall never die."

Mr. Alton's voice had caught the ring of triumph of the aged conqueror on the bed.

"Bless the Lord!" cried Uncle Stephen. "Now let me hear the third. It's marked 2 Peter iii:12, 13."

Somehow the solemn words had never seemed so real to Mr. Alton before, as he read slowly to his friend: "Looking for and hasting unto the coming day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

"I hope I am not keeping you too long," said Uncle Stephen, "but I must have you glance at the will there. You can see the King's Son died and made a will in my favor. Oh, glory to

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God! Just think of it! You may glance over the items: 'My peace I leave with you,' and 'I will send a Comforter.' Oh, Mr. Alton, do you think I am so foolish as to have all that and far more left to me, and not claim it and rejoice in it? Then there's a deed goes with the will. It is in John xiv. 2."

With eyes full of tears Mr. Alton repeated, "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you."

"For me! For me! Oh, bless His glorious name forever!" There was an eloquent silence. "And now there are a lot of blessed shares in that box. I'm a big stockholder. Some are marked, 'Partakers of His sufferings'; 'Of the inheritance of the saints in light.' Just lay that treasure box on the bed with me. Too heavy? No, it's heavy only with the eternal weight of glory. It is not much matter about the eyes, is it? Nor the old bones, nor lying awake nights. Millionaires do not care when they are away for a night if things are not just as they are at home. Good-bye. Come again."

Uncle Stephen sank back on his pillows, weary but radiant, and Mr. Alton went down the street singing to himself: "O child of God, O glory's heir, how rich a lot is thine!"—Adapted.

CHURCH TRUTH



WE have sometimes heard it said, "I don't concern myself about church truth." And we are sorry to say that it is looked upon by some as a sign of a higher spirituality, when we rise above paying attention to church truth. But we do not want to rise higher than paying attention to God's word, and thus be wise "above that which is written." Paul was one who concerned himself very much with church truth and church matters; and yet no one can say that his spirituality was of an inferior order. He took a remarkable interest in the affairs of the church at Corinth, for instance. Nor would it have been a sign of higher spirituality had he refused to be identified with such believers, and left them to shift for themselves. It is wonderful that in 1 Cor. 14, which deals so entirely with church truth, the apostle takes up the question of spirituality, and boldly says: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" ver. 37. And what were the things he was writing to them? He was giving to them a picture of the church "come together into one place." He is shewing them how there is liberty for the Holy Ghost to speak through whomsoever He will. In the same epistle He is speaking of the Lord's supper—discipline in the church—the evil of divisions—glorying in men—holiness of life—walking in love, &c.

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Then Paul says to those who think themselves to be spiritual: "acknowledge that the things which I write unto you are the commandments of the Lord." This is surely convincing to any mind that is willing to bend to the word of God. We confess that we view with concern the growing tendency to drift away from the truth. And as this tendency increases, there grows with it a fleshly compassion for the things which God's word declares to be evil—the same compassion that paralyzed the arm of Saul, and called good the things which God had condemned, (1 Sam. 15:9). From this the Lord deliver us, whether it be separation truth, or practical truth, or whether it be church truth—let us rejoice in the truth.

We may find a more comfortable path than the path which is according to the truth. We may find Christian associations with which it will be more respectable to be connected than with a few weak saints gathered simply in the name of the Lord Jesus. But may He forbid we should be found comfortable in any other path than His path. And if His path has its trials and discomforts, and even its church troubles, we know we have God with us in the troubles. Thus we would go on, walking in the truth, and seeking, with a little strength, to keep His word and not deny His name.

"THE HOPE OF ISRAEL," AND "OUR HOPE."

By R. McCrory



LORD the Hope of Israel, the Saviour thereof in the time of trouble," Jer. 14:7-8; 17:13.

"And Lord Jesus Christ who is our Hope," 1 Tim. 1:1.

There is a striking similarity between these two Scriptures, in that both speak of the Lord as the hope of His people: and also in that two servants of God in two different dispensations, are found looking away from their trials and difficulties, to the same Lord, and confessing Him as their Hope.

Now while there is this similarity yet we find that there is a difference between the hope of the Church, and the hope of Israel, in that God's chosen ones of this dispensation of the grace of God have been brought into a **closer relationship** to the Redeemer than ever was promised to Israel through the prophets; and have also a heavenly aspect of hope which God never spake of by the O. T. prophets. This is clearly seen in the New Testament Scriptures, especially the Epistles to the churches and unless the servant of Christ observes and studies to shew himself "approved unto God, rightly dividing the word of truth," 2 Tim. 2:15, he is certain to get into confusion, and to lead others into the same fog.

I have before me a monthly paper in which the editor ignores the difference between Israel and the Church of this dis-

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pensation; or between the hope of Israel and the hope of the Church. He says:—

"It is admitted by those who teach a distinct hope for the Jewish nation apart from the one hope of the Gospel, that there is nothing in the New Testament to support that doctrine. They admit that the N. T. will be searched in vain for any statement to the effect that, when the day of grace is ended, and the Lord Jesus is revealed from heaven in flaming fire, He will convert the Jewish nation, and establish them in Palestine This admission, that the doctrine we are discussing is not found in the N. T. is fatal to it."

I am not aware of such a doctrine being taught in the Assemblies of God, that "there is a distinct hope for the Jewish nation apart from the one hope of the Gospel." There could not be, because the same Lord Jesus Christ, who is the essence of the Gospel, and who is our Hope, is also the Hope of Israel. That fact in no way hinders Him from bringing Israel into their promised blessings, and the Church into hers. The N. T. clearly teaches that the church of Christ is brought into a closer relationship to the Redeemer than Israel shall ever know: and an heavenly aspect of hope which cannot be found in the O. T. prophecies.

The spiritual vision must be defective indeed with those who can see no difference between the Church united to Christ in heavenly glory, and sharing His rejection while waiting and looking for His return when He shall receive us unto Himself; and take us into the heavens where He is: and another people, Israel, on earth waiting for their Redeemer and King, coming for their deliverance, judging their enemies, and establishing them in the promised land, as spoken by the prophets, "The year of my redeemed, and the day of vengeance." The latter is plainly taught in O. T. prophecies, while the former is as clearly taught in the N. T. Scriptures. One would search the O. T. prophecies in vain for the distinctive hope of the Church; just as he would search in vain in the New Testament for the distinctive hope of Israel (the book of Revelation excepted because in our judgment it is the key to the prophecy of Daniel, and other prophecies).

The above difference in itself is enough to prove that the Church of this dispensation of the grace of God is a unique thing, and is additional to what the prophets foretold, the prophets themselves being witness: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace which should come unto you unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you, by them that have preached the Gospel unto you, with the Holy Spirit sent down from heaven," 1 Pet. 1:10-12. Apparently they saw a parenthesis coming in between "the sufferings of Christ, and the glory that should follow;" and that, during this interval, grace of a

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peculiar character was coming to us. As they searched their own writings the Holy Spirit taught them that not unto themselves but unto us they did minister those things. Now although they spake in measure of these things—the grace and salvation—yet they had no adequate idea of the real character of this visitation, as it is written, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. It was hidden from them. But Paul adds, “But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea the deep things of God,” 1 Cor. 2:9-12. These deep things of God are spoken of as “The wisdom of God in a mystery, the hidden wisdom which God ordained **before the world** unto our glory.” Things connected with the Church are spoken of as having been arranged by God “**before the world was.**” Peter writes of Christ, the Lamb slain, as having been “foreordained **before** the foundation of the world,” 1 Pet. 1:20. Paul in writing to Titus speaks of the God who cannot lie, as having promised us this eternal life “**before** the world began; but hath in due time manifested His word through preaching,” Tit. 1:2-3. And again “according as He hath chosen us in Him **before** the foundation of the world,” Eph. 1:4. Our Lord Jesus in praying for His own of this period, who are in the world while He is at the right hand of God, prays the Father thus:—“Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory,” John. 17:24. The glory here referred to is not that kingdom glory of which the prophets had spoken, but “that glory which He had with the Father **before** the world was.” The Church’s call is heavenly: her blessings are “all spiritual blessings in heavenly places in Christ;” and her hope that of being with Christ in the heavens: like Christ, and partaker of His coming kingdom and glory.

But we find another people **on earth** who have found grace in the eyes of the Lord, called to inherit the kingdom “prepared for them **from** the foundation of the world,” Matt. 25:34. These are spoken of, not as having been chosen before the foundation of the world, but as having their names written “from the foundation of the world, in the book of life of the Lamb slain,” Rev. 13:8; 17:8, R. V. Their future blessing is spoken of as “The restitution of all things which God **hath spoken** by the mouth of all His holy prophets **since the world began.**” The hope of Israel has been spoken by the prophets since the world began, whereas the New Testament line of truth was “kept ~~secret from~~ the foundation of the world,” Matt. 13:35. Rom. 16:25-26.

The hope of Israel, as foretold by the prophets, is Christ in His kingdom and glory; when His enemies shall have been put under His feet, and Israel redeemed and blessed under the benign reign of their Messiah. (See Ezek. 37. Isa. Chapters

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11, and 12. Zech. Chapters 12, 13 and 14, and many other portions). Nor were the Jewish leaders mistaken in expecting this. Their mistake lay not in misunderstanding that part of the prophets message, but in overlooking what the prophets said regarding the Messiah's path to the throne. Hence they stumbled over their Messiah, as a stone of stumbling and rock of offence. They had their eye on the glory, but had no eye for the sufferings which preceded the glory: the Divine order being "The sufferings of Christ and the glory which should follow. Those sufferings were literal, and so shall the glory be. To attempt to spiritualize the one part and leave the other literal is great inconsistency. If the glory foretold by the prophets is to be looked at as of a spiritual character then the sufferings of Christ cannot be looked upon as literal, or vice versa.

The prophet's message shall find its fulfilment when the Son of Man comes in power and glory, and Israel shall be redeemed and blessed, and shall no more walk contrary to God, but shall walk in His ways. The Church's place is between the cross and that coming kingdom. We believe in the Son of God who came into the world, and who died for our sins according to the Scriptures, and was buried, and rose again the third day, and ascended to the right hand of God, far above all heavens. The Holy Spirit has been sent forth, not only with the Gospel message to the world, but also revealing the "deep things of God." Telling us of our union with Christ, while we share His rejection. Bidding us look up for that blessed Hope, when the Lord shall come to receive us unto Himself, to be with Him in the heavens, in that prepared place, to behold His glory. When He is manifested in glory to the world, we shall be manifested with Him. (John 14:1-3; 1 Thess. 4:16-17; 1 John 3:1-3; 1 Pet. 1:3-5; Col. 3:4.) While these lines of truth differ yet they are in sweetest harmony; no disagreement: nothing contradictory: both Israel and the Church finding their hope realized in the same Lord, "God having provided some **better thing** for us, that they without us should not be made perfect." It will take both the Church and Israel to make up one perfect kingdom.

(Continued)

EXTRACT FROM A LETTER



ENJOYED three words and I will send them on to you, Psa. 42:1-2 "Panteth after God." Psa. 119:131 "I opened my mouth and panted: for I longed for thy commandments." Panting after God's commandments. Amos 2:7 "That pant after the dust of the earth." Panting after worldliness. May God keep us panting more for Himself and His word.

Thank you for the fellowship inclosed in your letter. There

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is a great cry in this country now over the scarcity of money and several banks have closed their doors because of money being tied up, they say. Well your dollar is just another proof that Heaven's bank has not closed its doors yet anyhow. O no, the President of it is good; He is the perfectly reliable One. Some banks have had to close because the head men were scoundrels and swindlers who gambled and lost the money entrusted to them. Praise God, the great Shepherd of the sheep, the Head of the church who gave His life for us and who though He was rich, yet for our sakes became poor that we through His poverty might be rich, is all right: the true One and He will never leave nor forsake and will pay splendid interest for all deposits in His bank.

I trust you are well and enjoying your portion. "The Lord is the portion of mine inheritance, Thou maintainest my lot." What a portion! Well might He add, "My cup runneth over." Such a big portion would fill any cup to running over, but alas, we seem vessels of such small quantity and are able to take in so little, but He changes not, in spite of all our unlikeness to Him. "Jesus Christ, the same yesterday, and today and forever."

Your brother by grace,

JOHN SMITH

PSALM 65



HIS Psalm begins with **silent praise**, and ends with **shouting for joy, and singing**. How much comes in between the beginning and the end? How much the Psalmist has to say to God: to Him, not about Him. He says "Thou" thirteen times as he talks to God. "Thou visitest the earth and waterest it: Thou greatly enrichest it with the river of God which is full of water," Ver. 9. There is no scarcity of water with Him. Job asked the question, "What is man that thou shouldest visit him every morning?" When God visits He does not come empty handed: but are we always ready for such a visitor at that unseemly hour? Do we not want time to make all necessary arrangements before we open our door to a visitor? But are we to choose the hour of His visit? Alas, has this not often been the case with us? and what have we not often missed by it? for are there not two sides to this matter?—His willingness to come to visit us; and our responsibility to open the door and let Him in?

Unless He visits our earth and waters it, and greatly enriches it how barren we will be! "Thou preparest them corn, when Thou hast so provided for it." No corn, no food until the earth is watered and enriched with the river of God. The ridges are watered abundantly; the furrows are settled, or made smooth with the iron teeth of His harrows so as to produce a crop.

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"Made soft with showers." How hard and obdurate is our earth? One said "God maketh my heart soft," Job. 25:16. Whether it be the earth, or our hearts, if they are made soft it is God that does it. "Thou blessest the springing thereof." After having done all Himself, then if anything does spring up to His glory, He is the source of it all. Without His blessing all man's labor is in vain. "Thou crownest the year with thy goodness; and thy paths drop fatness." The harvest time is the crowning time of the year. Whatever harvest we gather in is all of His goodness. "Thy paths drop fatness." Jesus is our Asher with His foot dipped in oil, (Deut. 33:24): and He can only leave fatness in His paths. "They drop upon the pastures of the wilderness." What a weary, waste, barren wilderness this world is; but there are pastures here and there in the wilderness: pastures clothed with flocks. "The valleys also are covered over with corn." All this riches of blessing is the result of God visiting the earth. What a great harvest will yet be as a result of the Lord Jesus visiting the earth in His incarnation, and watering it at such a cost to Himself. What shoutings for joy and singing when the great harvest is gathered home! Then shall He see of the travail of His soul and be satisfied," Isa. 53:11. Oh that each step in the production of earth's harvest may indeed be a reminder of each step taken by our Lord Jesus toward that great day that shall transform our silent praise into shouting of joyful Hallelujahs, and the singing of His praises, who visited this earth with blessing.

E. H.

FAITH THAT SUFFERS

The faith that bears and suffers, is greater than the faith that triumphs. How many there are who, through ignorance of this mystery of faith, have made shipwreck of their hopes, and are sunk under trial and disappointment. Faith must be prepared for refusal. Faith trusts for safety, but never fails when perils come. Faith looks for food and shelter, but never falters when "hunger and thirst, and cold and nakedness" become its portion. The faith that cries with the Psalmist, "At midnight I will rise to give thanks unto Thee," is truer and greater than the faith that could bid the sun to stand still on Gibeon; and the sufferings of Paul denote a higher faith than the mightiest acts of Elijah. "In deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." Paul—the beloved child and saint of God, the faithful and honored servant, the chosen vessel to bear His name before the world, the foremost of the apostles—clinging to some frail plank upon the wild lone sea hour after hour for a whole sun's round; in

WORDS IN SEASON

hunger and thirst and cold, the sport of every wave; lost to earth and seemingly unknown to heaven; and yet he had a God who could have delivered him by a word! And though deliverance came not, he kept his heart and eye fixed upon unseen realities, and reckoned the present sufferings unworthy to be compared with the coming glory.

Even in the midst of sorrow and trial happiness is the Christian's lot. Happiness: not the flippant gaiety of a careless heart (for if, even in the world such happiness is contemptible—the uncoveted monopoly of fools, how utterly unworthy is it of those who have been called to fellowship with the sufferings of Christ!) but happiness in the truer and deeper sense in which alone the Scripture speaks of it. The highest type of existence is not the butterfly, but the "Man of Sorrows"—He of the marred visage and the melted heart. Such then is the Christian's happiness. Through all circumstances, and in spite of them, he is a prosperous man, a blessed man.

THE RADIO

The poor world is intoxicated with the Radio, and truly it is a marvelous invention, or discovery: but what could a child of God get out of it that would be for the glory of God? Worldly music, politics, gossip, the world's religion, and entertainment of all kinds is broadcasted. Surely the ear that is blood-tipped can be better employed than by "listening in" to all that is broadcasted to amuse the world, the flesh, and the devil! One has said, "When I have a strong desire to hear the world's songs I trust that I shall go down town, and buy a ticket to a concert, rather than spend God's money on an instrument so that I can sit at home and enjoy the songs and speeches of the enemies of God and His Son." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world," 1 John 2:5-6. The professor who would not be caught at a worldly concert, but who would enjoy the same thing on a Radio is not far removed from a worldling.

QUESTION CORNER.

Should a man who is a "Freemason," be received into an Assembly gathered unto the Name of the Lord Jesus Christ?

Most of those in the Assemblies know so little about "Freemasonry" that a few points from one of their own books, "Manual of the Lodge," (Mackey) may not be out of place. "Freemasonry claims to be a religious society, (page 12), hence in the opening ceremonies the Master "is to address a prayer to the Supreme Architect of the Universe." This prayer is to be participated in by every brother," and at its conclusion the audible response of "so mote it be: Amen," should be made by all present," (page 13). "The lodge is then declared, in the name of God and the Holy Saint John, to be

WORDS IN SEASON

opened in due form, &c." The name of the Lord Jesus Christ is excluded from the ritual which proves its religion to be anti-christian.

In "The Shock of Entrance," (page 20.) we read: "There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight." Again, "There is to be, not simply a change for the future, but also an extinction of the past; for initiation is, as it were, a death to the world and a resurrection to a new life," (page 21). And again, "It is the symbol of the agonies of the first death and of the throes of the new birth," (page 21). How any Christian could subscribe to this passes our comprehension.

Of those who are members it says: "We have justly assumed the title of "Sons of Light," (page 29). They sing the following ode:

"Hail! Masonry divine! Glory of ages shine, Long may'st thou
reign: Where'er thy lodges stand, May they have great command,
And always grace the land; Thou are divine." (page 145).

Very much more might be added, but as it is not our business to fight "Freemasonry," but to protect the Assemblies gathered to the name of the Lord Jesus from such Anti-christian institutions; and from fellowship in such mockery of divine things, we consider what we have already given quite sufficient.

"Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread. Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar? What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. YE CANNOT DRINK THE CUP OF THE LORD AND THE CUP OF DEVILS: YE CANNOT BE PARTAKERS OF THE LORD'S TABLE, AND OF THE TABLE OF DEVILS. Do we provoke the Lord to jealousy? are we stronger than He?" 1 Cor. x: 14-22.

THE CHRISTIAN MAIDEN'S GLORY

"But if a woman have long hair it is a glory to her:" 1 Cor. 11:15

We're living in a danger zone,

Oh, christian maid beware,

The devil with a cunning tone

Would have you bob your hair.

He'll tell you that it's falling out,

Or else it's getting thin:

Your headaches would be gone no doubt,

And thus he tries to win.

Your hair, your glory, just to think

That which took years to grow;

The devil in a crafty wink

Would lay your glory low.

That which the angel's wond'ring eye

Deem as subjection sweet;

That which fond Mary took to dry

Her blessed Saviour's feet.

'Twas love that touched, that broke her heart,

Love drew her glory down;

But greater love, the Saviour's part,

He crowned her with renown.

Let not the devil's scissors touch

Thy hair, it is a treasure,

But keep thy glory be it such,

To use it for His pleasure. —M. I. C.

WORDS IN SEASON

HARTFORD, CONN.—Mr. Jos. Pearson has begun a series of meetings here. God has been encouraging the Lord's people here for some time past by saving a number, and exercising others.

LEWISTON, MONT.—Mr. Chas. Hoehler has moved to 501 Erie St. in order to be closer to the Gospel work here.

TORONTO, ONT.—D. McGeachy is having meetings in Swanwick Ave. with a good attendance.

MONCTON, ONT.—Bren. Goodwin and McCullough are having meetings, with a few outsiders coming in.

WINNIPEG, MAN.—Mr. J. Boyd having gone to Vancouver, the correspondent now is Mr. Wm. D. Stewart, 542 Vanning St. Winnipeg, Man. The three day's meetings held at St. Andrews, Man., were good, a real time of refreshing, Bren. Dickson, Chawner, and local Bren. taking part. Bro. Dickson is continuing meetings.

HOMESTEAD, PA.—Mr. McLeod had some meetings here, and in East Pittsburg after the Steubenville Conference.

INDIANA, PA.—We had a happy time here on New Year's day—afternoon and night—Christians gathering in from surrounding Assemblies, local Bren. and Mr. McLeod ministering the word. Mr. McLeod remained for meetings.

FLINT, MICH.—Things go on quietly and happily here. Mr. John Govan now lives here. His address is 115 West Sixth St., Flint, Mich.

EVERETT, PA.—Mr. Chas. R. Keller has come on for some meetings.

BRIGHTON, MASS.—Mr. Hugh Thorpe has returned from his missionary trip to Sardis, Miss. (16 Hóbson St., Brighton, Mass.) He has had a severe attack of intestinal gripe, but is recovering.

CHARLTON, ONT.—Bro. Widdifield is here having meetings and seeking to strengthen the saints.

CHATHAM, ONT.—Bro. C. J. Stowe's address is now R. R. 1, Chatham, Ont. He writes, "I am fairly well, but not gaining strength very fast, and unable to do any real work: but God is good to us so we go on praising Him, and looking for that blessed Hope, even Jesus who delivered us from the wrath to come."

PHOENIX, ARIZ.—Bren. Barr and Lyon after visiting a number of places in Texas, Huston, Fort Worth, Palestine, San Antonio, and other places, reached here intending to go on to the Coast.

MONROVIA, CAL.—We have had quite a supply of good straight preachers of the Gospel here recently. When J. Rankin was here nine professed conversion, and some are asking baptism.

PETERSBURG, VA.—We had a good day on Lord's day, Mr. Jas. Rae taking the meetings.

NOTICE.—"As formerly we shall be pleased to send out Gospel tracts free, as the Lord enables us, to those who will prayerfully and carefully distribute them. Let us know how many you can use. Any one having unsaved relatives or friends to whom they would like the Gospel papers, "Words of Peace," or "Grace and Truth," sent monthly, we will take care of it if sent the addresses plainly written," Louis W. Gabler, 621 Laurel St., Elgin, Ill.

BOSTON, MASS.—We had a call from Brother J. Pearson on his way to Hartford for a series of meetings. Mr. Wm. Matthews still keeps able to be around, and usually gets out to the morning meeting. Mrs. Matthews seems to be gaining strength slowly.

TUCSON, ARIZ.—Mr. S. C. Keller after spending a while in the Texas Assemblies, came on to Arizona. He sees great need and open doors for young men who are willing to pioneer in these needy parts.

WORDS IN SEASON

GUATEMALA, C. A.—C. W. Kramer, (Apartado 61, Quezaltenango) keeps busy in the Gospel, with interest manifested by some.

NASSAU, BAHAMAS, (Box 114)—"As to the work here we continue to press on: the enemy seeks to hinder and discourage. One poor old sick man that Bro. McBain and I have been interested in for some time got saved a few days ago. He has been telling some of his old companions about what a Saviour he has found. Encouraging open air meetings are held from time to time at the Docks. In this way many from the Out Islands hear the Gospel, and receive tracts. Eternity will reveal the actual results of such efforts.

AN ASSEMBLY REPORT

April—Tract band formed for delivering monthly papers.

May—2nd Annual Convention: best we have had, ten professing to be saved.

June—Invitation meeting started in front of Hall just before the Gospel meeting to invite strangers in.

July—The baptism of two sisters, saved during convention.

Sept.—Open Air work. Auto warning and invitation by painted texts.

Oct.—Prayer three times a day for the testimony.

Nov.—Thanksgiving meeting in afternoon for ministry. Tea and prayer meeting following in evening.

Dec.—Added to the Assembly during the year two brethren and four sisters.

Three cases of serious sickness during the year.

We have much to thank God for:

Not much to boast of:

Much to cause us to examine ourselves:

But no cause of complaint.

CONFERENCES

BRIDGEPORT, CONN.—The Annual Convention will, D. V. be held in the Gospel Hall, 441 Bishop Ave., Saturday, Lord's day and Monday, Feb. 20, 21, 22, with a prayer meeting Friday evening, Feb. 19th, at 7:30. Address all communications to Mr. Samuel Rainey, 975 Connecticut Avenue, Bridgeport, Conn.

FALLEN ASLEEP

MRS. McKERRON, of the Boston Assembly, passed away at the home of her daughter, Mrs. Mitchie, of Newton, on Dec. 14th, aged 86 years. She was saved over fifty years ago in Inch, Scotland: and was connected with the Boston Assembly for 36 years, and left a good testimony.

MR. G. STRACHAN, of Steubenville, Ohio, on Nov. 26th, aged 24. He was killed in an accident in the mill where he was working. He was but recently come to this country from Stevenston, Scotland; and was saved six years ago, and gave every evidence of determination to live for God. Bren. Beveridge and McLeod spoke at the funeral.

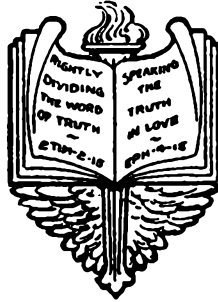
MR. JOSEPH GLENNIE, of Orillia, on January 2nd, aged 70 years. He was saved some 36 years ago at Manvers, Ont. A quiet man, but his prayers in the Assembly will be remembered. He leaves a wife and eight children. Mr. Geo. L. Shivas preached the good news to many who seldom hear the Gospel, at the funeral.

MR. F. B. FISHBURN, of Columbia, S. C. on Dec. 13th, aged 52. He was saved about ten years ago. His wife and three boys survive him.

MR. CHAS. H. CARTER, of Hamilton, Ont., on Dec. 5th, aged 76, from cancer of the stomach. He was saved in 1878, and has gone on well. The funeral was from the McNab St. Hall, W. J. McClure speaking to a large company.

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, 1926

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WORK AND WORKERS

BOSTON, MASS.—Bren. Brennan and Dickson had a week's much appreciated meetings, with good attendance.

PAWTUCKET, R. I.—Bren. Brennan, Dickson, and Thorpe were with us for a few meetings.

RIVERSIDE, CAL.—Mr. R. A. Barr is having a series of meetings: not large, but the same people coming in nightly.

FONTANA, WIS.—Bren. Hamilton and Mick have had meetings here with some interest, and the usual opposition. He says, "We would wonder what was the matter if there were none."

PETERSBURG, VA.—W. Beveridge began a series of meetings after a spell in Richmond with some fruit. Bren. S. McEwen, H. McEwen and W. Smith started by auto for Florida for Gospel work. Mr. Foster has had a touch of pneumonia, but is recovering.

BAHAMAS.—"My wife and I continue to labor on and make known the Gospel by the circulation of sound Gospel literature, and the preaching of the word. I accompanied Bro. McCullough and visited other islands that had not been reached by any of our workers probably." Samuel McCune, Mastic Point, Andros Island, Bahamas, B. W. I.

VANCOUVER, B. C.—Mr. R. Gratias has had several weeks' Gospel meetings in Cedar Cottage with good attendance and God has graciously saved several souls.

BRIDGEPORT, CONN.—We had a visit from Bren. Brennan and Dickson which we enjoyed.

MAPLEWOOD, MO.—The Conference was the largest and best we have had, and the word was used to the blessing of the Lord's people, and the salvation of some. During Dec. we had a visit from Bren. Thorpe and Dickson.

TORONTO, ONT.—Mr. D. McGeachy has had several weeks in Swanwick Ave. with some fruit in conversions.

LONACONING, MD.—Bren. Winemiller and Hazelton have had a series of meetings here.

PHILADELPHIA, PA.—Jas. Marshall has begun a series of meetings in Mascher St. Hall.

RALEIGH, N. C.—R. Curry has had a series of meetings, and purposed visiting Atlanta.

EVERETT, PA.—Mr. C. R. Keller has been going on here with some interest.

VANCOUVER, B. C.—Our Conference was the largest and best that we have had. Old truths ministered in fresh power by Bren. Black, Fish, Gratias, Burr: one girl professed faith in Christ.

WATERBURY, CONN.—We enjoyed a visit from Bren. Dickson and Brennan. W. H. Hunter followed with a series of Gospel meetings.

HARRISBURG, PA.—A. Livingstone has just finished a series of meetings here, and goes on to Niagara Falls.

DONORA, PA.—C. R. Keller has had some meetings here, God working in the salvation of some precious souls.

Words in Season

Edited and Published by Dr. E. A. Martin

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No. 3

FROM VARIOUS AUTHORS

Grow old along with me,
The best is yet to be; the last of life
For which the first was planned:
Thy times are in His hand
Who saith:—A whole I planned—
Youth sees but half; trust God;
Wait all; nor be afraid.

* * *

The believer's humility is in proportion to this fruitfulness
The most heavily-laden branches bow the lowest down.

* * *

As you work for Christ, see that you abide in Christ. The
mere activity of service may give a form of godliness without the
power.

* * *

Man is a great arithmetician, but a poor reckoner. He talks
of large subscriptions, yet the greatest subscription on record was
less than two-pence of our money. The Lord hears the heavy
fall of the rich man's handful, and says, "Much." A widow's
gift rings light and timid, and He says, "More." Thus does He
baffle our brains, and turn our eyes in the direction of His gaze,
inwards, for He "looketh on the heart" (1 Sam. xvi. 7).

* * *

Nothing can be stronger in the universe than the hand of
faith. By this we lay sure hold on our most glorious and al-
mighty Lord in heaven; and such an inviolable union is thus es-
tablished between Christ and a believing soul, that none can sepa-
rate the one from the other. Faith breaks through the greatest
obstacles, removes mountains of difficulties, and possesses, as it
were, a kind of omnipotence. "For this is the victory that over-
cometh the world, even our faith." (1 John v.4.) Nay, it even
wrestles with God, and prevails. (Gen. xxxii. 28.) As straw
cannot withstand the force of fire, so God, being a wall of fire
around his people, the greatest power of our mighty enemies
shall be consumed like the stubble. Look upon him steadfastly,
my soul, and believe in him with a simple heart. Wondrous are
his ways with his people, and past finding out; but at last, all
their sorrows and strife, by the management of his infinite wis-
dom, must come to a glorious and triumphant end.

THE LIGHT OF DAWN



*HE path of the righteous is as the light of dawn,
That shineth more and more unto the perfect day.
The way of the wicked is as darkness,
They know not at what they stumble."*

Prov. 4:18. (Jewish Translation.)

We began our heavenly pilgrimage in the light of dawn; we enjoy increasing light as we journey along; and the way leads to the city of perfect day.

We were once stumbling along the way of the wicked, and knew not at what we stumbled. The night of our Egyptian bondage, with its groans, and sighs, and tears is past and past forever. We were slaves of Satan: his service was cruel bondage. We saw no way out. The thunder clouds of "wrath to come" were rumbling in the distance. Our darkness was increasing.

A circus had visited a town in Iowa. The day had been bright, and hot; and many had been merry-making. While the tents were being pulled down, and loaded, clouds began to gather. The thunders began to rumble. Rain began to fall in torrents: darkness settled down, lit up by vivid flashes of lightning that terrorized, then faded into blacker darkness. The circus wagons began to move, but some of them got stuck in the mud. The elephants were put behind the wagons to push with their heads. People were stumbling along on the sidewalk in the pitch darkness when an angry elephant roared with all his might. The people trembling with fright ran hither and thither, stumbling, they knew not at what. So it is with the wicked. Their brief day of pleasure is soon over, and the frightsome night of darkness thickens. Death is on their track. They try to avoid him. They play with him as children play "hide and seek." To escape death from colds in the North, they flee South, and a mosquito gives them malaria; Death says "You are it." To hide from him in the East they go to California, but while in bathing they get beyond their depth; Death touches them, and says "You are it." They stumble, they know not at what, into the blackness of darkness forever.

Thank God! for the **righteous** this is past forever. But who are the righteous? Those who are seeking to "do the best they can" by leading good, clean, religious lives? No. These are the **self-righteous**. The righteous are those who are clothed in garments of **imputed righteousness**, the righteousness of another: whose robes have been washed in the blood of the Lamb. "He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him," 2 Cor. 5:21.

When Israel came under the shelter of the blood of the lamb, the Shekinah of God's glory lit up their dwellings. It was the "light of dawn." That light accompanied them to the

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Red Sea: through the Sea. They emerged with a song of triumph on their lips. The light of dawn was theirs. And that light never failed them. In the hot sunshine it was a shade to them: in the dark night it lighted their camp. That was the light of God's presence. From it God rebuked them when they sinned. From it God encouraged them when they walked after His commandments. It led them right on into the land of Canaan.

And so it is with us, the redeemed. "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. 4:6. The moment we received Christ as our Saviour, the Holy Spirit entered and we were born of God. He journeys with us all through our wilderness journey teaching us more and more of the goodness of our God; sweetening the bitter waters of trial; chastening the disobedient that they may be partakers of His holiness; strengthening the feeble: encouraging the downcast: lighting His pilgrims through death: or, coming again, we shall be caught up and transformed into the image of our blessed Lord. Soon our feet shall walk the golden street of the festal city of our God, the New Jerusalem, where the Lamb is the light thereof,—the perfect day. In the meantime let us hear Him say, "Lo I am with you all the days," Matt. 28:20. Days of flower and thorn mingled together: days of the pruning knife and of the refiner's fire: days of monotony in the humdrum of little things: days of special temptations, and of special mercies—all these are but opportunities to be gilded by that "light of dawn that shines more and more unto the perfect day." Who knows but that we will be ushered into that perfect day long before 1926 has run its course?

E. A. M.

THE VISITATION OF GOD, AND FAMILY CHARACTER

Genesis xi. 28.



HERE was, a day of visitation of the house of Terah. The family of Shem had become very corrupt, and in the days of Terah, the sixth or seventh from Shem, they were serving false gods. But the power of the Spirit and the call of the God of glory, visited the ear and the heart of Abram, the son of Terah, and separated him from that corruption.

We know, that a godly influence extended itself from this in the family. Terah the father, Sarah the wife, and Lot the nephew, join Abram in this, and they all leave the land of Mesopotamia together.

Nahor, however, another of Terah's sons, did not come within this influence. He was comfortably settled at home with his wife, and at home they remained, when Terah, Abram, Sarah,

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and Lot, took their departure from the land of their fathers (xi.)

This is to be much observed, for the like of it we may witness every day. One of the family becomes the first subject of divine power, and then the knowledge of the Lord Jesus in the household, spreads itself, but some remain uninfluenced.

Of course we know each quickened soul must be equally the object of the hidden effectual drawings and teachings of the Father (see John vi. 44, 45). But I speak of the history, or manifested character of the scene. And as we have seen in the history of this household, Nahor remains unmoved in this day of the visitation. He and his wife continue in Mesopotamia, and they thrive there. Children are born to them, goods and property increase, they pursue an easy and respectable journey across the world; but they do not grow in the knowledge of God, and bear no testimony, or at least small and indistinct testimony to His name.

The character of Nahor's family was thus formed. They were not in gross darkness, like the people of Canaan, descendants of Ham, among whom Abram had now gone to sojourn. They had a measure of light, derived from their connection with Terah and Abram, and as descendants from Shem; but all that was sadly dimmed by the cherished principles of the world from which they had refused to separate themselves. And a family character and standing were thus formed.

This is serious—and all the principle of this is of daily occurrence among us, and of constant application to our consciences.

We lose sight of this family for a time altogether, for of course they are not the direct object of the Spirit's notice. But being connected with Abram, may naturally come within view; and accordingly in process of time, tidings about them reach Abram in the distant place of his pilgrimage (xxii.)

Bethuel was the son of Nahor—one of his many sons rather, and the one most brought into view. He had flourished in the world, and though perhaps a man of little energy, or character himself, had a son named Laban, who most evidently knew how to manage his affairs exceedingly well, and to advance himself and all who belonged to him very advantageously in life. He seems, as we say, to have known the value of money—for the sight of gold could open his mouth with a very hearty and religious welcome even to a stranger (xxiv.) Here, however, we reach a period in the history of this family, which is chiefly to be considered.

A fresh energy of the Spirit is about to visit it. As I have already observed, this family is not in the gross darkness of the Canaanites—nor in the simple idolatrous condition of Terah's house (see Josh. xxiv), we may assume, when the God of glory called Abram. They had been brought into a certain measure

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of light, and within a certain standing by profession as Abram's act and word seem to allow (xxiv. 4). But this being so, this being a professing household in some sense, apart from the dark state of the men of the world, it becomes serious to notice the nature of that visitation which the Spirit makes to it. For it will be found to be a **separating visitation**. As the call of the God of Glory had before disturbed the state of things in Terah's house, so now the mission of Eleazor disturbed the state of things in Bethuel's house. Abram had then been **separated** from home and kindred, and so is Rebecca now, leaving this serious impression—that a respectable professing family may need to be **visited** by the very same energy of the Spirit as a more worldly, or idolatrous family.

This is a serious thought. A disturbing or separating power of God now comes into this family; not a comforting or edifying power. Has this not a meaning for our readers? The ministry of Eleazor, God's servant as well as Abram's, came to Bethuel's house to **draw Rebecca out of it**, and to lead on that very journey which, two generations before, the call of the God of glory had borne Abram. Ponder the lesson deeply:— a professing decent family have to be aroused, and a fresh act of separation produced in the midst of it.

Continued

"IT IS NOT IN ME"

Gen. 41:16

Pharaoh gave Joseph credit for having ability to interpret dreams: but Joseph knew better, and replied, "It is not in me," then he discloses his source of wisdom, "God shall give Pharaoh an answer of peace."

Sometimes, and in fact all the time, the devil tells us what wonderful people we are, and would try and make us believe that we had wonderful gifts and abilities, in order that we might get lifted up. Often, unconsciously perhaps, we listen to his lies and in consequence get puffed up. It is then that God has to teach us by sad experience that "it is not in us," to reach souls, or to bring a single blessing to any one,—apart from Him. He may let us go through a series of meetings without seeing any fruit, until we exclaim, "it is not in me." Then we turn to God as the only source of our strength, and exclaim with Jehoshaphat, "we have no might . . . our eyes are upon Thee," 2 Chron. 20:12. Then like Joseph we can say, "God shall give: and God's word is fulfilled which says, "Call unto me and I will answer thee, and shew thee great and mighty things which thou knowest not," Jer. 33:3. The flesh and the devil would betray us into the awful error of doing the work of God in our own strength. When this is judged, and we are in His path then all God's resources

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of wisdom, knowledge and power are at our disposal if we but seek His face in lowly dependence upon Him.

"In Him is only good;
In Me is only ill;
My ill but draws His goodness forth,
And me He loveth still."

L. E. McBain.

"THE HOPE OF ISRAEL" AND "OUR HOPE"

Paper 2



IN the previous paper we dwelt upon the fact that the Lord who is "The Hope of Israel," is the same Lord Jesus Christ, who is the Hope of the Church: that while there is this similarity yet God hath spoken of a distinctive hope for each,—Israel, and the Church. The first clearly revealed in the Old Testament prophecies: the other made known by the Holy Spirit in the New Testament Scriptures. The first spoken of from the foundation of the world: the other "the hidden wisdom which God ordained before the world unto our glory," 1 Cor. 2:7: we of this dispensation having been "chosen in Christ before the foundation of the world," Eph. 1:4. The others had their names written "from the foundation of the world, in the book of life of the Lamb slain," Rev. 13:8, R. V. While there is this difference there is no disagreement nor contradiction, but perfect harmony, both finding their hope realized in Him, our Lord Jesus Christ.

Now it has been stated in a rather dogmatic and condemnatory spirit of those who differ, "that the hope of Israel is identical with the one hope of the Gospel, which hope is, of course the resurrection." This could not be so because Paul said "of the hope, and the resurrection I am called in question this day," Acts 23:6. True the hope includes the resurrection of the dead, but it cannot rightly be called "the hope." Just as there is a difference between "faith," and "the faith," so there is a difference between "hope," and "the hope."

Paul, speaking to the Jews said, "For the hope of Israel I am bound with this chain." It is evident from the context that he was referring to the person—our Lord Jesus Christ—because he always preached "Jesus and the resurrection." The Jews could not bear the truth that God had raised up Jesus, and exalted Him to His own right hand: because if God had so dealt with Jesus of Nazareth then the sin lay upon them of having rejected their Messiah "whom they slew and hanged upon a tree." It has also been stated that:

"Paul solemnly affirmed that, in all his testimony, both to small and great, he had said none other things than those which the prophets and Moses did say should come."

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This of course is given as proof that Israel and the Church are the same subject: that there is no difference between the hope of Israel, and the hope of the Church. In preaching the Gospel to Jews and Gentiles it is true that he "said none other things," "but when teaching the saints he said much more than is in "the prophets and Moses." Certainly they ministered to us as they prophesied of the grace that should come to us, but apparently they saw a parenthesis coming in between "the sufferings of Christ and the glory that should follow." While they speak of grace and salvation coming to us, yet they had no real conception of the full character of this visitation. Read carefully and prayerfully, 1 Pet. 9:12, 1 Cor. 2.

The same Holy Spirit who was sent down with the Gospel for the world had also come with a **specific message for believers**, revealing "the deep things of God," things which had been "kept secret from the foundation of the world." This "hidden mystery," (Eph. 3), is now revealed, "That the Gentiles should be fellow-heirs and of the same body, and partakers of His promise by the Gospel." Observe here that this mystery of the body of Christ, composed of believing Jews and Gentiles, united to Christ the living Head in Heaven is a subject of New Testament revelation and not a mere development of, nor spiritualizing of Old Testament prophecy. "In Himself" of twain, Jew and Gentile, He is making "one new man," Eph. 2:15. The Jew loses his nationality and standing on earth in as real a sense as we Gentiles lose ours: and both find their relationship with Christ in His resurrection and heavenly glory. Our hope is His coming again to receive us unto Himself, to take us where He is "far above all heavens."

Did not our Lord Jesus refer to these very things when He said to His disciples, "I have yet **many things** to say unto you, but ye cannot bear them now: howbeit when He the Spirit of truth is come He will guide you into **all truth**?" John 16:12-25. Observe, these many things are in addition to what the Lord had said on earth as recorded in the Gospels. He had hinted at the great truth of the Church as a then future thing, (Matt. 16:18). He had given an inkling of a new aspect of His coming, (John 14:1-3). But neither of these great truths could be fully told, nor received, until the Holy Spirit was given, after the death, resurrection, and ascension of Christ, for the Holy Spirit could not be given in this way until Christ was glorified, John 7:39. The epistles reveal these many additional things, and also "things to come." This expression includes the full truth relating to His coming again.

Our Lord is now seated at the right hand of God waiting for the answer to two special prayers, which will mean the realization of the hope, both for the Church of Christ, and for Israel. The first in order being the prayer recorded in John 17.

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In view of leaving the world and going back to His Father He prayed for His own in the world but not of it; and not only for those then with Him on earth, but for us also. "Neither pray I for these alone, but for them also which shall believe on me through their word," ver. 20. How comforting! But I refer in particular to verse 24. "Father, I will that they also whom thou hast given me be with me where I am that they may behold my glory for thou lovest me before the foundation of the world." This, indeed, is the hope of the Church—to be where He is. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." This glory is not that glory which the prophets foresaw, i. e. the kingdom glory. No, it is that glory which He had with the Father **before the world was**. This glory the Church shall behold. Then she shall partake with Him in the coming kingdom of glory, for she shall **reign with Him**.

The second prayer in order is found in Psalm 2. After the cross, and exaltation of Christ to the right hand of God, this Psalm makes known to us what the Father said to the Son: "Ask of me, and I will give thee the nations for thine inheritance, and the uttermost part of the earth for thy possession." The answer to the first prayer will be granted when the Lord comes for the Church. (John 14, 1; Thess. 4, 1; John 3). The answer to the second when He comes in power and great glory, judging His enemies, and taking to Him his great power to reign, according to the prophets and Psalms, and New Testament Scriptures concerning the Lord's coming in manifestation to reign over the world. Israel's hope is always associated with that. At that time, as the Messiah, the Son of man shall be manifested in His kingdom and glory. Israel, redeemed from the hand of their enemies, shall serve the Lord without fear, in holiness and righteousness. God shall have taken away the stony heart, and given them a new heart. They shall grieve Him no more, but shall walk in His ways.

Connected with this—the hope of Israel—is "the restitution of all things whereof God spake by the mouth of all His prophets." "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox," Isa. 11:6-9. This will be God's answer to the prayer in Ps. 2.

The Lord is waiting for His bride; and also waiting for the kingdom as foretold by the prophets. We are waiting for His return as Bridegroom to receive us unto Himself, a glorious Church without spot or wrinkle, or any such thing: then as His bride we are waiting, with Him, when we shall be manifested with Him in

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glory. The deliverance of creation is closely associated with "the manifestation of the sons of God," Rom. 8:19.

It is not therefore that there is a distinct hope for the Jewish nation apart from the one hope of the Gospel, no, both the Church of Christ, and the Israel of God's purpose find their hope in Him, and in His coming again. These are things which differ in the word of truth. May we have grace to "study to be approved unto God, workmen who have no need to be ashamed, rightly dividing the word of truth."

Let us ever seek to be amongst those who "love His appearing, and so "abiding in Him that when He appears we may have confidence, and not be ashamed before Him at His coming:" ever in such a condition that when we hear Him say, "I come quickly," our hearts will respond, "Amen, even so come Lord Jesus."

R. McCrory

EXTRACT FROM A LETTER



THANK you for writing me and letting me know about your mother's condition. I had heard either yesterday or the day previous from Mrs. Smith that your mother had gone to Toronto to undergo an operation and was purposing to write a few lines to your father, but will certainly do so now, God willing. I trust through the mercy of God, your dear mother will gain strength and be raised up again to you all. Am thankful for the testimony she sent as to the kindness of God. It is just what I would expect of our God and Father. "The mercy of the Lord is from everlasting to everlasting on them that fear Him," and while this affliction may appear dark and may to unbelief look like a contradiction to the testimonies in the word of God to the lovingkindness of God, yet faith can sing through days of sorrow, "All, all is well."

The child of God in fellowship with God, hears Jesus say to them, "What I do thou knowest not now, but thou shalt know hereafter;" and again through the howling tempest of affliction that word comes, "It is I, be not afraid."

Please just remind her from me that He says, "underneath are the everlasting arms," and again, "Lo, I am with you always," and yet again, "I will never leave thee nor forsake thee;" and He knows how to succor those who are tried. He, Himself has suffered, and He can be touched with the feeling of our infirmities, for He was tempted in all points like as we are, yet without sin.

I trust God has a voice in this affliction to yourself. Indeed, I know He has, but are you going to listen to Him? Surely it ought to speak to you, to think that in order to reach you, your dear mother has to pass through such suffering. May you be led

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to humble yourself under His mighty hand. Confess your backsliding and come to Him, acknowledging your wanderings and again have His pardoning love fill your soul. Oh, the husks are poor fare. Think were it yourself on that bed of weariness and weakness, what then? What comfort would it be to you that you had turned your back on Christ? The Lord grant you repentance to the acknowledging of the truth, that you may recover yourself out of the snare of the devil and be led into the conscious knowledge of His forgiving love and have the joy of His salvation restored to you.

Now I'll stop. Give my love in the spirit to your dear mother and may the God of all comfort sustain and support her heart. He will, and if it be His blessed will, may she speedily regain some bodily strength.

Love in Christ also to you, . . . and may this affliction indeed be sanctified to you and all the family is the prayer of

Yours faithfully for Jesus sake,

John Smith

"DEARTH IN THE LAND"

"If there be dearth in the land." 2 Chron. 6:28.

"If they return to Thee with all their heart."

2 Chron. 6:38.

"Then hear Thou from heaven, even from Thy dwelling-place, their prayer and their supplications . . . and forgive Thy people which have sinned against Thee."

2 Chron. 6:39.



TAKING a general survey of the assemblies of the saints one cannot help but feel that spiritual power is at a very low ebb amongst us. How few conversions from all the preaching of the gospel for years past. Some of us seem to feel as if it is all we might expect these days, after a barren siege of meetings for weeks together. Few of the saints are very much exercised over the fruitless tent meetings all over the country. It is to be feared that sometimes we make much of cases of interest that amount to nothing to cover our poverty and shame. The same is true of special meetings, and regular meetings in the various Gospel Halls. It is about time we aroused ourselves to the solemn fact that there is dearth and deadness almost reigning amongst us.

Then if we take a look at the stretches of territory with millions of people, in cities, towns, and villages, that have never been touched with the feet of our Evangelists; and think of the little circle of meetings around which there is so much superabundance of preaching, surely there is a dearth in the land of

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that evangelistic spirit that has fired the hearts of our brethren of other times, to impel them to lay their all upon the altar, that the gospel might be preached to the lost. The bleak stretches of unevangelized territory tell their own story of "dearth in the land."

Look in our families, how very few of our children are saved, or have any interest in the things of God. Most of the children of God's people are on the broad road that leads to "destruction." How few are greatly burdened over the thousands of fair Absaloms and Orphas, who would be left for the delusion of the Anti-Christ and the "Lake of Fire" forever, if the Lord were to come tonight! Alas, our heartless indifference tells us with solemn accents there is "dearth in the land."

Then if we consider that along with this decay of evangelistic and missionary interest, there is a steadily growing tendency to copy the world in all its luxuries; and to follow the lead of the children of the devil in grasping after as much of the "present world" as can be secured by "hook or by crook," till the thoughts by day, and the dreams by night, are full of an insatiable covetousness for those very things that cause sinners to be "drowned in destruction and perdition," what a sight for a holy God to look down upon of dearth and corruption! Children of God drinking of the cup of pleasure, and covetousness, till they are as completely intoxicated as the poor worldling who knows nothing of the "grace of God that bringeth salvation." What a blighting of the testimony! What an apostasy from love and devotedness to Christ!

One great reason why we possess so little of that spiritual riches that is "our own" is because we have not been faithful in that which is "another man's." My very life is a stewardship, my body and my time, as well as my goods, belong to the Lord. "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." When the Lord's money is used to deck that body that is "a temple of the Holy Ghost," and purchased by the precious blood of Christ, with the latest fashions of the world; and the immodest clothing, invented by the devil, to fill the world with immoral corruption, is seen upon the redeemed bodies of the people of God, what could follow but a cursing of our blessings? Instead of there being a marked testimony against the folly and wickedness of this day in the lives of God's saints; what a pathetic sight to see professed citizens of heaven following the same practices that are ripening the world for the overflowing judgment of God! Satan is busy creating in society lawlessness in every matter on which God has spoken. If God says, "If a woman have long hair it is a glory to her; for her hair is given her for a covering" then Satan must show his enmity to the Word of God by inventing shorn heads among women. If God says, "The woman shall

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not wear that which pertaineth unto a man, . . . for all that do such are an abomination unto the Lord thy God." Then Satan must begin to introduce this into society to blot out every trace of subjection to God. When the guiding genius of the "fashion of this world" is "the prince of the power of the air," and the deep wicked purpose is to blot out every trace of subjection to God from society, what a disgrace when the saints of God dishonor their Lord by following "their pernicious ways!" These things have helped to bring "dearth in the land."

The one day in the week that is said to be the Lord's day is often used as a day of pleasure-riding instead of being given to Him. How often instead of serving the Lord on this day, the saints are found visiting their friends in the country or making some other excuse for wasting their time on the road that should be spent in the presence of God, reading His word and in intercessory prayer for a lost world, so soon to be swept with the desolating judgments of God. When God is robbed of those hours of rest on His day, what results could be expected but dearth in the soul?

It seems a settled maxim that every Christian may spend on luxury or real estate all the money he possesses. No one seems to think it is wrong to "lay up treasures on the earth" now. When we think of some of the comparatively unenlightened Moravian Christians of many years ago selling themselves into slavery to provide funds to send the gospel to the heathen, what a rebuke to our unexercised luxurious living! "If you have not been faithful in that which is another man's who will give you that which is your own?" Is there any wonder then that there is a dearth of the "true riches" when we used for lust, the goods of the Lord, entrusted as a stewardship in our hands? With God's house lying waste and Christians running every man to his own house, what wonder that there is "dearth in the land."

The remedy suggested is a return to the Lord with all the heart, that He might hear from Heaven, His dwelling place, the confession of our guilt, and forgive His people who have sinned against Him. It is a time for deep exercise of soul. May the Lord impress our hearts with the desolation of Jerusalem, till we become true intercessors for His people. May there be in the earth a people prepared for the Lord, separated from the ungodliness of this lawless day, serving Him with reverence and godly fear, waiting for the Lord from Heaven. He is coming quickly, may our hearts yearn for Him. "Even so, come Lord
..:esəf L. S.

EVOLUTION DEMOLISHED BY ONE VERSE OF SCRIPTURE

"All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds" (1 Cor. 15:39).

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To those who bow to Scripture this one verse demolishes the evolutionary theory. It says distinctly the flesh of man is different from the flesh of the beast, and the anthropoid ape is a beast.

This is confirmed in Genesis 1, where the formula—"after his kind"—is repeated ten times. It is applied to the vegetable kingdom in verse 11, to the marine world in verse 21, and again to the winged fowl in the same verse, and finally to the beasts of the earth and cattle and everything that creepeth upon the earth in verse 25. Why "after his kind?" That clearly leaves room for each species. The lion does not mate with the tigress. The eagle does not consort with the goose. The wasp does not breed with the bee. The only hybrids in creation are man's arrangement and they are sterile, and come to naught. "After his kind" is stamped upon creation. It shuts out the transmutation theory, it destroys evolution.

But when we come to the creation of man we do not read the words "after his kind." Why? Because man is man and only man. In the animal creation we have a lion beast, an elephant beast, a monkey beast, a rat beast, but man is man wherever he is found. He may be black or white, just as you may have a black horse and a white horse, his hair may be straight or woolly, just as you may have a dog with straight hair and another with woolly hair, but man is man wherever he is found. There is only one species of man, though several varieties, as white, black, copper-coloured. How comes it that Moses made no mistake? We answer, only by inspiration of God.

No human being witnessed creation, so an account of it, to be true, must be inspired of God. And it is reasonable to suppose that God who gave man language and the power to read and write, communicated to man those things which were necessary to his understanding and happiness.—Selected

"ONE THING", PS. 27:4.

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple."

This man desires one thing, and he goes in for it, that is he does not give up until he gets into the presence of the Lord. I heard Mr. Wm. Matthews telling of Mr. James Campbell's prayers in his last days as he lay upon his bed, telling God about the beauties of His Son. He had to be looking at Him, in order to tell God about His beauties.

"The Lord God is a Sun and Shield. The Lord will give grace and glory; no good thing will He withhold from them that walk uprightly," Ps. 84. God wants us to put our feet upon the truth. "I have no greater joy than to hear that my children walk

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in the truth." Many of God's people are walking according to their feelings, their own desires; this is not walking according to the truth.

"Take heed unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood," Acts 20:28. Let us live clean lives. Without this we cannot minister the truth effectually: and there never was a time when the people of God needed the whole truth more than they do now. We are to teach the truth, and in this way feed the flock which is among us (1 Pet. 5). We are to be ensamples to the flock, and in order to be this we must keep on the ground of the truth. Let us go in for the whole truth of God. When we have God's word and God's company we are sure to go on right. (J. Blair, at the Pittsburgh conference).

HOW TO MAKE MARRIED LIFE HAPPY



WHEN Robert Newton, the Wesleyan preacher married, he and his bride began the married life by retiring twice each day to pray with and for each other. This practice they kept up, when opportunity served, to the end of life. Mark the result! When an old man, Mr. Newton, remarked: "In the course of a short time, my wife and I shall celebrate the jubilee of our marriage: and I know not that, during the fifty years of our union, an unkind look or an unkind word has ever passed between us."

That was certainly a happy marriage. What made it so? Did not that hour of daily prayer make the bond of peace so strong that none of the manifold trials of a long public life could even strain it? Had prayer been stricken from their lives, would not pride, vanity, or passion have grown into a power of discord in their hearts? Did such absolute peace ever reign over the married life of any irreligious pair for half a century, since the fall? Does it reign over the reader's married life? Is not godliness needed in married life to render it even tolerable? Consider the claims of God dear reader, from this standpoint, and you will conclude that godliness is needful, not only for your present and eternal happiness, but also for domestic enjoyment.

The godly husband and the godly wife are true helpmeets, the one to the other. They belong to the same family, speak the same language, are traveling the same happy road, and are journeying to the same blissful home.

Finally, to all the dear children of God, we would say, marry "only in the Lord." Let his word be your guide, your rule, his glory your aim, and he will direct your path through life, will sustain you in death, and conduct you safely to his heavenly kingdom.—Apples of God.

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TEN PROOFS OF INSPIRATION

When critics sneer and scoffers rail, the young believer does not have to go outside the covers of his Bible for proofs that his Book is Divine. No other book in existence does, or can do any one of the following things:—

1. Give God His right place. (Isa. 45:18-22).
2. Give man his right place. (Mark 7:21-23).
3. Give a clear and satisfactory account of creation. (Heb. 11:3).
4. Answer the riddles and puzzles of life and death. (Rom. 5:12).
5. Tell what comes after death. (Luk. 16:22-23; 2 Cor. 5:8).
6. Tell of Christ, (Heb. 2:9-14, 18), and of His power to save and to keep, (Heb. 7:24-25).
7. Proclaim a resurrection, and judgment, (1 Cor. 15:20-22. Acts 17:31).
8. Provide an anchor for the soul, both sure and steadfast, (2 Cor. 5:1).
9. Give expert advice on every difficulty, day by day, (Ps. 119;105).
10. Bring a message of reconciliation from the throne of God to the sinner, (2 Cor. 5:18-20).

God has the Evolutionists portrayed full length in His Book, (Ps. 73:9-11; 94:9-11). When they start caviling about creation, read them, Job, 38:4-12.

E. H.

QUESTION CORNER

Is it right for a Christian to join the world's pools, or combines, in order to secure a higher price for his produce?

We believe that 2 Cor. 6:14 covers the ground, "Be not ye unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the Living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty."

I remember hearing of a man and his wife who had not been on speaking terms for some little time. She was relenting, and seeing the dog and the kitten playing around the hearth she said, "Isn't it too bad, John, that we can't agree like that." John answered, "Tie them together, and see how

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long they will agree." When Christians keep their own place, and leave the worldings in theirs, there may be a measure of peace; but the moment that you tie them together you may expect trouble; that is if the Christians are any testimony for God. The principles upon which godly business is conducted, and worldly business are as opposed to being tied together as the dog and the kitten. "Good measure, pressed down, shaken together, and running over," Luk. 6:38, should be the Christian's motto. The motto of the world's pools and combines is as skimp measure as possible, or in other words make the people pay a higher price than they otherwise would have to pay. "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable Therefore also will I make thee sick in smiting thee, in making thee desolate in thy sins," Mic. 6:10-13. To unite in order to force men to pay a higher price than otherwise would obtain is a decent way of practising extortion. In such things the Christian should have no "fellowship . . . communion . . . concord . . . part . . . agreement." Shall the Christian then not suffer loss? It may be: but read the promises of God, "I will receive you: and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord almighty." God has signed His name to the promises, is that not enough to compensate for financial loss?

JUST FIFTY YEARS AGO

I've known the Lord for fifty years; just fifty years today,
My heart was won by Jesus Christ; my sins were washed away,
Through grace my eyes were opened wide, the finished work to see,
And thus He broke the bonds of death, and set the captive free.

In childhood and in youth, I walked the "moral" road to hell
All duly sprinkled and confirmed, believing all was well;
Till Servants of the Lord came by, and spoke a warning plain,
"Religion is of no avail: Ye must be born again."

Conviction entered many hearts, and mine among the rest,
I felt the burden of my sin, and sorely was I pressed;
A sister, and companions too, were led into the light,
But while their hearts were filled with joy, mine still was dark as night.

The preacher pointed me to Christ, and told me to "believe,"
His blood could make me white as snow, His stripes could healing give,
"Have faith in Christ, and you'll be saved."—I understood him not,—
"Believe"—"Have faith"—what could it mean? 'Twas "feeling" that I sought.

But, praise the Lord; that happy day, just fifty years ago,
Oppressed with doubt and tossed with fear, I cried to God—and lo;
He by His Spirit sent the light, I saw my debt was paid,
The death of Christ atoned for all, and peace with God was made.

Oh ye who hear, and ye who read: the tale I tell is true
Then let me ask you lovingly, How is it, friend, with you?
You are not safe outside of Christ: He's still the only "Way:"
The same as when I trusted Him, just fifty years today.

C. T. B.

Your afflictions are not eternal; time will end them, and so shall ye at length see the Lord's salvation. His love sleepeth not, but is still working for you. His salvation will not tarry nor linger; and suffering for Him is the noblest cross that is out of heaven. . . .

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GLASGOW, SCOTLAND.—We had a good day in the "Memorial Hall" Jan. 1st. Those who took part were Dr. Matthews, John Brown, John Feely, John Douglas, W. Rodgers, and S. Davidson.

FERNDALE, MICH.—Those who go out to the "Eloise" are seeing God's hand in the salvation of some, one German about 65 years old who was saved Christmas morning. There are about 1550 poor in the institution to whom we preach, and give tracts.

SEATTLE, WASH.—C. S. Summers has had some interesting and profitable meetings: numbers most encouraging. He has gone on to Everett.

FERNDALE, MICH.—Mr. J. Ferguson had two week's meetings for the Lord's people, and warning words for the unsaved. Sunday night the Hall was crowded, and the Lord's presence felt.

HAMILTON, ONT.—Wm. Pinches has begun a series of meetings here, with an encouraging attendance.

NIAGARA FALLS, ONT.—"The meetings go on well: were never so well attended: Sunday school over 100: 75 or 80 at the breaking of bread. If we keep a humble spirit we may count upon His continued favor."

SOUTH MANCHESTER, CONN.—Mr. J. Pearson is encouraged by the attendance in the New Hall here, and so continues the meetings.

JACKSON, MICH.—Bren. McMullen and W. Ferguson have had three weeks' meetings in a School house here with an encouraging attendance, and some seem exercised.

"WANTED, information as to whereabouts of William Quinn, formerly of Ireland, last heard of in Calgary, Alta., Canada, about six months ago.

DRUMGILL, COOTEHILL, CO. CAVAN.—"I had eight or nine weeks in a new place. The attendance was wonderful. The place was packed every night, and the streets on Sunday nights filled with men who could not get in. God gave help and a nice number were awakened and saved by His grace." (W. Armstrong.)

CHARLTON, ONT.—Mr. Widdifield has been seeking to help the saints in these parts.

WAUBAUSHENE, ONT.—We had a visit from Bro. Shivas which was appreciated.

TILLSONBURG, ONT.—Bro. Silvester had good meetings, and well attended. He and Mr. Touzeau purposed beginning meetings in St. Catherines about Feb. 17th.

MONTREAL, QUE.—Bren. Telfer and Watson had good meetings here after the Conference: they went to Niagara Falls for meetings.

PORT DOVER.—Bren. Baillie and Miller had meetings here but were hindered by bad roads.

STAFFORDVILLE.—Bren. Wilkie and Joyce have had meetings here and several have professed conversion.

ARLINGTON, WASH.—Mr. O. C. Fish is with us for meetings.

CHICO, CAL.—Mr. Thos. Black visited Chico, and purposed going on to Los Angeles, Cal.

ORANGE, N. J.—Bro. Rosania was with us for two weeks meetings: and Bro. Patrizio for a few days. Let us give thanks that God saved two souls, encouraging the Italian believers.

SPRINGFIELD, MASS.—We had Mr. W. H. Hunter with us for three nights, an encouraging number of strangers coming in.

EL PASO.—Bren. S. C. Keller and H. Harris purpose fitting up a Hall, and trying pioneer work in this important city.

CONFERENCES

PETERSBURG, VA.—The Annual Va. Conference will, D. V., be held in the Gospel Hall, W. High St., on Saturday, Sunday and Monday, April 3, 4, and 5, with prayer meeting April 2nd, 7:45 p. m. Circulars from H. Campbell, 927 High St., Petersburg, Va.

TORONTO, ONT.—The 40th Annual Convention will, D. V. be held April 1, 2, 3, and 4, in the Massey Hall, Cor. Victoria and Shuter Sts., excepting Friday morning, and Saturday afternoon, in Pentecostal Hall, McGill St., near Yonge. Communications may be addressed to "Convention, 22 Yarmouth Road, Toronto, Ont.

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SOUTH MANCHESTER, CONN.—Our Annual Conference will begin with a prayer meeting, Thursday, April 1st, 7:30, in the Gospel Hall, 415 Centre St., Friday, Saturday and Sunday, April 2, 3, and 4, in the Cheney Hall, Hartford Rd.

FALLEN ASLEEP

MRS. JOHN RILEY of La Crosse, Wis., on Jan. 8th, aged 56. She was saved and gathered unto the precious Name in 1919, through meetings held by Mr. S. Hamilton. Mr. Upton spoke at the funeral to a goodly number of unsaved.

EMILY PAGE, of Bothwell, Ont. passed into the presence of the Lord, Jan. 7th, aged 70 years. She was saved 22 years: and delighted to entertain the Lord's servants whenever it was possible to do so. Two sons and one daughter mourn her loss.

MR. FRANK DALBERG, of Groton, Conn., Jan. 21st, in his 64th year, of heart trouble. He was saved during meetings held by H. G. McEwen. He left a good testimony in the works and other places.

MRS. BORUMS, of Petersburg, Va., on Jan. 15th. She was saved when Bren. Beveridge and Lamb first pitched a tent there for meetings, in 1890, and has gone on real well ever since. W. Beveridge spoke to a large company in the hall, and Mr. H. Horne at the cemetery.

MISS SARAH HOFFMAN, of Everett, Pa., fell asleep in Jesus, aged 69. She was saved 13 years ago at Winemiller and Armstrongs meetings and went on steadfastly till the Lord called her home. Bren. Winemiller and C. R. Keller took the funeral services.

MRS. J. C. KLINE, of Lewistown, Pa., aged 57. Gathered unto the Name 12 years ago. A great sufferer for the last five years. Chas. R. Keller spoke to a large company at the funeral.

MRS. OLIVER. "On Feb. 4th the beloved wife of our esteemed brother, Mr. David H. Oliver, of Audubon, N. J., was called home to be with Christ, in her 73rd year, after two years illness. She was saved over 48 years ago. A lover of good men: given to hospitality, and a succorer of many. Will be much missed by husband, daughters, and sons. Good words were spoken to a large company by Mr. W. P. Douglas. Prayers are desired for the unsaved members of the family."

DAVID S. CARRUTH, of New York City, on Dec. 18th, aged 53, after one weeks illness with Septic Pneumonia. Over 30 years in fellowship at 51-53 E. 125th St. Leaves a wife to whom he had been married but 11 weeks; and two daughters by his first marriage. Bren. Bradford and Douglas took the funeral service.

H. B. HARRIS, of Harrisburg, Pa., on Jan. 25th, aged 54. He was saved a number of years ago, and in fellowship in the Harrisburg Assembly. He loved to speak a word to the Lord's people, and to sinners. He leaves a wife and eight children. Bren. Livingstone and Beveridge spoke to a large company.

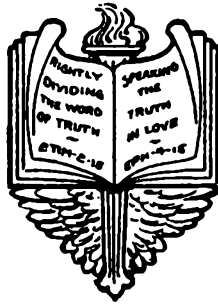
DAVID WAUGH, of New Bedford, Mass., aged 61, after one day's sickness. He had been in fellowship in New Bedford for about 6 years. Mr. D. McGill spoke a good word at the funeral.

MR. SAMUEL JOHN BINGHAM, of Belfast, Ireland, passed peacefully into the presence of the Lord, Jan. 19th, after a brief illness: in his 72nd year. Saved in 1880, he was almost 40 years in Mourne St. Assembly. A lover of the Truth and a valued helper. Many gathered to see the precious dust laid away. Bren. Dr. Matthews, Bailie, Gilmore and McClay took part in the funeral services.

MRS. JAMES COLL, of Montreal, Que., Lord's day, Dec. 20th, aged 68. Saved 38 years ago in Ferryden: gathered unto the Name in Mill St. Assembly, Montrose: later at W. Hartlepool where her home was well known to the fishermen of the N. E. Coast of Scotland for hospitality. For 18 years in Montreal where her home was open to the Lord's servants.

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, 1926

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

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WORK AND WORKERS

WINNIPEG, MAN.—The Correspondent for the West End Assembly, at Ellice Ave. and Beverly St., now is Mr. Wm. D. Stewart, 542 Banning St. Mr. Jas. Lees was with us for a few meetings in West End and Main St. Halls. The Lord's people were refreshed. He has been visiting some settlements of Russian Mennonites: there are many refugees from Russia.

ST. THOMAS, ONT.—J. Silvester was with us for a few meetings.

ELGIN, ILL.—Mr. L. W. Gabler's address is now 617 Laurel St.

IRVINGTON, N. J.—J. Ferguson was with the Irvington Assembly for a couple of weeks, with a nice interest in spite of bad weather.

VANCOUVER, B. C.—D. R. Scott has returned after four months in California.

SPRINGFIELD, MASS.—W. H. Hunter was with us for a few nights: the word was good, and a number came in.

LA CROSSE, WIS.—We had some meetings by F. W. Mehl, who went on to Chicago: and also by Mr. Lee: both refreshed us.

MIDLAND, MICH.—J. Govan had some Bible readings here with the Lord's people.

EDMONTON, ALTA.—The Lord's people have been giving meals to those who are out of work in the city, and a Gospel meeting following. A young man has professed to be saved.

BRANDON, MAN.—R. Gratias has returned home after a number of weeks' happy service on the Coast. Mr. Lees was with us for a Lord's day.

BRIDGEPORT, CONN.—The Conference was well attended, and the ministry varied and good: by Bren. Rankin, Beveridge, Duncan, Hunter, Conaway, Thorpe, Dickson, Ferguson and Patrizio. One professed faith in Christ.

HOLLAND, N. Y.—The Assembly has rented a house and transformed it into a Gospel Hall by removing partitions and otherwise transforming it. They have four meetings a week: Breaking of bread, Gospel, prayer, and Bible study.

YOUNGSTOWN, O.—F. A. Reiner had about two weeks' meetings here.

ROCHESTER, N. Y.—F. A. Reiner had seven nights meetings, but had to return home on account of his health.

BOSTON, MASS.—Mr. A. M. Fraser, missionary from the Bahamas gave us a visit: then went on to Pawtucket where he had a couple of nights.

NIAGARA FALLS, ONT.—Bren. Telfer and Watson had some good meetings here recently, some professing conversion.

CLEVELAND, O.—F. McLeod had five weeks' good meetings on the East Side, several professing: he then began in the West Side.

SARNIA, ONT.—Bren. Stewart and Govan are having good meetings in the Gospel Hall here. They also had some meetings in a School house out in the country. Two professed to receive Christ Jesus.

Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 18

APRIL, 1926

No. 4

FROM VARIOUS AUTHORS

The LORD is thy Keeper,
The LORD is thy shade upon thy right hand.
The sun shall not smite thee by day
Nor the moon by night.
The LORD shall keep thee from all evil;
He shall keep thy soul.
The LORD shall keep thy going out and thy coming in,
From this time forth and for evermore.

(Psalm cxxi. 5-8. R.V.)

* * *

"Alas, sir," said Johnson, speaking of grand houses, fine gardens, and splendid places of amusements; "alas, sir, these are only struggles for happiness. When I first entered Ranelagh it gave an expansion and gay sensation to my mind such as I never experienced anywhere else; but, as Xerxes wept when he viewed his immense army, and considered that not one of that great multitude would be alive a hundred years afterwards, so it went to my heart to consider that there was not one in that brilliant circle that was not afraid to go home and think."

* * *

A man in a blouse, once said, "I have no more influence than a farthing rushlight." "Well," was the reply, "a farthing rushlight can do a good deal; it can set a haystack on fire; it can burn down a house; yea, more, it will enable a poor creature to read a chapter in God's book. Go your way, friend, let your rushlight so shine before men, that others, seeing your good works, may glorify your Father who is in heaven."

* * *

Sheltered in our home, that God's loving care has provided, and looking out of the window into the raging storm, two precious Scripture truths seemed to draw my heart nearer to our ever blessed Lord. First, the believer forever sheltered from the coming storm of judgment due to him. Second, the lack of shelter to our Lord Jesus Christ who could say, "I sink in deep mire where there is no standing." We shall never know the fullness of that love down here: and in His presence we shall be ever learning more and more of its sweetness. Surely His love is an endless theme. Let us seek to tell it out while we have breath.

W. H. E.

THE UNSATISFIED DOCTOR



SAT by the river of life early; it dawned upon me that I was to float down it to the ocean of Eternity." Thus wrote Dr. M——.

He says, "I was strangely fascinated by that which was before me, and eagerly sought from all who had gone before, and recorded their experience, to find out what lay before me in this rushing stream. . . .

After half a century encamped in this present world—encamped, not domesticated—I have found amid the wild waste of its deluging waters, **no rest for my foot**—whatever its citizens may say as to such a confession or complaint, it is a simple fact. Fifty summers—fifty winters—amid the sighs, the cries, the sorrows, the weepings. I lie down each night in sleep—the death of each day's life—and rise in the morning to again find the busy circle of action. I am a man, and want, and must—if I can—find more than I have seen in man, take him at his best, as king, emperor, poet, philosopher; the orbit of their experience is bounded and belted by the atmosphere, it is under the sun and cannot fairly pretend to reach to any higher level than himself."

Will you be more successful than Dr. M—— if you search for satisfaction where he sought his? Solomon of old sought rest and comfort in his ivory palaces, marble fountains, singing men and women, unequalled wealth, and undisputed dominion, but, after testing every source of human happiness, "All is vanity and vexation of spirit" was his verdict, he found nothing here to satisfy the cravings of his soul. Neither will you, your inmost consciousness tells you that something more is needed to make you supremely happy; you need an object for your soul's affections, you can never be truly happy until you acquaint yourself with God.

This was Dr. M——'s mistake; he sought to find in this world that which can only be found in Christ Jesus. He was not what the world calls a bad man; full of deep and tender feeling for suffering humanity, he sought to alleviate the woes of others, and, by philanthropic exertions, to lessen the wretchedness he saw around. Not far from where I write there is a home for the aged and infirm founded by him—one out of many efforts to help the poor; if, therefore, happiness could have been found in doing good, he ought to have been supremely happy.

He suddenly decided to go to Australia and seek ease and rest from this inward craving which had burdened his life for half a century, and on his way to the boat called to say adieu to a medical friend. "Why this sudden move?" his friend asked. He was slow to answer, loth to unburden his mind, but at last it came out that it was another expedient to get rid of the burden weighing on his spirit. The sin, death, misery all around per-

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plexed and disturbed him, and he said it was "unaccountable how a God of love could permit such things."

His friend was a Christian, in the enjoyment of rest and peace, so he quoted these words from the Scriptures, "O Israel, thou hast destroyed thyself; but in me is thine help" (Hos. xii. 9). The only effect of this was an attempt by Dr. M——to throw the whole blame of a groaning creation upon God.

In answer to this, his friend pointed out that "God made man upright, but they have sought out many inventions" (Eccles. vii. 29). He showed him that all his reasonings and fault-finders with God were wrong, since it was man, listening to Satan's lie, which had really produced all the misery that exists. Like an arrow from a bow this verse pierced his conscience and arrested him. God had spoken, light entered his soul, he was silent. This Scripture corrected his mistake as to the fall of man, and he listened, with earnest attention, as it was pointed out that the stream of misery in this world all flowed from the corrupt source in Adam, who believed the serpent's lie, and, consequently, by disobedience thus tainted the springs of his moral being.

His friend then turned to those lovely words in John iii. 16—"God so loved the world, that He gave His only begotten Son"—and showed him that it was the boundless, causeless love of God which led Him to give "His only begotten" that "whosoever believeth in Him should not perish but have everlasting life." Like a hart panting after the waterbrooks, Dr. M—— drank in the words of life. His soul, his life-long weary soul found rest and repose, satisfaction and peace; the spirit of heaviness gave place to the oil of gladness.

The simplicity of his faith was beautiful; he dropped himself; everything of the past lost its hold upon him, in the abundance of the entrance of these new and Divine relationships, which were ever after the joy of his soul; he saw sin put away by the Lamb of God, all that belonged to him as a man settled for ever by the cross, a new condition in Christ, and a new home in the bosom of the Father.

PERSEVERANCE

By Hugh Thorpe



RAYING always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:18.

This is the only time the word "perseverance" occurs in our Authorized Version, but words meaning "persevere" or "persevering" are found a number of times translated "continue," "continually," "continued stedfastly", "continuing instant."

The word "persevere" is also used a number of times in

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other translations, showing the value of continuing in the way of the Lord.

Perseverance is defined as "to continue striving in spite of discouragements." "Persistence in purpose and effort." "Persevere is almost universally employed in the good and high sense of holding to a worthy cause against all difficulty, danger or opposition." "**Persist**" is often used of an annoying or perverse adherence to a demand or purpose that might well be abandoned."

May our perseverance be in the good and high sense. Persistence is generally linked with self-will and pride, if our course is not in accord with the mind of God as revealed in the Scriptures. It might be a healthy question to ask ourselves at this point. Am I persevering, or am I persisting? It is a cheer to return to a place after many years absence and find those you have known, still going on for God in the work He has entrusted to their care. How much more does God rejoice as He daily beholds such perseverance right on to the end of the pilgrim journey; beginning, continuing and ending well.

After the Ascension of the Lord Jesus we read of the eleven disciples returning to the "upper room." "These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus with His brethren" (Acts 1, 14). This might be rendered, as in the Syriac Version, "All these unitedly persevered in prayer."

What a beautiful picture as we behold this little company gathered in that "upper room." The whole world, as it were, against them, yet we read of perseverance under these circumstances. Infinitely better to be, seemingly, in the minority with God, than to be in the majority otherwise. "Continue in prayer and watch in the same with thanksgiving," (Col. 4:2). This verse also means, "Persevere in prayer." "Continuing instant in prayer" (Romans 12:12) is also translated "Be persevering in prayer," or "As regards prayer, persevering."

The devil will keep us from prayer, therefore the need of this exhortation. Has daily reading of the Scriptures and family prayer been established in the home? Thank God for it. Persevere in this great work. Who can estimate the value of such godly order? The boys and girls soon grow up to be young men and women, and may have little desire to remain for family prayer, but **keep it up**, or the children will soon detect any lack of perseverance on the parents' part, and may later on, with little concern, absent themselves from the "family altar."

Notice next what is recorded of the early Christians, "Then they that gladly received His word were baptized; and the same day there were added unto them about three thousand souls. And they "continued stedfastly," (or they persevered) in the apostles doctrine and fellowship, and in breaking of bread and

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in prayers, Acts 2, 41, 42. Surely this is the blessed outcome of the attitude of the fewer number, who unitedly persevered in prayer in that upper room only a few days previous to this great awakening. It is very sad to find, at times, those who once professed to gather unto the Lord's Name, no longer persevering in this Scriptural manner. Some leave their home assemblies with letters of commendation. They come for a few Lord's Days, and meet with the Saints, and then "drop out." Various reasons, or rather excuses, are given. "The distance was too far," and "the assembly was so different from the place from which they were commended," or "the Christians did not seem so sociable." Sometimes they are offended at the Word ministered, and so their seat in the Assembly is vacant. One is led to wonder if such persons are really "born of God," or if saved whether they ever understood the truth of being gathered unto the Lord's Name, when such trivial things can turn them away from the appointed place, where the presence of the Lord is assured. How can they remain away week after week, or how can they mix again with religious systems," which seem to be getting farther away from the Word of God, as time goes on?

Failure, in many respects must be confessed by those who do gather unto the Lord's Name, but this should not cause us to turn from a scriptural position. Rather let us cry out like Peter. "Lord to whom shall we go?" Peter gave this sublime reply when the Lord Jesus asked the question of the twelve, "will ye also go away?" as He beheld many of His disciples, who "went back and walked no more with Him," John 6:66-68. The Lord Jesus is still our centre of gathering, (Matt. 18:20). How can any, who have known this blessed truth turn from it? There is need of repetition regarding these matters. God said to His ancient people, "Take heed to thyself that thou offer not they burnt offerings in every place that thou seest." But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there shalt thou do all that I command thee," Deut. 12:13-14. Many children of God at inconvenience to themselves, and families, travel a great distance to be present with those who gather in the Lord's Name. He will reward such obedience. What can be said of some who once ministered the Word amongst the assemblies of the saints but are now engaged as "pastors" in some of the sects? Can these men give a reason to God for this change? We may be sure they cannot. Perhaps they seek to ease their conscience, because they are still able to approve of and even practice baptism by immersion, as those who hired them also approve of it and may be known as fundamentalists. They may even seek to encourage "their congregation" to have "communion" (so termed) every Lord's Day, etc. These "pastors" who have "sold the truth" may pride themselves because they are able to keep up an appearance of reality, but

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Jereboam's sin was as great in placing a golden calf at Bethel, as at Dan, 1 Kings 12:29-33, Bethel was near Jerusalem, but Bethel was not the place God had chosen to place His Name. Jerusalem was His choice, 2 Chron. 6:6. Therefore such men who have turned from the truth cannot be called perseverers but subverters and while some of them become popular still they will need to reckon with God later.

We can thank God for every Christian in the sects who believes in the "Inspiration of the Holy Scriptures," "The Virgin Birth:" The Atonement of our Lord Jesus Christ: "The conscious and Eternal Punishment of the Christ Rejectors," etc; but while they believe these fundamental truths, surely that should not cause us to join their denominations and to cease gathering unto the Lord's Name. Rather we should persevere in "this way," Acts 9:2, and seek help from God to lead these Christians "Outside the Camp" Unto Him.

This we cannot do by mixing with them in their fellowship.

(Continued)

THE VISITATION OF GOD, AND FAMILY CHARACTER

(Paper 2.)

There is another lesson in the history still.



REBECCA, we know, comes forth at this call. But her character has been already formed. As it is with us all, more or less, before we are converted. The separating call and power of the Lord is answered. But it finds us of a certain character, a certain shape and complexion of mind. It finds us, it may be Cretians (Tit. i.), or brothers and sisters of Laban, or the like, and "the Cretians are always liars." Character and mind derived from nature, from education, or from family habits, we shall take with us, after we have been born of the Spirit, and carry it in us across the desert from Mesopotamia to the house of Abram.

This too, is serious. It is serious, as I observed before, that a respectable professing family is visited by a **separating**, and not merely by an **edifying** energy of the Spirit; and it is serious, as I now have been tracing, that **with the converting power of the Spirit, nature, or the force of early habits and education, or of family character, will cling still.** And these serious lessons the story of Rebecca reads to us.

For I need only briefly speak of what her way was in the further stages of it. Laban her brother, with whom she had grown up, and who was evidently the active stirring one in his father's house, was a subtle, knowing, worldly man. And the only great action in which Rebecca was called to take part, gives occasion to her exercising the same principles. In the procuring of the blessing for her son Jacob, we see this Laban-leaven work-

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ing mightily. The family character sadly breaks out then. The readiness of nature to act, and take its way, shews itself very busily. A mind she had, too little accustomed to repose in the sufficiency of God, and too much addicted to calculate, and to lean its hopes on its own inventions.

What have we to do, then, but to watch against the peculiar tendency and habit of our own mind—to rebuke nature sharply, that we may be sound, or morally healthful in the faith (Titus i.3); not to excuse it; because it is nature, but rather the more to suspect it therefore, and to mortify it for His sake who has given us another nature.

These lessons we get from the story of this distinguished woman. Beyond this, her way is not much tracked by the Spirit. Was it that He was grieved with her, and leaves her unnoticed? At any rate, she reaps nothing but disappointment from the seed she had sown. No good comes of her schemes and contrivances, but the reverse. She loses her favorite Jacob, and never sees him after the long exile to which her own schemes and contrivances had ended in sending him.

But there is this further to tell. Jacob got his mind formed by this same earliest influence. He was all his days a slow-hearted calculating man. His plan in getting the birthright first, and then the blessing—his confidence in his own arrangements, rather than in the Lord's promise, when he met his brother Esau—and his lingering at Shechem, and settling there, instead of pursuing a pilgrim's life through the land like his fathers; all this betrays nature, and the working of the old family character.

What need have we to watch the early seed sown in the heart—yea, and to watch the early or late seed which we are helping to sow in other's hearts! For the fuller details of this history warns us of such things still.

The birth of Esau and Jacob is given us at the close of chap. xxv., and as they grow up to be boys, occasion arises to let us look in at the family scene; but it is, as we shall find, truly humbling.

This was one of the families of God, then on the earth. Nay, by far the most distinguished; where lay the hopes of all blessing to the whole earth, and where the Lord eminently above all, had recorded his name.

But what do we see? Isaac the father had dropped into the stream of human desires; he loved his son Esau because he ate of his venison! We need not stop to consider Esau himself; as a child of the family, he was entitled to the care and provision of the house—that is most true—and Isaac and Rebecca should surely have given him all that, together with their parental love and diligence. But for Isaac to make him his favorite because he ate of his venison, this was sad and evil indeed. Even

WORDS IN SEASON

in this, however, do we not see some further illustration of our subject.

Isaac had been reared tenderly. He had never been away from the side of his mother, the child of whose old age he was. But his education, perhaps, had relaxed him too much, and he appears before us as a soft and self-indulgent man.

But, O what sad mischief, what grievous defilement opens here to our view, in all this family scene! Are we saying too much, that one parent was helping to comfort one of the children, and the other the other? Indeed there is something like it here, and ground for fears so terrible. Isaac's love of venison may have encouraged Esau in the chase, as Rebecca's cleverness, got and brought from her brother's house in Paran, seems to have formed the mind and character of her favorite Jacob.

O what sorrow and cause of humiliation is here! Is this a household of faith? Is this a God-fearing family? Yes. Children of promise and heirs of His kingdom are these, Isaac, Rebecca, and Jacob. Looked at in other actions, they would delight and edify you. See Isaac in the greater part of chap. xxvi., and his conduct is beautiful, altogether worthy of a heavenly stranger on the earth: suffering, he threatens not, but commits himself to Him who judges righteously. He suffers, and takes it patiently, and his altar and his tent witness his holy unearthly character. So see Rebecca in chap. xxiv.—In faith she consents to cross the desert alone with a stranger, because her heart was set upon the heir of the promises, leaving home and kindred, forgetting her father and her father's house. But here looked at (in chap. xxvii.), what shame fills the scene, and how should we blush and be confounded that heirs of promise, and children of God, could so carry themselves.

(Continued)

JACOB, A PLAIN MAN, GEN. 25:27

The few words in this verse concerning Jacob and Esau are very instructive. God gives us the characters of both men. Esau was a cunning hunter; a man of the field. In New Testament language this would tell us of a lover of pleasure, a man of the world. There is nothing in Esau's life to indicate that he knew anything about communion with God.

In a few words is Jacob's character sketched: a plain man dwelling in tents. We would do well to take a little time and meditate upon these words. **Plainness** should mark every Christian. Professing Christendom is fast leaving this distinctive mark behind, and joining the swirl of the ungodly world's ways. To be dressed plainly: to live plainly is too old-fashioned. There is no need to go to the other extreme, as some do,

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and make our clothing a distinctive badge. Neatness becomes the child of God. Some years ago I met a woman for the first time; and was impressed by her clothing that she must be godly. Her life since then has abundantly proven the correctness of my judgment. She was plainly, but neatly dressed: and withal carried a comely dignity.

How excellent when the adorning is "the hidden man of the heart which in the sight of God is of great price," not pearls and costly array, (see 1 Pet. 3). It is sad to see young women, professing Christianity, wearing rings and jewelry, and decking themselves in costly array. Some young brethren are not free from being ensnared to ape the world's fads and fashions.

"Dwelling in tents.." This would speak to us of the Christian's true pilgrim character. How this phase of Christianity is fading; and expensive homes: expensive furniture: expensive autos, &c., are becoming more and more common. We would not condemn neatness and comfort, but expensive luxury.

Sometimes Christians belie their pilgrim character in the way that they educate their children. Because of their ability to pay for a high education for their children they educate them to a point where they despise the Gospel. The most of those who get saved are from those who never had other than a common education, which is all that is necessary in order to make their way through the world. The most of the higher educational institutions are breeding places for infidelity and its consequent immorality. A plain simple life is most conducive to salvation and godliness.

Noah's name means "Rest." When he was born his father called his name Noah, saying, "This same shall comfort us concerning our work, and toil of our hands because of the ground which the Lord hath cursed." Lamech, evidently was not having an easy time; but he was able to instruct his son Noah in the ways of the Lord, who afterwards "walked with God," and was a "preacher of righteousness." The most of God fearing men have sprung from the poor, and of lowly birth. Amos was a herdman and gatherer of sycamore fruit. The Lord took him as he followed the flock to prophesy to His people. Peter and John were unlearned. To attempt to climb up ourselves, and to push our children up usually results in their destruction.

The plainness and simplicity of those in Assemblies years ago has in a great measure vanished: and with it the godliness and sincerity. May we bestir ourselves to exercise before God, before we are overwhelmed by the flood of worldliness and money making, dress and style, with a name to live but dead.

H. F.

THE BIBLE AND THE SWORD OR THE CHRISTIAN AND POLITICS



HE Church was never intended to rule the politics of the world: The Bible was never intended to convert the world: nor to bring in 'a millennium of peace; but the very opposite. The Lord Jesus said, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two and two against three. The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law," Luk. 12:51-53.

As the Lord Jesus foretold, so it has happened. When the Gospel enters a home and one is converted to God, the peace of that home is destroyed. Where Satan kept his goods in peace God has entered, and the peace is disturbed. The only way that peace can be restored is for all in the home to become converted, and how seldom does this occur? When the Gospel enters a peaceful community and a few get saved, at once there is war. The unsaved are up in arms against the "new doctrine," and begin to say all manner of evil against those who begin to testify for Christ against their sins. The more religious the community is, without Christ, the more bitterly will they war against those who live and testify for Christ.

Nor was this condition to improve with time, "Evil men and seducers shall wax worse and worse," 2 Tim. 3:13. "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more (rather) than lovers of God. Having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 1:5.

When God brought Israel out of Egypt, and gave them a national standing, He gave laws to govern them politically, religiously, and socially. They could not by popular vote, or otherwise change those laws in the least, without incurring the judgment of God. Government by God can never be otherwise. He gave no laws to the Gentile nations.

When God formed Churches He did as He had done with Israel, gave them laws, that is the New Testament Scriptures, to govern them politically, religiously, and socially: and **these laws must not be changed by popular vote or otherwise.** When the discipline of God is enforced in a Church that Church is well governed. When not enforced the Church is not well governed.

WORDS IN SEASON

The various forms of discipline prescribed in the Scriptures are God's ways of enforcing His laws. No room is left for even the smallest trespasses against one another to remain unrectified. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in Heaven," Matt. 18:15-18.

Binding and loosing are by the word of God. The trespass was not only against the "brother," it was a trespass against the word of God. The man trespassed against obeys the word of God and goes to **win his** brother, but he refuses to be won. Then one or two are taken along to **win** him by the word of God; but still he refuses. It is then told to the whole Church, and they try to **win** him by the word; but still he refuses to make right his trespass. God says, "Let him be unto thee as a heathen man and a publican." God in Heaven recognizes the discipline. He could not do otherwise for it was simply the carrying out of His word. This is the extreme discipline committed to an Assembly. The death penalty God has not committed to His Churches: that is in the hands of the "Powers that be." While any trespass **may** become an occasion of this extreme discipline, a number of sins are mentioned which **must** be so dealt with. (See 1 Cor. 5:1-13.) Not every sin for which this extreme discipline must be executed is mentioned specifically, for instance murder, but, as a rule, sin for which death was the penalty under the law of Moses would merit excommunication from Church fellowship.

There are various forms of discipline prescribed in the New Testament, for example:—

The disorderly, idle, busybody—"have no company with him," 2 Thess. 3:14.

"Them which cause divisions and offences contrary to the doctrine **avoid** them, Rom. 16:17.

"A man that is an heretic, after the first and second admonition **reject**, Tit. 3:10.

"If there come any unto you, and bring not this doctrine, **receive him not into your house**," 2 John 10.

"Them that sin **rebuke before all** that others also may fear," 1 Tim. 5:20.

"Vain talkers and deceivers . . . whose **mouths must be stopped**," Tit. 1:10-11.

These are sufficient to shew how God has legislated for the civic welfare of His people; just as politicians legislate for the

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civic welfare of their people, to protect them from injuring one another.

Then God's laws may be broken when it is not against one another, but against God Himself, and may not be known to brethren nor come under their jurisdiction. For such God Himself disciplines. In connection with the Lord's supper we read, "He that eateth unworthily eateth and drinketh judgment to himself, not discerning the Lord's body. For this cause many are weak and sickly among you and many sleep. For if we would judge ourselves we should not be judged. But when we are judged we are chastened of the Lord that we should not be condemned with the world," 1 Cor. 11:27-32.

From these things we see that every true Church is not only a fellowship of men with men, but also of men with God. God is the Head and governs. His kingship is no pretense. A true Church is a theocracy. It is the earthly centre of the kingdom of God during this dispensation, as Israel was the earthly centre of the kingdom of God in the past dispensation. Every true Church is a divine institution to represent the Lord Jesus in the world; it is His body, His temple, and brings the true believer into the deepest, inmost of our Lord's interest in the world. I am speaking of a Scriptural Church, and not of a Sunday club, or a humanly organized sect.

God's word is binding and authoritative above the word of Pope, King, or President, and if any interfere, the Church says, "We ought to obey God rather than man," Acts 5:29. Every child of God ought to be willing to suffer martyrdom rather than to violate any portion of the Scriptures.

(Continued)

LAODICEANISM

Read Ephesians, chapter two. How vast is the grace of God in all this chapter. When I think of an Assembly that once was the stronghold of Scriptural doctrine, thirty years ago, and what it is today, my heart aches. The news that the brethren there have decided to call the new Hall "The Gospel Chapel," made me groan within myself, and say, One step back to Babylon.

A Chapel, according to the large dictionaries, is an inferior church in contradistinction to the great cathedrals or religious edifices. It is a denominational name for an outpost between a mission and the main church: and to be properly conducted a chapel should have a regularly appointed, and paid chaplain to officiate. All State prisons have chapels, and chapel service by chaplains. Large undertaking establishments have chapels for funeral services.

I am further saddened by the news that the assembly has the piano, or organ in the Sunday School. Doubtless it will soon

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be in the Gospel meetings. As departure progresses, the whole truth of God is not wanted: men are appointed who will preach smooth things and please the people, it matters not whether they are right in heart with God in daily prayer and meditation, or not. The Holy Spirit then ceases His governmental function, and Jer. 6:19 becomes true. I have seen it so often in the last thirty-three years that I can almost prophesy the results of man's way rather than the Holy Ghost's operations.

Pray for restoration in my soul first: then in the souls of the elders, for as the shepherds go, so will the lambs follow. Oh for more Nehemiahs to stand for the truth against the enemies of the Lord within and without. What an account the elders must give for how they influence the souls of the saints. (1 Pet. 5; Heb. 13:17.) Let us keep two things before us until we see Christ Jesus our Lord, John 15:7, and 2 John 8. **L. E. B.**

(It may seem a little thing as to what we call a building, but if it is a little thing then why turn away from a name that truly indicates what goes on in the building—the preaching of the Gospel—for a name that, to Christians gathered unto the Name of our Lord Jesus Christ, simply indicates that it is dedicated to religious services where almost everything but the Gospel is preached. The desire to get away from the term "Gospel Hall," is not a healthy one, and usually indicates a desire to get away from the reproach that accompanies the Gospel; and to stand in well with the religious world. This change of names outside is usually accompanied by a change of the character of what goes on inside: a conforming to the religious world's ways. Ed.)

GENEALOGY AND PRIESTHOOD

(Read Ezra 2:61-70; Nehem. 7:63-73; 2 Tim. chapters 1 and 2.)



HE thought is, restoration in a day of difficulty; but the exercise is duly governed by a proper genealogy and priesthood. Nehemiah is careful that no one gets into the priesthood but those who have a genealogy. For these he provides priests' garments; for there could be no approach to God except through sanctified priests clothed in proper garments. The thought in the building of the wall was to keep the Temple and its worship for Jehovah alone.

In first, and second Timothy these same thoughts come in. Timothy's genealogy is traced (2 Tim. 1:5), the faith which dwelt first in his grandmother and his mother; also (2 Tim. 3:15), from a child he had known the Holy Scriptures. His father was a Greek and is not spoken of as a believer, but Paul claimed to be Timothy's spiritual father and termed him his "own son in the faith." (1 Tim. 1:2).

Then as for Priesthood, Timothy in a moral way wore the garments of a priest. A priest was a son of Aaron, physically

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correct and able to teach the law of his God, (Lev. 21). So Timothy was fit to wear priests' garments. He was commended by the brethren in Acts 16:2 and is spoken of in Philippians 2:19-22 as having been proven and having a natural care for the saints. In Hebrews 13:23 Timothy had been in prison for the testimony of the Lord. Then Paul links his name up in the Epistles to the Thessalonians and Corinthians. Timothy is exhorted to put on further garments (1 Tim. 6:11; 2 Tim. 2:22). Garments always signify character, (see 1 Samuel 18:4), Jonathan strips himself of his garments and gives them to David.

Paul exhorts Timothy to "stir up the gift of God." Apparently he had not been making full use of it; and how quick the aged apostle was to see this. Verse 3 of 2 Tim. 1, shows Paul's care for him. Verse 7 of the same chapter would tell us what was wrong with Timothy,—it was fear, therefore, Paul says, "let no man despise thy youth", (1 Tim. 4:12). Notice verses 13-14 of 1 Tim. 4.—a holy deposit to be guarded by the Holy Spirit; and if used, to be as verse 13 exhorts.

The thought "stir up":—When Paul was shipwrecked (Acts 28), the Barbarians shewed kindness by making a fire because of the rain and cold. Atmospheric conditions sometimes try us. Paul appreciated the heat, and added to it by gathering sticks and laying them on the fire. As an apostle he was not above gathering sticks. When he was "stirring up" the fire a viper, because of the heat, came out of the wood and fastened on Paul's hand. When a meeting is in a happy, loving condition, then watch for the viper, he will come out of the heat, (Acts 28:3). This caused an opinion to be formed about Paul, none too appetizing, but the Barbarians afterwards changed their minds and went to the other extreme; if he was not a murderer then he must be a god—so are our shifting opinions. Then Paul opens up the way for blessing amongst the people, which was gratefully refunded in a very tangible manner when Paul left for the ship.

You will notice in 2 Tim. 1:15, that Paul tests us. He is in prison for the testimony and all they of Asia turn their backs on him, they do not exactly apostatise; but prison means reproach, and is not much sought after. Onesiphorus and his house remain true and he not only seeks Paul out, but refreshes him and ministers unto him. The Lord give mercy to him and his house. Timothy is exhorted not to be ashamed of the testimony of the Lord or Paul "His prisoner." (2 Tim. 1:8). Paul was faithful in maintaining the truth and it brings in a test. In John 6:64-71, the Lord brings in a test—"Will ye also go away?" as in Genesis 22:1, (not "tempt") but "test Abraham;" also Deuteronomy 8:2, (to prove) "to test thee and know what was in thine heart."

2 Tim. 2:1. "My son be strong in the grace which is in Christ Jesus" means built up in grace which is required to endure

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hardness (verse 3), which may entail privation, not merely physical but spiritual warfare, that he may serve Him who has called him to be a soldier (verse 4) and, as committed to the Lord for His service, we have not to entangle ourselves with the affairs of this life. This epistle speaks of things getting worse and it needs more diligence to hold what we have committed to us. Then we must strive lawfully (verse 5), things done according to rule (2 Cor. 10:13). We cannot afford to take short cuts as the Judgment Seat will try every man's work of what sort it is and reveal whether it is according to the rule or not. Romans 12, outlines the rule as to ministry. First it maintains order, second it curbs the will as it is God who rules in the Assembly of His Saints (1 Cor. 14:33).

2 Tim. 2:6. The Husbandman is one who labors,—not an idler—,and he produces fruit, or exercise of soul, and does not say like the man in Luke 16:3. "I cannot dig."

These things shew how we should be formed in an individual way. They are distinct in character:—

- (1) Submission to Christ in Sonship.
- (2) The recognition of the reproach which governs the testimony.
- (3) Labor producing fruit.

S. DAVIDSON, Motherwell, Scotland

CONSIDER HIM

"Master, carest thou not that we perish?" (Mark iv. 38). How soon the flesh comes to a conclusion, and passes a hasty judgment. The Master, wearied with His labors, was asleep on a pillow. The storm was rising, but still He slept. The little band of disciples got afraid. They could not understand how He could sleep in such circumstances; and they at once concluded that He did not care for them. Ah! brethren, how prone we are to pass a hasty judgment from mere appearances. The disciples had it all settled that the Master did not care for them. How His tender heart must have been wounded by their rebuke! But their hard words brought forth no rebuke from Him. He had a rebuke, it is true; but it was only for the wind and the sea! Nor does He seem ever to have reminded His disciples of their unkind words. O the matchless grace that shines there! This is the One, beloved, whom we are called to consider—to behold—to follow. Are we drinking in of His spirit. Are we letting His mind be in us? Can we bear to be misunderstood, to be harshly judged, and yet commit our way unto the Lord—our only answer being the meek and quiet spirit? Such was the patient, spotless One. When He was reviled, He reviled not again. Rebuke, even by His brethren, served only to draw out the wonderful grace of the Man of Sorrows. The prince of this world came, but

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found nothing in Him. And this is the One, beloved, to whose image you and I are predestinated to be conformed. Are we being conformed to His image? Is the desire of our souls,

QUESTION CORNER

Is it scriptural to call all the unsaved, "Children of the Devil," or is this only applicable to those who hold false doctrine?

That people become children of the devil by accepting evil doctrine is a catchy theory, with no truth in it. What evil doctrines had Cain imbibed to make him a child of the devil? "For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous," 1 John 3:11-12. Nothing is said about his having imbibed evil doctrine in order to become a child of the wicked one.

The Pharisees were the most free from evil doctrine, as we speak of evil doctrine, and yet it was to them that the Lord Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it," John 8:44. Every unconverted person possesses the same nature as the Pharisees and as Cain, i. e. the nature of the devil.

We have no warrant in the Scriptures to divide people into three classes, children of God; children of the devil; and those who are neither children of God nor children of the devil. Those who baptize babies may think that they have found a third class, but they deceive themselves; and their baptized babies do the same wicked things that the unbaptized do, and are just as easily deceived by evil doctrines. And what evil doctrine has not some child of God fallen into, are they thereby born into the devil's family after having been born into God's? No, no, men do not need to be born a second time, through some evil doctrine, in order to become children of the devil.

GOD: OUR HELP

God of all grace—make us to see
Thy hand in all,—what'er it be

Thou dost allow.

Then in the dark, as in the light
We'll humbly own Thy ways are right,
And meekly bow.

To our faint faith, sometimes it seems
That Thou'st removed the cheering beams
Of Thy blest love.

And at such times we fain would be
From what seems "strange" forever free
With Christ above.

But long as wanderings here do last:—
Till storms of life be overpast,

And we're gone home
We'll oftimes need to seek Thy face,
And from the stores of Thy rich grace
Make grace our own.

And, gracious Lord, how kind of Thee
To grant such full provision, free:—

Ours—even here.
That when all earthly comforts fall
We may Thee seek "within the veil,"
And know no fear.

G. A. M.

WORDS IN SEASON

ST. CATHERINES, ONT.—Bren. Touzeau and Silvester had a series of meetings with us, some professing faith in Christ.

ORILLIA, ONT.—Mr. Milnes is with us giving much appreciated help in the regular meetings.

OWEN SOUND.—Bren. Widdifield and Miller are with us at present having meetings.

CHEBOYGAN, MICH.—Bren. Sheldrake and Shivas are having meetings, like Paul, living in their "own hired room," holding forth the word of life outside and inside the Hall, with some encouragement.

SEATTLE, WASH.—Bro. Fish after having over a week's meetings, has gone to Tacoma. Our sisters are allowed to give tracts to the prisoners in the City Jail and Hospital, in this way reaching after those who need the Gospel. We are also having meetings Sunday nights in a School in a needy neighborhood.

PAWTUCKET, R. I.—Bro. J. Ferguson is having a series of meetings, with encouraging attendance and interest.

BOSTON, MASS.—The monthly meeting in the Old Peoples' Home, was a happy time of telling out the Old, Old Story to a goodly number.

PATTERSON, N. J.—Mr. J. T. Dickson has had some meetings in these parts.

PALM BEACH, FLA.—Bren. S. and H. G. McEwen are having meetings in a School house near here with some encouragement.

LONG BEACH, CAL.—Mr. T. D. W. Muir and his wife are here for a few months.

LOS ANGELES, CAL.—Mr. John Blair is resting for a season. His address is 1332 W. 20th St., Los Angeles, Cal.

TACOMA, WASH.—We had five baptisms here the other Lord's day. Two were saved at the meetings held by Bren. Gratias and Summers, the others had been saved for some time. There are two or three others we hope to see baptized before long. This has been an encouragement to the little Assembly.

ARLINGTON, WASH.—Mr. Chas. Summers purposed having meetings here, and at Abbotsford, and Langley Prairie, D. V. We had Bro. Fish with us for two weeks' very profitable meetings.

NOTICE—The tract "Laodiceanism in The Assembly," can be had free by writing L. W. Gaebler, Central Tract Depot, Elgin, Ill., U. S. A.

BRIDGEPORT, CONN.—Mr. J. Rankin continued with Gospel meetings after the Conference with interest.

HARTFORD, CONN.—Gospel Hall, 435 Park St., Mr. C. Patrizio held two weeks' meetings in Hall and cottages amongst Italians and was much encouraged. He was followed by Bro. J. Pearson who had large and good meetings. He baptized six on Lord's day, Mar. 7th, saved during recent months. Correspondent N. J. Reager, 86 Seymour St.

RI HMOND, HILL, LONG ISLAND—Mr. Wm. Beveridge has had some good meetings here. He was called away to Petersburg, Va., to the funeral of Mr. J. Cobbs' daughter, Miriam, who was crushed between two autos, on Feb. 22, and died on the way to the hospital.

DETROIT, MICH.—Jas. Marshall is having well attended meetings in the Central Gospel Hall.

ST. CHARLES, MICH.—Our young Bren., A. Klabunda, 385 E. Day St., Flint, Mich. and Jas. Kay, 121 Ingraham St., Bay City have been having meetings here with good interest, and several have professed conversion.

SAN DIEGO, CAL.—Bren. S. Keller and Harris had a few appreciated meetings; and were followed by Mr. Jas. Erskine.

STAFFORDVILLE, ONT.—Bren. Wilkie and Joyce have had a series of meetings here with a good many professing faith in Christ while they were there, and a number also since the meetings finished.

WORDS IN SEASON

DECKERVILLE, MICH.—W. Ferguson had a few helpful meetings and visited the Lord's people which was appreciated.

LITTLE RIVER, FLA.—Bren. Bradford and Smith are working the Gospel Tent here with some interest.

JACKSON, MICH.—Bren. McMullen and Ferguson had good meetings in a School house, some conversions.

DETROIT, MICH.—Mr. Jas. Marshall has had six weeks' well attended meetings, several professing faith in the Lord Jesus, and others in trouble. They had a baptism, and are expecting to have others follow the Lord in this ordinance soon.

NEW GLASGOW, N. S.—W. N. Brennan has returned home after an enjoyable time of service in the U. S. He, and J. T. Dickson had some meetings in Boston, then he visited Worcester, Concord, Orleans, Vt., Island Pond, and Westbrook, Me.

AKRON, O.—Mr. F. McLeod is having a series of meetings with us. The meetings in Cleveland were well attended, and fruitful.

EL PASO, TEX.—S. C. Keller and H. Harris are having meetings here with some interest and fruit.

WATERBURY, CONN.—Mr. J. Conaway has been having interesting meetings here since the Bridgeport Conference.

CONFERENCES

YORK, N. Y.—The York and Rochester Annual Conference will D. V. be held in York, N. Y., beginning with a prayer meeting Friday evening, May 28, and continuing over Saturday, Sunday, and Monday, May 29, 30, and 31. Address communications to Mr. J. Barefoot, R. R. 28, Le Roy, N. Y.

PETERSBURG, VA.—The Annual Conference will be held in the Gospel Hall, W. High St., April 2, 3, 4 and 5.

SOUTH MANCHESTER, CONN.—Annual Conference, April 2, 3 and 4 in the Cheney Hall, Hartford Road. Prayer meeting April 1st, in the Gospel Hall, Centre St.

CHICAGO, ILL.—Three days special Believer's meetings will be held, D. V. Saturday, Sunday, and Monday, May 29, 30 and 31 in "Oddfellows Hall, 63rd St. and Yale Ave., in connection with the Assembly at Normal Blvd. and 66th Place. Circulars will be mailed later. No special invitations to ministering Bren., but looking to the Lord to exercise those whom He would have to come. Correspondent, J. A. Cotton, 36 West 70th Place, Chicago, Ill.

LOWELL, MASS.—The Annual Conference will, D. V. be held in the Gospel Hall, Moore Street, April 18th and 19th, beginning with a prayer meeting Saturday evening, April 17th. Communications may be sent to Mr. Geo. McKee, 76 Maple St., Lowell, Mass.

PAWTUCKET, R. I.—The Annual Conference will, D. V. be held Saturday, Sunday, and Monday, May 29, 30 and 31. Circulars will be issued later. Correspondent, Mr. Jas. Crawford, 119 Hendrick St., Central Falls, R. I.

ABSENT FROM THE BODY, PRESENT WITH THE LORD

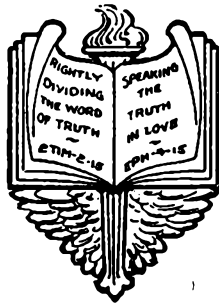
MRS. MARGARET BOWMAN PARKER, of Sturgeon Falls, Ont., on Feb. 7th, in her 68th year. Saved 52 years ago in Hamilton through the preaching of Bren. Munro and Smith, and gathered unto the Name of the Lord Jesus at that time: and has continued steadfastly. Bren. E. B. Steen and G. L. Shivas preached the word at the funeral.

GEO. M. EDWARD, formerly of Sault Ste Marie had a stroke while at Oklahoma City, on his way to the Coast. The funeral was in Detroit. Bren. Sheldrake and W. Ferguson took the funeral services.

MRS. JOHN McILWAIN, of Sarnia, Ont., on March 8th, in her 62nd year. She was saved in Wanstead over 40 years ago, and was one of those who formed the Assembly at its beginning. Moved to Sarnia with her husband seven years ago. She was a consistent Christian who will be missed by her husband, three daughters, and the Lord's people. Mr. D. McGeachy took the funeral service.

Words in Season

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



May, 1926

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WORDS IN SEASON

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

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WORK AND WORKERS

WESTBROOK, ME.—The Assembly goes on nicely; and hopes to have a Tent worked here in the summer. Mr. Thorpe is now having a series of meetings here.

WATERBURY, CONN.—Mr. J. Conaway has had a series of meetings with some professing conversion.

MONCTON, N. B.—Mr. Goodwin is on Prince Edward Island. Bren. McCullough and McMullen had some meetings there but the attendance was not large.

YALE, MICH.—Bren. McMullen and Ferguson had a series of Gospel meetings with a nice attendance in spite of bad roads.

OWEN SOUND, ONT.—Bren. Widdifield and Miller had some meetings with a fair attendance; and afterwards they visited Bolton.

ORRILLIA.—E. Steen was with us for some meetings. Bro. Milnes has also been giving help here of late.

ST. CATHERINES.—Mr. Touzeau has had some very encouraging meetings with some fruit.

LONDON—Bro. Smith had several weeks' meetings here, he also visited Brantford.

ARLINGTON, WASH.—Chas. Summers had three weeks' meetings. He also had meetings in Abbotsford, B. C.

EVERETT, B. C.—Mr. O. C. Fish had some good meetings here.

NEW WESTMINSTER, B. C.—Thos. Black gave us some good meetings.

LANGLEY PRAIRIE.—D. R. Scott gave us a much appreciated visit.

TORONTO, ONT.—The Conference was not quite so large as some former years, but it was a season of happy fellowship of saints, and wholesome ministry of the word, especially along the line of godly oversight, and godly behaviour amongst the people of God both toward one another and toward them which are without. Thirty-one of those giving themselves to the work of the Lord were present. Bren. Douglas, McGeachy, Silvester and Martin were in the city several weeks before the Conference and saw God's good hand with them in helping His people.

DETROIT, MICH.—Mr. F. MacLeod had two weeks' Gospel meetings in the East Side Hall with some fruit in conversions. He purposed beginning meetings in the Central Hall after the Toronto Conference.

ROCHESTER, N. Y.—Mr. D. H. Oliver paid us a visit on his way to Toronto Conference. Three followed the Lord in baptism. It was a beautiful sight to see the aged servant of Christ burying these three in baptism.

Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 18

MAY, 1926

No. 5

FROM VARIOUS AUTHORS

When looking for that "blessed hope,"
Why should we ever fear,
By day and night, along the way,
We have His presence near.
While trials hard beset our path
And faith is put to test,
Why should we let our hands hang down?—
This hope should be our rest.

That blessed promise still is true
"I'll surely come again,
And will receive you to myself,"
This will be endless gain.
No more the bitter tears will flow
All shall be wiped away
When we shall see His blessed face
On that bright and happy day.

Then let us cast on Him our care
Whate'er the burdens be
His presence brings us safely through
And when His face we see.
We'll know that He did all things well
And prove His promise true,
I'll come again and take you home
And will make all things new.

H. A. G.

* * *

The same mistake which proved so fatal to the Jews, proves equally fatal to many who pretend to call themselves Christians. Ignorant alike of the Divine character and their own, they build their hope of the favour of God and eternal life upon some works of righteousness which they have done, or intend to do; and reject the righteousness of Christ, in which alone they can be justified and accepted. The delusion remains, till the light of the Holy Spirit darts in, like a sunbeam, upon the mind, and discovers the guilt and pollution that defile the best of us. We then abhor ourselves, and look to the free grace of God in Christ Jesus for pardon and salvation. Thus we obtain a hope that maketh not ashamed.

WORDS IN SEASON

THE WRONG PRIEST

By W. Wileman

THOUGH I am not at liberty to mention the name of the gentleman to whom reference will here be made, I am able to record a very interesting incident, and to vouch for its strict truth in every detail.

The incident occurred in a City restaurant. The men at one of the tables were conversing and the argument grew so lively that it became impossible for those at the nearest tables not to hear it. As it proceeded the interest of the listeners became intense. The argument was chiefly as to whether salvation was by works, or of grace, and whether a person could be assured of his salvation in this life. One of the disputants firmly insisted that salvation is by grace, through faith; not of ourselves, but the gift of God. Another, a Roman Catholic, contended that no man can know he is saved until he dies, and, as a final argument, he exclaimed, "Well, all I can say is this: I have placed myself in the hands of my priest, and he is responsible for my salvation."

At this point a gentleman rose from his table, and, lifting his hat said: "Gentlemen, I believe I am well known in the Law Courts, and in this room. I could not help hearing the argument at your table, and I feel bound to say that our Roman Catholic friend is perfectly logical in what he has said. I also have placed myself in the hands of my Priest, and He is responsible for my salvation. The mistake our friend has made is that he has chosen the wrong priest. My Priest is the Lord Jesus Christ. By faith I have committed myself into His hands, and 'I am persuaded He is able to keep that which I have committed to Him.' "

The effect of this, from a well-known King's Counsel, was marvellous. Perfect silence reigned as he spoke, and I believe that some men there heard the Gospel for the first time, thus preached in a restaurant by an exponent of the law.

Reader, who is your priest? Be not deluded to think that any fellow-mortal who may call himself a "priest" has any right to come between God and your soul. Beware also of placing any trust in anything you have done, your character or your prayers. Salvation is entirely by grace, and faith is the hand that receives it as a free gift from God. All the fitness He desires is that you feel your need of Him, and this He graciously bestows. I wish I could make it plain to you that Jesus Christ is the **one only Priest**. But if my poor words fail, listen to the words of God: "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners."

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HIS HANDS?—OR OURS?

"He cast the tables out of His hands, and brake them beneath the Mount," Ex. 32:19.

NOTHING is safe in the hands of man. If God entrusts anything to his care he misuses it; or lets it fall out of his unstable hands. In spite of this fact mankind is fully convinced of his ability, not merely to keep what has been given into his charge, but also to improve it.

Only in the hands of the Second Man, the Last Adam, is everything safe. He has never misused anything: never given over anything to the enemy: never lost anything. He is "the Lion of the tribe of Judah," and from Him Satan can never tear anything away. He himself said, "All things are delivered unto me of my Father," Matt. 11:27; and again "While I was with them in the world, I kept them in thy Name; those that thou gavest me I have kept, and none of them is lost," John 17: 12. In the beginning God put the man whom He had formed from dust in the garden of Eden, to dress it and to keep it, Gen. 2:15. But it was not long before the man delivered that glorious Garden into the hands of the foe, by his disobedience: and since that fatal hour, man has always lost or broken what God has entrusted to him. But our Lord—the quickening Spirit—will one day take over everything into His hands, and then all will be safe:—for He must reign till He hath put all enemies under His feet," 1 Cor. 15:25. "For unto the angels hath He (God) not put into subjection the world to come," but unto the One who was made a little lower than the angels", Heb. 2:5-9.

When our Lord has eventually taken possession of this world, the Devil will never be able to wrest it out of those mighty though once pierced hands, though God in His unsearchable wisdom will allow him to make one gigantic effort, after the thousand years of peace, Rev. 20:7-10. That roll with the seven seals, which He only is able to take and open—probably the divine title deeds of this earth, the Doomsday Book, belongs to Him. Man could not keep the world, so it lies until now in the power of the enemy, whom our Lord Himself titles "the prince of this world," John 14:30. God will give to the "last Adam" this world, and He will take possession of it, solemnly, yet with great power and glory, and keep it inviolately.

Jehovah delivered the holy and good Law to Moses on Mount Sinai, written by the finger of God on two tables of stone. The Israelites had already promised to do all that the Lord had spoken, Ex. 19:8. Soon they, however in their hearts turned back again into Egypt, as Stephen puts it in Acts 7:39: and there lay the two tables of stone smashed on the rocky slopes of Horeb. The law was not safe in the hands of man: is a fellow creature able to do the will of a holy God? When

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Moses, the second time received the written tables from Jehovah's hands, he had prepared an ark of acacia wood, according to the command of the Lord: and years later said, "I put the tables in the ark which I had made and there they be, as the Lord commanded me," Deut. 10:5. They were in safety in the Ark, and could not be broken. The ark is a beautiful type of our Lord. The Law is only safe when it is in His hands. Prophetically He said, "Yea, Thy law is within my heart," Ps. 40:8. Even in the hands of Moses it was not safe; but our Lord kept God's word, and God's law right to the last jot and tittle, "Therefore God Thy God hath anointed Thee with the oil of gladness above Thy fellows," Ps. 45:7. He said, "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled," Matt. 5:18.

A land which flowed with milk and honey, Jehovah had promised to the Patriarchs; and had actually given it to their descendants for an everlasting possession, Gen. 17:8. Moses described it thus, "A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year," Deut. 17:12. Were the people of Israel able to keep and guard that good land? Can a human being, a fallen creature, take care of anything God entrusts him with? Sad indeed is the history of that land! Israel lost it centuries ago. It was wrested from them because of their unfaithfulness and sin: and the Gentiles are treading it down until the present day. In spite of that God's word stands fast, "For the gifts and calling of God are without repentance," Rom. 11:29. But again, it is our Lord Himself who will restore all things. He as the rightful King, great David's greater Son, will soon assume His place in that long lost land, and Jehovah saith, "Yet have I set my King upon my holy hill of Zion," Ps. 2:6. Will that land be safe in His hands? Could a Nebuchadnezzar, or Alexander the Great, or Titus, or Saladin capture Jerusalem from Him? Will Gog, the chief prince of Meshech and Tubal be able to accomplish anything? Ezek. 38 and 39. "Lo they all shall wax old as doth a garment, the moth shall eat them up", Isa. 50:9, "But Thou art the same and Thy years shall not fail", Heb. 1:12. "Thy throne is established of old," Ps. 93:2. In safe-guard will be that land, only in His hands, as an unceasing possession.

And are we safe in our own keeping? Can anyone redeem his brother? Does my salvation rest securely in my own hands; or in the hands of one of my fellow men? Only and emphatic, NO, is the answer to these questions. The hands of the highest ecclesiastical dignitary are worthless to keep. How bitter will be the disappointment and disillusion of those who trust themselves to man: or imagined that their salvation was safe in

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their own steadfastness, or piety! The soul can only be secure and happy in those once pierced hands of our Lord Jesus, John 10:28-29. How truly we can sing, "My name from the palms of His hands, eternity cannot erase." Isa. 49:16. Therefore with worshipping hearts, with Paul we say:—"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," 1 Tim. 1:12. Our Lord Himself said, "Neither shall any man pluck them out of my hand". Yes indeed, those blessed hands, once nailed to the cross, can keep everything intact for all eternity. Man is not able to keep anything: not even a child of God his own salvation. The "Faithful Witness," the "last Adam," loses nothing: He guards everything, even the eternal life which He has given us.

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PERSEVERANCE

Paper ii.

YE did run well; who did hinder you that ye should not obey the truth?" The apostle asks this question as he seeks to help the Galatian christians out of the clutches of those who would bring them into bondage. However, before he closes his epistle, he adds these words of exhortation. "Let us not be weary in well doing; for in due season we shall reap, if we faint not". (Gal. 6, 9). This message has cheered many wearied saints, since the day the apostle wrote it "with his own hand" (Gal. 6, 11) and it has helped them to go on for God.

The Lord delights to encourage His people to persevere. Joshua was acquainted with the many difficulties of his predecessor, Moses, in his task as leader of the children of Israel. Now the time comes when the burden falls upon the younger man Joshua. How graciously God comes to him with words to cheer and strengthen. "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage. . . . Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee; turn not from it to the right or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do all that it written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success". (Joshua 1, 5-8).

We may have a very small task compared to the one given to Joshua but we need help of God to go on with it, and to do it "according to all that is written". This is godly perseverance,

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and a man is "not crowned except he strive lawfully." (2, Tim. 2, 5.)

A young brother or sister may have a Sunday School class. The attendance perhaps has fallen, and the temptation comes to give it up. How much better it would be to be exercised as to the cause, then go on with the good work until God may show otherwise. The same might be applied to village gospel work, visitation of the various institutions, tract distribution, etc. Has the work been started. Keep at it for God.

David Livingstone, the great missionary explorer, and the writer's grandfather worked together in the mill at Blantyre, Scotland, and it is said that David began well by having his New Testament fixed on his loom, so that he was able to read it, as he had opportunity. Later on he traversed the wilds of Africa, enduring privation and dangers unknown to many. It is recorded that David Livingstone once said, "I have endeavored to follow with unswerving fidelity the line of duty". We all know a little of what his perseverance accomplished. Fred Stanley Arnot and others followed, and today the gospel has reached those dark places, and many companies of the redeemed may be found there.

This is also true of many other parts, both at home and abroad as a result of pioneer work. **To pioneer is to persevere.** Some men have **ability** but they lack **stability** and little is accomplished. It is interesting, as well as helpful to notice the mission of Barnabas to Antioch. "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord", (or abide with the Lord), Acts 11, 23. The word "cleave" literally means "to glue to", and surely that includes going on with the Lord. One has reason to believe this was true of the Saints in the city of Antioch, which was the capital of Syria, and acknowledged to be, at one time, the third city of the earth. The name of Christ was attached to them there in a remarkable way, as "the disciples were called Christians first in Antioch", (Acts 11, 26). Some have said, this was given as a nickname, but Mr. Newberry terms it "divinely called" Christians, which seems the better rendering, and it could still be true that the name was given to them, (humanly speaking) because those who belonged to Christ in that great city, did cleave unto the Lord, therefore, God was pleased to link the Name of Christ upon His followers there, in a way they were, hitherto, not known.

From the account we have of the assembly at Antioch we would conclude that godly perseverance was in evidence there, and a centre of missionary activity. From that assembly we find two servants of the Lord, (whether they may be termed evangelists or missionaries) going forth to Europe and for the first time,

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as far as we have any record, the gospel was preached on that continent. Acts, 16, 13.

Let us now turn our thoughts toward an overseeing brother in an assembly who may have become discouraged because his work in seeking to care for the flock of God, has been lightly esteemed, misunderstood, or criticised, and may feel like falling into the "back lines". Rather let the matter which has brought about discouragement be tested by the Word of God, and if a lesson can be learned thereby, then the criticism has not been in vain. Perseverance under such circumstances also is an added proof to the saints that such an elder does care for their welfare. It is well, however, to remember that opposition to godly order and discipline often comes from the most carnal. Fault-finding from such a source should neither hinder nor discourage any who seek to shepherd the flock of God. While this is true yet the godly elder can say regarding others, "Let the righteous smite me; it shall be a kindness; and let him reprove me; it shall be an excellent oil, which shall not break my head." (Psalm 141, 5).

It should be remembered, however, that a person must be in fellowship with God ere he takes the place of the "righteous" who smite and reprove to profit, and happy is the person, be he elder, preacher or otherwise, who does not turn away from such, who desire their welfare. We cannot do without one another and it is well to remember there is only One who is infallible in judgment, and only One who is perfect in knowledge, and because of this we may need to be set right at times. Such an experience should not hinder us, but rather help us to persevere.

The Lord likewise desires those who have given themselves entirely to His service to go on with the work committed to their care, even though trials do come also in their path. We have an example of this where "there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration". Acts 6,1. The matter was brought to the disciples who advised them to appoint seven men of honest report to look after this business, adding "But we will give ourselves continually to prayer and to the ministry of the Word." (Acts 6, 4) or in other words—they would persevere in the work God had called them unto. There would be little need of perseverance if there were no obstacles to overcome.

The young man Timothy, no doubt, had many trials in his sphere of service, so the Apostle Paul, sent him this message to help him. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come give attendance to reading (this may include public reading as well as private) to exhortation, to doctrine. Neglect not the gift that is in thee. . . .

meditate upon these things that thy profiting (or thy progress) may appear to all. Take heed unto thyself and unto the doctrine continue in them, for in doing this thou shalt both save thyself and them that hear thee". (1 Tim. 4, 12-16). The word "continue" here does not only contain the thought of perseverance, but it also means "to remain" "abide". We therefore see the responsibility of heeding such an exhortation, by remaining in a path of obedience and thereby save ourselves from falling into many snares, as well as preventing others who may hear us. This is real spiritual progress. Some leave the path of obedience to get into "more aggressive christian work?" (so called). Things are "too slow" for them in the assembly. These have not learned the lesson Timothy was taught and which he practised. What a comfort he was to the aged apostle in his last days, in contrast to poor Demas who did not persevere, (2 Tim. 4, 10). Many desire an easy life. Little hardship, and little exercise of faith. We see the opposite in the life of Moses. "By faith he forsook Egypt, not fearing the king, for he endured, or persevered, as seeing him who is invisible." Heb. 11, 27.

What a commendation the Holy Spirit has left on record regarding Moses, who "took sides with God", **Popularity and faithfulness to God do not go together.**

Let us not, therefore, give up any part of the truth of God, nor any work he may have committed to our trust. Let us keep before us the word of exhortation, in view of the Lord's coming.

"Therefore my beloved brethren, be ye steadfast (or firm) unmovable always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. 1 Cor. 15, 58.

"Let neither pleasure, fame nor gain
E'er cause our love for Christ to wane
May we allow no interference
To hinder godly perseverance. Hugh Thorpe.

THE BIBLE AND THE SWORD, OR THE CHRISTIAN AND POLITICS

Paper 2.

GOD rules in the Church, as we have seen; but that is not the only sphere where He rules, He also rules over "The powers that be." "The powers that be are ordained of God, "Rom. 13:1. There is an immense difference however between the way He rules in each of these spheres. For the Church God gives instructions as to the minutest detail of life: but for the Powers that be He has given no laws whatever. "Thou, O king, are a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thy

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hand, and hath made thee ruler of them all. Thou art this head of Gold", Dan. 2:37-38. No doubt this was the first intimation Nebuchadnezzar had that God had given him kingship. With him the "times of the Gentiles", (Luk. 21:24), began: to continue until they head up in the Antichrist, at the close of the present order of things. Nebuchadnezzar thought that he could do as he pleased, but God taught him by bitter experience that "The most High ruleth in the kingdom of men, and giveth it to whomsoever He will", Dan. 4:25. Nebuchadnezzar made what laws he pleased, but God overruled, as in the case of the fiery furnace. Nebuchadnezzar demanded that all people should worship his great image: God's children simply refused, and looked to God for deliverance: but if not delivered they were ready for martyrdom. (Dan. 3:17-18). **No law made by a king appointed by God could abrogate God's laws, nor cause them to cease to be binding upon the people of God. God cannot cease to be supreme over rulers, whom He appoints to office.**

There are no "Christian governments", though men talk as if there were; and pattern their laws more or less after the law of Moses. Nevertheless the Christian must yield **submission** to these governments. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God", Rom. 13:1. Rulers are not a terror to good works but to the evil. They are the ministers of God to His people for their good, for even a poor government is far to be preferred to anarchy. "If thou do that which is evil be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil," Rom. 13:4. The Christian should **pray** for those in authority: **pay** tribute; and **obey**. (See Tit. 3:1. 1 Pet. 2:13-14). The Christian who conforms to the word of God will have but little trouble from the powers that be, unless the powers are corrupted by a spurious Christianity. And we ought to be extremely thankful for the protection and innumerable benefits provided for us by the governments. We ought to esteem it a **privilege to pay our taxes**, and customs as a small return for these benefits. No Christian should have the least sympathy with Anarchists, Bolshevists, or any others who rise up against governments. If laws are enacted that they cannot obey with a good conscience then their place is to **suffer for righteousness**, and in their suffering glorify God. "The blood of the martyrs was the seed of the Church", is a true saying.

The Church and the World are two altogether separate spheres; and their governments altogether different in character, as we have seen. To the Church God has given most minute directions, or laws for government, to the world He has given none. The Church has no right to make new laws, nor to change in the least those which God has given. The world makes her

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own laws, and changes them at her will. **The laws that God has given to His Church are altogether unsuitable for the government of the world.** "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God", Rom. 8:7-8. Here is sufficient reason why God should not make laws for the governments of the world. And just as good a reason why the Church should not attempt to take the laws God has given her, and seek to enforce them upon those to whom God never gave them.

When a Christian marries an unconverted person expecting to help the unconverted to lead a "Christian life" he is doomed to disappointment. The unconverted can pull them down from their excellency, but they cannot lift the unconverted. Just so is it when the Church marries the world expecting to make it a "Christian world". The Church in its corporate character should not seek to rule the world, neither should an individual Christian seek rule in the world. That cannot be right individually which is wrong corporately. The Christian cannot properly sustain a double character, and adopt the Scriptures as his rule in the Church, and some other rule, contrary to the Scriptures, in the world. And no Christian has a right to vote even for a right law, unless he is prepared to help to enforce that law by the sword, for a law without an enforcing penalty is no law. Any Christian who votes ought to be subject to draft whenever his country needs him: ready to take his rifle when his country needs him to help enforce those laws.

God has given directions in His word to His people in order that they may walk by faith: the world walks by sight. Still God has not deserted the earth, but rules in His providences. Faith knows His mind as He has revealed it, and knows that in His own good time His will will be accomplished in spite of man's opposition and misrule. Faith rests on the word of God, and knows that God by His providences will control the elements of disorder upon earth. God makes the wrath of man to praise Him, the rest He restraineth. He never gives up His supreme power. For the Christian to seek by legislation to enforce a walk of faith upon the unconverted is to seek to do the impossible: and whatsoever is not of faith is sin, Rom. 14:23. So called "Christian governments" may galvanize sin, but they cannot change its character, nor make it more acceptable to God: and in the end it breaks out with more virulence than in its original form. The attaching the name of Christianity to that which is not Christian, cannot do otherwise than bring the things of God into disrepute. The break up of so called "Christian Civilization" is what is preparing the way for the Antichrist—the worst break up of all the dispensations.

(Continued)

THE VISITATION OF GOD, AND FAMILY CHARACTER

(Paper 3.)



UT we shall go on to expose this more, for the heart is not only base and corrupt, but it is daring also to take its naughtiness even into the sanctuary. The word to Aaron, long after this was "do not drink wine nor strong drink, thou nor thy sons with thee, when ye go into the tabernacle of the congregation", Lev. 10. Nature was not to be animated to wait on the service of God: nature was not to be raised or set in action by wine for the fulfilling of the duties of the sanctuary. Strong drink might exhilarate animal spirits; but this was not the qualification of a priest. But even into this Isaac seems to have been betrayed. "Take, I pray thee", said he to Esau, "thy weapons, thy quiver, and thy bow, and go to the field and take me some venison and make me savory meat such as I love, and bring it to me that I may eat, that my soul may bless thee before I die". He was going to do the last religious act of a patriarchal priest, and he calls as for wine and strong drink, the food of mere nature to animate and fill him for the service of the temple! Terrible abomination!—"whose God is their belly," it might be almost said, thus to deliberate on the venison. We may all be conscious how much of nature soils our holy things, how much of the excitement of the flesh may be mistaken for the easy and strong current of the Spirit. We may be aware of this in the places of communion. But this is to be our sorrow; we confess it as evil, and weakness, and watch against it. But to prepare for this, thus carefully to mix the wine and the strong drink, thus advisedly to take a hearty draught, after this manner—surely this is sad abomination!

We all know full well the guile that Rebecca and Jacob practised in this scene. I need not rehearse it. As I have said before, it is a well known story. But the holiness of the Lord consumes every bit of all this. Nothing comes of this subtilty and fleshliness. The holiness of the Lord lays it all in ashes. Isaac loses his Esau, Rebecca never sees Jacob again, for her promised few days were an exile of twenty years, and the calculating supplanter himself finds himself in the midst of toils, and an alien, for that long and dreary season, from his father's house. Nothing comes of all this, whether we look at the carnal policy of the one party, or the fleshly favoritism of the other, all is disappointment, and rebuked by the holiness of the Lord.

Serious, but still most precious lesson! Precious surely it is, to see the Lord thus resenting the uncleanness of even his dearest choicest servants.

But it remains for us to see grace assuming its high triumphant place and attitude. Its holiness is established, by the Lord

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thus, with great decision, setting aside all advantages which sin had promised itself, and then grace reigns.

In the great mystery of redemption, grace takes its triumphant place in the promise that the seed of the woman should bruise the serpent's head: but there is also, the full execution of all the decrees of holiness against the sin—for death came in as was threatened, and penalties fell on the man, and on the woman, and a curse upon the serpent. So here; Isaac loses his purpose touching Esau, Rebecca has to part with Jacob, and Jacob himself, instead of getting in his own way the birthright and the blessing, has to go forth a penniless exile from the place of his inheritance, and the scene of all his promised enjoyments. For the only wages of sin is death. But then grace takes its high place and bearing. Way is made for it by all this burning holiness to ascend its throne, and there it shines, delighting in the splendour of its own glory (xxxviii.)

And it is glorious. Even the misery to which his sin had reduced the object of all this grace, only sets off its glory. When even the servant of the house had, of old, gone forth on a like errand (xxiv.) he had his camels and attendants, and all entertainment to make his journey across this very desert, honorable and pleasant. But now the son and heir, the promised bridegroom himself, for whom the honour of the house, and the joys of the marriage, were preparing, has to lie down alone, unfriended, uncared-for, unsheltered, the stones of the place his only pillow. But grace, which turns the shadow of death into the morning, is preparing a glorious rest for him; he listens to the voice of wondrous love, and he is shown worlds of light in this place of solitude and darkness. He dreams, and sees the high heavens linked with that very dark and barren spot on which he then lay, and with unwearied feet the heavenly people keeping up the happy intercourse; and he hears the Lord of heaven himself at the top of this mystic scene, speaking to him in words of promise, and of promise only. He sees himself thus associated with an allpervading glory, and hears of his own present mercies, and consolations though so erring, so poor, and so vile, till all this glory were ready to appear. The holiness of grace still leaves him a wanderer; but the riches of grace will tell him of present consolation and of future, and sure glories.

All this is surely so. But it has borne me a little beyond my immediate subject.

There is, then, such a thing as family character; and the recollection of this, when we are dealing with ourselves, should make us watchful and jealous over all our peculiar habits and tendencies; and, when we are dealing with others, should make us considerate, and of an interceding spirit, disposing us to plead

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this fact, that there is family character, or force of early habit, and education, working in all of us more or less.

The remembrance of this may in these ways be healthful. But I would not forget to add, that if we are more than likely to gather a certain character from the family, or the habits with which birth and character have already connected us, so are we debtors to exhibit that character with which our birth and education in the heavenly family have since connected us.

In the 8th chapter of John, the Lord reasons upon this ground that our sonship or birth, or family connections, is to be determined by our character or doings. "If ye were the children of Abraham, ye would do the works of Abraham". This he says, and more of the same kind. And thus we see the necessity of our bearing the family character.

But we are exhorted also to the same thing—to take after our father, as we might say. In the cultivation of all charities, and unselfish, unrequited kindness, the Lord says, "be ye perfect"—and the apostle takes up the same thought in pressing the duty of love and forgiveness, "be ye imitators of God as dear children".

O then that we may be set on the cultivation of family character! let the old man go down in us, and the new man rise, and assert his place in us! Let the character, be it what it may, which we have gathered from natural ties or natural habits, be watched against and the character of our heavenly birth be cherished, and expressed to his praise, who has begotten us again as alive to and with himself, from the death in which we lay.

J. G. B.

EXTRACT FROM A LETTER

"Your welcome letter came duly to hand. We were pleased to hear from you and of the loving kindness of the Lord in sparing Robbie and not cutting him down in his sins, and I trust Mary is fully recovered and pray that if it be His gracious will, none of the others will be taken sick. One thing is sure, the Father of mercies will do His very best for you all.

Just yesterday my evil heart of unbelief would have me complain about some things, when that word came to me, no doubt from God, "Shall we receive good at the hands of the Lord, and shall we not receive evil?" Doubtless, did we only remember that word in Romans 8:28, "For we know that all things work together for good to them that love God, to them who are the called according to His purpose", we would not consider anything that befell us, to be evil. It was when Jacob got his eye away from God that he said, "All these things are against me," and yet how wonderful God condescends to title Himself as the God of Jacob, the God of all grace.

Was pleased to hear of your desire and purpose to live

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Christ. May He deepen and strengthen it for His Name's sake. No one else is worth living for. He is worthy of all your heart, "for ye are not your own ye are bought with a price". "Ye are Christs." Oh, how His love ought to constrain us to yield ourselves to Him. I was trying to preach the gospel and speak a word to Christians on Lord's Day evening, from a word that had been speaking to my own soul. "How much owest thou unto my Lord?" Ah, we can never tell how much we owe. We would need to know the depths of the misery and torment of the Lake of Fire from which we have been saved, as well as the blessedness and glory that awaits us with Himself.

You will see, I'm not at home. This is a town of about 40,000 inhabitants, 40 miles south of Cleveland. There is no assembly. Just two or three young men that we know who have some heart for Christ. We have a nice hall and quite a few come out but we are looking to God to break down sinners and save them.

Now I'll stop with love in the Lord to your father and mother and also Maud and yourself. Kind remembrances to the other children. May they be saved soon.

Give your mother from me, "As thy days, so shall thy strength be".

Your Brother by Grace,
John Smith

COVETOUSNESS

"For the love of money is a root of all evil," 1 Tim. 6:10.

Around us we see men and women who were once examples to God's flock, overpowered by prosperity: and their useful lives spoiled by the spirit of Demas, who "loved this present world." Possibly at no time in the world's history has this spirit been more prevalent than at present. Discontent with present circumstances: a desire for worldly gain: and an ever increasing search for an easy way to get wealth.

We fear that there are but few, in these days, to warn God's people against this mad rush to obtain "uncertain riches". We hear of life insurance; investments in this thing and that supposed to yield high rates of interest; the spirit of speculation is prevalent: all leading on to something worse,—failures in business, and bankruptcies.

God is not the author of anything that brings dishonor to His Holy Name. And if God is in our business He will surely never allow us to go down so as not to be able to recover so far as to meet our liabilities. Let us take care that our efforts to get riches are not really covetousness at the bottom. Where that sin is men will let a lot go as "no harm", if there is a dollar in it. It will not do to take refuge behind the plea "it is business". If I am carrying on business as a child of God, no man ought to

WORDS IN SEASON

have a better reputation. The outside world ought to have unshaken confidence in the integrity of my every deal.

Alas, how many Christians fall a prey to the Devil, in this desire to get rich, and live to find themselves "pierced through with many sorrows." God's servants in the early days are recorded as "taking nothing of the Gentiles," and I am sure, neither did they take money from carnal Christians who robbed the Gentiles to get their wealth, if they knew it.

F.

QUESTION CORNER

Is it wrong for a Christian to carry a life insurance?

What answer would you give insurance agents who say that you ought to leave enough to keep your family: that it is your duty to put away something for old age: to provide enough to bury you and not be dependent upon the world: to the following Scriptures which are quoted by the agents to prove that you ought to insure? 1 Tim. 5:8; 2 Cor. 12:14.

Life insurance we believe to be a huge gamble in which the man who dies soon after insuring makes a big haul of money which he has not earned. The man who lives long loses out, or at best gets a poor return for his money.

A Christian is not responsible to leave anything behind him when he dies; neither is he blamed if he does leave something, but let it be earned honestly and not by gambling on his life. The God honoring Christian always leaves his wife and family well provided for, for he leaves them in the hands of a faithful God. "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me", Jer. 49:11. "Sing unto God, sing praises to His name; extol him that rideth upon the heavens by his name Jah, and rejoice before him. A Father of the fatherless, and a judge of the widows, is God in his holy habitation," Ps. 68:4-5. "Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand; the poor committeth himself unto thee; thou art the helper of the fatherless. . . . To judge the fatherless and the oppressed, that the man of the earth may no more oppress," Ps. 10:14-18. "The Lord preserveth the strangers; he relieveth the fatherless and widow; but the way of the wicked he turneth upside down," Ps. 146:3.

A beautiful example of how God sustained a widow woman: and commanded her to sustain His prophet Elijah, is found in 1 Kings 17:9-16. The person most highly commended for giving in the New Testament was a widow. "This poor widow hath cast more in than all they which have cast into the treasury," Mark 12:43.

We have God's care of widows taught in 1 Tim. 5:3-13. Part of God's care is to instruct his people not to give to widows that are able to earn a living for themselves, because it would be an injury to their godliness, just as plenty of money left by an insurance often is. Those who are really widows and destitute, God holds near relatives responsible to look after: and in case there are none, then it becomes the privilege of the Assembly to look after them. 1 Tim. 5:8, speaks of living people providing, while living, for their own, but says nothing about people providing a lot of money to leave when they die. Paul wanted to give to his spiritual children instead of taking from them, 11 Cor. 12:14. There is no thought of leaving money to support bereaved ones in either of these Scriptures, and so to use them is simply corrupting God's word. There are plenty of Scriptures warning God's people against laying up treasures on earth, but none against giving away what we have by laying up treasures in heaven. The rule is that the children of poor God-fearing widows are apt to become honorable God-fearing men; while plenty of money, and little to do is the ruination of

WORDS IN SEASON

families. God has chosen the poor, rich in faith and heirs of the kingdom, Jas. 2:5. If God's people would judge covetousness: and put a right value on the advantages the poor man has over the rich, from God's standpoint, they would not be tempted to insure their lives—that faith destroying thing.

Recently we met a woman who was left by her husband with two small boys, and a debt of five hundred dollars. Being unsaved she reasoned that the debt did not really belong to her, though her name was on the note. Then she worried about the boys, as to what would become of them if anything happened to her: so she insured her life, and instead of paying what she could on her debt, kept up her premium upon the life insurance. Thus the Devil snares many an unwary soul, so that instead of paying their debt, they seek to lay up for themselves or their families what ought to go toward paying their lawful debts.

MAN'S UNITY, VERSUS GOD'S.

In the years that came after the deluging Flood,
The descendants of Noah, in Shinar's plain stood:
In defiance of God, they conceived a great tower:—
They would build up to heaven: by might of their power.

Build! Build! Build!

To the work they then set:—how their trowels do chime?
As they build with their self-burned bricks and slime?—
"As united we stand: scattered we ne'er shall be;
This is our centre: here we shall have unity."

Unity? Unity? Unity

"We shall build us a city around our great tower;
Then we'll need not an ark in the deluging hour:
From the God of old Noah, ourselves we'll betake:
And our gods that will please us, ourselves we will make."

Talk. Talk. Talk.

Then they work with a will, mounting block upon block,
So that higher, and higher, and higher they walk.—
Then the Lord came to see what these mighty men do:—
By confounding their language, their work He o'ertrew.
"Babel." "Babel." "Babel".

Then He called out Abram from his country, and kin
To a land where, a great nation he should begin:
To a Name greater far than man's words can express:
To a Seed in whose Name all the earth He will bless:

Christ. Christ. Christ.

He is God's centre of gathering: and our High Tower:
By the blood of His Cross we are safe when storms lower:
The forgiveness of sins by His Word is revealed,
And our title to Heaven by that blood has been sealed.
Believe! Believe! Believe.

To the heavenly city of wonders untold:

With its numberless blessings: its streets of pure gold:
There our tongues, all enraptured, our God will unloose.
O, sing out His high praises! O, shout the Good News!

Praise! Praise! Praise!

Never dismayed, but, strengthened with might, we move on.
By the strength of His arm we shall soon reach our Home.
As His pilgrims, we watch for His Coming again:
Then with all His redeemed He forever shall reign.

Forever! Forever! Forever!

A. E. S. (revised).

WORDS IN SEASON

SO. MANCHESTER, CONN.—The Conference was the largest that we have had, with surrounding assemblies well represented. Those who ministered the word were Bren. Pearson, Thorpe, Rankin, McCullough, Ferguson, Hazleton and Hanle.

DEKERVILLE, MICH.—We enjoyed having Bren. McMullen, Ferguson and Christians from Yale for a Lord's day.

SEATTLE, WASH.—T. Black was with us for a few nights, and his meetings were much enjoyed.

NOTICE.—"We are publishing an Italian monthly 'La Voce Nel Deserto', and if Christians know any Italians who would be pleased to receive the same we will be glad to forward to any address without cost. Send name and address to F. P. Diorio, 1504, 60th St., Brooklyn, N. Y."

ST. CHARLES, MICH.—Bren. Klabundo, and Jas. Kay had interesting meetings for some weeks, then S. Lynch and Jas. Kay continued another month, afterward Bro. T. Dobbin joined Mr. Kay and they received the use of the Town Hall, and eight have professed to be saved. Pray for this work.

WEST ASHEVILLE, N. C.—The Correspondent for the Assembly is Mr. A. M. Wardlaw, 75 Mitchell St., W. Asheville, N. C.

CLEVELAND, O.—The correspondent for the West Side Assembly is Mr. Thos. Fulton, 14946 West Adams Ave., Lakewood, O.

TORONTO, O.—We are in our new Hall, corner 7th and Clark. C. R. Keller was with us nearly 3 weeks, and was joined by C. Patrizio.

CONFERENCES

ORANGE, N. J.—We purpose, D. V. holding the Third Annual Italian Conference, May 29, 30, 31, at 300 Main St., Orange, N. J., on behalf of the Italian Assembly G. Raunelli, 190 Taylor St., Orange N. J.

SARNIA, ONT.—The Annual Conference of those gathered unto the name of the Lord Jesus Christ, will, D. V. be held in the City Hall, June 11, 12, 13, with prayer meeting in the Gospel Hall, cor. College and Davis Sts., June 10th. Communications to Mr. J. P. Taylor, 242 Emma St., Sarnia, Ont.

AKRON, O.—The Conference will be held, D. V. May 29, 30, 31, in the Gospel Hall, 397 Locust St. Those coming from a distance will be freely entertained. Communications may be addressed to Mr. M. W. Becker, 383 Kathryn Pl., Akron, O.

BYFIELD, MASS.—Conference will, D. V. be held in the Gospel Hall (near the Depot), May 30 and 31st. (Alvin Gould, Byfield, Mass.)

CHICAGO, ILL.—The Conference will D. V. be held May 29, 30, and 31, in Oddfellows Hall, 63rd St. and Yale Ave., in connection with the Assembly at Normal Blvd. and 66th Place. We are looking to the Lord to exercise ministering Bren. to come. Correspondent, J. A. Cotton, 36 West 70th Place, Chicago, Ill.

YORK-ROCHESTER CONFERENCE will be held at York this year, D. V. beginning with a prayer meeting Friday evening, May 28th, and continuing Saturday, Sunday and Monday, May 29, 30 and 31. Address to Mr. J. Barefoot, R. R. 28, Le Roy, N. Y.

LONA CONING, MD.—Convention of Christians gathered unto the name of the Lord Jesus Christ in Lonaconing and vicinity will, D. V. be held here, May 29, 30, and 31: preceded by a prayer meeting Friday, May 28th, 7:45 p. m. May the Lord exercise His servants regarding these meetings. Christians coming from a distance will be freely entertained. Communications to Mr. Henry Crosser, Box 65, Lonaconing, Md.

BAY CITY, MICH.—The Bay City-Saginaw Christian Convention will, D. V. be held Saturday, Sunday and Monday, May 29, 30, 31, in the Masonic Temple, Cor. 31st and Broadway, Bay City. We are looking for the Lord to send along those who will minister sound doctrine. Communications may be addressed to "Conference", 618 Stanton St., Bay City, Mich.

WORDS IN SEASON

WINNIPEG, MAN.—The Conference will, D. V. be held in the Scott Memorial Hall, cor. of Rupert and Princess Sts., Friday, Saturday, Sunday, June 4, 5, 6. Correspondence to be addressed to W. D. Stewart, 542 Banning St., Winnipeg, Man.

BRANDON, MAN.—Conference, D. V. will be held May 22, 23, 24. Accommodation as usual. Correspondent J. McDowell, 719 Victoria Ave., Brandon, Man.

PAWTUCKET, R. I.—The Annual Conference will, D. V. be held in the Gospel Hall, Lonsdale Ave., Sunday, Monday (May 30, 31) with prayer meeting Saturday, 7:30 p. m. Correspondent, Mr. Jas. Crawford, 119 Hendrick Street, Central Falls, R. I.

TACOMA, WASH.—D. V. there will be three days Special meetings in the Gospel Hall, East G. and Division Lane, on May 29th, 30th and 31st, with prayer meeting Friday, 7:30 p. m. (W. D. Firth, 519 South 50th St., Tacoma, Wash.

ROSE ISLE, MAN.—The dates set for the Conference here are, D. V. June 11, 12 and 13—the week following Winnipeg. (G. Lang. Roseisle, Man.)

"WITH CHRIST".

MR. WM. STRATTON, of Staffordville, Ont., on March 13th, aged 80. He was the fruit of Bren. Smith and Muirs labors almost 50 years ago. Mr. J. McCormick spoke to those who gathered for the funeral of this aged and esteemed Christian.

MRS. M. A. GOURLEY, of Moncton, N. B., February 23, aged 76. Saved many years ago in England: was in fellowship in Lowell, Mass and afterward in New Scotland; then in Moncton, N. B. We miss her from our little company; but with her it is far better. I. McMullen spoke a Gospel message at the funeral.

MRS. JAS. TORRANCE, of Steubenville, O., on Mar. 28, in her 76th year. Saved in Scotland 45 years ago: lived in Punxsutawney district for a time: latterly in Steubenville: a good woman and highly esteemed.

MR. D. D. FORRER, of Orrville, O., on Mar. 13. Saved 26 years ago through the ministry of Bren. McFadden and W. B. Johnson, she has gone on well and happily, giving away tracts and speaking to people about their souls. Bren. W. B. Johnson and M. W. Becker spoke to a large company at the funeral. Pray for the salvation of her loved ones.

MR. JAS. FINCH, of Springfield, Mass., passed into the presence of the Lord Jesus in his 83rd year. He was saved 42 years ago in Bessbrook, Ireland, and known to many.

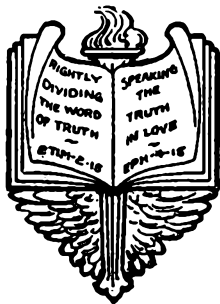
MRS. JOHN GRAY, of Framingham, Mass., on April 2nd, aged 80. Fifty-nine years ago she passed from death unto life, in Scotland. She and her husband were in the Old Marble Hall Assembly in Glasgow, afterward in Gourrock Assembly, then in Helensburg: coming to this country she was in the Boston Assembly; and later in Framingham.

MR. JOHN SMALL, of Lowell, Mass., on April 5th, aged 80. He was saved in the north of Ireland some 50 years ago, and has been connected with the Lowell Assembly ever since he came to this country, about 46 years ago. He was ailing for some time, but able to be at the Lord's table about a week before his home call. A quiet man of sound judgment and a good Christian testimony. Bren. Jas. Marshall and Geo. McKee spoke at the funeral to a large number.

MRS. OSBORNE, of Valparaiso, Ind., on Saturday, April 10th, after several years of ill health. She was found dead in her bed with her Bible under her pillow. The funeral was large, Bren. Kinnie, Pollard and Cotton speaking seasonable words.

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, 1926

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

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WORK AND WORKERS

BUFFALO, N. Y.—The Assembly has moved into a much more inviting Hall, 1427 Filmore, three doors from Glenwood. R. Telfer is having encouraging meetings in the new Hall.

PETERBORO, ONT.—F. G. Watson has begun a series of meetings here.

TORONTO, ONT.—S. McEwen and I. McMullen are having meetings in the Central Gospel Hall: W. H. Hunter in Swanwick; J. Marshall was in Broadview but had to stop the meetings because of poor health. D. H. Oliver had some meetings in West Toronto after the Conference.

ST. CATHERINES, ONT.—W. I. Douglas spent two nights here on his way home from Toronto conference.

VANCOUVER, B. C.—We had a helpful conference at "Easter time." The Bren. who took part were Thos. Black, C. S. Summers, O. C. Fish, Chawner and D. R. Scott.

NORTH PLAM BEACH, FLA.—Christians gathered unto the Name of the Lord Jesus Christ now meet to remember the Lord, 10:30 A. M. Lord's day at 626 52nd St. We have a Gospel testimony in the Town Hall, Riveria, Sunday and Wednesday evenings, and are encouraged. Correspondent, Mr. F. H. Winter, Box 177, Northwood Station, West Palm Beach, Fla.

NOTICE.—We can furnish back numbers to all new subscribers: 50 cents will put you on our mailing list for the remaining part of the year.

CHICAGO, ILL.—Meetings have been carried on all winter in Roseland, So. Holland, and Oak Glen, chiefly among those of Holland birth and descent: in connection with the Assembly at Normal Blvd. and 66th Place. Some have been saved and some who were Christians have a desire to be baptized, and received into the Assembly. Mr. Otto Klein and others have helped in the work.

NASSAU, N. P. Bahamas. B. W. I. (Box 604).—Letters to Mr. Jas. Fraser should be addressed as above. He is purposing to carry on Gospel meetings in places where there are no Assemblies at present.

VANCOUVER, B. C.—Bren. D. R. Scott and C. S. Summers have gone to Maryville, a new place between Everett and Arlington, to start meetings in the "Wooden Tent."

VENEZUELA, S. A.—The Lord gave us a good time over Easter at Aroa Conference. The ministry was good and our hearts were cheered again to "stand fast" in the evil day.

WORCESTER, MASS.—There has been an increasing interest in the Gospel, both on the street and in the Hall, so that it was necessary to move into a larger Hall in the same building, Academy Building, 544 Main St. Correspondent Mr. Jas. Scott, 721 Southbridge St., Worcester, Mass.

NEW BEDFORD, MASS.—Mr. J. Rankin has had several weeks' well attended and interesting meetings.

Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 18

JUNE, 1926

No. 6

FROM VARIOUS AUTHORS

Sow ye beside all waters,
Where the dew of heaven may fall;
Ye shall reap if ye be not weary,
For the Spirit breathes o'er all.
Sow, though the thorns may wound thee—
One wore the thorns for thee;
And though the cold world scorn thee,
Patient and hopeful be.

* * *

When your Head shall appear, your Bridegroom and Lord,
your day shall then dawn, and it shall never have an afternoon,
nor an evening shadow.

* * *

The other evening I was riding home after a heavy day's work; I felt very wearied, and sore depressed, when swiftly, as a lightning flash, that text came to me: 'My grace is sufficient for thee.' I reached home and looked it up, 'My grace is sufficient for thee,' and I said, 'I should think it is, Lord,' and burst out laughing. I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd. It was as though some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, 'drink away, little fish, my stream is sufficient for thee.' Or, it seemed like a little mouse in the granaries of Egypt, after the seven years of plenty, fearing it might die of famine; Joseph might say, 'Cheer up, little mouse, my granaries are sufficient for thee.' Again, I imagined a man away up yonder, in a lofty mountain, saying to himself, 'I breathe so many cubic feet of air every year, I fear I shall exhaust the oxygen in the atmosphere,' but the earth might say, 'Breathe away, O man, and fill the lungs ever, my atmosphere is sufficient for thee.' Oh, brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls."

* * *

What a chance had man in beginning life as a gardener! Beginning life in the open, sunny air, without even a hothouse to try his temper! Surely he ought to have done something better than he did! The air was pure, the climate was bright, the soil was kindly: you had but to "tickle it with a spade and it

WORDS IN SEASON

laughed in flowers." And a river in the grounds! Woe to those who have their water far to fetch! But here in the garden is the stream, so broad that the moment it is liberated from the sacred place it divides itself into four evangelists, carrying everywhere the odors of Eden and the offer of kindly help. Surely, then, man was well-housed to begin with! He did not begin life a beggar. He farmed his own God-given land, without disease, or disability, or taxation to fret him; yet what did he make of the fruitful inheritance?

THE WRONG PASSWORD



HALT! Who goes there?" "A friend." "Approach, friend, and give the password."

Dismounting from his horse in the darkness of the night, the rider drew near to the sentinel and found the man's gun pointed at his breast.

It was in the time of the Civil War in America. The wounded and dying were being visited and cared for by earnest Christian men who traveled from camp to camp with the message of life.

One of these now stood before the soldier's gun. He had secured a password before leaving one part of the camp, in order to go to those needing attention in another part of it. But just after he had mounted his horse and gone out into the darkness on his errand of mercy, it had been found necessary to change the password.

Not knowing of the alteration, the Christian, in answer to the sentinel's challenge, with all confidence gave the word he had received: "Lincoln!"

There was a dead silence. Amid the blackness and gloom the two men faced one another. For a moment the preacher's life was in jeopardy. At length the soldier slowly said, in serious tones, "It is the wrong password. But that I know you your life would pay the penalty of the mistake. At the risk of my own life, I spare yours. Go back and get the right word."

* * *

Before I finish the story, let me ask, Have you the right password for salvation and heaven? Now, are you quite sure? If not, make sure at once. Your eternal welfare depends upon it. Your soul's everlasting blessing is at stake.

The great enemy of our souls, the deceiver of the whole world—the devil—is busy with his delusions. And many are being deceived and misled. How may I know whether I have the right password, do you ask? The Word of God, the Bible, will tell you. It is a lamp to our feet and a light to our path. Read it carefully. Read it prayerfully. It will guide your steps aright. It will teach you the right password.

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What is it? There is but one. It is—
"JESUS."

Jesus—the Son of God—is the only Savior. "There is none other name, under heaven, given among men whereby we must be saved" (Acts 4:12).

Go where you will on the face of the earth, that name alone will avail for your blessing.

The names of Buddha, Confucius, Mahomet, and other great leaders of men are of no value for salvation. They are dead. Death defeated them. They could not save themselves. How then could they save others? The Lord Jesus Christ has defeated death. He can save you. In love for us He died. But now He is risen. He who was on the cross is on the throne of God. He is exalted there to be a Savior. You may look to Him and be saved—today—now.

Mark it well—there is only one way of life—that way is Jesus, the Son of God.

There is only one means of cleansing from sin—that means is by the precious blood of Jesus, the Son of God (1 John 1:7).

There is only one passport to heaven—that passport is Son of God (John 10:9).

There is only one door of blessing—that door is Jesus, the Son of God (John 10:9).

The Word of God is as clear as noonday as to this.

The Son of God Himself spoke in words of perfect plainness—

"I am THE door."

Notice that He does not say, "I am a door." Neither does He say, "I am the best door." Nor does He say, "I am the easiest door." These might mean that there were other doors. No! He says: "I am the door." There is no other way of blessing, there is no other door of salvation.

In order that there might be this door of salvation, the Son of God left His throne in glory and became man. But that was not enough. If He were to be the way of blessing He must be lifted up upon the cross and die (John 3:14-15). In no other way could blessing come to a sinner, but by the shedding of His precious blood.

"Without shedding of blood there is no remission" (Heb. 9:22).

"The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).

The sinner's own death, his blood, could not put his guilt away. If a man dies in his sins, where Christ is he cannot go.

* * *

To return to our story.

Thanking him heartily for his mercy and kindness to him,

WORDS IN SEASON

the Christian remounted his horse and rode back in order to obtain the necessary countersign. Having done this, he started afresh and journeyed on until the challenge was made again. Dismounting, he soon found himself near the soldier's weapon, and responding to the renewed challenge, gave the right password: "Massachusetts."

"Pass on, and all's well," was the immediate reply.

"I cannot pass on until I have spoken a few words to you," said the Christian. "At the risk of your life you have spared mine. Let me ask you, 'Have you the right password for heaven?' "Yes, sir, I have." "What is it?" "Jesus sir." "Where did you learn that?" "In your Sunday school in Pennsylvania."

THE BIBLE AND THE SWORD: OR THE CHRISTIAN AND POLITICS



A YOUNG lad was asked what he purposed being when he grew to be a man. His answer was, "A military missionary." Perhaps you smile at the thought of enforcing the Bible with a rifle.

Sun Yat Sen professed to be a Christian. He became a leader in the politics of China, and gathered around him a "Christian" army, that read the Bible, prayed and sang hymns: and carried rifles to shoot down their enemies. He died, and we read, "The death of Dr. Sun Yat Sen has been made the occasion for overtures that would certainly seem to shew a desire for affinity between these two opposing forces—Christianity and Bolshevism. The present Soviet Ambassador was specially invited by the Y. M. C. A. of Peking to address the students in the big auditorium. At the funeral of Dr. Sun Yat Sen there was a strange blending of Christian rites with Bolshevistic associations. Christian students trained for the Christian ministry with funds supplied by the American churches were seen parading in the footsteps of the Soviet leader, his red comrades &c."

This is the legitimate goal to which every so called "Christian army" marches; and the Christian army, so called, is the power behind what is called "Christian politics." All who believe that the Bible was given to convert the world, and bring in the golden age of peace and prosperity must also believe that the Bible must rule the politics of the world: in other words, that the Church must govern the world. And seeing that the world cannot be governed without the sword—the authority behind law—therefore Christian nations must enforce the right even if it requires the sword to do it.

"It is this military missionary idea that enables the old man beyond the Tiber to wear the three crowns, and profess to rule over kings..." He used the sword against those whom he counted heretics: against kings when they would not bow to his man-

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dates: and against the common people when they displeased him. It makes his followers everywhere seek to get their hands on the world's politics. Protestants, changed the order somewhat, and made the king the head of the Church, as well as of the state; and in other ways sought political power. Preachers encouraged their members to do their duty at the polls "for the advancement of the kingdom of God," assuring them that this was a great help toward the conversion of the world. And now the "mother" and her "daughters" strive with each other for the chief seat on the back of the "scarlet colored beast."

The World war, and subsequent events, have disillusionized many, and given them to see that the Bible is not converting the world—is not bringing in the promised millennium—with the result that they have lost confidence in their preachers, and in the Bible, which many now consider a cumbrance to progress which they now think must be brought about by education and science. Peace Conferences, and international agreements are to do what the Bible has failed to do. World churches misinterpreting the Bible have deceived the people: and the Bolshevich element is preparing to tear them to pieces. Those that do not fall to pieces through the corruptions of modern heresies will finally be torn to pieces by the great coming Bolshevich leader—the Antichrist—and his allies, the ten kings. The Bible that they think discredited is being fulfilled before our very eyes. It foretold the apostasy that is upon us; and the judgment toward which the world is hastening. It foretells how the virgin church, not willing to wait for the return of her rejected Lord to reign with Him, has committed fornication with the kings of the earth, (Rev. 17:2); and claims the right, even to rule over kings: and, Jezebel like, has exceeded them in wickedness, martyring those who would not sell their God given inheritance. (See 1 Kings 21.) The kings of the earth will seldom interfere with God's people carrying out God's word, unless urged on by some corrupt religious system that desires to use them to destroy those who stand for the truth of God against her corruptions.

God has given us a clear description of this false woman and her daughters, for she has many daughters:—

"The woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication. And upon her forehead was a name written, **Mystery, Babylon the Great, the mother of harlots and abominations of the earth.** And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus," Rev. 17:4-5. The end of this harlot Church, is also given. "The ten horns which thou sawest upon the beast these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to

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fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled," Rev. 17:16-18.

The Church when she keeps her separate place, and obeys the word given her by her risen Lord, realizing that her "conversation (citizenship, or politics) is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ," Phil. 3:20, is the "light of the world," Matt. 5:14; and "the salt of the earth," Matt. 5:13, dispelling darkness, and keeping the world from utter corruption. When she commits harlotry with the kings of the earth, entering into their politics, she becomes a curse and not a blessing, darkening council and corrupting, as is easily seen in the governments where Rome rules the politics—as she did in the "dark ages,"—and as she still does in some parts of the world. Nor has Protestantism in reality improved the situation, as will be seen in her latter end.

Let me ask those who profess to be gathered unto that precious Name, Will you join this unholy religious political procession and register your vote, as if you can do what God has not done—give laws that will uplift unconverted humanity, and christianize in name those who are not Christians by the new birth? Remember that God has given most minute instructions, or laws, for the government of His Church, and she has no right to set the least of these aside, or change them in the least: and that these laws are not suitable for the government of the unconverted; that God has not given the Gentile nations a single law: they make their own laws, or unmake them to suit their own pleasure. Let us also remember that God calls it harlotry when that which professes to be His Church joins with the kings of the earth in political rule. May it be ours to wear the virgins "fine linen, clean and white," and not the harlot's scarlet robe," until He comes whose right it is to rule—our blessed Lord Jesus Christ.

E. A. M.

JONATHAN'S CHOICE

DAVID and Jonathan present a beautiful picture of Christ and a newly saved sinner. For examples of such—in their first love—see the man of Gadara, Mark 4:14-18; and the woman of Luke 7.

Altho David had served in the presence of Saul, yet he was unknown, like Him who is called "David's Lord," and "David's Son," John 1:10-11. "And the King said to Abner, "Enquire who the stripling is." When Abner brought David before Saul, with the head of the Philistine in his hand, that champion who had defied the armies of the Living God, Saul said, "Whose son art thou, thou young man?" And David answered, "I am the son of thy servant Jesse, the Bethlehemite."

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But Jonathan saw in David the saviour of Israel, and his heart was completely won to him. "And it came to pass when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

His love was expressed in actions. "He stripped himself of the robe that was upon him and gave it to David and his garments even to his sword, and to his bow, and to his girdle." There was nothing too good to lavish upon David. How this reminds one of conversion's early days, when the things that accompany salvation were so evident, and we sang from the heart, "O Christ, He is the fountain, the deep sweet well of Love," and "Crown Him! Crown Him! Lord of all." Jonathan could have used the words of Ruth that day, "Entreat me not to leave thee, nor to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge, even if it be a cave. Thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried. The Lord do so to me and more also, if aught but death part thee and me." Ruth 1, 16. It could be said in the case of Ruth, "Better is the end of a thing, than the beginning thereof." Eccl. 7:8. But could this be said in the case of dear Jonathan?

There came a moment when a choice had to be made True Jonathan loved David still. He knew that David was truly the Lord's anointed, and that he would be king over Israel; and he expected to be next to him in the kingdom, but then, for Jonathan to turn his back on the courts of Saul and all connected therewith, and presently become fully identified with David in his rejection, with a few outcasts, his followers, poor and despised, people in debt and distress, and discontented. To bear the reproach, disgrace, persecution, and hardships of the cave: this proved too much for dear Jonathan.

Why did they part company? Had David proved untrue? Perhaps Jonathan thought that he would just be neutral. Or he may have thought that he could work to David's interest by staying with Saul. We feel sure he had no intention of becoming David's enemy. But the fact remains, he turned away from David and cast in his lot with David's enemies, who were seeking his life: and with that which was popular, and comfortable, although he knew that God had rejected Saul, his father. His presence in Saul's "Bloody house" (2 Sam. 21:1) would help to quiet the consciences of any who might have misgivings about their position. They would naturally think if Jonathan who loved David so much can still cling to Saul and Israel, as a whole, why should we venture on such an unpopular course, "If David is right there would be more to espouse his cause."

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Those were dark and trying days for David; but God had His Eye upon him and upon those who identified themselves with him. He also had His eye on Saul, and all that followed him. He saw his cruel and bloody deeds; when he slew the Gibeonites, and his relentless pursuing of David and his few men in the wilderness. But God has said, "Vengeance is mine, I will repay."

The Lord delivered Saul twice into the hand of David; but David would not stretch forth his hand against the Lord's anointed. He said, "As the Lord liveth, the Lord shall smite him, or his day shall come to die, or he shall descend into battle and perish." David took the spear from Saul's bolster while he was sleeping in the trench, but would not stretch forth his hand against him. 1 Sam. 26:12. What follows may present a partial fulfilment of Ps. 2, although it is the Lord Jesus, the Son of David who is the King there. Poor Saul! His day did come. He descended into battle and perished. Saul and his sons fell together on mount Gilboa.

From that memorable day when David and Jonathan parted never to meet again, when Jonathan said to David, "Go in peace," and he arose and departed and Jonathan went into the city, (1 Sam. 20:41-42), there is no more mention of dear Jonathan for the remaining six years of his life until the news reached David of his tragic death on Mount Gilboa, at the hands of the uncircumcised Philistine. This Amalekite thought that David would rejoice to hear of the death of Saul, his enemy, but he was greatly mistaken. David mourned and lamented. O that we had more of his spirit! We can understand him lamenting over Jonathan. But he could also lament for Saul. It was not a light thing to him, the death of one anointed with oil, at the hand of the Philistines. David had nothing bad to say against his beloved brother Jonathan. Not even against Saul. "How are the mighty fallen! Tell it not in Gath; publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph." O Jonathan, thou wast slain in thy high places. I am distressed for thee my brother Jonathan." In this first chapter of second Samuel, David laments and exclaims three times. "How are the mighty fallen!" Jonathan was a good man and a lovely character and ran well the greater part of his life. It could be said of him that he had wrought a great salvation in Israel. "He hath wrought with God this day." 1 Sam. 14:15.

But Jonathan missed the mark in the latter part of his life. What a solemn thing it is to be a Saul to lead God's people astray through pride, self-will and disobedience? And what a sad thing to be among the led, even if it be a Jonathan? Indeed, the fall of a good man is far more sad than that of a schemer.

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Sometimes the "Old Prophet" escapes God's judgment, seemingly, while the man of God comes under the judging hand of God. The "Old Paths" are certainly not becoming more popular: and those who seek to follow the rejected One in these last days when everything is going so fast to wreck and ruin in the world, and among the Israel of God, will find themselves not only in the minority, but also in disrepute and disgrace in the eyes of the multitudes. But if we seek to press on through evil report, and good report, as deceivers yet true; having nothing yet possessing all things: poor yet making many rich, we can well afford to wait His verdict in the coming day.

D. R. S.

THE VISITATION OF GOD, AND FAMILY CHARACTER

(Paper 4)



HEM among the sons of Noah was the sacred branch, and from him came the separated people. In a few generations this family became corrupt, for in less than 300 years we find them serving other gods, (Josh. 24:2). This is common history even to this day. Families as well as Churches are seen in a sadly degenerate and corrupt condition, though once known for their zeal and service.

The Spirit of God, however, in sovereignty of grace visits Terah who was removed eight generations from Shem. The Call of the God of Glory came to Abram, and separated him from those corruptions; from country, kindred, and from his father's house, to fashion him as a new piece of workmanship for the Lord, (Acts 7:2; Gen. 11).

Abram made this call known to his family, and as is often seen to this day, this had a certain influence upon them. The power of the Gospel is thus first known by one member of a family, and from thence it spreads. And the Lord would have it so. It is a bad symptom where this does not take place.

So Terah, the father gets ready. Nahor, one of his sons, was not much under this influence, for he, his wife, and children all abide where they were. But Abram and Abram's wife, and Lot, the son of Terah's deceased son Haran, set out on the divinely appointed journey, and Terah the father apparently takes the lead (xi).

But ere I go further with the narrative, I would ask, was all this entirely right on Abram's part? The call had been to him. On him the energy of the Spirit had come. Within the range of that energy or influence, the family, it is true, may be brought; but still, did it not belong to Abram to fill that place which this energy had manifestly assigned him? Was there not some conferring with flesh and blood on Abram's part, ere Terah could have been allowed to take the lead in this great

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movement under the Spirit of God? There may have been. And I rather judge that there was, and that this has to account for the delay at Haran, and for the death of Terah there, and for the putting forth of a second energy from the Lord, in calling Abram from Haran (xi. 31—xii. 1).

This is all admonitory to us. Family religion is beautiful, but family order or human claims, are not to assume the rights of the Spirit. Beautiful to see Cornelius, or any other in like circumstances, bringing his friends and kindred within that influence which was visiting his house; but if flesh and blood, or human relationship, disturb the sovereign progress of the Spirit, we may expect a halt at Haran, or at the half-way house again, and the need of a second call (in some sense a second), to set the soul in the path of God afresh.

We may mark and distinguish these things for profit and admonition.—However, under this renewed energy of the Spirit, Abram renews his journey, and Sarah his wife, and Lot his orphan nephew accompany him. It is a scene of family religion still. And in Lot we see one who was within the verge of the general or family influence. We read of no distinct call to him, or of any sacrifice from him. Not that he represents a mere professor, or one who attaches himself for some end to the people of God. No.—He was a righteous man, and had a living soul that could be, and was vexed with the wickedness of the wicked (2 Pet. ii.) But his entrance into the household of faith expresses no energy. It was effected in a family way, as I have been observing. As a thousand cases in our own day. And good such things are. Happy when Sarah the wife, or Terah the father, or Lot the nephew, of these later days, will go along with our Abrams. This would not be, we know, without the drawing and teaching of the Father. And Lot was as surely an elect one as Abram. But the energy of the call of God is not manifested in him as in Abram. Distinctions which we cannot fail to mark continually. It was a **personal** thing characteristically with Abram: it was a **family** thing characteristically with Lot. And according to all this, in the very first scene in which Lot was called to act in an independent way, we see his weakness.

Abram gives him the choice of the land. And he makes a choice—now it is not merely in his choosing the **goodliest** that our hearts condemn him, but in **his making a choice at all**. In every respect Abram had title to have the first choice, as we speak. He was the elder both in years and relationship. He was principal in all that action which had drawn them to this distant land, and Lot was but, as it were, attached to him. He was noble and generous in surrendering his right to his younger. But Lot was insensible to all this. And he undertakes to make the choice, and then (naturally in the course of such a beginning)

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he chooses on an entirely worldly principle. He takes the well-watered plain for his flocks and his herds, though that took himself near the defiled city (xiii.)

This first trial of Lot is thus a painful witness against him. It argues the weakness in which faith had been brought forth in his soul. Abram's way was very different. For the voice of the God of glory had been powerfully heard by him, detaching him from that world to which Lot was still adhering. And all this has language in our ears.

It is soon discovered what a disappointing world Lot was choosing. The well watered plain soon becomes a field of battle; and had it not been for Abram, or Abram's God, Lot would have lost his liberty and all his possessions there.

But it is still more sad to have to tell it, that this first disappointment does not free his heart from its unholy attachment. He takes up Sodom a second time, till he is forced to remove by the hand of God Himself. If when the watered plain became a field of slaughter, Lot refused to learn its character and to leave it, he shall learn it by its becoming burning heaps in the day of the Lord.

Melancholy catastrophe! shameful end of an earthly-minded believer! What a voice for us all this has! Here was a saving so as by fire, a running out of a house on flames, an inglorious departure from the world! We may lay the admonition to heart, and watch against the first look toward the watered plains of Sodom. (xiv.—xix.)

In the whole of this, indeed, we get great lessons whether of comfort or of warning. It tells us that family religion is a beautiful thing, and that true godliness may begin in that way as in Abram's house. But it admonishes us that each one in the scene should take good care to cultivate the power of godliness in a very personal way, lest our religion betray the weakness of a mere general or family influence, and in a little season leave not a trace behind it.

Under Abram family religion, as I was observing, did spread. But not under Lot. For his wife continued with the mind of Sodom in her, and is made a beacon-light to warn passengers on their way, to this hour—his two daughters defile themselves, and become the parents of two such corrupt seeds, as are denied under special prohibition (Deut. xxiii.2), any place in God's house—and his sons in law, when he spoke to them of judgment, profanely thought that he was a trifler or a fool.

Here surely is serious matter for our souls to deal with! If our religion or profession of Christ have sprung up under the influence of a family atmosphere, we have warning here to watch and cultivate a deep and personal power of godliness, in holy fear and suspicion of the weakness of the root of such a plant.

But again—if our profession of Christ have not more or

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less, as in the case of Abram, spread an influence in the family, we have great reason to be humbled and to fear that it is so, because like Lot we have not in our own persons exhibited faith in its separating and victorious power.

Beautiful to see "unfeigned faith" dwelling in one generation after another of the same family, as in the grandmother Lois, the mother Eunice, and the child Timothy, but it is beautiful also to read in the third of those family generations, the tears and the affections which draw up the full persuasions that this religion is not imitative or educational, or the mere catching of a family influence, but the precious inwrought power of a kingdom which God Himself has set up in the soul.

THE TRIED SAINT

By J. F. Pearson



READ Job 23:10. When He hath tried me I shall come forth as gold. God ever reserves the right to try His people, and no child of God has ever passed through a time of trial but what he has come out of it with a better knowledge of God, and of what is in his own heart. We never know what kind of metal we are until we pass through a fiery trial. Then again, it gives a mellow tone to the spirit; helps one to sympathize with others who are being tried, and clothes one with humility.

"In the desert God shall teach thee
What the God that thou hast found;
Patient, gracious, powerful, holy,
All His grace shall there abound."

In the Old Testament God tried His people in various ways: Abraham in Gen. 22:1-2 and Heb. 11:17. In this case it was a question of giving up to God one in whom Abraham's affections and hopes of future blessing were centered. "In Isaac shall Thy seed be called." God's dealing with us His people today may be such that we may be called upon to part with something, or some one dear to us. We do not always understand His ways, yea, they are often in the sea; but we should seek grace to acknowledge His claims first, like the brother who was blind and lying very sick in the hospital. When suffering much pain he opened his Raised Letter gospel by John, and running his fingers over the verse to which he opened. (Jno. 13:7)—Jesus answered and said unto Him, "What I do thou knowest not now, but thou shalt know hereafter," he said "All right Lord" and closed the Book. Is the reader at this time called upon to pass through a testing time of having to part with something near and dear to him, may be health, or wealth; a son, daughter, wife or husband? Perhaps the grace of God in saving you has brought division in your home. To such we say, remember Abraham.

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He obeyed God and gave his all. See the promise of God to him in Gen. 22:16, 17, 18.

Joseph was first tried among his Brethren. Gen. 37:11. We read "They envied him." This is perhaps the most difficult kind of trial. "Who is able to stand before envy?" (Prov. 27:4), especially when one knows that "It is as cruel as the grave," (S. Sol. 8:6), and will not stop at anything. It will hate a Joseph, strip him of his coat, cast him into a pit, sit down to eat and drink, rise up again and sell him. It will hunt a David through valley and over hill, and sometimes go as far (when it sees the grace of a David) as to say "I've sinned," yet it goes on hunting the precious life. It cannot bear to see any other get favor, have a better home, preach with more acceptance, have a more prominent place at a conference, be the leading brother, or sister with superior ability in the kitchen at a conference. It is prepared to go any length, even to lie about another and drag out all the faults one has ever had. In fact, it sees no good in the one it is hunting, and will not be satisfied until it dethrones that brother or sister. It must be looked up to, and be all, or there is trouble, and the only time it can't sleep well is when God puts a cog in the wheel. Brethren and Sisters, make no league with this enemy. If we do, it will slay us. "Take us the foxes, the little foxes that spoil the vines."

Joseph was tried in Potiphar's house (Gen. 39:9)—**tempted** by an ungodly woman. But he feared God, and knew the truth of 2nd Tim. 2:22. This is a time when one should flee. "Can a man take fire in his bosom, and his clothes not be burned?" Prov. 6:27. Courting at the midnight hour, a walk along a lonely road, a spin into the country, a visit to the sea shore and dip in the sea with a bathing suit not fit to be seen in: all this should be avoided. One often asks the question "Why do young Christians come back from their summer vacations so withered up in soul?" Likely the answer could be given that the flesh has been nourished and fed, the Spirit of God grieved so that for some time they are unable to take any part in service for the Lord until ministry has so searched them out that they have fallen on their faces in confession to God.

Joseph was tried in the prison by being **forgotten** (Gen. 40:23). It is a sore trial for an innocent man to be locked up and forgotten. Unbelief is ready to say "Hath God forgotten to be gracious?" and "Is His mercy clean gone forever?", but we read of Joseph "The Lord was with Joseph." (Gen. 39:21). In Psa. 105:17-21 God gives us what he passed through: sold for a servant, feet hurt with fetters, and laid in iron. Then we have the words "Until the time that His word came, the word of the Lord tried him." Then with one step God lifted him to the place of next to the King on the Throne. He came forth

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as gold. We should ever remember that all God's dealings with us in the wilderness are only preparatory to a higher plane of service for Him. Read 1st Peter 1:7 and James 1:12.

(Continued)

SEND PORTIONS

"Eat the fat and drink the sweet, and send portions to them for whom nothing is prepared," Neh. 8:10.

Much good literature is wasted by not sending it on to others for whom "nothing is prepared." The following letter came to hand recently. We insert an extract hoping that it may stir up the minds of the saints to pass on their magazines which they do not purpose keeping for reference.

"Some four years ago, about this time of the year, while lying in the hospital in P. Ont. through injury sustained at work, Mrs. G. R. sent me several copies of Words In Season. In one of them was the account of John Bunyan, and his sufferings for conscience sake, which I read again and again. Some months later on returning to England, after an absence of fifteen years, these two or three pages accompanied me. I think I returned the copies of Words In Season to Mrs. R. by request. Since that time the pages have been carried in my Bible. About a year ago, at a little country place called Crowle, at their annual Conference of Believers they were led to speak from Hebrews 13:11-13, and I felt led to use these pages giving the account of how John Bunyan went forth outside the camp bearing His reproach for twelve years in prison for conscience sake. The message was received as from the Lord. I have several times since felt that I would like to receive a few more copies; but not knowing where the magazine was published, I put it off from time to time. About three months ago I was led to write to Mrs. G. R. asking her to send me some back numbers, as I did not know where else to write for them. I received your January and February numbers in due time. The article in the January number "A word to the Lord's people," by Donald Ross has been much blessed to my soul, in searching ministry leading to confession. I only mention this that the Lord Himself be glorified; and because we are exhorted to exhort one another while it is called today, and to encourage one another. God forbid that any of His people should glory save in the cross of our Lord Jesus Christ." C. V. H.

May this letter help to stir up the Lord's dear people to make good use of their back numbers of all sound magazines.

(Ed.)

O happy soul for evermore, who can rightly compare this life with that long-lasting life to come, and can balance the weighty glory of the one with the light golden vanity of the other!

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QUESTION CORNER

(1). What does that Scripture mean that says, "Make to yourselves friends of the mammon of unrighteousness, that when you fail they may receive you into everlasting habitations?" Luke 16:9.

(2). Why did the Lord commend the unjust steward? (ver. 8).

In the fourteenth chapter of Luke the sin-hungry are fed, at the great Gospel supper. In the fifteenth the sin-lost are found. In this chapter the sin-rich who, realizing that the sentence of God has gone out against them as unfaithful stewards, improve their opportunity to transform the unrighteous mammon into heavenly currency, are to be received into the eternal tabernacles, whilst the sin-rich man who continues wasting his Lord's money passes on into the torments of Hell.

Man is the steward of God handling God's goods—earthly things which men in the flesh call their own, and use as if God had no claim upon them whatever. The sentence of dismissal is upon every man because of unfaithfulness: but we are still in possession of the goods. The Christian steward manifests his christianity when he uses his Master's goods in making friends of his Master's debtors by doing them good. Christians should use their earthly possessions for the true good of man, and the glory of God. In this way they send on their wealth to heaven. Money used for the spread of the Gospel, or in any other way that is for God's glory, will yet see the souls that were saved, and God's people who were blessed, and shall be received by them into their eternal tabernacles. The apostle could say, "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" 1 Thess. 2:19.

"The children of this world are in their generation wiser than the children of light." The unjust steward took from the bills of those who owed his lord, so that when he was put out of his stewardship, he would be welcomed into the homes of those whom he had befriended. Will those in the glory receive us with joy, remembering that we lessened their loads by giving to them freely of what God had entrusted to us in time?

When the Lord Jesus was here "certain women which had been healed of evil spirits and infirmities, 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 to Him of their substance," followed Him, (Luk. 8:2-3). Will He not receive such into His everlasting habitations with special joy? He could have created mountains of gold, or called upon all the fishes of the sea and they would have lined its banks with gold: but no, their few pennies accompanied with their love was more precious to Him than all the gold mined and unmined. You say, "Those days are past, had I lived then I also would have ministered unto Him." No, no, those days are not past. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me," Matt. 25:40. Not only will He receive such, but those unto whom we minister, His brethren, they also will receive us. Let us then be as wise as the children of this world, and by giving of our substance, lay up the unrighteous mammon for that future day.

(2). The Lord did not commend the steward's injustice, but his forethought for the future.

THROUGH THE VALLEYS

We are pilgrims out-bound from the valley of Jericho,*
Called fragrant once, now the place of the curse.
So beautiful then, now a horrible charnel;
Dry bones, there we rotted,—no state could be worse—

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God breathed on us, shaking, those dry bones, awaking
To life,—of His dealings we now would rehearse.

At the vale of **Megiddon**, a "Vale of decision",
At the place of Jehovah we were ransomed by blood.
Where the fountain is opened for sin and uncleanness"
We mourned our transgressions:—were washed in that flood.
The sword that awakened, in Christ there was slakened;
We now are God's people; The Lord is our God.

In the Valley of **Mizpeh**, a "valley of vision."
We stand with our Captain, a vigilant band,
We gird on our armour, and make good provision
For travel and war, as we look o'er the land.
All the people are sunken in sleep of the drunken:
But Satan sleeps not—against him we must stand.

To the valley of **Achor** we now are descending;
We were warned at the watch-tower of trouble ahead;
But our God is before, and behind us, defending
And even in trouble He'll still make our bed.
He'll "a door of hope" open: His promise once spoken
Will never be broken—He'll do what He said.

And though we may weep in the valley of **Baca**,
(Though trouble be past it can leave stings behind),
If our strength is in God, and our feet in His footsteps,
Though our tears may be salty and bitter, we'll find
That the pools of our sorrow are changed e'er the morrow,
To fresh springing wells from His fathomless mind.

Through the valley of **Berachah**, laden with blessing
To the valley of giants we journey along;
There, encouraged by triumph and smoothly progressing,
In the valley of **Rephaim** we feel we are strong.
Then, suddenly blighting our prospects, and smiting,
God teaches to whom all our strength should belong.

To the valley of **Eschol** He gently now leads us.
When humbled and weak to refresh and revive.
He gives us rare wine from His vines and He feeds us
From His bountiful store, joy and hope we derive.
So onward we're going, with certainty knowing
Soon the goal will be reached for which we now strive.

Then, dwelling in **Zion**, in God's "holy mountain,"
From the toll and the grime of the valley made free,
We shall drink living draughts from the crystal-clear fountain,
And eat of the fruit of the Life-giving tree;
But not of our merit these joys we inherit:
They were purchased on Calvary, Savior, by Thee.

R. W. S.

* Jericho means "Fragrant"; Megiddon "Place of God," (grent mourning: Zech. 12:11; Joel 3:14); Mizpeh "Watch tower," Josh. 11:8; Achor "trouble," Isa. 65:10; Hos. 2:15; Baca "Weeping," Ps. 84:6; Beracha "blessing," 2 Chron. 20:26; Rephaim "strong," Isa. 17:5; Eschol "cluster of grapes."

WORDS IN SEASON

RIVERSIDE, CAL.—We had a baptism yesterday, 5 were baptized. Two of these professed salvation when Mr. R. A. Barr was here. Bren. Dempsey and Hunt ministered the word.

ORILLIA, ONT.—Bren. Shivas and Milnes have had 3 weeks' meetings here.

HUNTSVILLE.—B. Widdifield is home at present helping in this district.

COLLINGWOOD.—We enjoyed the word ministered by our brother Duncan during a recent visit.

STAYNOR.—R. Bruce has been having meetings which were appreciated.

TORONTO.—S. McEwen has had good meetings in Brock Ave. Hall.

HAMILTON.—A. Livingstone has been here having meetings.

LAKE SHORE.—Bren. Wilkie and Joyce had good meetings in spite of very bad roads: some professed.

VALENS, ONT.—We had a visit from F. G. Watson: meetings well attended. He is now in Peterboro with encouraging numbers attending.

PAWTUCKET, R. I.—Mr. W. Armstrong has returned from a visit to Ireland, where he has been for several months. God gave him the joy of seeing several of his relatives, and others led to Christ. His permanent address will be as formerly, care Mr. Geo. Winemiller, 1503 Regina St., Harrisburg, Pa. He purposes going into Tent work again as soon as the season begins. He is now in South Manchester having meetings.

NOTICE.—Our printers are rearranging the mailing list so as to eliminate any errors that have crept in. In order to secure accuracy we will be much obliged if any who do not get their papers regularly, or who do not get the right number, will drop us a line to that effect. We have extra copies on hand, and will gladly make up missing copies at any time. Address to Dr. E. A. Martin, 109 West Lawn Ave., Pawtucket, R. I.

OSHUA, ONT.—Mr. D. Miller had meetings here, and God blessed His word, some professing to trust in the Lord Jesus.

SYDNEY MINES, C. B.—The condition amongst the miners is very discouraging on account of shortage in work. In spite of reports otherwise the truth is, as a letter puts it, "One of the Collieries has been getting one or two days a week since the beginning of January: the other has been shut down altogether since the first week in Jan. In this latter all in our little Assembly worked. But for a week or two repair work they have been in idleness all year." Any exercised about helping these saints might communicate with Mr. Thos. Hamilton, Drawer E., Sydney Mines, Cape Breton.

HARTFORD, CONN.—Mr. J. Pearson has just finished two weeks meetings. Interest was good and a few professed to be saved.

TAMPA, FLA.—Bren. Bradford and Smith are having Bible readings in a home until the Tent arrives, when they purpose a siege in Gospel work.

ORANGE, N. J.—C. Patrizio visited the meeting here and some souls are exercised as to salvation.

BROCKTON, MASS.—The one day conference was well attended, about 200 remembered the Lord, five of the Lord's servants were present. The word was much enjoyed.

NOTICE.—Mr. Ceasare Patrizio's address is now 309 W. Roselyn St., Olney, Philadelphia, Pa.

ROCHESTER, N. Y.—R. Telfer is having a siege of meetings here after his visit to Buffalo.

EL DORADO, TEX.—Bren. Keller and Harris had eleven weeks in El Paso and God saved some souls, and several were baptized. They then went on to El Dorado, Tex., where there is no Assembly, and may be there all May. Letters addressed to care 59 Bardol St., Buffalo, N. Y., will find Mr. S. C. Keller at any time.

MONTREAL, QUE.—C. H. Willoughby gave us two weeks profitable ministry on the Feasts of Jehovah: and is now in Rosemont Hall.

PITTSBURGH, PA.—Bro. J. T. Dickson saw God's hand in the salvation of some in meetings here.

WORDS IN SEASON

LOWELL, MASS.—The April Conference was not large but was considered one of the best we have ever had, the words reaching the conscience. One was baptized. Four of the Lord's servants ministered the word.

BOSTON, MASS.—Mr. Wm. Matthews was very poorly for a spell but is somewhat improved again, but not strong.

CUMBERLAND, MD.—Correspondent for the Assembly is Mr. Jas. Rudy, 436 Race St., Cumberland, Md.

SOUTH MANCHESTER, CONN.—Mr. Jas. McCullough has had four weeks' meetings, one professing faith in Christ Jesus.

BRANDON, MAN.—R. Gratiis visited Kenora, Winnipeg, and St. Andrews, with a nice interest.

TORONTO, ONT.—Mr. F. MacLeod visited Camden where one professed conversion: then had a meeting in Cleveland; Niagara Falls: then to Central Hall Toronto. Address, 21 Greenway Av., Hamilton, Ont.

FOREST, ONT.—Mr. J. Ritchie, Jr., is in this country visiting friends, and the Assemblies: he had visited N. Bedford, Boston, Detroit, etc.

DETROIT, MICH.—W. H. Ferguson has started the eighth season's Bible Carriage work, and at present is in McBain district. Many opportunities for distributing literature, and preaching the Gospel are taken advantage of that could not otherwise be found. Pray for this work. Our brother's permanent address is 8847 North Clarendon Ave., Detroit, Mich.

FALLEN ASLEEP

MRS. JOHN GILMORE, of Victoria Road, Ont., on April 16th, in her 75th year. Saved at Uphill, Ont., in March, 1885, through the labors of Bren. Faulkner and Telfer, and gathered unto the Name of the Lord Jesus Christ at that time, she continued steadfastly unto the end, "a mother in Israel and succorer of many." Pray for our brother Gilmore, and for the family, some being still unsaved.

MISS DAW (Mrs. J. K. McEwen's aunt), departed to be with Christ April 26th, aged 82. She was saved over 50 years, and nearly 40 years separated from corrupt system, and satisfied to cast in her lot with a few despised ones gathered to the Lord's Name in Ottery, St. Mary. She opened her house for the Gospel, giving her largest room, and entertaining the preachers. She opened a Sunday school and God smiled on her work. Was strong against infant sprinkling and generally questioned Christians upon meeting them, if they were baptized. She finished well.

MR. A. H. HARRIS of Red Oak, Iowa, passed into the presence of the Lord, May 3rd, after a week's illness.

MRS. LEW, of Westerly, R. I. on May 12th, from Pneumonia, following a surgical operation. She was happy in the consciousness that the end was near.

CONFERENCES

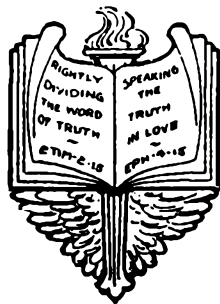
PUGWASH JUNCTION, N. S.—The Conference will begin, D. V. with a prayer meeting Friday evening, July 2nd, continue over the 3rd, 4th and 5th. Circulars later.

MERIDIAN, SASK.—The dates for the Conference are D. V. June 25, 26 and 27. Correspondent Mr. Chas. Macfarlane, Glen Ewen, Sask. The Winnipeg, Man., dates for the Conference are June 4, 5 and 6, in the Scott Memorial Hall. Rose Isle, June 11, 12 and 13.

STRONGVILLE—STAYNOR conference will, D. V. be held at Staynor Town Hall, near the S. R. Station, June 18, 19, 20. Communications to Mr. T. G. Thompson, Box 321, Staynor, Ont.

Words in Season

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



July, 1926

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

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WORK AND WORKERS

PAWTUCKET, R. I.—The Conference was large and the ministry profitable. The subjects taken up were, the smitten Rock, and the Rock that needed but to be spoken to; (2) Remnant testimony in Mal. and in Luke 2:25. The declension of the remnant, and the few who feared God in Malachi's day to whom God gave the promise of the coming Messiah. In Luke two aged persons waiting for the Messiah, with others, see the promise fulfilled. In Rev. 3, the promise of the Lord's coming is given to the Philadelphia remnant. We are in danger of losing the sense of the nearness of that coming. (3) Zeph. 1 and 3. God's judgments upon those who obeyed not the Lord; upon those who received not correction; upon those who trusted not; upon those who trusted in idols; upon those who drew not near to God. Evidences of restoration, humility, trustfulness, not do iniquity, truthfulness, and joyfulness. (4) "Say on." Read Acts 13:15. Luke 7:40. Three things for preachers to consider, time, order, and aim. Paul in a few verses condensed history from Abraham to Jesus; put all in due order; and focussed it all on "this man's seed." (5) "I knew a man in Christ." 2 Cor. 12:2. Triumph in Christ: Speak we in Christ: veil done away in Christ: If any man be in Christ: a word on what it is to be a man in Christ, and to live as a man in Christ ought to live. (6) The altogether lovely One in His humanity, in His humility, in His sympathy, in His death, and in His resurrection. (6) Lessons from Philippians. Appreciation, Paul in prison appreciates the fellowship of the believers: co-operation, he would have them strive together; he sets Christ before them as an example in lowliness: commendation, he commends Timothy: progression, "I press forward: expectation, the Lord's coming: reconciliation, he beseeches two women to be reconciled: meditation, he tells us things to meditate upon, 4:8.

NASSAU, BAHAMAS.—Mr. W. A. McCullough feeling the need of a complete change of climate has sailed for Ireland. His address will be Harryville P. O., Ballymena, Co. Antrim, Ireland.

DETROIT, MICH.—W. Ferguson has been joined by Bro. Smith in the Bible-carrage work in Michigan. So far the work has been quite encouraging.

NEW GLASGOW, N. S.—W. N. Brennan has been in N. B. visiting some of the Lord's people, and seeking to encourage the flock. He spent a while at Bryants Corner.

WEST PALM BEACH, FLA. (Box 177 Northwood Sta.) We go on happily, a few of us remembering Him each Lord's day. We have quite a number out each Lord's day evening at the Gospel.

ROCHESTER, N. Y.—R. Telfer gave us three weeks' meetings using the "Two Roads," chart, with some strangers in each night, and the Lord's people helped and encouraged.

Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 18

JULY, 1926

No. 7

FROM VARIOUS AUTHORS

Enough is better than a feast.

The definition of enough,
The unsaved find a problem tough;
Perhaps the best one given yet,
Is "something more than one can get."

Jacob said, "I have enough," Gen. 33:11; Paul, though lying in the Roman prison, said, "I have all things and abound," Phil. 4:17. Enough is "to be filled with the fulness of God," Eph. 3:19.

* * *

Disappointment is the common lot of man for he hopes for blessing apart from fellowship with God: and disappointed hope is misery. Man appoints—God disappoints, for disappointment is the end of everything that God disapproves of.

* * *

"Our citizenship is in heaven," says the Revised Version, in its rendering of Philippians iii. 20. A "New Translation" vividly represents in English the saying of Paul by the words "We are a colony of heaven."

And that is just what, by the grace of God, we Christians are. Not a colony in the sense that Nigeria and Jamaica are colonies of Britain, but in the sense in which we use the word when we speak of "the English colony" in Pekin, in Constantinople, or in any foreign city.

We are a colony of heaven in that we do not belong to earth. We are but sojourners here: **strangers**, because our home is elsewhere; **pilgrims**, because we are in movement towards our own country. Our Sovereign, our politics, our attachments, our headquarters, our interests are **there**.

* * *

It is more easy to make prayers than to renounce voluptuousness and luxury; constantly to attend the worship meeting than to be reconciled to our enemies, and to give proof of Christian affection to Him who refuses all reconciliation.

* * *

Through waves, and clouds, and storms,
He gently clears thy way,
Wait thou His time—so shall the night
Soon end in joyous day.

WHAT IF THEY HAD QUIT?

A Dream



beheld in my dream, and five men—Peter Andrew, Matthew, John, and Paul—sat on a hillside, looking out over the Sea of Galilee. It was twenty years after the “Day of Pentecost,” and they had met by appointment to talk over a crisis in the lives and programs of three of their number.

The work was going hard with them. Paul had suffered the loss of all things; Peter had left all to follow Christ and was finding it hard to support his family; and Matthew had just had an attractive proposition at a large income to return to his old place in the custom house.

Peter, as usual, opened the discussion. He said, “Simon the tanner has inherited the estate of his brother, who was a fisherman and an old friend of mine in Bethsaida, and he has offered to give me a complete fishing outfit, boats, nets, and tackle, with an established trade in Capernaum. It looks like a providential leading, especially as my wife’s mother has opened a boarding house in Capernaum and it will cost us almost nothing to live with her while we are getting started again. I can make a good living and a little more by fishing five days in the week, and I will have all my Sundays for evangelistic work in the cities around the lake. I am getting along in years and am afraid I can’t stand the pace at which I have been working. And, then, too, I need the money.”

Paul said, “Aquila and Priscilla have been greatly prospered in the tent-making business in Ephesus and have offered me a position at a good salary, to open a branch in Philippi, and from there to develop and supervise their interests in the principal cities of Macedonia. I can do this work; it will not be any harder for me than the care of all the churches, and I will have abundant opportunity for Christian work and can lay by a little something for the rainy day which I can see is coming.”

Matthew said, “My story of the life of Christ is having a large sale and is bringing me in enough to pay my expenses, but my business experience tells me that I ought to have a larger margin. Persecution may come and sales would fall off. I have a chance now to take my old position, and I know that I can make enough out of it not only to support myself and family, but to take care of the rest of you if you should get into trouble. And then, too, I will have more leisure for writing and can probably help the cause more in this way than by traveling about the country.”

Andrew said, “Peter, do you remember the day when you thought that you had lost your wife’s mother? Do you see that sand beach over there? That is where we beached our boat after the miraculous haul of fish, and where we quit the fishing business, and where the Master said, ‘Fear not, from henceforth thou

WORDS IN SEASON

shalt catch men.' How long a time is 'henceforth'? Do you see that hillside over there? That is where the Master fed the five thousand, and I can see the very spot where that lad stood when I asked him to give up his lunch for the Lord to multiply. Don't you remember the look of compassion and longing on the Master's face when He looked out over the multitude and asked us to pray that laborers might be thrust forth into His harvest? If we are going to continue to pray that other men may rise up, leave all, and follow Him, can we do less?"

John, who was leaning against Peter, felt a big tear fall on his hand, and looking over to Paul, he saw his jaw set, the old fire came back into his eye and the old war-horse look into his face, and he quietly said, "Men, I don't think we need to talk about this any more; let us pray." And as they prayed, the things of time and sense receded; a light breeze rustled in the nearby treetop, reminding them of that "rushing mighty wind" of the day of Pentecost, and of the marvelous power with which Peter had preached the gospel on that day; they seemed also to see the Master Himself standing on the shore, just a few rods away, and to hear Him saying to them again, "Launch out into the deep and let down your nets for a draught," and "Fear not, from henceforth thou shalt catch men."

They looked, and the evening caravan for Tyre was just swinging into sight. "Good-bye," said Paul. "I must catch the next boat for Ephesus, and I will get Aquila to put up the money for a campaign in that old city that will shake the whole of Asia."

"Good-bye," said Peter. "Andrew and I will just say good-bye to the folks and we will have time to join the midnight caravan for Babylon, and may keep on East as far as the land of Sinim."

"Good-bye," said Matthew. "There is a group of publicans down in Jerusalem who were going in with me on this tax-gathering proposition, but I will get them to join me in financing a five years' campaign in Egypt and up the Nile as far as Ethiopia. I have heard from the Ethiopian Treasurer that practically the whole country is open to us and he believes that all Ethiopia will soon stretch out its hands unto God."

"Good-bye," said John, and he sat there alone till the stars came out and the waves on the beach, impelled by the rising wind, sounded like the voice of many waters, and he said to Him that stood by, "Lord, do not charge this thing against them. I have felt that way myself at times, as Thou knowest, and I would have left this work but for the fact that Thou didst prevent and strengthen me. They too are ready to live and to die for Thee, as I am."

"I thank Thee for Andrew, for his deep life and steady faith. If it please Thee, let Him stay and work with Peter and then the one who can chase a thousand shall put ten thousand to flight."

WORDS IN SEASON

"And now, Lord, let us see Thee ever before us, ever hear Thy voice and walk and work with Thee, and we will not fear what men can do unto us."

A sudden storm broke over the lake, and I awoke, and as I thought upon the dream I heard the voice of a modern John calling to me out of his rich experience:

"Go labor on, spend and be spent,
Thy joy to do the Father's will;
It is the way the Master went,
Should not the servant tread it still?"

"EBED-MELECH THE ETHIOPIAN"

HIS name means "servant of the king." Not only did he serve king Zedekiah, for he was "one of the eunuchs which was in the king's house," but he served, and that most faithfully, the "King of kings and Lord of lords."

But for the circumstance of Jeremiah's imprisonment his name perhaps would have remained in obscurity until that day when every saint shall receive his own reward according to his own labour.

His master was a weak, wicked, vacillating and cowardly man; a man who was held under the spell of his princes, "for the king," said he to them "is not he that can do anything against you." Their request was, "We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in the city and the hands of all the people in speaking such words unto them, for this man seeketh not the welfare of this people, but their hurt." Being authorized to perform their pleasure upon Jeremiah they cast him into the dungeon of Malchia that was in the court of the prison, but God did not allow them to put him to death. They let him down with cords and "in the dungeon there was no water, but mire, so Jeremiah sank in the mire."

News of these proceedings reaches the ears of Ebed-melech and his spirit becomes stirred within him. The king is sitting in the gate of Benjamin, and leaving the house this noble negro approaches his royal master to intercede for the man of God who is suffering for righteousness sake, and of whom he was not ashamed. How fearlessly and forcibly he presents his case! "My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city." That the king gave him an audience and listened respectfully to his complaint against the princes would surely reveal the high esteem in which he held his servant. It would also show that Jeremiah's message was weigh-

WORDS IN SEASON

ing heavily on his heart as being, against what he desired, a message of truth and soberness—a message of doom. We can imagine the inward feelings of this "servant of the king" as he awaited the responsive utterances of his master. He looks into his face: Will his eyes be seen to flash with anger? Will the command go forth for him also to be cast into the dungeon where Jeremiah suffers and famishes and awaits a martyr's death? Ah! those eyes are seen to betoken not rage, but fear—fear of the princes, but also favour and sympathy toward the dear man for whom intercession has been made. "Take from hence," said the king, "thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die."

Royal permission to deliver the weeping prophet! Can it be true? A note of inward thanks ascends as doubtless he exclaims, "Praise the Lord"! His faith and courage are so far rewarded but he is not yet without cause for fear. The princes are to be reckoned with. They were the men of whom he was afraid. Nevertheless at the risk of his life he sets toward the task of rescuing the prophet of the Lord. How can the rescue be effected? What means shall be employed? Ah! he says, here are clouts, cast clouts, "old cast clouts"; rags, rotten rags, "old rotten rags." What else! Here are cords. Just the thing! "By these cords," says he, "let down the clouts and the rags into the dungeon to Jeremiah." We listen to Ebed-melech as he speaks down the dark dungeon to his afflicted brother, "Put now these old cast clouts and rotten rags under thine armholes under the cords." Jeremiah's heart leaps for joy. He recognizes the utility of otherwise despised things, "old cast clouts" and "old rotten rags," and he acts according to his coloured friend's suggestion. He gives the signal. Ready! he shouts, Pull away! And out of the mire he is lifted by degrees and the elevation of his spirit is certainly found to correspond to the elevation of his body. Up he is drawn and still upwards until it can be written, "So they drew up Jeremiah with cords, and took him up OUT OF THE DUNGEON: and Jeremiah remained in the court of the prison."

Ebed-melech feels well repaid, for the honour to him was supreme, in being the instrument in the hand of God in delivering His prophet from misery and from death. We rejoice, do we not, to see how God cares for His servants who are faithful to Him; who will not deviate one iota from the message He has given them to declare though none will hearken or pay heed. (Jer. 37:1, 2.) We see not only how God is a help readily found in time of trouble, but it is worthy of note how He puts honour on those, whatever may be their colour or position in life, who put their trust in Him. And we should be encouraged by the example of Ebed-melech to remember those of our brethren who are in bonds as bound with them and them that suffer ad-

WORDS IN SEASON

versity as being ourselves also in the body. Who knows if the purpose of God in bringing us into close touch with some needy, suffering saint is not that, on account of our fulfilling our responsibility by such, He might bring us into greater honour in his service? "Them that honour me," saith God, "I will honour." What a reward Ebed-melech secured for himself though perhaps he thought not of such a thing. The need was urgent and that was enough to cause him to act and being in fellowship with God he received favour with the king and accomplished satisfactorily the end he had before him.

Honourable mention is given of him when God speaks later to His prophet, "Go and speak to EBED-MELECH the Ethiopian, saying, Thus saith the Lord of hosts. The God of Israel: Behold I will bring my words upon this city for evil and not for good; and they shall be accomplished in that day before thee. But I will deliver thee, in that day, saith the Lord: and thou shalt not be given into the hand of the men of whom thou art afraid. For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee: because thou hast put thy trust in me, saith the Lord." (Jer. 39:15-18.)

This last clause gives us the secret of the many godly characteristics which the brief record of his life so prominently reveals to us. Being a **trusting man** he was a **happy man**, for it is written "Happy is the man that putteth his trust in the Lord." He was a **faithful man**, therefore a man of influence and power in the house of the king. He was a **courageous man** as was exhibited by his interceding with the king against the princes and on the behalf of Jeremiah. He was an **ingenious man** as the methods he employed to deliver the prophet would reveal. He was a **useful man**—a vessel sanctified meet for the Master's use. God might have found another to accomplish His purpose, but Ebed-melech was the fittest instrument at hand and therefore the object of His choice. He was a **favoured man** in that a special message was sent to him through the prophet assuring him of divine protection in the day of calamity for Jerusalem. He was a **protected man** for the promise twice told, "I will deliver thee"—"I will surely deliver thee," was fulfilled. He was a **rewarded man**, for what honour could be greater than that his name—"EBED-MELECH the ETHIOPIAN" should be left for all generations to read in the Holy Scriptures as a **man who put his trust in the Lord**. "It is better to trust in the Lord than to put confidence in man. It is better to TRUST in the Lord than to put confidence in princes." Trust in the Lord with all thine heart and lean not unto thine own understanding.

John Rankin.

THE TRIED SAINT

Paper 2.

HEZEKIAH is the next one we want to look at who was tried. Read 2 Chron. 32:31 with Isa. 39. It is said of him in 2 Kings 18:3, "He did that which was right in the sight of the Lord"; verse 4, "He removed the high places"; verse 5, "He trusted in the Lord God of Israel"; verse 6, "He clave to the Lord"; verse 7, "The Lord was with him and he prospered." In 2 Chron. 29, it was in his heart (verse 10) to make a covenant with the Lord God of Israel. He went in for God, to restore worship, and he began by cleansing the Holy Place (verse 5). In verse 27 we read "When the burnt offering began, the song of the Lord began, they sang praises with gladness, and they bowed their heads and worshipped (verse 30). In chapter 30 this revival spread so that it reached to all Israel (verse 5) and the desire to keep the Passover was again revived. What effect did it have on some? Alas! Alas! verse ten shows us that some only laughed and scorned, but some humbled themselves (verse 11) and came to Jerusalem. This being of God, and done according to the law of Moses (verse 16), brought what we have in verse 26, "So there was great joy in Jerusalem, for since the time of Solomon—there was not the like." The closing verse of Ch. 31 gives us his prosperity, and Ch. 32, his great victory against the King of Assyria. Verses 7, 8 show us that he was a man of God who was able to take hold of God and rest in God in a time when restless flesh would be very active. This is the man who began right and went on for God.

Verse 23—This victorious man received presents and was magnified in the sight of all nations, and **his heart was lifted up**. Alas! Alas! Who is able to stand and use a victory right? Gideon couldn't in Judges 8:24, but Abram did in Gen. 14:22, 23; Ch. 15:1. Let those of us who belong to God remember that there is never a more dangerous time than the hour of victory, for it is then we lose sight of God and the heart gets lifted up. God tries Hezekiah at this time, and down he goes. He opens up the doors of his house and shows the great men of Babylon all that is in the house. Has all this a voice to those of us who belong to God today? It has, and was given for our instruction. What about those today who communicate to outsiders what goes on in the assembly; how much we sent to the missionaries last year; unconverted relatives able to tell how much the last evangelist received? Then the failures of God's dear people are talked over before the unconverted. How religious people do like to hear a child of God drag out the failures of those in the assembly. They are always ready to sympathize with them. We have known a little kindness, including a bouquet of flowers brought to the sick bed of a child of God, to so completely over-

throw that believer that he landed in the very place where the present came from. Let this be a warning to all of us, that the enemy is ever on the lookout to destroy our testimony for God. Behind a kind act may be the subtle workings of Satan to overthrow us. It will be very few visits we will ever get from the Princes of Babylon, if we seek to be faithful to them, first about being born again; then, if they belong to Christ, the truth of believers baptism, separation, and gathering to Him outside the Camp is quite sufficient to give such an one a good excuse not to come again, providing he is not looking for God's truth.

An honest soul seeking God's ways will shew a different spirit, and return for more truth. The Lord give us wisdom so that we may be faithful to Him, speaking the truth in love in these last dark and evil days, remembering that He is still on the mountain top (Luke 6:46-52). But He saw them toiling in rowing with wind and waves against them, and about the fourth watch of the night (the last and darkest) He came to them, treading the waves beneath His feet. The wind ceased, and a calm followed. What a beautiful picture of His soon return. In the meantime His eye is on the boat (Testimony). He knows the toiling in rowing, but His coming will for us bring the good cheer and calm of eternity. Read Rev. 3:11.

J. Pearson.

"SAD FALL OF A ZEALOUS PROFESSOR"

By John Dickie



heard, not long ago, of the death of an old friend. It brought past days very vividly before me. Perhaps the Lord made him a greater spiritual help to me than any man I ever knew. We fell acquainted, say forty years ago. He was twenty years my senior, and was my superior in every way. He had no business, so had time to carry out his likings. He was the grandson of a British peer, and had a small fortune. His great study was the Bible. I never met any one so familiar with it, and he was VERY ZEALOUS in street preaching and such-like.

We met often. Our converse was wholly on Scripture, and was generally closed with prayer. This for years. At last he began to drop insinuations about inspiration. I took him up one day, when he said he had been carefully examining and was satisfied the Bible was half delusion, half swindle. I was shocked, and referred to the Lord Jesus. "Oh, Him!" said he, "I take Him for an impostor." I burst into weeping, and told him that no man should be my friend who so spoke of the Blessed One, and that we must part. We parted. I never saw him since. He left the country soon after, and, so far as I know, lived and died an infidel.

WORDS IN SEASON

Alas! Alas! It stirs my deepest grief to recall it. This was the close of twenty or twenty-five years of a zealous profession.

"But," you ask, "how was this man made a blessing to you?" In this way. We agreed upon nothing almost, his spirit and mine were so diverse; and the sight of his fall warned me off from his path. First, I saw the immensity of the danger of self-deception. Very, very early in life the Lord applied to me, and pressed home Jer. xvii. 9, and such like. I felt in my own heart that it was as hard to keep from self-deception as from breathing, and was assured that every natural man was its constant victim. The stone is not more prone to fall to earth than man is to religious self-deception; and my poor friend's fall made me tremble for myself.

Second. He had little or no consciousness of sin. I never knew any one so free of it. Many rebukes he gave me for my slavish spirit, especially for my expressions in prayer. He seemed never to feel that there was anything in him needing confession and deep repentance. He mistook his insensibility to pain for exemption from the disease. Love is proverbially blind to faults, and no love is more so than self-love. He did not know that the man in whom the Holy Spirit dwells is more dissatisfied about his best duties than the careless man is about his worst sins.

Third. He had a firmer assurance of his good condition than any I ever knew. He often censored me for my lack of this. "For me," he said, "I feel as sure of heaven as if I were in it." Alas! Alas! and yet I fear that the poor man never was a Christian at all! While I believe with my whole heart in the eternal security of the truly converted man, I as firmly believe that the most confident have often the least reason for their confidence. I have been struck with a great variety of cases in our Lord's own teaching—take a very solemn one—Matt. vii. 21, 22, 23.

Fourth, I could now see that he had put on Christ (as he thought), without having first put off HIMSELF. This cannot, CANNOT be. We must put OFF the old man ere we can put on the new; see Col. iii. 9, 10. Faith is the putting on of Christ (Rom. xiii. 14); Christ is the "best robe" (Luke xv. 22), but the prodigal's filth must be washed away and his vile raiment stripped off, ere the best robe be put on. And viler rags has no prodigal than these—SELF-will, SELF-pleasing, SELF-confidence, SELF-righteousness. It is a strait gate; and no man can pass it who is not prepared to be stripped of that which formerly belonged to himself. I did not see it all then, as I do now; but even then, I saw that with my poor friend SELF was as much as ever, only it was religious self.

Now the benefit to me of this trying illustration was immense. In K——, where I saw so much of the working of the SAME spirit, I was kept from being carried away by it, and, as

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another special benefit, I was led, shortly after his fall, to make it my special prayer for myself in private, that the Lord would completely BREAK my heart (Ps. li. 17), and completely HEAL it; and enable me to give up to Him this broken, healed heart without reserve. I kept up this prayer and I believe the last four years are a gracious answer to it.

THREE KINDS OF LEARNERS

By W. H. Wills

1. The Unwise Learner.

Ever learning, and never able to come to the knowledge of the truth (ii Tim. 3:7).

These later-day learners are very numerous, too numerous to mention in detail. At the first glance one would believe that this dark catalog was only true of the offscouring of society and the profligate worldling, but a close examination will reveal that it is true of a respectable religious class of people, and the climax of their learning is, "ever learning" and "never able" to come to the knowledge of the truth. They "resist" the truth, having no judgment of the faith (Margin).

There is not a truer portrait of this world's religion and its adherents; busy as bees; proud as peacocks; studying day and night with the object of resisting the truth of the faith of Jesus Christ. It is a little foresight of the anti-christ who will array battle, in all his strength, against the Lamb (Rev. 17:14). Let us ask the religious man of today concerning his faith and we will not converse with him long until he will practically deny the Christian faith and utter his blasphemies against the Christ of God; with "if's" and "doubts" about certain portions of the truth; and a flat denial of Hell and Eternal punishment. But does he deny being religious? No. Rather he says he has done no harm to anyone (ignoring Rom. 3:11-23), and claims that he is above those who profess to be saved; and even says he is better than many preachers. Such is his proud talk and blasphemy. Yet he studies; but with what object? Only to resist the truth of God against himself.

Thank God for His grace in saving our souls before it was forever too late. Thanks to His Name that we are not amongst such today, having been redeemed by the precious Blood of His dear Son; and seated in the heavenlies in Christ Jesus. What an awful doom awaits these unwise learners, who rejecting Christ, and resisting the truth, shall be punished at His appearing (ii Thess., 1:8-9).

2. The Wise Learner.

"But continue thou in the things that thou hast learned and hast been assured of, knowing from whom thou hast learned them; and that from a child thou hast known the Holy Scriptures

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which are able to make thee wise unto salvation through faith in our Lord Jesus Christ" (ii Tim. 3:14-15).

What a contrast to the former class of learners! Here we have the path of satisfaction; the road to the glory instead of the shifting sands of the "broad road" down to Hell. Here we have no "ifs" nor "doubts," but the sure Word of God.

Observe the word "learned" comes in twice in verse 14. Each Christian should learn, not merely the words by heart, but learn by personal experience the truth of God in his own soul. With some, as Timothy, from childhood learning of the truth of man and the need of salvation; then later the truth regarding God's Assembly, yea, the truth as it is in Christ Jesus.

Having learned the word of truth in one's own soul gives comfort in the Lord, and joy in ministering those truths to others. Timothy heard these truths from his parents' lips; a happy portion to have the word instilled into one's mind early in life! Most of us had to listen to religious words with but little of the truth, and therefore little knowledge was obtained of the things of God. What a mercy that God revealed to us His way of Salvation! The born-again soul living amongst the sects of men gets very little clear knowledge of the Word. The little gleaned by private reading is usually twisted and reversed by the weekly sermon, leaving him in doubt as to the path of obedience, and only by the grace of a loving Father will he ever get delivered from this and become a wise-learner.

The wise learners will honor their parents who instructed them in the word of God: and also the Lord's servants and such as exercise a godly care over them. They will profit much from the writings of men sound in the faith whom God has raised up to instruct His people, and lead them in paths of righteousness. May we seek to be wise learners, esteeming God's precepts concerning all things to be right and hating every false way.

(Continued)

MEN OF GOD, AND MEN OF BELIAL

E. A. M.



OD has His own perfect way of raising up leaders for His people—men of God: and Satan has his way of raising up leaders to destroy God's work—men of Belial. Leadership of the people of God may very easily fall into the hands of men of Belial. The word Belial signifies "worthless, reckless, lawless." The word occurs nine times in the two books of Samuel.

Evil may arise in the most unlooked-for places: but there is no evil that God has not foreseen, nor for which He has not provided a remedy. The man of God is a man raised up of God, and able to apply God's remedy in God's way. To seek to remedy an evil in any other than God's way is only to add unfulfilled

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cloth and to make the rent worse. This is often done by men of Belial. The young men of our Assemblies are the making of either men of God or else men of Belial. If God's people had sufficient spiritual insight they would be able to foretell whether a young man is traveling the road that will make him a man of God, or that which will make him a man of Belial. Men do not become **godly overseers** of God's people in a day, neither do they become **men of Belial** in a day.

Things were in a very bad condition in Israel in the days of Eli, the high priest, (1 Sam. 2). He had some little care for the glory of God and the welfare of His people. He rebuked Hannah when he thought that she was drunken; and rebuked his sons also for their evil ways. However he failed in that he did not **restrain** them, (1 Sam. 3:13).

The holy God dwelt between the cherubim in the holiest. Eli had placed the sin offering on the brazen altar; had washed his hands and feet at the laver; had eaten the shew-bread in the holy place in the light of the golden candlestick; had taken the golden censer through the veil into the holiest; and sprinkled the blood upon and before the mercy seat of the Ark which contained the Law for the government and discipline of Israel, the golden pot that had manna—the wilderness food, and Aaron's rod that budded—fruitfulness in resurrection. In these as types Christ was set forth shewing upon what ground God could dwell in the midst of His people. What abhorrence of sin? What cleansing of their ways? What communion with God? What incense of prayers and praises? What conformity to the law of God? What strength for the wilderness journey? What fruit in resurrection power should have characterized them as a holy people, the people of the living God.

Eli had two sons, Hophni and Phinehas. Now he was very old, and soon one of his sons would have to officiate as High Priest, to lead God's people in the worship of Jehovah. But they were "men of Belial." When any offered a sacrifice to God, instead of giving God His portion **first** they would take the first portion themselves: and if any objected they would take it by force. Moreover "They lay with the women that assembled at the door of the Tabernacle," 1 Sam. 2:33. These "sons of Belial" could only misrepresent God to all who knew their doings: so He sent a prophet to pronounce their doom: and to enunciate an eternal principle—"Them that honor Me I will honor, and they that despise Me shall be lightly esteemed," 1 Sam. 2:30.

Israel was smitten by the Philistines. Hophni and Phinehas in desperation took into the battle "The ark of the covenant of the Lord of Hosts which dwelleth between the cherubim." The Ark was taken by the Philistines. The two sons of Eli were slain. Eli hearing this, fell from his seat backward, and his neck brake. Phinehas' wife, hearing all this traveled and brought forth a son

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whom she named "Ichabod"—"the glory is departed"—and died. The lamp of God went out in Shiloh. The priesthood had failed. God had been misrepresented by leaders who were men of Belial. Israel had suffered defeat. Sad indeed the results when the professed leaders of God's people are men of Belial,—worthless men because of lack of godliness; reckless men venturing where none but the godly should go, and thus courting disaster: lawless men, because not subject to the word of God. Sad, sad indeed, when leaders wear the robes of Aaron, and officiate in Aaron's place without the godliness of Aaron, and lead God's people to defeat and not to victory. Christendom now-a-days is full of religious leaders who are men of Belial: and Christendom is fast hastening to the judgment of God. It would be well for those who occupy the place of overseers in the Assemblies to ask themselves the question: Am I in a fit spiritual condition to occupy this position? Or, am I a man of Belial?

(Continued)

DUST AND ASHES



T was a very humble confession Abraham made to the Lord, when he was pleading for the doomed cities of the plain: "Behold now, I have taken upon me to speak unto the Lord, which am dust and ashes," Gen. xviii. 27. Dust in my origin and ashes in my end, is all that he could say of himself in the presence of Him at whose feet he prayed. He was the most highly favored man on the earth, for three times in the Bible he is called "the friend of God." He had a faith that staggered not at the promise through unbelief, that staggered not when called to offer up his beloved son Isaac, and yet when he stood before the Lord he recognized and acknowledged the fact that he was dust and ashes.

Such has always been the effect produced upon the soul of a saint when the Majesty of heaven and earth draws nigh with the special tokens of His presence. Job, described as a perfect man at the beginning of his history, exclaims at the end, "Behold I am vile: and what shall I answer thee? I will lay my hand upon my mouth," Job. xl 4. Isaiah, against whom no sin is recorded, cries out, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts," Isa. vi. 5. Daniel, apparently faultless, confesses, "O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee", Dan. ix. 8.

The best and greatest of mankind, brought face to face with the Almighty, whose eternal years move on without variable-ness or shadow of declension, are compelled to see that they

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are but dust and ashes. It is of course in contrast with His everlasting existence the Scriptures use so many striking similes to illustrate the brevity of human life. We are said to "dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth," Job. iv. 19. "My days are swifter than a weaver's shuttle. . . . O remember that my life is wind," Job. vii. 6, 7. "We are but of yesterday, and know nothing, because our days upon earth are a shadow," Job viii. 9. "My days are swifter than a post; . . . they are passed away as the swift ships; as the eagle that hasteth to the prey," Job. ix. 25:26.

So the Psalmist prays, "Behold, thou hast made my days as an handbreadth; and my age is as nothing before thee: only a breath is all mankind," Ps. xxxix. 5. Elsewhere life is likened to a watch in the night, to a rushing flood, to a passing sleep, to grass green in the morning and withering in the evening, to a sigh, to the flight of a bird, to a shepherd's tent, Isa. xxxviii. 12, to foam upon the water, Hos. x. 7, to mist on the mountains, or vapor, or a puff of smoke, Jas. iv. 14. If a man lives to be 70 years of age, he has 25,550 days to remain on the earth. This seems to be an immense number, but deduct 20 years passed in the heedlessness of childhood and youth, without any definite plans or serious work, and we have 18,250 days left. From this we must deduct one-third allowed for necessary sleep, and we have 12,170 days. But from this we must deduct one-third more for idleness, illness, and indifference to the flight of time, and we have 8,110 days. Then deduct from these the hours spent in the care of the body, as eating, drinking, dressing and exercise, and the average man has but 4000 days for accomplishing any worthy service here and for the tremendous interests of eternity.

How came it that man, made in the image and after the likeness of the triune God, was reduced to the degradation of dust and ashes? There is but one answer, and this is given in holy writ. It was after the father of the race had sinned, the Lord God said to him, "Dust thou art, and unto dust shalt thou return," as He had already said to the tempter, "Dust shalt thou eat all the days of thy life," Gen. iii. 14, 19. Since that time every child of fallen Adam, with the exception of two, must exclaim with afflicted Job, "I have said to corruption, thou art my father: to the worm, thou art my mother, and my sister," Job. xvii. 14. "They shall lie down alike in the dust, and the worms shall cover them," Job xxi. 26. "He hath cast me into the mire, and I am become like dust and ashes," Job xxx. 19.

Men try to escape and forget the frightful guilt of sin by lightly speaking of death as "a debt paid to nature", but every dying groan is an audible and awful testimony to the evil of sin, every new made grave is an outstanding demonstration of the

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horrible conquest of sin. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that (or in whom) all have sinned. . . .through the offence of one many be dead. . . .Sin became king unto death", Rom. v. 12, 15, 21. "The wages of sin is death," Rom. vi. 23.

It was the sense of personal unworthiness that led Abraham to speak of himself in the presence of the Lord as dust and ashes, and it caused Job to say at the close of his long and sore trials, "I have heard of thee by the hearing of the ear: but now my eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes," Job. xlii. 5, 6. Thanks be to God, who delivered His servant out of all troubles, "He remembereth that we are dust," Ps. ciii. 14; and the time is surely coming when His voice shall be heard ringing down from the opening heavens, "Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead," Is. xxvi. 19. The bodies of believers shall not always remain dust and ashes, for when the shout of our returning and descending Lord sounds through the silent graves, "many of them that sleep in the dust of the earth shall awake". "Our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ; who shall change the body of our humiliation, that it may be fashioned like unto His glorious body," Phil. iii. 20, 21.

THE STROLLING PROFESSOR

There are those who call themselves Christians: they boast that they belong to no sect or party: that they are under bondage to no man or set of men. They go where they please: they go to hear "good" men anywhere and everywhere. "Oh," says he, "I have found a most wonderful man: his preaching is just charming: I never heard such opening up of prophecy: everybody ought to hear him." After a little another comes to town and this rambling professor is off after him, and full of some new doctrine: he can talk about nothing else for a while. Then that becomes stale. Some person knocks a hole in the bottom of the new theory: and back he goes to his old preacher: but now he is flat, and wordy, and uninteresting. There is no preacher but he knows: no mission but what he has visited. He has talked everywhere that they will let him talk: and nobody wants to hear him for he has nothing worth saying. He is like the breechy sheep whose wool was on every fence for miles around, but none on her own back. Beware of the man with itching ears. Beware of the man of mixed principles. Beware of the man who has no convictions. Beware of the man who will not "continue steadfastly in the Apostles doctrine." A thousand chances to one he is an empty professor.

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QUESTION CORNER

What is meant by 2 Cor. 5:16? "Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more."

"The apostle lived in an entirely new sphere, in a new creation, which had left behind, as in another world all that belonged to a natural existence in the flesh here below. That Christ had died for all proved that all were dead; and He died for all that those who live should live no longer to themselves, but to Him who died for them and rose again. They are in connection with this new order of things in which Christ exists as risen. Death is on everything else. Everything else is shut up under death. I live in a new order of things, in a new creation of which Christ is the type and Head. He might have been known as the Messiah living on earth in the flesh. The apostle no longer knew Him thus. He had died, and being risen had taken a new and a heavenly character. Therefore if any one belongs to Christ he belongs to this new creation. He belongs no more at all to the former; the old things have passed away; all things have become new. We live in an order of things, a world, a new creation, entirely of God."

"LITTLE FOXES," SONGS 2:15

Bridegroom:—

"Little foxes slyly slipping
In amongst the vines
Are their tender branches nipping:
O, beware the signs."

Bride:—

"Little lively foxes playing,
Surely do no harm!
O, Beloved, art Thou saying
These should cause alarm?

Just a little whirl in fashion!
Just a foolish jest!
Just a little dip in fiction!
O, of course, the best.

Many games have wholesome features:
Why such pastimes bar?
Pretty, harmless looking creatures
Little foxes are."

Bridegroom:—

"Are thy winevats overflowing,
With rich clusters rare?
Art thou on thy vine bestowing
All thy tenderest care?"

Bride:—

"Master, nay! The vines are bearing
Nothing now but leaves.
I have dreaming been, nor caring
How the Spirit grieves."

Bridegroom:—

"Little foxes—little pleasures,
Little vanities
That the selfish, cold heart treasures,
Leave no wine, but lees.

Let us take them, love, together,
Slay the foxes now."

Bride:—

"Master yea! and may I never
Such a blight allow."

Bridegroom:—

"Ceaseless watching; praying ever,
These shall ne'er come in:
This thy watchword, 'Whatsoever
Is not of faith is sin.'"

R. W. S.

WORDS IN SEASON

LONACONING, MD.—The assembly here is one of the oldest in this country, but it had its first conference on May 30. The meetings were well attended and good. Bren. H. Pinches, C. Keller, Conaway, Beveridge, Wine-miller, and Hamilton all took part.

MICHIGAN CITY, INDIANA.—C. R. Keller and R. Currie purpose pitching the Gospel Tent here soon. It will be the first effort of this kind in these parts.

BARRINGTON, N. J.—W. Beveridge had two weeks' meetings, and a week at Hammonton, also a few nights in the Down Town Hall, Phila.

ST. CHARLES, MICH.—Bren. Dobbin and Kay hope to labor in this district this summer.

BAY CITY, MICH.—The conference was a season of refreshing. Bren. Muir, Dobbin, Lyon, G. Smith, J. Govan, W. Ferguson, and A. Klabundy took part. Three were baptized Monday morning. About 225 gathered around the table of the Lord Sunday morning.

BRIDGEPORT, CONN.—Jos. Pearson is with us for some Gospel meet-ings. He hopes to go on to Richmond Hill for meetings.

BARRINGTON, R. I.—Mr. J. T. Dickson is home at present, but hopes to go up to Nova Scotia soon. He and Bro. Thorpe hope to work a Tent in Maine this summer.

BYFIELD, MASS.—The Conference was smaller than usual, but the word was profitable. Bren. Pearson, McCullough, and local brethren gave helpful ministry.

ARLINGTON, WASH.—Brethren Summers and Scott put up the wood-en Tent near here and had three weeks' meetings with some fruit.

TACOMA, WASH.—The Conference was a real good time. The word was fresh, simple and seasonable. Bren. Summers, Roy, Burr, Matthews, Graham, Copp and others giving good words.

BRANDON, MAN.—The Conference was a refreshing time, Bren. Fish, Dickson, Scott, Black, Channer, Gratias, Kazon and others being present. Bren. D. R. Scott and Kazon motored from Vancouver distributing tracts, and visiting the Lord's people. They went on to Glen Ewen for some meet-ings.

GALT, ONT.—Bren. Gillespie and Nugent had seven weeks' Gospel meetings, with prayer meetings on Saturday evenings. God came in in a marked way and saved a number. Seven have followed the Lord in baptism.

ORANGE, N. J.—The Italian Conference here was 'very good. Ten Italians were baptized at that time. Bren. Patrizio, and Rosania were with us.

HUNTSVILLE, ONT.—Bren. Bruce and Widdifield are having meetings with increasing attendance.

CHAPMAN VALLEY.—Bren. Steen and Shivas are having appreciated meetings.

MIDLAND.—The Conference was good, Bren. Duncan, Livingstone, McCartney, Bruce, Widdifield, Shivas, Silvester, Milnes, and Harris minister-ing the word. Bro. Milnes is returning to Nova Scotia, and H. Harris pur-poses going with him.

DESERONTO.—The Lord gave a good conference, Bren. Willoughby, I. McMullen, and J. McMullen, Miller, and Watson giving practical and profitable ministry.

PETERBORO.—The meetings held here by F. Watson were well at-tended and fruit was seen in conversions to God.

TORONTO.—F. McLeod gave us a few good meetings. Mr. Lees also had meetings in several of the Halls telling of the Lord's work in Sweden and nearby countries.

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GRILLIA.—Bren. Shivas and Milnes had meetings here. Bro. G. G. Johnston and family are home for a much needed change.

YORK, N. Y.—The York Conference was a happy season under the searching word of God ministered by Bren. Oliver, Telfer, McCartney, Watson, Reiner, Curry and Smith.

ARLINGTON, WASH.—Bren. S. Buer and Graham had some meetings in Tacoma and then went on to Arlington for meetings.

DECKERVILLE, MICH.—J. Lyon had a week's meetings, then went on to Sarnia conference.

STRAFFORDVILLE, ONT.—A. Joyce gave us a visit, and some who professed in the winter were baptized. About 300 gathered at the water where Bro. J. McCormack preached the Gospel, and Bro. Joyce spoke a good word on baptism, and Bro. Touzeau did the baptizing. It was a solemn, but happy season.

WINNIPEG, MAN.—R. J. Dickson has moved from Home St. and now is, 1 Toronto Blk., Winnipeg, Man.

SARDIS, MISS.—Mr. J. Rankin is having a series of meetings here, and is rejoiced to see the little company going on for God.

CHICAGO, ILL.—S. C. Keller was here for a while before the Conference. The Conference was very good, perfect harmony prevailing, and the ministry was fresh and with grip. Three professed to be saved. Bren. S. Keller, Ferguson, S. McEwen, Livingstone, McGeachy, and Mehl took part.

SARNIA, ONT.—The Conference was considered one of their best. Twenty of those giving themselves to the work were present. 350 broke bread. One professed to be saved.

CLEVELAND, O.—Bren. Keller and Reiner called at Detroit, here, and at Youngstown after the Sarnia Conference.

FALLEN ASLEEP

MARY ELIZABETH HATCH, of Philadelphia, Pa., on May 22nd, in her 23rd year. She was saved when 12 years old and lived a consistent Christian life. Being an orphan, she lived at her uncle's, Mr. Anderson. The services were conducted by Bren. H. G. McEwen and J. T. Dickson.

MR. S. YARRINGTON, of Worcester, Mass., aged 73. He was saved and received into an Assembly in Kildeminster, England, in 1891. And came to Worcester in 1893.

MISS H. POLLARD, of Rochester, N. Y., passed into the presence of the Lord whom she loved to serve, on May 27, in her 67th year. She was formerly in the Boston Assembly for a number of years. In the Rochester Assembly she was a great help in many ways and will be badly missed. Bren. Telfer and Watson took the funeral service.

MRS. BURGE, of Balmoral, Man. Saved and gathered unto the Name over 20 years ago when Mr. R. J. Dickson had his first series of meetings in those parts.

MRS. MCGINNIS, of Lakeland, Man. Bren. Vanstone and Fuller took the funeral service.

CONFERENCE

GALT, ONT.—The Annual Convention will be held, D. V. Saturday, Sunday and Monday, Sept. 4, 5, 6, with a prayer meeting Saturday, 8 P. M., in the Gospel Hall, Ainslie and North Sts. Circulars later from W. Jardine, 8 Barrie St.

Words in Season

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



August, 1926

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WORK AND WORKERS

OSHUA, ONT.—Mr. David Miller has been having a series of Gospel Meetings in No. 3 Schoolhouse, near here. One professed to be saved. There are many opportunities in the rural districts for preaching the Gospel. Bren. Gillespie and Nugent have their Tent up here.

WORCESTER, MASS.—We had some meetings by our brother Mr. McCullough, of Nova Scotia; the word was fresh and good. We are expecting to have a baptism soon.

TAMPA, FLA.—Bren. Bradford and Smith had six weeks' meetings in a Tent, with blessing. The Assembly meets in the home of Mr. F. C. Thisse, 610 Giddens Ave. Strangers are asked to bring letters of commendation.

DONORA, PA.—Mr. W. Cunningham, 725 Cement City, Donora, Pa., is the correspondent for the Assembly here.

LAKE SHORE (FOREST), ONT.—The Annual Conference was a helpful and happy time, Bren. McGeachy, McLeod, Smith and others ministering the word.

EVERETT, WASH.—Bro. C. S. Summers writes, "We moved the Tent from Marysville, and it is now pitched in Everett. Meetings were started last Lord's day. Bren. Burr and Graham are expected to come for meetings, and I purpose pitching a canvas Tent in Puyallup. There has been a little interest there in connection with the Tuesday night cottage meetings."

HOLLAND, N. Y.—Bren. S. C. Keller and F. Reiner are having meetings in a Schoolhouse near here, with a little interest.

MIHJAM, E. I. R. INDIA. (Mission House).—Mr. Fred Rowat writes of God's goodness in sustaining him in the work there for 38 years, and of God's blessing upon the work in its various branches. More than 200 Hindu, Mohammedan, and Santal children are in their Sunday Schools. There are now 14 native helpers in the work in its various branches.

TENT WORK.—The season for Gospel Tent Work has again arrived, and quite a number of Tents are already in operation for a month or so, and hope to continue for about another month. We know of no better way of reaching the people during the warm months when it is almost impossible to get people into Halls to listen to the Old Old Story of redeeming love. Those who have heart for souls do well to be much exercised in prayer that God may bless the work abundantly; and by ministering of their substance have a share in the fruits of the Gospel; and especially with those who have pitched their Tents in new fields.

CONCORD, N. H.—Bren. J. F. Pearson and Thos. Black are seeking to tell out the Good News in this place, breaking up the fallow ground.

LOWELL, MASS.—Brethren W. H. Hunter and J. Rankin have pitched a Tent here and are seeking to work a new part of the city, and to strengthen the Testimony here.

WESTBROOK, MAINE.—Bren. Thorpe and Dickson are working the Gospel Tent in this district in connection with the young Assembly in this place.

Words in Season

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FROM VARIOUS AUTHORS

"Keep looking up!" nor fear the gloom,
And waste not time repining;
There never was a cloud so black,
But had a silver lining.
"Keep looking up!" your sky will clear,
And brighter be than ever;
A loving Father holds your hand,
And naught His love can sever.

* * *

God hath in His Word laid before us two ways; one, which by faith leadeth to salvation; the other, by unbelief to damnation.

As for purgatory, no place in Scripture maketh mention thereof, neither must we any way allow thereof; for it darkeneth and undervalueth the grace, the benefits, and the merits of our blessed Saviour Christ Jesus.

The bounds of purgatory extend not beyond this world; for here in this life the upright, good, and godly Christians are well and soundly scourged and purged.

* * *

The love of Christ is perfect. I may love a little, then I shall give a little: I may love much, then I shall give much; but if I love perfectly, I shall keep nothing back. This is the way Christ gives: this is the meaning of the sentence, which is very sweet to me, "Not as the world giveth give I unto you" (John xiv. 27). The way Christ gives is to introduce us into all He has Himself as Man.

* * *

Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in his great race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and changed the raging passions of man, and routed and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven. What has not prayer done! Reader, do you pray?

THE INDIAN CHIEF



GOOD many years ago a Judge lived near to the Indians in America. His daughter, who was a widow, lived with him, and her little son, who was the pet of the family. The Judge was very anxious to live on good terms with the Indians, for there were not many white people in that part of the country, and the Indian when provoked had often set fire to the houses of the settler, and murdered them.

Some of the tribes returned his kindness and gave him their confidence.—But there was one old Chief of a very powerful tribe who could not be won in any way. At last the Judge sent him a message. The answer he sent was that he would call at his house the next morning.

The Judge received the old Chief very courteously, and tried to be as pleasant as he could. He brought in his daughter, and her little son. Then he began to speak of his wish for friendship and peace. The Chief listened to what he had to say and answered him,

“Brother, you ask much, and you promise much. What pledge can you give of your good faith? The white man’s word may be good to the white man but it is empty breath to the Indian. Now if you will trust the Indian the Indian will trust you. Here is this little lad, your daughter’s son.—Let him go with me to my camp for three days. At the end of that time I will bring him back with my answer.”

If a sword had pierced the mother, she could not have felt a sharper pain than that which went to her heart—She clasped the boy in her arms and was about to rush from the room with him. The Chief frowned darkly and rose to leave too.

“Stay,” cried the Judge, kindly, as his lip quivered. “The boy is as dear to me as he is to you. I would not risk a hair of his head. He must go, God will watch over him. He must go.”

Who can tell the agony of the mother as she kissed the little lad and made him ready for the journey, and then set him beside the Chief, and buried her face in her hands.

The Chief did not say a word, but took the wondering child by the hand and led him away.

Three days and nights! it seemed almost as many years to the mother—Tossing sleeplessly at night, or dreaming and starting at the cry of her darling little boy for help. So the heavy hours passed away till the third day came.

The morning passed by, but there was no sign of the chief. And now the sun was setting behind the forest trees. The mother pictured her worst fears as having come upon her boy.

The Judge walked troubled from room to room. At last as the day had nearly closed, they saw the Chief coming, leading the little lad dressed as a chief, with eagle feathers in his hair, and a beaver skin about his shoulders and moccasins on

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his feet. Looking proud and happy in his strange dress, the little fellow marched on towards the house. The mother rushed out with a wild joy and pressed him to her heart.

"Now," said the old chief, "we can be friends. You have trusted the Indian; the Indian will trust you."

Trust is simply faith. Satan is a liar, and men trust his lies, and are damned. God tells the truth. He will stand by His word forever. His word is, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," John 3:16. Reader, have you trusted the Son of God? Is His blood of sufficient value in your eyes to cover all your sins? Do you venture your all upon His word, for time and eternity? Heaven and earth shall pass away, but His word never.

THE FOOTSTEPS OF THE FLOCK

J. Pearson



TELL me, O Thou whom my soul loveth, where Thou feedest?" This is ever the desire of the new born soul; to know where He is. This is seen again in John 1:38, where we have those words "Master, where dwellest Thou?" falling from the lips of true disciples. The answer, blessed be His Name, is always "Come and See," so we turn to the Book of God to know where He feeds—His dwelling place.

There are three things in Matt. 18:20 which God has joined together; viz, The Name, The Presence, and The Place. In Acts 2:41-42 we have the footsteps of the flock. First, Conversion: "They that gladly received His word." Second, "were baptized." The truth of this is taught in Rom. 6 and Col. 2:12; buried with Christ in Baptism. Next, they were added. We have no record in the Book of one being added until they were baptized. Third, they continued steadfastly in the apostles doctrine, fellowship, breaking of bread, and prayers. As one has put it, "The apostles doctrine formed the fellowship; the breaking of bread is the expression of it, and the prayers maintained it." Matthew 18:20 can then only be true of a place which is The Pillar and Ground of the Truth (1 Tim. 3:15). This, we believe, is God's way to test any company of Christians who are professedly gathered to Him:—"Are they seeking to carry out the whole truth of God?" It may be in weakness, with much failure, but if such want, yea sigh, for all God's precious truth, He, thank God, will come down to our weakness and correct our failure. But He cannot go on with wickedness—"Holiness becometh Thy House, O Lord, forever."

In 1st Cor. 14 we have the assembly gathered together for ministry of the word. It was enjoined upon them to "let all things be done decently and in order." They sang and prayed

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(v. 15), also spake the word (v. 19). The women were to remain silent (v. 34), that is, they were not to **speak**. This did not originate with Paul, for he says "The things that I write unto you are the commandments of the Lord." Then when an unlearned one came in and saw God's order carried out, and the Word ministered in the power of the Spirit, he would fall down and report that God is among you in truth (v. 25 R. V.). The apostles' doctrine should be taught to God's dear people, not a one sided truth. Ministry that will reach every department of the life, ministry that searches out the "little foxes" and thus makes us judge ourselves, and, by confession, keep right with God, is good. On the other hand, "Cursed is he that keepeth back his sword from blood." If, because of relatives or personal friendship, we withhold the precious truth, the Spirit will be grieved and little wonder if we become rejected as to service (1 Cor. 9:27 R. V.)

In 1st Cor. 11:23 to end, we have God's order of the Feast, when upon the first day of the week (Acts 20:7) we gather together to remember His death. We have the order of the feast in verses 23 to 26, and it is to continue, on the first day of every week, "Till He come." In verses 27, 28, 29 we have the warning to be in the right condition: every evil thing judged, confessed, and put away. What a precious thing to be gathered together to meet Him and give Him praise and thanksgiving for the love and grace that led Him to stoop to the death of the Cross, to suffer, bleed and die for our poor souls. Well may we sing:

"When we see Thee as the Victim
Bound to the accursed Tree,
For our guilt and folly stricken
All our judgment borne by Thee
Lord, we own with hearts adoring
Thou hast loved us unto Blood;
Glory, glory everlasting
Be to Thee, Thou Lamb of God."

In 1st Cor. 5 the assembly is called upon to put away a sinning one. It was not for imaginary evil. It was for real sin; so we do well to take heed to such Scriptures as Deut. 17:2-8, with an individual, and Deut. 13:12-13,14 with a company. Discipline was to be carried out in the Name of the Lord Jesus Christ, and with His power, so that it would be bound in heaven as well as on earth. In this chapter it is moral evil, in 1st Tim. 1:20 it is doctrinal evil, while in Matt. 18:15-18 it is one who has trespassed against his brother and will not make it right. Such an one is a selfwilled person. This evidently is something that cannot be allowed to pass without being put right, and yet it can be made right by the first visit if the one who has trespassed takes the right place. It is good to note that God's way

here is to keep it in as small a circle as possible. This gives no license for a hasty brother to jump up and try to carry this out because of some imaginary trespass in one he has taken a dislike to. Those that fear God will do all possible to recover one, both by visiting and praying for one who is turned aside in the way. When we turn the search light of God's word on the motives, it will help us to judge things in the light of Him who searches the hearts of all men. But when all fails to recover the one, nothing is left but for the assembly to put such an one away. This is very solemn, and should be done in a godly way, so that the assembly may clear themselves, God's honour be upheld, others may fear, and that the sinning one may be restored to God and to the assembly. We would remind the reader of Rev. 3:7-13. It was said of Philadelphia, "Thou hast a little strength and hast kept My word and hast not denied My Name." To such in our day we have the promise of the open door, His keeping power, and His coming again. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

THREE KINDS OF LEARNERS

(Paper 2)

(3). The Overwise Learner.



OD'S people did not destroy the nations, as commanded by the Lord, but were mingled among the heathen and learned their works, Ps. 106:34-35; Judges, chapters 3 to 6. Here we have God's chosen people learning the works of the heathen. An overwise people who believed that they knew more than God who had told them to "drive out the nations," to "destroy" them, and to be "separate" from them. This they did not do, so a residue of the nations was left in Canaan to prove Israel, especially such as knew nothing of the former wars.

We have a counterpart to this in our day, in those who have been called out of the sects of men. The sects have not been destroyed, but are left, and those who have not known the former wars must learn war for themselves, or they will soon learn their works. Too many of the young generation, born in the land, are not going in for learning war, but are becoming overwise; mingling with the people and learning their works rather than doing the things commanded by God.

It does not say that they learned their language, but they learned their "works." In later days we learn that those who were born of mixed parentage spoke half in the language of Ashdod, and half Jewish, Nehem. 13:23-27. If sectarian ways are practised it will not be long until sectarian language is adopted. They are the thin end of the wedge. One would have thought it impossible that the heresy of baby baptism could be introduced amongst those who profess to be gathered unto the

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Name, yet it has been and is glorified in by those who pride themselves as great teachers. In this they are overwise, having learned the ways of the heathen. We need to be wide awake regarding separation from all that is not according to the word of God, or the doors of the Assemblies will be thrown open to those sectarians who would come and go at their own pleasure, not even requiring to "creep in" as some did in the apostles days. For such the Gospel would need to be toned down; the eternal punishment of the wicked put into the background; and searching preaching that would disturb the carnal and the empty professor discarded, and smooth things substituted in their place:—luke-warmness to be spued out of the Lord's mouth.

Let us not get loose and lazy in our land of Canaan, as Israel did in theirs. It was in such a condition of things that Eglon, king of Moab lived and grew fat—a descendant of carnal Lot, Judges 3:17. Then Sisera made his 900 iron chariots—the captain of the king of Canaan. Then the Midianites increased in number like grasshoppers, and ate all the substance of the land till nothing remained, Judges 6:4. These were descendants of Ishmael, illegitimate son of Abraham.

God in mercy exercised humble men, and taught them His truth which brought them out of the sects of men, and into Assemblies. With glad hearts they fought against error victoriously, at high cost of persecution they obeyed His will. But they did not drive out all the enemies. A hundred years have passed, and we might well ask, What are these enemies now doing? Is Eglon growing fat? Is Sisera making his chariots in our midst? Are the Midianites eating up our spiritual food? Can we not see that where the Assemblies have ceased to war against these evils that carnality, man's religious inventions, and sectarian ideas are fast creeping in? Those who were once mighty men for God have fallen, and are again doing the very things they once turned away from. The locks (Nehem. 3:3) are being taken from the doors of the Assemblies so that those are entering who ought not to be allowed to enter. The porters (Nehem. 13:19.) have no longer power to stop profane traffic: and difficulties of every kind are springing up in our midst. Let us cease to be overwise learners, learning the religious ways of man, but rather let us be wise learners conducting the Assembly according to the good word of God, maintaining its "wall," its "doors," its "locks," and its "porters."

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

W. H. Wills

MEN OF GOD, AND MEN OF BELIAL

Paper 2



HE book of Samuel opens with the words, "Now there was a certain man of Ramathaim-zophim, of Mount Ephraim, and his name was Elkanah And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there." 1 Sam. 1:1-3. In this man Elkanah, and his wife Hannah, we have a godly exercised couple walking according to the commandments of the Lord even though these two men of belial were misusing the very sacrifices that were being brought to God in Shiloh.

Elkanah's home life was good. He loved his wife. He was kind to her: and in her grief because of her barrenness he could say to her, "Am not I better to thee than ten sons?" The two sons of Eli were men of Belial Godward and manward, but here is a man of God and he is right both Godward and manward. Not only is his home life conducted on godly principles, he goes up at the right time, to the right place to worship the right person. This is always the precursor of blessing and ought to prepare us to expect to see God bless him and his family, and to make them a blessing to others.

But Hannah's heart was sore because "the Lord had shut up her womb." Sorely provoked by her adversary she poured out her prayer unto God, and promised that if He would look upon her affliction then she would devote the desired man-child unto God all the days of his life. With her it was God first above even her chiefest joy. In due time the child was presented unto the Lord: and Hannah prayed a most remarkable prayer, shewing what an intimate knowledge she had of God and His ways. **It is quite possible to have a great knowledge of God's word, and to know but little of God; but Hannah knew God.** She knew Him as a Saviour God, a strong Rock, a God of knowledge by whom actions are weighed, breaking the bows of the mighty, and girding stumblers with strength, causing the full to hire for bread and the hungry to be filled, the barren to bear seven and the fruitful to languish, killing and making alive, making the poor rich and the rich poor, lifting the beggar from the dunghill and making him to sit among princes, yea to inherit the throne of glory, keeping the feet of His saints and silencing the wicked in darkness, and breaking His adversaries to pieces, giving strength to His King, and exalting the horn of His anointed.

The apostle desired that the Colossians might be filled with the **knowledge of His will** in all wisdom and spiritual understanding, that they might **walk worthy of the Lord** unto all pleasing, being fruitful in every good work. The will of God carried

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into the daily walk makes a fruitful Christian. To such God reveals Himself more and more, they **increase in the knowledge of God**—the highest of all knowledge. God revealed himself wondrously to Hannah, as is plainly seen by her prayer.

Samuel, as a young Israelite, did service around God's Tabernacle, and even in his unconverted days God preserved him from the ungodly ways of Hophni and Phinehas,—the men of belial. His parents had "lent him to the Lord," and the Lord took good care of him; and he grew, and grew on, and was in favor both with the Lord, and also with men, (2:26). God had His eye upon him even though as yet he "knew not the Lord." It is well to trace step by step God's choice and preparation of the instruments which He purposes using for His own glory. The apostle could say "When it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen," Gal. 1:15-16. When we get behind the scenes we find that "men of God," are not a haphazard production, but men elected by God and fitted by God for the sphere of service to which He calls them. We have a good example of this in Josh. 3:7. "This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." God had been fitting Joshua for years for this place; and Joshua, by his exercise in the things of God, had been fitting himself. Without contradiction, God fits the man, and the man fits himself. It becomes us to recognize such double fitness, and not to get into the way of those whom God chooses for His work. As lawlessness increases respect for men of God decreases; and men of Belial press themselves forward leading God's people, but not in God's paths.

But to return to Samuel: he is a good example of how God raises up a man of God to go before His people. We read, "Now Samuel did not yet know the Lord, neither was the word of the Lord yet revealed unto him," 1 Sam. 3:7. The Lord called Samuel three times before he knew that it was the Lord speaking. The fourth time he recognized the voice of God; and placd himself at the Lord's command, and **received a message of judgment for the house of Eli**. This Samuel delivered to Eli "every whit, and hid nothing from him," (3:18). The ark was soon carried away captive, and the lamp of God went out in the temple of God when Eli and his sons fell under the judgment of God. But God had not left Himself without a witness. "Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord," 3:19-20. Those who have eyes to see, and hearts to respond cannot but see when there is spiritual growth in a young Christian: when the Lord is with a young

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Christian: and when God gives effectual messages to a young man, producing fruit evident in the conversion of sinners, restoration of backsliders, and help of God's people. What an immense difference there is between such an one and a man puffed up in the flesh, striving for a place that he has no God-given fitness for, whose ministry is not only fruitless, but an infliction upon the godly, and a hindrance to God-sent men.

"And the Lord appeared again in Shiloh; for the Lord revealed Himself to Samuel in Shiloh, by the word of the Lord. And the word of Samuel came to all Israel." 3:21; 4:1. Oh for men to whom God can reveal Himself "by the word of the Lord!" Men in touch with the living God, with living messages, and not merely talkers who talk to no profit!

Because of the men of Belial, God's ark was carried away captive by the Philistines. But God was able to look after His own ark. The ark and Dagon could not house under the same roof. Dagon fell; and the Philistines returned the ark to Israel, to Kirjath-jearim, where it remained for 20 years. It now rests upon the man of God, Samuel to undo the damage that had come through the men of Belial. "And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods, and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve Him only; and He will deliver you out of the hand of the Philistines," 7:3. They owned their sin, and did as Samuel told them, and fasted, and besought Samuel to pray for them. He did so, poured out water thus indicating felt weakness, and sacrificed a sucking lamb: and God gave a great deliverance. Thus the man of God brought to an end for the time being twenty long years of backsliding.

Continued

"ONLY IN THE LORD," 1 COR. 7:29

"Only in the Lord," is a truth of the greatest importance to every believer who desires to please the Lord. When the Israelites were about to enter the land of Promise, they were warned against forming alliances, or making marriages with the nations around. (Deut. 7:2-4). They transgressed this command, as in Numbers 25:1-3: and even Solomon also was guilty, Nehem. 13:26.

Amongst the remnant that came up from Babylon to Jerusalem many were ensnared and had to confess "We have sinned against our God, and have taken strange wives of the people of the land, Ezra 10:2. They not only repented, they also put away their strange wives and children. Confessing and forsaking their sin they found mercy, (Prov. 28:13).

The Corinthian believers were exercised as to what persons

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who were unsaved when they married, should do when one became a believer; should they separate? The answer given was that if there were separation it must not come from the believing one. Then as to the children, the apostle makes it plain that both the unbelieving husband, as well as the children are set apart—"sanctified"—by the believing wife, or mother. This Scripture has been greatly perverted to favor the human device of "infant sprinkling." But why not sprinkle the unbelieving husband as well as the children? The same word, *Hagiazō*, or sanctify is used regarding food in 1 Tim. 4:5. Such is the explicit information given in the New Testament concerning such cases. But marriage between a believer and an unbeliever is distinctly forbidden. "Be ye not unequally yoked together with unbelievers," 2 Cor. 6:14. Yet in spite of such a plain command many enter the unequal yoke: and are encouraged by believing parents who because of social position, or worldly gain desire the union. The blessing of the Lord cannot rest upon such unions: and brethren requested to perform the union ceremony should give a decided No, refusing to be partakers in the sin, 2 John 11. The believer who would enter such a union has been out of touch with the Lord for some time: and surely no one would claim the leading of the Lord, for the Lord never leads contrary to His commandments. It is a spiritual calamity for a Christian to be deluded into such a union—the living with the dead. The home that should have light, has a mixture of Egyptian darkness, (Ex. 10:21): where there should be harmony, there is discord. The home where there should have been a family altar for prayer and praise: where the Bible should be read and taught to the children becomes a home where the Bible is disputed until the believer succumbs, and in the end almost ceases to be known as a believer. "The backslider in heart shall be filled with his own ways." Many a broken hearted witness could bear testimony as to the sorrow that comes to those who transgress this commandment of the Lord.

S. Davidson, Motherwell, Scotland

THE LORD MY HELPER



WHETHER in the old or new testament, it is very noticeable that the moment a living faith was exercised in the living God, a triune foe was aroused, a fight was begun which knew no respite nor truce until the line was crossed: and in the old dispensation the warring patriarch was "gathered to his fathers" or in the brighter light of the new "present with the Lord" rewarded the victorious saint.

In the old regime, we have the real, literal warring against the world, the flesh and the devil, while in the new, the fight is none the less real, but it is more moral and spiritual. The world

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to the old testament saint was Egypt with its Hagers, cattle, lies and love: to the new it is that subtle influence all around us where pleasure, ease, money and mirth would make us forget heaven and home, Christ and the crowning day.

In like manner the flesh, during the dispensation of shadows of good things to come, harassed the people of God in a more material sense than in this day of a full orb'd revelation, where we can discover its subtle workings in a more intelligent way, having to cleanse ourselves from its filth, not merely in what is generally accepted as its outward manifestations; but in its spiritual insinuations as well: "having therefore these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit." 2 Cor. 7:1.

Then from Genesis to Malachi we have the devil dogging the steps of the people of God. But he could only act on what they knew, and as an earthly people he sought to hinder God's mind and purpose toward them. But to us on whom "the true light now shineth" his opposition is never, perhaps, more difficult and dreadful than when he plays the role of an "angel of light."

Thus a great part of the experience of the people of God is in warring and wrestling with this three fold foe. This is why, in the Psalms, for example, which is the Book of experience, we have so much taken up with fighting and kindred expressions such as Rock, Shield, Sun, Strong, Tower, Keeper, Deliverer, Helper, etc., and this is why this wonderful Book of Psalms has so appealed and comforted God's people in all ages, because herein they find, when harassed and ready to faint because of the persistent attacks of the world, flesh and devil, God-breathed words expressing their very condition, and then a little word just fitting in and coming from Himself, so that we have to underline it and say with the inspired writer: "How precious also are thy thoughts unto me, O God! How great is the sum of them." Ps. 139:17.

In looking over my beloved Newberry of 18 years use I see more underlined texts in the Psalms than in any other book. Those who leave friends, home and comfort to carry the gospel to foreign lands usually find this Book of Psalms a special guide and comfort. One of the hardest trials of the young missionary is usually the experience he has to undergo so that he may get his eyes off men and means and look only to the Lord. He usually gets a good send off and many tears may fall as 200 or 300 of the Lord's people sing with feeling:

"God be with you till we meet again" and the train slowly hauls out and his heart is full of love and gratitude to the Lord and to His people for all the gifts and love tokens of which he has been the recipient and he thinks that it will not be so hard to trust the Lord after all for have they not sung:

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"Loved when we leave our native soil
In Romish lands to live and toil."

But as he settles down to the stern reality in the new field, battling with a new tongue, new food, new circumstances he naturally looks to those who sent him off with so much zest and song to remember him. But months roll slowly past, then years come and go and a strange feeling begins to impress him, that men have failed him, and in bitterness of spirit he changes the little verse to:

"Forgotten when we leave our native soil
In Romish lands to live and toil."

In deep agony of soul he is driven to God and in the Psalms he finds the very words to suit his need and he learns little by little not to look to the man but to the living God, not to count on man but on Him who said: "I will never leave thee nor forsake thee." And as he learns to look alone to the Lord he finds that:

"While all things change, Thou changest not,
Forgetting ne'er, though oft forgot;
Thy love, immutably the same,
Displays the glory of Thy Name."

The servant of the Lord who has thus learned God's care and faithfulness, will be the last man to make known his need to men, or go around finding fault with the assemblies for not having fellowship with him.

Let us notice three expressions we get in this precious Book of Psalms:

1. Because Thou hast been my Helper, therefore in the shadow of Thy wings will I rejoice. 63:7.
 2. Behold God is mine Helper. 54:4.
 3. And the Lord shall help them and deliver them. 37:40.
1. The setting of this Psalm is very precious, 1 Sam. 23:14-16. Here we have Saul insidiously pursuing David. He was greatly exposed; but he had one sweet comfort: "Thou hast been my Helper." He would look back to his shepherd days and would remember the bear and the lion; then he would recollect that God's help with these wild beasts had given him faith to say when facing the gigantic Philistine: "The Lord that delivered me out of the paw of the lion and out of the paw of the bear, He will deliver me out of the hand of this Philistine." 1 Sam. 17:37. Then he would remember that God had delivered him from Goliath in spite of the odds against him and now harassed by Saul he could look back on experience, personal and real and say: "Because Thou hast been my Helper, therefore in the shadow of Thy wings will I rejoice."

Have we not all had our lions, bears and Philistines to encounter? And has not God given us deliverance from them?

WORDS IN SEASON

Let us look back then over our personal experience and let us remember God's deliverance when any of our three fold foes are pressing us hard and let us say with David: "Because Thou hast been my Helper, therefore in the shadow of Thy wings will I rejoice."

2. "Behold God is mine Helper". Here we have the present tense, and a blessed present reality. This is what distinguishes the living God from the gods and idols of the nations. He is a present, personal Helper. He was before His people at the Red Sea, He was beside His servants in the fiery furnace, He was round about Daniel in the den. He sat with Mary, walked with Cleophas, and stood with Paul. He wept with Martha and Mary, dried Mary Magdalene's tears, looked on erring Peter and welcomed home Stephen. Oh what a sympathiser, what a Burden-bearer, what a very present Help in trouble. "Behold God IS MY HELPER" and we may well add the New Testament corollary, "I will not fear what man shall do unto me," Heb. 13:6.

3. "And the Lord shall help them, and deliver them." This looks on to the future and reminds us of the lines:

"His love in the past forbids me to think
He will leave me at last in trouble to sink."

How many of God's dear people are over anxious about the future. They feel that God is going to fail them, that they are going to die a pauper's death or that some evil is going to cross their path. We remember a Brother who came to us and said that he was thinking of getting married, as he would like to have some one to care for him on his sick bed. We asked him if that was all the faith he had in God, reminding him that He has promised that "goodness and mercy shall follow us ALL THE DAYS OF OUR LIVES" and that likely he would have to wait on his wife when she was sick. Not long after they were married, his wife developed tubercular trouble and lingered for over a year and he had to attend her and at last close her eyes in death.

Nothing dishonours our gracious, faithful Father and God like fretting and fear as to the future. "Thou hast been my HELPER", "He is my HELPER", "He shall be my HELPER." Let us then by His grace look back with gratitude, look up with confidence, and look on with hope until the day dawn and the shadows flee away.

William Williams

BRIEF NOTES FROM THE YORK-ROCHESTER CONFERENCE

Prayer Meeting, May 28th.

Mr. D. Oliver spoke briefly on Prov. 30:12; Luke 18:1, pressing the need for reality in God's presence. Tell the truth and nothing but the truth. You can catch a thief, but you can't

WORDS IN SEASON

catch a liar. If we are emptied of self at the beginning, then God will fill us with His presence.

Mr. R. Telfer read Ps. 81:8-10. "I am the Lord thy God which brought thee out of the land of Egypt; open thy mouth wide and I will fill it. Gen. 44:1. "Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth." God requires empty sacks in order that He may fill them. He must empty us out first. Luke 11:5-6. "I have nothing to set before him." We are to ask in urgent prayer, seek in more urgent prayer, and knock in most urgent prayer.

May 29th. Mr. D. Oliver read Deut. 8; and Deut. 32:9. "Remember." Lest we should be lifted up He tells us of the hole of the pit from whence we were digged. In the book of Deuteronomy we have God's righteous acts told over again: and man's complaining. He tells us of the 70 palm trees—a tree for every elder to sit under to judge His people. God gives His people credit for whatever they do that is right: but He also tells them of what they do that is wrong. Trials are blessings in disguise for God is able to make both ends meet, though often we cannot.

Mr. Oliver told his conversion. No harm to tell it if you have one to tell: but there are some here who have none to tell: if you drop dead you will be in hell in less time than it takes me to tell you. He spoke of keeping the Gospel testimony without reproach. He once heard a man preach, and then at the end of the meeting he had tables here and there for an offering: that spoiled the meeting for him, as if a cow gave good milk, and then lifted her foot and knocked the pail over. God's word, and that which is according to God's word will stand for ever: nothing else will stand. He spoke of the false woman in Rev. 17:3 and 19:2, clothed in scarlet and fine linen. What a shame when professing Christians clothe themselves like this false woman. What a shame to see some of them taking that which God has given them for their covering and glory and having it cut off in a barber's chair.

Continued

EPISTLES OF CHRIST

Those who are the true epistles of Christ are those upon whose hearts the Spirit of God has written, and not such as are skilled in argumentative disputations. Those upon whose hearts the truth has wrought are able, by the manifestation of the truth that has so wrought, to commend themselves, as witnesses to the truth, to every man's conscience, in the sight of God.

The accumulation of interior, experimental evidence, is, after all, that on which the Gospel rests. This is God's intention. Millions know the truth from experience and conscious-

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ness. They are God's witnesses. They testify for Christ by words—by actions—by unseen, but felt influences. Men believe them; they cannot avoid it. The thunder of this testimony to the truth swells upon their ears. A power goes out from this mighty cloud of witnesses, which pierces the "joints of their armor," and enters into their hearts. If these Christians know anything on earth, they know that they have communion with their Saviour; that in trouble and sorrow they find God a very present help. These facts in the inner life of the soul are as much realities to them as any of the objects by which they are surrounded. They have a secret history, of whose events they can take full cognizance, and in the truth of which they cannot be mistaken. Their hands may be employed in secular pursuits, they may buy, and sell, and plow, and plant; but there is an interior life, with whose joys and sorrows a stranger may not intermeddle. They are eye, ear conscious witnesses, not liable to be deceived, with no motive to deceive; and man's nature must hear them. Thus the general mind—the general heart of society, is rife and instinct with the awful conviction, produced by no argument, but flowing out upon them, as it were spontaneously, from the Spirit of God in each individual Christian, that the Gospel is the power and the wisdom of God.

QUESTION CORNER

Does every believer form part of the Church? Does every believer form part of the Churches of God, even though failing to acknowledge the divine pattern of gathering as local Assemblies, or Churches?

We have no doubt but that the Church which is His body is composed of every believer from the day of Pentecost until the Lord's coming again. As to their standing "in Christ" they are all alike from the weakest believer up to the most godly. It is perfect. Their behaviour neither adds to it nor takes from it. This can easily be seen in such portions as John 17. They have all the same "eternal life," (verses 2,3). God's name has been manifest to them all alike and they all "have kept thy word," (6). "I have given unto them the words which thou gavest me, and they have received them" &c, was just as true of doubting Thomas as of confiding John, as the Lord was viewing them here. "I pray for them; I pray not for the world, but for them which thou hast given me for they are thine. And all mine are thine, and thine are mine; and I am glorified in them," (9-10). This was not said of any special few. "Keep through thine own name those whom thou hast given me, that they may be one as we are," (11). When He was in the world He lost none only the son of perdition; and the Father will lose none, not even the most faulty believer. "I have given them thy word," (14) is true of every believer. "And the world hath hated them, because they are not of the world, even as I am not of the world," (14); this is just as true of one as of another, it is no class christianity here. "They are not of the world even as I am not of the world." So He prayed for them all alike. "As thou hast sent me into the world even so have I also sent them into the world," (18). The unity spoken of in this chapter is a unity that we neither keep nor break, "as thou Father art in me, and I in thee; that they also may be one in us." All this is as perfect as God himself can make it for every believer, "that the love wherewith thou hast loved me may be in them, and I in them." (26).

We have the same thing in Rom. 8. "There is therefore now no con-

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demnation to them which are in Christ Jesus." The contrast throughout this chapter is between those who are in Christ and those who are not in Christ, and not between one class of Christians and another.

In speaking of the Lord's coming the same thing is true. It is "Every man in his own order; Christ the first-fruits; afterwards they that are Christ's at His coming," 1 Cor. 15:23. For any to think that they form part of the Church because of some imaginary attainment in spirituality would be pride of the worst kind.

When it comes to a local Assembly it is quite another thing. God has given the most minute instructions as to how His people are to meet as an Assembly, or Church, at any given place, as Corinth, and as to how the Assembly is to be conducted: how Christians are to be received into it: and also as to how they are to be put out when they do not behave themselves. To say that a person was still in the Church at Corinth when he had been put away for incest is folly. If the man himself were to tell some person that he was in the church at Corinth, he would be set down as a liar, and rightly so. We have nothing to do with taking people into the Church which is His body, nor with putting them out: but we have to do with taking people into a local Church, and with putting them out, because a local church is a fellowship of men with men in obeying the word of God in assembly capacity. From such the Candlestick may be removed.

WHERE REST IS FOUND

While most men spend their fleeting days,
In sounding out, each one his praise:--
That which he said: what he has done:--
Sporting he laughs at his own fun.
Yet none consider him so great:
And none need envy him his fate:
A wasted life he well might mourn,
Since sin his moral locks have shorn.

His quiet hours are full of care
In fearing things that none need fear.
A thousand trifling things of earth
He finds to mar his selfish mirth:
While sins that call for anxious thought,
Are brushed aside as things of naught.
To mourn those sins, why so averse?
To love those sins, why so perverse?

God's glorious kingdom is at hand:
"Repent, and turn," is His command.
Oh fear the righteous wrath of God,
Or Hell shall be your dark abode.
And he who fears the judgment day,
Let him not linger:--up! away!
Flee from the wrath, unto the Lamb.
Whose blood speaks peace and heavenly calm.

How blest are they who trust God's Son:
Who know, by faith, that all is done:
Who join to say "Raboni Lord,
Worthy art Thou to be adored:
The Spring of hope the Youth of age;
The wisdom of the wisest sage;
The Song of those whose hearts are blest,
In Thee forevermore we rest."

E. A. M.

WORDS IN SEASON

DETROIT, MICH.—Mr. F. Macleod is working the Gospel Tent here.
DECKERVILLE, MICH.—We enjoyed helpful messages from Bren. G. Smith, W. Ferguson, J. Govan, and R. A. Barr.

MICHIGAN CITY, IND.—Bren. Chas. Keller and Robert Currie have their Gospel Tent pitched here, and are being encouraged.

PUGWASH JUNCTION, N. S.—The Conference was a time of blessing, the Lord's people being refreshed, one saved, and others in deep soul trouble. Bren. McCullough and Milnes went to Londonderry for Gospel Tent work; Bren. Brennan and McMullen have gone to Newfoundland to follow up the work of previous years. Bren. Dickson and Thorpe returned to Maine, to Westbrook for Tent work.

CHATHAM, ONT.—Thos. Robinson has begun a series of meetings here, Bro. Barr being with him for one night.

BAILEYS BAY, BERMUDA.—"I am at present in Bermuda. A change was necessary on account of my wife's health, and I am thankful to say it is much improved. Regarding the work in Bermuda there is plenty to be done amongst the Christians. Four have been baptized recently and received into fellowship. There is also a good opening for the Gospel in St. Georges, and the island of St. Davids where there are no Assemblies. Would value prayer that the word preached may be used to the salvation of souls." (Samuel McCune, Baileys Bay, Bermuda, B. W. I.)

SEATTLE, WASH.—E. B. Roy, after being in other places around was here and had a few meetings.

SPRINGFIELD, MASS.—The city has been renumbered, and the number of the Gospel Hall is now 1910 Main Street. Correspondent Mr. Wm. Gourley, 48 Rimmon Ave., Chicopee, Mass.

SOUTH MANCHESTER, CONN.—Mr. Thos. Black gave us a short visit.

KILLEAN, ONT.—Bren. Baillie and Miller have their Tent pitched here again, to follow up the work of last season.

ELDER STATION, ONT.—G. Shivas purposed pitching his Tent here some time in July.

DUNCHURCH, ONT.—Bro. Bruce is in Tent work here, where God has saved some recently.

STAYNER, ONT.—The Conference was good: ministry searching and practical.

ORILLIA, ONT.—R. Telfer was with us for meetings: he also visited Craighurst, Waverly and Severn Bridge.

TORONTO, ONT.—The Tent is pitched in North Toronto and is being worked by the McEwen Brothers, S. and H. The season began with two meetings on July 1st, in which Bren. Livingstone and G. G. Johnstone gave help.

CREEMORE, ONT.—J. Silvester gave us a few meetings after the Stayner Conference. He also visited New Lowell, and Collingwood. His health has not permitted him to go into Tent work as yet.

MANITOBA, CAN.—The Conferences at Rose Isle, Portage and Meredian were good. Bro. Fish has gone to Saltcoats, and Esk; Bro. Scott to Portage on his way to Ontario; Mr. Chawner is near Oxbow having Gospel meetings; R. J. Dickson is at Meredian. His home address is 1 Toronto Blk., Toronto St., Winnipeg, Man.

SPRINGFIELD, N. J.—There is a Gospel Tent here. Bren. Bradford and H. G. McEwen were at its opening; Mr. Bradford continued for a week; then Bren. Glasgow and Hyde followed up with a fair interest.

GALT, ONT.—Mr. C. H. Willoughby paid us a short visit.

CHICAGO, ILL.—The Tent in connection with Normal Blvd. Hall is pitched in Roseland, the southern part of this city.

BOSTON, MASS.—Mr. Wm. Matthews though not strong is able to be around, but not able to attend the meetings. Bren. J. Pearson and Dr. Martin were with us for a Lord's day; Dr. Martin remained taking the regular week night meetings.

WORDS IN SEASON

PHILADELPHIA, PA.—Mr. Cesare Patrizio's address is 309 Roselyn St., Philadelphia, Pa. He and Bro. Rosania have pitched a Gospel Tent in Scotch Plains, N. J., where there are about 150 Italian families.

OWEN SOUND, ONT.—J. McCartney had some meetings here.

BRIDGEPORT, CONN.—Mr. J. McCullough gave us some good meetings. Mr. B. Bradford has begun Tent meetings with a very encouraging beginning.

SYDNEY MINES, N. S.—"We have had great cause to thank God for His manifest care over such unworthy ones. The mines have begun operation again for which we are truly thankful." Thos. Hamilton, Drawer E, Sydney Mines.

FALLEN ASLEEP

MRS. ALICE WYATT BARR, of Detroit, Mich., on June 16th, aged 32. Married a little over a year. She was saved 15 years ago at a Standish Conference. Mr. Muir spoke at the funeral service in Detroit, and Bren. Dobbin and Govan at Standish, Mich.

MRS. KERSEY, of Raywood, Ont., on June 7th, in her 83rd year. She was buried at Watford where she formerly resided. Bren. McGeachy, Willkie, and Joyce took the funeral services.

MRS. MARY McCONNELL, of Detroit, Mich. May 19th, aged 64. Saved in Langton, Ont., in 1878, during meetings held by Mr. T. D. W. Muir. For a number of years she lived in Bay City, Mich. W. P. Douglas spoke at the funeral services in Detroit, and Mr. J. Govan in Bay City where she was buried.

CONFERENCES

STOUT, IOWA.—Our First Conference dates are, D. V. Sept. 5 and 6, with prayer meeting Saturday, Sept. 4th, at 7:45 P. M.

NEW BEDFORD, MASS.—D. V. the Conference will be held as formerly beginning with a prayer meeting Saturday evening, Sept. 4th, 7:30. The meetings to continue over Sept. 5, 6 and 7. Correspondent, Mr. David McGill, 193 Blackmer St., New Bedford, Mass.

HARRISBURG, PA.—The Harrisburg convention will D. V. be held Saturday, Sunday and Monday, Sept. 4, 5, 6, in the Pythian Castle, 225 State St. Prayer meeting Friday evening, Sept. 3, at 8 o'clock in the Gospel Hall, 309 Boas St. Circulars from Mr. Geo. H. Weidman, 1818 North St., Harrisburg, Pa. A hearty welcome to all.

SPRINGFIELD, MASS.—D. V. we purpose having our Labor Day conference again this year, in the Memorial Hall, beginning with a prayer meeting Saturday, Sept. 4, at 8 P. M., and continuing over Sunday and Monday. Correspondent, W. Gourley, 48 Rimmon Ave., Chicopee, Mass. -

ORILLIA, ONT.—Conference dates are Sept. 4, 5 and 6, with a prayer meeting Friday 7:45 P. M., in Dominion Hall. The Lord's servants welcomed without special invitation. Circulars from S. Shivas, Box 390, Orillia.

GALT, ONT.—The Annual Conference will be held, D. V. on Saturday, Sunday and Monday, Sept. 4, 5, 6, preceded by a prayer meeting Friday evening at 7:45. Circulars are being sent to the Assemblies to be read there, as an invitation to all. Address communications re Conference to W. Jardine, 61 Barrie St., Galt, Ont.

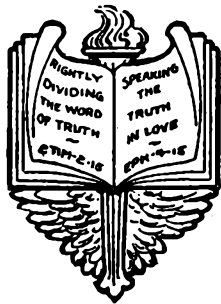
CLEVELAND, O.—The Annual Convention (D. V.) will be held in the Gospel Hall, 1477 Addison Rd., Saturday, Lord's day and Monday, Sept. 4, 5, 6. Prayer meeting Friday, 7:45 P. M. Correspondent, A. G. Lawrence, 10516 Superior Ave., Cleveland, O.

SUMMIT, N. J.—Conference dates will be, D. V. Sept. 5 and 6, with prayer meeting Saturday, Sept. 4, 7:30 P. M. Circulars from J. Hyde, 19 Hughes Place, Summit, N. J.

LA CROSSE, WIS.—The Conference dates are, D. V. Sept. 4, 5 and 6, in Gospel Hall, Clinton St. Correspondent, L. R. Sundvay, 1209 W. Ave. S.

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 1926

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WORDS IN SEASON

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

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WORK AND WORKERS

RICHMOND, VA.—(3928 Williamsburg Ave.) Mr. W. Beveridge is working the Tent here and reports fairly good meetings, with some strangers coming in. Mr. Conaway is laboring with him in the Gospel. Mr. Wm. Beveridge's home address is now, R. D. 4, Box 116 A., Mechanicsburg, Pa.

TORRINGTON, CONN.—Bren. Marshall and Warke have started Tent meetings here with a good attendance of about 70 each evening. There is a small Assembly of Christians here from Czecho-Slovakia, in fellowship with the Assembly in Waterbury. (Address care of Mr. A. Rakyta, 90 Woodbine St., Torrington, Conn.) Later word, "Tent-filled every night, one has professed."

CORHAM, ME.—Bren. Dickson and Thorpe began Tent meetings here July 14th. This is about 10 miles from Portland, and 5 miles from Westbrook, where there is a small Assembly.

TORONTO, ONT.—The McEwen brethren are being encouraged in the Tent work by seeing an increase of interest as the time goes on and some have professed conversion.

CONCORD, N. H.—Mr. J. Pearson has the Tent up here, and though the beginning was small hopes to see God's hand with him. Has the privilege of speaking to about 120 in quarries and large street meetings.

BRIDGEPORT, CONN.—Bren. Bradford and Rankin are in Tent work here with quite an encouraging interest.

BELFAST, IRELAND.—A letter from Mr. J. Monypenny tells that he purposed sailing for Canada on July 23rd, hoping to visit a number of places where he labored in former years.

NOTICE.—Mr. O. G. Sprunt, 78 Awde St., Toronton '4, Ont., has taken the book and Tract Depot formerly carried on by Mr. S. Sykes; and will be pleased to give prompt attention to any orders he may be favored with. Phone—Kenwood 8014-W.

FOWLerville, MICH.—Bren. J. Govan, and A. Klabunda are having Tent meetings here. The attendance is not very encouraging. Indifference to eternal things seems to characterize the people.

ROCHESTER, N. Y.—Mr. S. C. Keller is here for some meetings. Note change in the address of the Correspondent for the Assembly:—Mr. Geo. W. Lewis, care of Yates American Mach. Co., 961 Lyell Ave., Rochester, N. Y.

GENESE0, N. Y.—Bren J. B. McMullen of Toronto, and Jas. Smith of Cleveland, are working a Tent here with a nice interest. Bren. in the York Assembly hold street meetings here from time to time with a good interest.

LASHBURN, SASK.—The Lord's people go on happily keeping up a Sunday school and Gospel meeting.

COSY NOOK, SASK.—The Assembly keeps up a testimony. Two Sunday schools are maintained in the district, and a prayer meeting which is a season of spiritual refreshing.

WALTER, SASK.—Bren. from Cosy Nook have a Sunday school in the School house every Lord's day afternoon. An open air meeting is held weekly in the village of Waseca, with visiting homes and tract distribution.

Words in Season

Edited and Published by Dr. E. A. Martin

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SEPTEMBER, 1926

No. 9

FROM VARIOUS AUTHORS

Oh, fear not him who walks the stormy wave;
'Tis not a spectre, but the Lord.
Trust thou in him who overcame the grave,
Who holds in captive ward
The powers of hell. Heed not the monster grim,
Nor fear to go through death to him.

* * *

Divisions are Satan's powder-plots, to blow up
And unions in error his armies, to wear out the saints.

* * *

The sea-sick passenger shall come to land; Christ will be the first to meet you on the shore. . . . Keep the King's highway. Go on (in the strength of the Lord), in haste, as if ye had not leisure to speak to the innkeepers by the way. He is over beyond time, on the other side of the water, who thinketh long for you.

* * *

Go, and with more than angel violence, drag them out of Sodom. Tell them that you are conscious that you carry about with you a moral dignity that can never mingle with such a world.—J. G. B.

* * *

We should more intensely press the Scripture on the soul. We should remember that all in us is to be Christ's disciple; the heart, the conscience, and the understanding. The light, and joy, and beauty of the truth may be received at the door, but the reality of the truth must be known in the soul, its dwelling-place. God looks for it, that our very selves be occupied with this truth. It addresses itself to us, in the deep, full sense of us.—J. G. B.

* * *

Christianity is not a theory, nor a speculation, but a life; not a philosophy of life, but is life and a living process.

* * *

We must never be discouraged. God's power over human minds is as absolute as His power over nature. We must work and wait, believe and pray. And in due season we shall reap if we faint not. Do not give up in despair now. Wait till the end of the harvest, and then we may be sure our sheaves will be by no means small nor few.

WORDS IN SEASON

“EVERY MAN THE PLAGUE OF HIS OWN HEART”

1 Kings viii. 38.



LET me consider it: You are wounded and stricken in one way, I in another.

My age has much to do in giving shape and force to my sin. There is youth, with its immoderate desires for pleasure—desires indulged at times till the best strength is stolen away, and the purest and sweetest bloom is lost. There is manhood, with its anxiety about business and its eagerness for gain; hot, engrossing, overweening worldly care occupies the heart. There are older years, with their cravings for praise and deference and honour—hankerings which cling to me long after the dark hair has changed into grey. Every period in life has its own plague.

My temperament, too, may determine the sins to which I am prone. If I am buoyant and excitable, my temptation is to flightiness, to superficiality, to grasp at too many things, to flit from scheme to scheme. If I am slow and calm, not quickly roused, a lover of order and conventionality, my temptation is to sloth and sleepy rest. Or if I am fiery in feeling and swift in movement, my temptation is to jealousy and wilfulness. Or if I am reserved and brooding, my temptation is to unbelief. Every emotion has its own disease haunting it like a ghost.

My surroundings, also, give me a bias towards certain sins. Perhaps I live among those who are outwardly religious. And then I am satisfied with my good profession, with my decorousness and charity, with the place I fill in the Church and the world. Or perhaps it is quite different; the stars in their courses seem to fight against me. There is a power of inherited constitution, which drags the spirit down. There is a despotism of places and associations. There are chains of habit, more difficult to break than fetters of iron. My circumstances affect my sins.

But the root of the evil is within me, in my heart. It is lacking in right judgment and right sympathy and right force. It is much too ready to respond to the solicitations which those various voices address to it. There is the fountain from which the polluting streams flow into my daily speech and daily life. There is the marshland from which the mephitic vapours rise. I needed a right spirit. I needed a new nature. I needed a heart purified by faith. All that I needed I found in Christ.

How thankful I should be that God has healed the mortal plague! There is the throne of the Father: I cry from my depths, and He listens; He comes to me, and the time is a time of love. There is the Cross of the Son: in the grace of the dying Redeemer there is salvation for tens of thousands. There is the power of the Holy Ghost: conversion is His work, purity His endowment, the

WORDS IN SEASON

perfection of Christ His goal. I cannot lean on God too trustingly. I cannot expect from God too much.

JONATHAN

(From an Address by Mr. S. McEwen)

(Read 1 Sam. 17:56-58; 18:1-4.)

THERE are some precious things that I want to bring before you about Jonathan, and I trust that God will give me help in speaking a few simple words to those who have been recently converted. One day Jonathan saw a great sight, a sight that won his heart—David with the head of the Giant Goliath in his hand—and he loved David: his soul was knit to David: they became one. Jonathan stripped himself of the robe that was upon him, his sword, his bow, and his girdle, and gave them to David, such was his love to David. It says "he delighted much in David." That is very beautiful. And he "spoke well of David." That was nice, was it not? And he was grieved when he heard David's enemies speaking against him. He said to David "Whatsoever thy soul desireth that will I do for thee." He fell on David's neck and kissed him: and they wept together.

If I were to ask each soul in the meeting tonight what was it that won your heart the time you were saved, would it not be this? "A sight of Christ." Yes, a sight of the One who won the victory, on the cross of Calvary. David went out that day with one stone in his sling: guided by God he gave it one whirl; and it buried itself in the temple of that awful enemy and he fell; and David leaping upon him took off his head. It was a bloody sight; but a victorious sight.

Turn with me to the cross. What a bloody sight to see our David nailed by the hands and feet: to see the blood pouring from His side. What a sight was this for each one of us! Our eyes were turned away from self. We had tried to believe. We had tried to feel. We had tried to pray. In our helplessness and desperation we had concluded, there is nothing but Hell for me. God by His Spirit turned our eyes to the Cross. We found ourselves occupied with the One who was dying in our place: with the One covered with blood; and it dawned upon us for the first time, "It was for me, yes, all for me, the love of God so great so free."

How did it affect us? For the first time in our life we loved the Lord Jesus Christ. For the first time we could repeat those sweet words, "He loved me and gave Himself for me." Unsaved one, turn your eyes to the cross, and see Him hanging there, nailed by the hands and feet, crowned with a crown of thorn, covered with blood, for sins not His own; and let these sweet words sink into your soul, "He loved me and gave Himself for

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me." Repeat them to yourself: believe them: no soul will ever go to Hell that takes them in. Stand there and gaze upon that love told out in precious blood and hear God say, "He that believeth on the Son hath everlasting life."

When Jonathan got that sight of David, he loved him as he loved his own soul. It was a very practical love; and love is always linked up with giving. "God so loved the world that He gave His only begotten Son." "Christ loved the Church and gave Himself for it." and Jonathan gave to David. Notice where we find David. He was rejected. He was in a cave: but he was God's choice, God's anointed King. David should have been on the throne, and everybody in Israel should have been bowing to his authority. But he was despised: he was rejected: he was hunted like a partridge: he was hiding in a cave. Who were with him? Four hundred men, those who were in debt, the discontented, and distressed. These gathered unto David who became a captain over them; and not a move was made without his authority.

Who was on the throne? A man by the name of Saul. He was a man of the people's choice. The people had on the throne a man of their own choice, and the man of God's choice was rejected. What a solemn state of affairs! Three things led up to this sad state of affairs, and I would like if I could get every Christian to think about these three things for history has repeated itself in the religious world all around us, and there is danger of it repeating itself among those who have been gathered unto the name of the Lord Jesus Christ out of the religious world. The first of these three things was that Eli refused to deal with the sin of his sons, allowing sin to go unpunished. Second, Samuel took his sons and gave them a place as rulers in Israel, a place which God never gave them and for which they were not fitted neither naturally nor spiritually. Third, Israel remained loyal to a man whom God had set to one side. These were the three things that led to the rejection of God's anointed.

Just as sure as God removed the testimony in that day, so surely will He remove the testimony in our day if these three things are allowed. I trust that each one of us who seek to go before the flock will lay these things to heart. It was a sad day for Israel. God's will set aside, and only so much of God's word carried out as pleased them: standing for Saul after the Spirit of God had left him: and rejecting the man of God's choice. Sin could not be plainer, and not a hand to be raised against it. Samuel the prophet, dear godly Samuel, had failed in giving his sons a place God never gave them. Let us beware of this. I have known men given a place in oversight that God never gave them. God's people never cost them an hour's sleep. God's people never cost them a tear because of waywardness and sin. They were never known to have a care and love for the beautiful

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flock of God. On the other hand I have known men who never sat in a business meeting and yet they were grand overseers. When a young man stopped praying at the meetings, or stopped coming to the prayer meeting, these true overseers sought to get a word from God, and with Bible in their pocket they went to visit such. Everybody recognized them as overseers. They are like the shepherd who sits on the mountain side and watches the flock: sees that there is no enemy approaching: sees that there is water and pasture for the flock. You do not have to appoint these overseers. You may have a hard time to get them to attend a business meeting, and yet they are true overseers. Too often we find just what we find here in Israel: gross sins unjudged: men given a place that God never gave them: God's people loyal to those whom God has set to one side because of failure to keep His word. Every one of us should feel the fear of God in our souls lest we fail as they failed.

David was in the place of rejection, but he was God's choice: and Jonathan loved David dearly. He spoke well of David, and was grieved when he heard the enemies speaking against him. But where was Jonathan? Was he in the cave with David in rejection? No. Where was he? He was over there with Saul, in the place where David was rejected, where David's enemies were, where David's will was trampled under foot. You ask, how could that be? How could he love David and remain there? There was one thing Jonathan never gave David. He gave him kisses, tears, his sword, and his garments, but there was one thing that he never gave to David. He never gave himself to David, never. He never surrendered himself to David. "David went to the woods, and Jonathan went to Saul's house."

(Continued.)

MEN OF GOD, AND MEN OF BELIAL.

Paper 3.

GOD had appointed, and fitted Samuel to be a leader of His people, and he "judged Israel all the days of his life." 1 Sam. 7:15. But when he was old he made a sad mistake, "he made his sons Judges over Israel," 1 Sam. 8:1. As leaders they were simply men of Belial. "His sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." It is a very serious matter when those who are not godly are made overseers, or usurp the place of overseers over God's people. The results are far reaching and disastrous. Because of their ungodliness Samuel's sons soon became obnoxious to those whom they professed to judge, and "all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold thou art old, and thy sons walk not in thy ways: now make us a king to

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judge us like all the nations," 1 Sam. 8:4-5. The wrong doing of Samuel's sons gives them an excuse for demanding a wrong thing. How easy it is to justify ourselves in a wrong course by saying that some person else is doing wrong. If Samuel's sons choose false ways, then so will they.

Samuel had done wrong in appointing his sons, and he must reap sorrow. In his distress he prayed unto the Lord, and the Lord said unto him, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected Me, that I should not reign over them in that they have forsaken Me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: **howbeit protest solemnly** unto them, and shew them the manner of the king that shall reign over them," 1 Sam. 8:7-9.

The condition is like this: God ruled through Samuel, a man fitted for the rule by God himself: Samuel foolishly shared that rule with his sons who had not God-given fitness: the elders of Israel seeing this seized the opportunity as a fitting one to put into operation a scheme of their own devising, so as to become like the nations around them. God brings their scheme into the light. He sees that they no longer want His rule: and so He steps aside, and Samuel must step aside with Him, and while protesting solemnly, must let them have their own way, to their own loss and sorrow for their king would "take" the best of everything until they would cry out in anguish, and the Lord would not hear. The cure was worse than the disease. Samuel's mistake was a small one in comparison with theirs. Were Samuel's sons men of Belial? their self-chosen King was a thousand times more a man of Belial. Let us learn from this the necessity for overseeing brethren being men of God: the necessity for them to walk carefully lest a mis-step open the way for scheming men to lead the assembly away from owning the Lordship of Christ into choosing human leaders in order that they may be like the sects around. Clerisy, with all the accompanying abominations, is the result of such departure from God.

God has been rejected; and Samuel has been rejected, so far as the people's will and choice is concerned: and yet in reality no step could be taken apart from God and Samuel. God says "I gave thee a king in mine anger, and took him away in my wrath," Hos. 13:11. And Samuel, though set aside by the people, was the one appointed by God to anoint Saul as their king. And to the day of Samuel's death he was the connecting link between the people and God. God may allow men of Belial to set aside the most faithful of His servants when His people want to have a man who will lead them in the ways of the sects around them: and a true servant of God is willing to be set aside with God rather than to be in favor with those who have rejected God by turning from His ways. He will "protest" against in-

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coming false ways: and God will see to it that whatsoever men sow, that shall they also reap.

Their chosen king, head and shoulders above the rest of the people, who was to rule them "like all the nations," like many a religious leader, knew not God. Like many a religious unconverted leader his personality was very attractive; and apparently he began in great humility; and marked success crowned his leadership, and the people were pleased with their choice. "Saul and all the men of Israel rejoiced greatly," 1 Sam. 11:15. But the testing time came. Saul's army, for fear of the Philistines, "hid themselves in caves, and in thickets, and in rocks, and in high places, and in pits: and some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling," 1 Sam. 13:6-7. Alas for the bravery of the men who wanted to be led forth to war like all the nations: like all the nations they must war without the consciousness of God's presence. Saul feels the need of God: but he does not know what it is to **wait for God**: so he usurps Samuel's priestly function, and offers a sacrifice. (See 1 Sam. 13.) Samuel's question, "What hast thou done?" brings out Saul's sad confession. "**I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together. Therefore said I, the Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself, and offered a burnt offering.**" The people have chosen a leader who does not know what it is to wait upon God: who has no confidence that God is with him: who acts religiously transgressing the commandment of the Lord in doing so, and loses his kingdom for his foolishness. How many professed leaders of God's people—leaders chosen by the people to lead them like the nations around them, have suffered a like fate? Samuel though set aside by the people is God's instrument in pronouncing Saul's doom.

Samuel was sent with God's message to Saul, "Go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass," 1 Sam. 15:3. No message could be plainer. But what did Saul do? He spared the best of the sheep and of the oxen as he said "To sacrifice unto the Lord **thy God**; and the rest we have utterly destroyed." True picture of unconverted religious leaders who perform **as much as they please** of the commandments of God. How the words of Samuel must have cut Saul to the heart, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? **Behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast**

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rejected the word of the Lord, He hath rejected thee from being king."

The lesson is one that is needed in all dispensations, and at all times. There are those who unquestionably are raised up of God for His work: and His work prospers in their hands: but they are human and make their mistakes. There are many who outwardly walk in the ways of the Lord as marked out by these faithful men, who in heart long for the leeks and onions and garlick of Egypt; for Egypt's golden calf; who would sooner be led by the wisdom of the world, and walk in the ways of the sects of the world than in the ways of separation as commanded by God and preached by His faithful servants, these are always on the lookout for some mistake in the lives of the men of God, as an excuse to break away from a dependence upon God that is altogether too unearthly for their worldlymindedness. They want something more tangible: something more honorable in the eyes of the world: a visible head; a man head and shoulders above other men whose wisdom will guide them through all their difficulties, and enable them to cope successfully with the great religious organizations of the world. As for Samuel, his strength was in confessed weakness; his wisdom consisted in waiting upon the wisdom of God, a path always obnoxious to the flesh.

It was the "recognized elders" in Israel that clamored for a king to lead them like all the nations. They were the wise ones with earthly wisdom, but lacking in the wisdom that is from above. Alas for God's people when worldly wise men become their spiritual leaders. Men wise in their own conceit want their own way, and God is rejected, and God's true oversight becomes the "unrecognized oversight." But these, like Samuel was, are God's recognized oversight, and God's link with His people. Godliness, Godliness, Godliness, oh for Godly men to go before the Assemblies. Let us beseech all who take the place of "overscers" in Assemblies to examine themselves to see whether they have attained their place by their godliness, by subjection to the will of God; or, like Saul, are they man-pleasing, man-chosen elders, leading by their own wits, and obeying only so much of the word of God as they see fit, and seeking by world-conformity to escape the reproach that comes with godliness. May the godly be encouraged by the example of Samuel: and those who are mis-leading God's people be warned by the fate of Saul—the man of Belial, the "worthless, reckless, lawless" man.

(Continued.)

BRIEF NOTES OF THE YORK-ROCHESTER CONFERENCE

R. Telfer—Read 1 Pet. 2:1.

Three things are essential for good health—good food, cleanliness and exercise. This is also true spiritually. The food

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is the Word of God. Dear child of God do you, as a new born babe, keep at your Bible? Do you enjoy your Bible? Or do you say "I was too busy to read this morning?" You were not too busy to eat. We often see the sign, Safety first—we believe in the motto, God first, in our private life, in our Assembly life, and in every phase of our lives.

Things to be cleansed away. Malice, this comes not from the "new man" but from the "old." Guile—covering things up, covering sins over instead of having them put away. Hypocrisy—putting on a false face. Children put on an ugly face in front, and have a pretty face behind. With the Christian this is reversed, a nice face in front and an ugly face behind: pretending to be what we are not, this is hypocrisy. Envy—to feel displeased at the excellency or prosperity of others. Envy is as rottenness of the bones. Envy makes a person a Judas, nice, oily, slippery outside, and yet at heart a devil. Avoid evil and filthy speaking, and all such as indulge in these things. These five things are like the five kings that were in the cave, you must put your feet upon their necks or else they will conquer you. To keep a good spiritual appetite we must keep the cleansing, circumcising knife at the flesh. Then carry a Testament so that you can take a drink of the sincere milk while your horses rest at the end of the furrow. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Ps. 119:9. Exercise, 1 Tim. 4:7. "Exercise thyself unto godliness." Keep busy serving one another. By giving attention to these things you will keep the devil from getting an advantage. And the fulfilment of the promise of the life that now is and of that which is to come. They say that a bird in the hand is worth two in the bush: but godliness gives us both the bird in the hand and the two in the bush.

F. G. Watson read Luke 7:4. Saying, "that he was worthy for whom He should do this." "I am not worthy that thou shouldst enter under my roof." Here we have an example of **true humility**. As a rule it is not advisable to compliment a person in his presence. But the Lord said in the presence of this man "I have not found so great faith; no not in Israel." The centurion said "Neither thought I myself worthy to come unto Thee: but say in a word and my servant shall be healed: for I also am a man set **under authority**." We are not our own masters; we are under authority. The natural heart hates to be under authority. We are like the children of Israel who were led by the Pillar of Cloud, the Ark, and the silver trumpet. All three agreed, all spake the same thing. He illustrated willing subjection by the Southern slave who was indignant at the Englishman for buying him: when the Englishman told him that he had bought him to set him free he exclaimed, Master, I'll serve you as long as I live. We have been purchased by precious blood, and now the ques-

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tion is not where we can go, or where not, but will it please our Master, Christ? We are well pleasing to Him only as we are under authority to God and His word. Self has been crucified, but, alas, self is not always a dead man as to our behaviour. Some rebel against baptism: some use the tobacco: some close their fingers on all that they can get into their purse: and some bob their hair, that God desires them to wear as their glory. Mary took her glory, as it were, and laid it at the feet of Jesus, a living sacrifice. To be under authority may not mean to die for Jesus, but it does mean emphatically to live for Him. In our worship as priests inside the veil, there is no place where we need more to be under authority to the Lord Jesus Christ. Assembly worship is like a well tuned piano under a skilful hand. The Spirit of God touches a brother here and a brother there, and the harmony fills the Assembly, and enters into the holiest of all. Dear young believer, be ready to do anything for Him whose you are. Place yourself entirely under His authority.

Hymn 87. "I bow me to thy will, O God."

A LETTER

Sardis, Miss.

It is now over a week since I arrived here; and it was a joy to find Christians continuing steadfastly in the "right ways of the Lord." I have, in apostolic fashion, been preaching from house to house. One woman whose husband is in fellowship is deeply troubled about her soul. Though unsaved she has always had a real interest in the Gospel; and is pleased when we can preach in her house. This time I have had two large meetings in her garden, 70. We call that large when we think of the prejudice on account of the Assembly being formed.

I hope, D. V. to have some meetings in Memphis, when I finish in Sardis. A few who were saved and in fellowship in Sardis are residing in Memphis, so that furnishes a nucleus for Gospel work there, and I trust also for an Assembly.

There is certainly a unique joy in seeing signs of progress in the souls of believers, and in the work of God in these parts. I am convinced that we are missing our opportunity in not doing more of this pioneering work: but I am also thoroughly convinced that the preachers are not exclusively to blame. Much has been said about "professional evangelists" (and let those to whom this applies take it to heart) who spend their time hovering over large and well established Assemblies where everything is "ready to hand." This path is reckoned to be easier than breaking up new ground.

Large Assemblies owe much to the visits of true evangelists when they come in the fulness of the Gospel of Christ. Not only are such visits a blessing to Assemblies, but the evangelists also

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are encouraged. When on their part there is a real exercise, a prolonged series of meetings is a strain on them—not such an easy matter as many imagine, as preaching at night is only a small part of the work. Any who are quick to misjudge preachers' motives should know that it is not always in large and wealthy Assemblies that they are best cared for. A few years' experience in Gospel Work will convince any preacher the need of having his eyes solely on the Lord whom he serves. He is faithful. He never send a man a warfare on his own charges. He is Jehovah—Jireh. Though testing His servant's faith He will ever provide for all his needs.

But it is essential to remember "that regions beyond" where Christ is neither preached nor known. To go forth into those regions, whether 10, or 1000 miles from an Assembly, is what every evangelist will do if he will fulfill the will of the Lord, and command the respect of fellow believers. But it will not do to judge every evangelist who visits an Assembly to be there for dollars. I recall one address in particular which was designed to make the worthiest feel that he was but a beggar; and to discourage forever exercised Christians from giving to their support. When this man died he left as part of his estate about 73,000 pounds, not dollars, doubtless for his unconverted friends to quarrel over.

The subject is a delicate one, and seldom mentioned at the Conferences—the Christian's responsibility toward those who are preaching Christ. Many of God's dear people who are rich are imposed upon, while others we fear are not correspondingly "rich in good works." Then there are the would-be rich, who for style live beyond their means, and have nothing for God. Thank God for those who have experienced the truth that "There is that scattereth and yet increaseth." Those who honor the Lord with their substance, these lay up treasures in heaven. There are still some widows with their mites whom heaven recognizes as generous supporters of the work of God.

I feel ashamed that with all our knowledge of God's ways, and His method of evangelism, we should be doing so little. Millions are perishing, and God has said, "He that withholdeth corn, the people shall curse him," Prov. 11:26.

John Rankin.

A GOOD CHURCH CONDITION



HEN had the churches (church, R. V.) rest throughout all Judea, Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied." (Acts 9:31.)

1st.—"The fear of the Lord." When the yoke of sin was taken from our necks, it was not that we might do our own will;

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but that we might take the other yoke, the yoke of Jesus. "O Lord . . . I am thy servant. Thou hast loosed my bonds," says the Psalmist. Being made free from sin, we are become servants of God. The Saviour Jesus, is the Lord Jesus.

The Corinthians seemed to have been forgetting this, and, accordingly in the eleventh chapter of his first epistle, we find Paul pressing upon them the name of the LORD. In the compass of a few verses, we read of the Lord's Supper; the Lord's death; the blood of the Lord; the Lord's body; what Paul had received of the Lord; what the Lord Jesus had done in instituting the Supper; and that the person judged, was chastened of the Lord. Surely the instruction is this, that had there been "The fear of the Lord," there would not have been the disorder which the Apostle sought to correct.

And if there are troubles among us, the cause is to be found here. The fear of the Lord has not been before our eyes; the solemn sense of the presence of the Holy Lord God has not been upon us. We have been foolish; for the fear of the Lord is the beginning of wisdom, and we have not walked therein.

Is this "legal" language? Surely not. "In the fear of the Lord is strong confidence" (Pro. xiv:29). "There is forgiveness with Him, that He may be feared" (Psa. cxxx:4). "Pass the time of your sojourning here in fear," says the apostle, "Forasmuch as ye know that ye were not redeemed with corruptible things, but with the precious blood of Christ" (1 Peter 1:18, 19). Man might have said, pass the time in fear; for you do not know, and no one can tell, whether you are redeemed or not. But His thoughts are not our thoughts.

Our fear, is the fear of those who know that they are redeemed, and that there is forgiveness with Him whom they reverence. The same Psalm which says: "I sought the Lord, and He heard me, and delivered me from all my fears, teaches us "O fear the Lord, ye His saints, for there is no want to them that fear Him."

Still, as of old, God will be sanctified in them that come nigh Him. Holiness becometh His house forever. And our fear is but the reverence, (compatible with the happiest assurance of His love) which we owe Him as the Holy One, present with us by the Holy Ghost, on the ground of a sacrifice by which His holiness has been vindicated.

2nd.—"The comfort of the Holy Ghost." This must be ours, if, self-judged, we approach God with due reverence. The river of God will flow in its widest channel, if only the obstructions on our part are taken away. The Spirit may be resisted; He may be quenched: He may be grieved. We in consequence, may be parched and athirst; but He is still the Comforter, given to abide with us forever, and if we be humbled in confession, His gracious ministry will be abundantly fulfilled.

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Let us weigh these things. If the condition of the churches of God presses upon us, we shall be concerned that evil should be kept out, and that there should be abounding blessing within. On the fulness of the Holy Ghost among us, these results depend. And how shall we have the unhindered action of the Spirit? By walking in the fear of the Lord, whose fear is to hate evil, and to depart from it.

Let us not think to secure these blessings otherwise. Doctrinal correctness, how valuable soever, cannot insure church purity. The power to resist and repel evil, depends on the godliness of the saints. Neither their gifts nor their knowledge can do this.

In Zechariah 2:4, 5, we read "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein, for I, saith the Lord, will be unto her a WALL OF FIRE ROUND ABOUT, and will be THE GLORY IN THE MIDST OF HER. This is the two-fold blessing we want; an object which attracts and satisfies, and a bulwark which will not suffer evil to encroach upon us. The walls raised by men (doubtless with the best intentions) have been proved to be walls of paper; the true wall, is the WALL OF FIRE, even our God, who is a consuming fire, intolerant of sin; while yet He is the glory IN THE MIDST; the attraction of the hearts of His people.

Then how is it that evils creep in, it may be asked? God's manifestations of Himself are conditional, on our obedience and holiness. On the fear of the Lord, depends the comfort of the Holy Ghost. God makes himself known according to our state, "With the pure, He will show Himself pure; and with the froward, He will show Himself froward" (Psa. 18:26). That we have grieved His Spirit is our sin, and our weakness is consequent upon it. Our responsibility is, not to have God among us—He is amongst us; but to take care not to hinder His gracious action.

We may read Acts 5:1-14 as illustrative of the doctrine which it has been sought to set forth. God had acted in sudden judgment on Ananias and Sapphira. As a consequence "GREAT FEAR came upon all the church, and upon all who heard these things." Further, we are told (Ver. 12-14) "By the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch, and of the rest durst no man join himself to them; but the people magnified them, and believers were the more added to the Lord, multitudes both of men and women." Have we not here, the wall of fire repelling "the rest," so that they durst not join themselves to the apostles, and at the same time, the attractive glory, drawing to the Lord multitudes of believing men and women?

Let us walk in the fear of the Lord. So doing, God's presence shall be known among us; sin will be speedily detected, and we shall be strong to put it away. The ungodly will shrink from

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the searching light. We shall have rest. We shall be edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, we shall be multiplied.

THE SEVEN CHURCHES OF ASIA

The seven Churches represent seven varieties of professing Christians, both true and false. Each of these is either an Ephesian in his religious qualities, Smyrnaoite, a Pergamite, a Thyatirian, a Sardian, a Philadelphian, or a Laodicean. It is of these seven sorts that the whole professing Church is made up.

Nor are we to look for one sort in one period, or in one Church only. Every age, and almost every congregation of any considerable number, is almost certain to contain specimens of each. One may abound most in Ephesians, another in Smyrnanites, and other in other kinds, but we shall hardly be at a loss to find all in each large Assembly.

There are Protestant Papists, and Papistical Protestants, sectarian antisectarians, holy ones in the midst of abounding defection and apostasy, and unholy ones in the midst of the most earnest and active faith; light in dark places, and darkness in the midst of light.

We thus find the Seven Churches in every Church, giving to these epistles a directness of application to ourselves, and to professing Christians of every age, of the utmost solemnity and importance. They tell what Christ's judgment of each of us is, and what each of His own may expect at His coming, or what empty professors may expect at the Great White Throne. In every age and in every congregation, Christ is walking with flaming eyes, and these Epistles give us what His all-seeing glance discovers. And as we would know where we stand, and what we may expect when His Apocalypse is fulfilled, let us carefully examine our ways in the light of what the Spirit saith unto the Churches.

A MISSIONARY LETTER

Here we are again in Nirgua after four months seeking to help in P. Cabello, La Quigua, and Aroa. The early conferences are now over, and we have a little time to seek to extend the field here. It is a pleasure to be in Mr. Douglas' home and to see how the Lord is sustaining them. The meetings are very well attended at present and we are going to start on Lord's day on the Chart. In Jalom the interest is good, and probably some from here and there will be baptized soon. We were in Bejunia on Tuesday and some 50 heard the Gospel in Don Pablo Olivero's home. God is honoring this dear man. When he got saved he left the cigar. He had a store with retail drink: he closed this, and it is in this very store we preach the Gospel. His oldest daughter is now saved, and the second boy looks like it: and he himself is as happy as a king. We have rented a large house in Miranda where we expect

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to begin meetings in a few weeks. It is very dirty, and a man has just died in it from consumption, but other houses we could not get; as the priest is wily. Bro. Gunn is going there with me. He expects to go over to look after the white-washing and cleaning.

The Johnstons left on the 15th. We trust that they may be refreshed in body and soul by their visit North.

We spent a couple of nights with Mr. and Mrs. Fletcher in Valencia, and enjoyed preaching the Gospel to a nice number in a new part of the city.

Had word from Bro. Wills last night telling of his trials and triumphs in Duaca.

You will be sorry to hear that Bro. Acosta, after nine and a half years has gone back to "the nets." Miss Eva Watson is not very well. Miss Gulston, and other workers are in their usual health. We have had a long spell of drought—no rain since November: the thermometer from 90 to 100 every day: cattle, horses, and donkeys are dying of starvation. We see the poor brutes lying in the scorching sun in the death throes: the carcasses of others filling the air with unbearable odor.

I have been enjoying that word, "Thou hast been my helper." I pass it on.

William Williams.

QUESTION CORNER

Is it wrong to use tea or coffee for the same reason that it is wrong to use tobacco?

In the past dispensation certain things were pronounced "clean" and other things "unclean," by the law, and for a Jew to eat that which was forbidden was sin. For the present dispensation all such distinctions are done away with. "I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean," Rom. 14:14. From this it is evident that in itself there is no sin in eating anything that a man cares to eat. But men have consciences, and it is a sin to do a thing that gives you a bad conscience. "All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned (condemned) if he eat, because he eateth not of faith: for whatsoever is not of faith is sin," Rom. 14:20-23.

This is dealing with how Christians are to behave before Christians, so as not to stumble them; and has no reference as to whether Christians are to eat what is unclean to Jews in their presence, nor as to whether we should abstain from meat on Fridays because Catholics are present.

Eating anything merely to gratify a harmful lust is another thing altogether, and is sin no matter what that thing may be. Gluttony is sin even though it be harmless food that is eaten. Tea and coffee are often used in a way that is harmful to the body, and not unfrequently the doctors have to forbid their use, or at least limit it. Tobacco is always harmful, and used only to gratify a lust of the flesh. The use of tea and coffee does not seem to blemish a Christian's testimony: while in many parts of the world the use of tobacco does seriously blemish a Christian's testimony, and for this reason, if for no other, it ought to be abstained from. If a company of angels were suddenly to appear in a city smoking cigars, cigar-

WORDS IN SEASON

ettes, and pipes could we conclude that they were heavenly angels, or would we settle it in our minds that they were from the pit? If they took a cup of tea from a friendly hand I do not think that we would consider it out of place. The world makes a distinction. They post up signs "Smoking not allowed here," but we never saw a sign that read "Drinking tea not allowed here." Shun the very appearance of evil.

THE HARVEST IS PAST

Jer. 8:20

Past—the summer's fleeting pleasure,
Affd its fair, but fading flowers:
Past—its rush for fancied treasure,
Filling precious golden hours;
Past—and now remains the sadness,
Chilling winds and sweeping rain;
Gone—the empty mirth and gladness;
Nevermore to come again.

Past—the Spirit's loving pleading,
Oft neglected; coldly spurned:
Rushing on in sin, unheeding
How God's heart o'er thee hath yearned;
Past—all past! The faithful warnings,
Tearful pleadings—all in vain—
Thou, amid the eternal burnings
Nevermore shalt hear again.

• • • •

But,—the summer has not ended:
Open stands Life's living Door:
Welcome, full, and free, and splendid,
From the One thou dost ignore.
Still He loves thee! He hath suffered
For thy sins, the cross, the shame!
Trust Him now! His pardon offered
May not be for thee again.

Loving hearts to thee are speaking,
Words of grace, and words of love—
Prayers for thee are still ascending
To the Father's throne above:
Still the Saviour seeks to win thee:
In His blood to cleanse each stain—
Longs the Shepherd to enfold thee:
Nevermore to stray again.

Still, oh sinner, Jesus calls thee,
While it is not yet "too late;"
Wilt thou still reject such mercy?
Wilt thou spurn His love so great?
See Him, as He hangs "forsaken,"
As the judgment storm-clouds lower!
"It is finished." Echoes waken
To ring on forevermore.

"It is finished," Done forever!
Nothing now for thee to do:
Take the gift, and praise the Giver:
Trust Him for His word is true!
In His love, thou'lt find a "treasure,"
Fading not as joys of yore,
And, at God's right hand are pleasures
That delight forevermore. A. E. B.

WORDS IN SEASON

EDMONTON, ALTA.—Mr. C. H. Willoughby has returned after visiting a number of Assemblies in the East.

SO. WINDHAM, MAINE.—Bren. Dickson and Thorpe have moved their Tent here, and the attendance has been very good so far, from 80 to 100, with a children's meeting before the regular meeting. Besides they have obtained the use of a community School house for meetings Saturday nights and Sunday afternoons.

BAY CITY, MICH.—Mr. R. A. Barr has his Tent up in a part of the city not heretofore worked: crowds not large but always some to listen to the Old, Old story, and some seem interested. At the children's meeting Wednesday nights, there have been as many as 70. Mr. Barr had some meetings in school houses on the Canadian Prairies and says, "One cannot but see the need of young men able and ready to rough it, and go in for God on those vast Prairies where a good hearing can be had in the School houses. It is not so much teachers or feather-bed evangelists that are needed but men who can sleep in a tent or shack, and back it: in other words, men of God after the pattern of those whom God first used in Ontario and Michigan."

BELFAST, IRELAND.—Mr. R. McCrory writes of happy service for the Master in Ireland: and that D. V. he and Mrs. McCrory purpose sailing on Aug. 13, on the Aurania to Montreal. His home address will be as formerly, 137 Queen St., South, Hamilton, Ont.

BRIGHTMOOR, MICH.—Mr. F. Macleod has been working a Tent in this new ground, with an appreciable increase of interest and attendance. Some confessed Christ.

BOSTON, MASS.—Mr. Johnston, who has been laboring for some time in Texas, has been having meetings in these parts, Boston, Lawrence, New Bedford. Dr. Martin has also been with us for the regular meetings for some weeks.

ST. CHARLES, MICH.—Bren. Dobbin and Kay (Jas.) began meetings in the vicinity of St. Charles, in August and hope to continue for some time as there seems to be some exercised, and the interest is good.

LEWISTOWN, MONT. (501 Erie St.)—Mr. Chas. Hoehler writes, "I have been in these parts since last fall, and the Lord has given open doors to preach the Gospel. A few have been saved and we baptized three lately, who have been received into fellowship. At present Bro. J. O. Brown and I operate a Gospel Tent in Moore, Mont. The attendance and interest is good. We found a brother and his wife who did not know of an Assembly near who had been praying God to send some person with the Gospel. They were pleased to again meet with the Lord's people. We will value prayer for the Lord's work in this large state of Montana."

WINNIPEG, MAN., (55 Kate St.)—This is now the home address of Bro. W. J. Chawner. He has been laboring in Port Arthur recently, but finds all efforts to get the people interested of no avail.

NEWARK, N. J.—Mr. Patrizio has moved his Tent from Scotch Plains, N. J., to Newark where there are thousands of Italians. Mr. A. Moffatt may join him, to speak to the children as they understand English.

VENEZUELA, S. AM.—Mr. H. Douglas (Calle Victoria 18, Nirgua, Yaracuy, Venezuela, S. Am.) writes, "The Assembly which was started here Dec. 1925 goes on fairly well. We have had trials, and always suffer to a certain extent the portion of God's people, persecution. But the words of the Psalmist are precious, "Thou art my portion O Lord," the experience of this daily is unspeakable. We thank God for the little "sips" of this blessed portion. We find the people hardened and very indifferent: still we seek to labor on in prayer, teaching, preaching, visiting &c."

HARTFORD, CONN.—On June 20th, six, representing five different nationalities, were baptized. The Saturday night open air meetings reach a good many people.

NOTICE—Mr. James Erskine's address is now 501 West Lemmon St., Monrovia, Cal., where he has moved on account of his daughter's health. He has been having meetings in various assemblies in those parts.

WORDS IN SEASON

RUFFALO, N. Y.—Mr. Sidney C. Hughes, the correspondent of the Assembly meeting at 1427 Filmore St., has moved to 473 Riley St.

BRANDON, MAN.—R. Gratius enjoyed a happy two weeks at Taylor-side, with conversions. Four were baptized in Deer Hunter Creek, over 100 attending and hearing the Gospel. We are encouraged in Brandon by two being baptized and three added to the Assembly.

ESK, SASK.—Brother Fish has had some meetings here.

DECKERVILLE, MICH.—Had helpful words from Marshall Bros. during July and by Mr. Barr's presence July 31 and Aug. 1st. The Assembly goes on happily.

HEITSVILLE, IOWA.—Bro. O. Smith and others have had a series of meetings in this place with a good number of conversions, and the interest continues.

CHICAGO, ILL.—Bren. Klein and White had the Tent in Roseland. Interest good.

EARLTON, ONT.—Widdifield and Steen had encouraging meetings here: Bruce at Dunchurch: Shivas and Glehrst had Tent meetings at Elder Station: W. Pinches had the Tent in Peterboro: Helfer and Watson had meetings in Arnstein, and other parts up North: Miller and Baillie had a Tent at Killean: Silvester and Harris at Walkerton: Joyce and Wilkie in Exeter and Clinton: Touzeau in Chatham, several professed.

FINNEMORE, WIS.—Hamilton and Mick are having Tent meetings here. Thirteen were baptized at Cassville recently.

ALTOONA, PA.—Armstrong and Winemiller had their Tent here; some professed conversion.

FALLEN ASLEEP

MR. R. T. CHILDRESS, of Richmond, Va., on June 22nd, took his place in the Assembly in its early days and continued. He was 74 years of age, and highly respected. Mr. H. Horn spoke a Gospel message to the many friends who gathered for the funeral.

MR. AND MRS. S. SYKES, of Toronto, Ont., both went to be with Christ, the former on June 10th, aged 76, the latter on May 14th, aged 74; in the 50th year of their married life. They were for many years in fellowship, first in the Central Hall, and later in Brock Ave. Mr. F. G. Watson took both funeral services, which were large. Prayer is asked for the unsaved of the family. (Through an oversight this was omitted last month. Ed.)

WILLIAM KILLIPS of Westfield, Mass., received the home call, July 28th, aged 70. Saved in 1875 in Pikestone, Ireland, under the ministry of Bren. Campbell and Smith. Had been identified for over 30 years with the Assemblies in Springfield and Westfield: and was one of the first to locate a Testimony in Westfield. Manifested a spirit of patient submissiveness during several months illness. Dr. Martin and W. H. Hunter spoke the word to a very large company at the funeral.

MRS. MARY HYER, of Saginaw, Mich., aged 78. She was saved 32 years ago when Mr. Jas. Kay had Tent meetings in North Saginaw: a regular attendant at meetings, and a good testimony. Mr. Dobbins spoke to a large company at the funeral.

CONFERENCES

HUNTSVILLE, ONT.—The Annual Conference will D. V. be held on Sept. 24, 25 and 26, beginning with a prayer meeting Sept. 23, 7:30 p. m.

DETROIT, MICH.—Conference dates are Sept. 24, 25, 26, in Diamond Temple, Lawton Ave., near Grand.

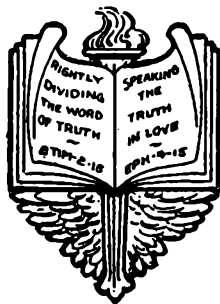
Cleveland, La Crosse, Galt, Orilla, Harrisburg, Stout, Summit, Elkhart, Sydney Mines, and Springfield are all around the same time Sept. 4, 5, 6. New Bedford, Sept. 5, 6, 7. For particulars see August Words In Season.

CLIFTONDALE, MASS.—Conference to be held Columbus Day, Oct. 12, in the Odd Fellows Hall, Cliftondale, Mass.

SAULT STE MARIE conference dates are Sept. 5 and 6, in Gospel Hall, 801 Easterday Ave.

Words in Season

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



October 1926

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WORDS IN SEASON

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WORK AND WORKERS

Please send in subscription renewals for 1927 as early as possible as this helps us greatly in keeping our books in good shape. It also helps us to form an estimate of how many copies we will require for the coming year. The fact that each year we have had to add a considerable number of copies so that the output is now more than four times what it was when we took over the paper: and that many of the Lord's people speak of help and blessing received through the pages of Words in Season encourages us to continue this service for the Lord and His people, as He may enable. "Pray for us, for we trust we have a good conscience, in all things willing to live honestly," Heb. 13:18.

* * * *

ALTOONA, PA.—Bren. Armstrong and Winemiller were encouraged in their Tent work by increasing interest; several professed conversion. Their purpose following up the work after the Tent comes down.

TORRINGTON, CONN.—Bren. Marshall and Warke were much encouraged in the Tent work, a number professing conversion. They have rented a store to continue the meetings in, as there is a good prospect of an English speaking Assembly being formed: the Czecho-Slavs who have heretofore used their language in the Assembly will join in with those speaking English.

PITTSBURGH, PA.—S. C. Keller had some meetings here; we had Mr. J. Ferguson also.

ST. JOHNS, NEWFOUNDLAND.—Bren. Brennan and McMullen have had their Tent in this city of 40,000 inhabitants. The Tent has been fairly well filled every night: and some old Christians enjoy hearing the old fashioned Gospel.

LEWISTOWN, MONT.—Chas. Hoehler was encouraged in his Tent work. At the time of writing one was rejoicing in the knowledge of sins forgiven.

STRATFORD, CONN.—Bren. Bradford and Rankin moved their Tent from Bridgeport to Stratford. The hearing has been very good, and some have professed faith in the Lord Jesus. They had several baptisms. They continued meetings in the Hall in Bridgeport.

FENNIMORE, WIS.—Bren. Hamilton and Mick have found it hard to get the people interested in the Gospel this Tent season.

WESTBROOK, ME.—Bren. Dickson and Thorpe have had a good Tent season with many open doors for the Gospel beside the Tent work. A good many have heard the Gospel, and there has been some fruit.

CONCORD, N. H.—Bro. Pearson has stored his Tent here, after rather a discouraging season so far as getting people into the Tent, but the Lord opened other doors so that many heard the Gospel; and it looks as if the work is not done in those parts.

PONTIAC, MICH.—The Tent was worked by Mr. D. McGeachy for four weeks, without much response: then it was moved to Ferndale, where Bren. Douglas and Stewart continued with encouragement some professing to be saved.

CHATHAM, ONT.—Mr. Touzeau has had the Tent up here with a fair hearing, and some professing faith in Christ.

Words in Season

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No. 10

FROM VARIOUS AUTHORS

"Come"—Matt. xi, 28.

I have a Friend! a precious Friend, unchanging, wise, and true;
The chief among ten thousand!—Oh! I wish you knew Him too!
When all the woes that wait on me relax each feeble limb,
I know who waits to welcome me—have you a Friend like Him?
He comforts me—He strengthens me, how can I then repine?
He loveth me! This faithful Friend in life and death is mine.

* * *

To speak well of yourself is vanity; to speak ill, affectation.
Talking much about one's self tends to produce an intellectual
famine.

* * *

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

* * *

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

* * *

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

OUR BURDEN BEARER

The little sharp vexations, and the briars that catch and fret,
Why not take all to the Helper, who has never failed us yet?
Tell Him about the heartache, and tell Him the longings, too;
Tell Him the baffled purpose when we scarce know what to do.
Then leaving all our weakness with One divinely strong,
Forget that we have bore the burden, and carry away the song.

WORDS IN SEASON

“SATAN’S GOODS.”

DURING meetings that I was conducting in a small town, my kind Christian hostess came to me one morning in great trouble about a sister of hers who she assured me was “an unmitigated atheist.” “She comes to all your meetings, but she joins her infidel friends afterwards and makes fun of it all. Yet, curiously enough, she wishes you to write your name in this Birthday Book of hers.”

My first inclination was to decline to write my name in a book belonging to an atheist. Presently, however, I felt that here was an opportunity not to be neglected. I took the book and wrote my name in it; but under my signature I added, “Luke 11:21.”

The next morning, on my entering a room in which this sceptical young lady was seated, she at once rose and very profusely thanked me for complying with her request.

“Oh! please do not thank me,” I said, “for I only had one motive for doing as you desired, namely, that you should read the text which I wrote under my name, and, if you have not already done so, will you let me hear you read it now?” She consented, and did so: “When a strong man armed keepeth his palace, his goods are in peace.” “What on earth does that mean?” she asked. I explained that if she read the context she would see that the strong man is Satan.

“Armed” with very great power to blind those whom he deceives.

The “Palace” is man’s heart.

The “Goods” represent the whole man.

“Are in Peace,”—but what kind of peace? Not peace with God; and clearly not the peace of God.

It is that peace which the Devil has the power of imparting to those whom he succeeds in deceiving: an awful blindness; a false peace.”

“That is the only peace that you know, Miss——.”

Then I rose to leave the room, just as she was beginning to inflict her atheistical arguments upon me. I stopped her at once, and as I was closing the door, I said, “Excuse me, but I never argue about God’s Word.” (I should have stated that I had tried to read to her the next verse (Luke 11:22), but she would not listen to it.)

She continued to attend the meetings, and on the last evening of the meeting I gave out that if there were any present who wished for a word with me, but who could not stay that evening, that they would find me in the room adjoining the hall, between the hours of ten and twelve the next morning.

Accordingly at ten A. M. next day I was there, and had just arrived when I heard someone at the door, apparently hesitating about entering.

WORDS IN SEASON

On opening the door I found Miss—— leaning against the wall, with a very pale and troubled face. She came in and sat down, and whilst I was praying for guidance she dropped on to her knees and sobbed out: "Yes, Satan's Goods! that is just what I am, but no longer in peace."

She was now under deep conviction of her sin. When she became calmer, I read to her verse 22, the verse to which she had refused to listen on the previous occasion: "But when the Stronger than he shall come upon him and overcome him He taketh from him all his armour wherein he trusted, and divideth his spoils." "Who is the Stronger than the strong man armed?" she asked. I answered: "Christ! Who is Saviour as well as Overcomer."

Presently she cried, "I was taught all this as a child, but I feel I can never, never, now make my peace with God."

I replied, "No, you cannot; but what are the glad tidings? Colossians 1:20, 'Having made peace through the Blood of His Cross.' Peace with God was made then and there; you and I may have that Christ-made reconciliation when, in simple child-like faith and with empty hand, we receive 'the unspeakable gift.'"

"As many as received Him, to them gave He the right to become the children of God, even to them that believe on His name" (John 1:12).

"Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him" (Rev. 3:20).

Admit Him as your Saviour. Thus and thus only will you be "born again, not corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Pet. 1:23).

Miss—— did not receive Him that morning, but two or three days later she wrote to tell me she had joyfully let the dear Master come in! She added: "If you had argued with me I could have talked you into a cocked-hat! It was God's Word that broke me down."

H. B.

THE CHOSEN PATH

I said, "Let me walk in the fields";

He said, "Nay, walk in the town;"

I said, "There are no flowers there;"

He said, "No flowers but a crown;"

I said, "But the skies are black,

There is nothing but noise and din;"

But He wept as He sent me back,

"There is more," He said, "there is sin."

I said, "But the air is thick,

And fogs are veiling the sun."

WORDS IN SEASON

He answered, "Yet souls are sick;
And souls in the dark undone."
I said, "I shall miss the light,
And friends will miss me, they say,"
He answered me, "Choose tonight
If I am to miss you, or they."
I pleaded for time to be given;
He said, "Is it hard to decide?
It will not seem hard in Heaven
To have followed the steps of your Guide!"
—Sel.

EVOLUTION

The Bible is not taught in any of the schools paid for by the public, but some teachers with a smattering of science have been known to make sneering remarks against the Bible. The pupils return home and repeat these to their parents, who are, not unnaturally, alarmed lest these public schools should turn out a lot of "little atheists," as one puts it. The same writer says that "if religious teaching is forbidden by law in the public schools the same exclusion should in common justice also be applied to anti-religious instruction." Tennessee has passed a law which does not demand the teaching of the Bible, but simply that nothing shall be taught that is contrary to that sacred volume. Even such a very mild and negative enactment has infuriated the wild advocates of so-called liberty who consider that they are now sufficiently strong to suppress the minority who still believe in God's Word.

On the other hand prominent men such as the late Mr. W. J. Bryan, have banded themselves together to defend the law of the land. Such have already seen the mischief done in Russia, Germany, and other countries, by throwing over the Bible and teaching doctrines subversive of the Christian faith which already has done so much for the world. When one thinks of the abolition of many of the old evils, such as slavery, cruelty, impurity, drunkenness, gambling, human sacrifices, torture, etc., one can well sympathise with their determination to oppose any teaching contrary to the Bible in every State in which they can gain any influence. Of course this cannot decide the question of evolution, but it can decide whether the public is to be taxed so that teachers, paid out of public revenues, are to be allowed to insinuate dangerous doctrines which subvert not only the Bible, but all social teaching which is based on that sacred volume. At this present moment in Russia and large parts of Germany, the Bolsheviks have come into the open and are teaching that there is no God, no religion, no marriage, and thus encouraging the young people to live like animals, producing illegitimate children to be

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brought up at the expense of the taxpayer. Mr. Bryan put it in his usual pithy way when he said: "Shall we be taxed to damn our children?" and again, "Are our children to be taught that they are not descended from man 'created in the image of God,' but from a gorilla, and that the author of this Divine book which has done such an enormous amount of good to this fallen world, was mistaken when He announced the fact through Moses that 'God created man in his own image, in the image of God created he him; male and female created he them' (Gen. 1:27)."

Adapted.

MEN OF GOD AND MEN OF BELIAL

Paper 4

THE king of man's choice having proven himself disloyal to God, and having been rejected "the Lord said unto Samuel, How long wilt thou mourn for Saul seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons." 1 Sam. 16:1. Samuel went, and when he saw the commanding figure of Eliab he said "Surely the Lord's anointed is before Him." But the Lord said, "Look not on his countenance, or on the height of his stature; because I have refused him! for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

The man of God must be a man with a broken and contrite spirit and that trembles at His word. Pride, self-sufficiency, and self-will are characteristic of men of Belial, not of Godly overseers. The heart must be kept with all diligence for out of it are the issues of life.

Seven sons of Jesse passed before Samuel who said, "The Lord hath not chosen these." God is very particular as to whom He chooses for leaders of His people. He rejected Saul, the people's choice: He rejected Eliab, Samuel's choice: how much more will He reject self-chosen men—the worst of all leaders, and yet where is the Assembly that is not tormented at times by self chosen leaders. Concerning deacons we read, "Let these also first be proved; then let them serve as deacons, if they be blameless," 1 Tim. 2:10. God's requirements are plainly set forth in this chapter.

"And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold he keepeth the sheep," 1 Sam. 16:11. Saul was found hunting his father's lost asses; David keeping his father's sheep. How significant! The man with a right heart will be a man with a shepherd's heart. When God dug David out of obscurity he was seen to be a real man; there was nothing lacking nor defective

WORDS IN SEASON

in him. He was "ruddy, and withal of a beautiful countenance, and goodly to look to." There is something about a real Christian in fellowship with God that makes his face to shine, however homely it may be naturally. God's choice was a man with a heart; a man who was a shepherd; a man with a countenance that betokened fellowship with God; and a man of whom it could be said that he was "cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord was with him," 1 Sam. 16:18. Natural ability must be there—but Saul had that and was a man of Belial—natural ability consecrated to God so that it can be added "and the Lord was with him," this is what characterizes the man of God. This is what God saw in David. But David must prove himself before man. God does not foist a leader upon His people without making that leader win his spurs before the people. David was king in God's sight, but he must prove himself, must learn many hard lessons. Before he was placed upon the throne to rule Israel he must learn to rule himself, and rule the few who clustered around him in the day of his rejection. He must walk the path of rejection to the throne, in some little measure, which his royal Son and Lord should afterwards walk e're He should take the throne manifestly as King of kings and Lord of Lords. The true overseer is not one who lords it over God's heritage, but one who is an ensample to the flock, amidst the trials and triumphs of every day life. Five things characterized David: his heart was right with God; he was a good shepherd; a man used by the Spirit of God; an able man; and a faithful servant to the king.

David's Victories

Before David went forth to fight the Philistine he had already had his metal tested. When the lion and the bear took a lamb out of the flock, he risked his life and slew both. This was a great victory for a young lad: and proved him to be a true shepherd. "I write unto you young men because you have overcome the wicked one," 1 John 2:13. The devil may appear either as a roaring lion, or as a bear but he is no match for a young man who goes forth against him in the strength of the new found joy of his salvation.

Then he was tested in a second way. His father sent him down to see how his brethren fared. Hearing Goliath's challenge his heart was stirred. He sees Goliath as defying the armies of the living God, and he asks What shall be done to the man that kills this Philistine? This stirs up the jealous anger of his eldest brother who belittles him as having left a "few sheep in the wilderness," and accuses him of "pride" and "naughtiness" of heart in thinking to see the battle. Many a young man of David's ability would have lost his temper and returned Eliab as much as he had given. But David retained control of his spirit. This

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we count one of David's great victories for "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city," Prov. 16:32. "Not soon angry," Tit. 1:7, is one of the qualifications of an overseer. **The man of God must learn to overcome self before he goes out to overcome Satan's Goliaths.** He must learn to put the circumcising knife to the flesh in himself before he will be able to put the sword to the uncircumcised Philistine.

David turned from Eliab, but not from his purpose to fight the Philistine. Saul sought to discourage him, but he would not be discouraged. Then Saul armed David with his armour; but David put them off saying "I cannot go with these for I have not proved them." His shepherd's staff; his shepherd's bag; his shepherd's sling, and "five smooth stones out of the brook," 1 Sam. 17:40. With these despised weapons he conquered, and cut off Goliath's head with His own sword. The man of God must be like his meek and lowly Master who stooped to be born in a stable; to live as the despised Nazarene; to die a felon's death; to be buried in a borrowed tomb, from which He came forth in resurrection. With these five well washed stones from the brook of God's holy word He destroyed him that had the power of death, that is the devil, and delivered them who through fear of death were all their lifetime subject to bondage," Heb. 14:15. Let us beware of great men, pretending to do great things, by great means, lest in the end they prove to be men of Belial and no match for Satan's great giants. Is there not a growing tendency in our periodicals to exploit great men, and to publish great and learned articles that tend to puff up rather than to humble the people of God? When authors boost themselves as great men; and commend their books by flattering extracts from religious periodicals it is time for the godly to pass such men and such books by as not likely to slay the fleshly giants that war against the soul. (See 1 Cor. 1:27-31.)

David's victory over Goliath won for him the praises of Israel, and to balance this, the envy of Saul who said, "They have ascribed unto David ten thousands, and to me they have ascribed but thousands; and what can he have more but the kingdom? 1 Sam. 18:8. What can spoil a promising young Christian quicker than flattery? It is well that God uses even men of Belial to clip the wings of pride. David was first after his victory "set over the men of war," where he behaved himself wisely and was accepted in the sight of all the people." Saul then reduced David to be "captain over a thousand." This must have been humiliating, but still David behaved himself wisely, and the Lord was with him. Advancement tests one side of a man's character, and many fail, under prosperity, to behave themselves wisely; adversity tests another side of men's character, and many fail when

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reverses come, to behave wisely. In the early part of the Lord's ministry many flocked to hear Him; but under His denunciation of sin the admiring crowds melted away; but it mattered not, in each circumstance He equally glorified God. So it was with David: this we call victory.

David was to be tested in another way, which we might call the wife test. Saul promised him his daughter Merab; but when the time came she was given to another. Doubtless he felt this, but we hear of no murmuring words. How often in our disappointments God has something better for us, Saul gave him Michal who "loved" David. God is very careful to mark out the qualifications of overseers; and also of their wives. (See 1 Tim. 3:11.) David gained his wife by a great victory over the Philistines; and so must young men who would be examples to the flock, setting aside mere fleshly desires, marry "only in the Lord," 1 Cor. 7:39. Where the Lord is allowed to guide in this matter God will be glorified in the marriage.

When persecuted by Saul, and his life threatened, he leaves Saul's company for Samuel's (1 Sam. 19:18); and later flees to the cave of Adullam, where those who were "distressed. . . . in debt discontented gathered themselves unto him, and he became a captain over them," 1 Sam. 22:2. He must travel the path of rejection to the throne; and learn to govern and care for a few needy ones before he would be given the care of all Israel. Surrounded by his few brave men who partook of his spirit he might have avenged himself upon Saul more than once; but he feared God, and would not touch God's anointed, waiting God's time of deliverance rather than to take vengeance into his own hands. He overcame evil by good, and this is victory.

When tempted to avenge himself on churlish Nabal, he accepted Abigail's advice not to avenge himself but to fight the Lord's battles. The Lord smote Nabal, and David had gained a great victory over a revengeful spirit.

Not the least of his victories was that of his penitence after his deep dark sin with the wife of Urias, as described in Psalm 32, where in deep self abasement and humiliation he relates his sad experience in words that have often been repeated by the saints of God, after reaping the bitter fruits of their backslidings.

Taking David as an example of a man of God, a leader raised up by God, a true overseer because a real overcomer in the various trials of life, how much cause have those who aspire to be overseers to search themselves to see if they are indeed examples to the flock or only men of Belial.

(Continued)

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JONATHAN

Paper ii.



N Jonathan we have a picture of many in the religious world, and by the religious world I mean the denominations all around us. What have you there? You have man's will set up and God's will set aside. You have Christ as Lord set aside. I care not what denomination you go into, there is not one of them you can find room in for a whole Bible. I doubt not that I am speaking to some dear children of God tonight that are associated with these denominations and you feel keenly what I have said; and I owe you Scriptural proof for what I have said. Is it true?

I was asked by a Methodist minister to go to his place and preach the Gospel: I have been asked by other Christian ministers: but I have always said, No. I dare not go into a place where I can only carry out part of the word of God. I dare not purposely leave any part of it out: and I would consider it dishonest to accept any invitation that would hinder me carrying out any part of the word. My commission is this, "All power is given unto me in Heaven and on earth. Go ye therefore and teach (make disciples of) all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world (age). Amen. Think of the words behind the commission, "All power is given unto Me in Heaven and in earth." If I went and preached in one of these places, think of the organization, of the wealth that is behind it. Supposing I said to the Methodist minister, Do you really want me to go and preach? He answers, "Yes sir: I want the people to hear the simple Gospel." I would have to say to him, If I accept your invitation, this is what I will do. I will preach the Gospel: I will seek to get those in that place saved: then I will teach them believers' baptism: I will teach them that they are dead with Christ, and that they are risen with Christ: I will teach them that they have eternal life, and that they will never perish. I think I see his hands go up, and hear him say "Sorry brother, but likely your coming would cause confusion, for we believe we can be saved today and lost tomorrow: we dont believe in baptism by immersion, we believe in sprinkling the people."

I would have to teach the dear people that the Holy Ghost was to be their leader; and the word of God their only creed: and that in giving the minister the place they give him, they are setting aside the Holy Ghost and giving a man His place: for there is not a man in the Methodist church that dare pray in a meeting unless the minister called upon him to do so. I would

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have to say to the minister, You have converted and unconverted in your membership, and God says, "Be not unequally yoked together with unbelievers." You have communion service the first day of the month whereas the word of God says on the first day of the week the disciples were gathered together to break bread. I ask you candidly, Do you think that that man would let me preach in his building? Indeed not. Large doors! yes, but not large enough to let in a whole Bible.

Are there any Christians there? Yes, those who have had a sight of Christ dying in their place, and their hearts have been won to Him. Do they ever speak well of Jesus? many times. Do they ever give? They would give anything under Heaven to the Lord Jesus. Are they ever grieved? Very often they are grieved. They are grieved as they hear the preacher address all as Christians; calling the unconverted "Brother," "Sister." There are Jonathans there who love the Lord Jesus: who speak well of Him: who are grieved because of conditions existing in that place—man's will set up; God's will set aside: Christ as Lord rejected. He is outside of it all, for He says Where two or three are gathered together in My Name, there am I in the midst of them." If you are gathered as a Methodist, a Baptist, a Presbyterian, you are not gathered in His Name. You are wasting your time, your money, your energy in supporting sectarianism. You are like Jonathan who remained in the house of Saul, while David was outside in the place of rejection.

Why did Jonathan stay there? what kept him there? The very same things that keeps many a Christian in these unscriptural associations. Natural ties: everybody that was near and dear to Him was in Saul's house. He might have said, Shall I leave my relatives whom I love dearly? Christians say Shall I leave everybody that is dear to me? Shall I leave my Sunday School class? should I not stay rather than leave them in the dark? And so they go on in their path of disobedience; the thing that cost Saul his crown. God told him to do certain things; and he did **some of them**, just as in the religious organizations they carry out some of the word of God, just so much as pleases them. Samuel asked Saul if he had carried out the word of God. Saul said, "Yes." Well said Samuel I hear the bleating of sheep, and the lowing of oxen: you were to destroy them all. But said Saul, They were so fat I spared them to sacrifice to the Lord. Samuel said, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord. Behold to obey is better than sacrifice, and to hearken than the fat of rams."

God would rather have my obedience than my self-chosen services. Suppose that I were given an invitation to preach to 1500 men, at eleven o'clock next Sunday morning, men who would never have another chance to hear the Gospel, would I

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go? I would have to say, No thank you: I have an appointment at eleven o'clock. They would ask, With whom? With the Lord Jesus Christ, I am going to meet Him: to take the bread and wine, to shew forth His death until He comes again. "Behold to obey is better than sacrifice." God would get more delight from my obedience than He could possibly get out of my service. Young Christian, remember that.

Some one may say, Well if these places are unscriptural how is it that God blesses them? Stop a moment. Remember that God told Moses to speak to the rock. Moses did not do it, but smote the rock. He set aside the will of God and carried out his own will. Did God withhold the refreshing waters from the thirsty people because Moses acted in self-will? No, but Moses never entered the promised land: he paid dearly for this act of self-will. Read Heb. 13:13-17. Here we have the Lord Jesus outside the camp; and we are to be sanctified unto Him. Perhaps you have heard that to be sanctified is to have the root of sin eradicated so that a man can live without sin. If you will look up the word sanctify in the Bible you will read of a jack-ass being sanctified. What does it mean? The first-born was to be set apart for God. To be sanctified was to be set apart for God. Jesus that He might sanctify the people, suffered without the gate. There are men in the sectarian pulpits who deny the virgin birth of the Lord Jesus: who deny the eternal punishment of the wicked: the Deity of Christ: the inspiration of the Scriptures, is this not enough to make Christians discontented? to be in distress? There was Jerusalem; the Temple; the priests; the sacrifices—everything in perfect order, but they rejected Christ. Where was the man that all these sacrifices spoke of? that all these priests were a type of? He was hanging on the cross, outside the camp; outside of it all, despised and rejected. There were the priests robed in pure white: there the blood of lambs flowed like rivers; there was all the religious machinery in solemn activity, how solemn? and yet there, outside of it all was God's Lamb covered with blood, despised and rejected. Jesus that He might separate His people suffered without the gate. Let us go forth therefore **unto Him**. Leave it all, no matter how near and dear, and go forth unto Him. It is **unto Him**. I don't leave it because there are no Christians there: nor because they do not carry out some of the word of God there: I leave it because He left it. Nothing will satisfy but His presence: not even the company of Christians. He won my heart when He was on the cross. He filled it then, and nothing else can fill it now, therefore let us go forth **unto Him**. "For where two or three are gathered together **unto My Name**, there am I in the midst of them," Matt. 18:20. There is the Trinity: we worship God the Father, by the Spirit, and shew forth the death of the Son, in His own appointed way.

WORDS IN SEASON

I ask every Christian, Have you been baptized? buried with Christ? When people die they don't sprinkle a handful of dirt on them, they bury them. Dead with Christ, buried with Christ, raised out of the liquid grave in the likeness of Christ's resurrection. They that gladly received His word were baptized; then they were **added**; and it says that they continued steadfastly. They did not break bread today, and next Lord's day run off some where else. They continued steadfastly in the apostles' doctrine, in breaking of bread, and in prayers. Gathered by the Holy Ghost unto the person of Christ, to own Him as Lord, to share in the sorrows of His rejection, and to share in the joys which He gives. "As often as ye eat this bread and drink this cup ye do shew the Lord's death **till He come.**" Not while things run smoothly, but till He come. You will suffer, for truth is costly. It may cost you the dearest friend on earth, but ask yourself the question, Who is dearest to me, my mother or my Lord? my Sunday school class or my Lord? "Let us go forth therefore unto Him bearing His reproach."

S. McEwen.

AN EXTRACT FROM THE BIBLE TREASURY, 1863

Holy as is the Sabbath, I have no hesitation in saying that the Lord's Day with which the Church has to do, is founded on deeper sanctity. The believer has now to beware, on the one hand, of confounding the Sabbath with the Lord's Day, and on the other of supposing that, because the Lord's Day is not the Sabbath, it may therefore be turned to a selfish and worldly account. The Sabbath is the holy memorial of Creation, and the law; as the Lord's Day is of grace and New Creation, in the resurrection of the Saviour. As Christians, we are neither of the old creation nor under the law, but stand on the totally different ground of Christ dead and risen. The Sabbath was for man, and the Jew, the last day of the week and one simply of rest to be shared with his ox and his ass. This is not the Christian idea, which begins the week with the Lord, gives the best to Him, in worship, and is free to labor for Him to all lengths in the midst of the world's sin and misery.

SNAP SHOTS

- "He brought me forth into a **large place**," Ps. 18:19.
- "Thou hast set my feet in a **large room**," Ps. 31:8.
- "The Lord set me in a **large place**," Ps. 118:5.
- "My foot standeth in an **even place**," Ps. 26:12.
- "Lead me in a **way of plainness**," Ps. 27:11.
- "He hath shewed me His marvelous kindness in a **strong city**," Ps. 31:21.
- "Thou broughtest us out into a **wealthy place**," Ps. 66:12.

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NOTES OF A CONFERENCE ADDRESS

Read John 9:25; Ps. 27:4; Phil. 3:13-14; Mark 10:21-22.

I am led to ask myself the question, What is the main aim and object of my life? What is my one desire? What kind of a life am I living?

All who are saved have had the experience of the blind man, "Once we were blind but now we see": this man was positive about this fact. The apostle Paul got a wonderful vision of the risen and glorified Christ. There he was, on the road to Damascus, breathing out threatenings and slaughter, determined to punish severely any followers of the Lord, whether men or women; when he was blinded with the vision of the glorious majesty and power of the risen Lord Jesus Christ. This vision Paul carried with him to his very last days, it was never dimmed, he had it ever before him through life. He loved the Lord Jesus with his whole being, and suffered many things for His name's sake. **Some critics today handle the Lord Jesus Christ as a problem to be solved, rather than a person to be loved.**

Joseph was a dreamer of dreams and saw many wonderful things in these dreams. Thank God for the Spirit given visions of youth. We should desire and seek after them. Looking over the mighty ocean we see a wonderful thing in the law of evaporation. The sun by its mighty power raises moisture from the surface of the sea, which could not be accomplished by machinery however powerful; and at the same time purges the water of its saltness. The moisture could not do this by any effort of its own—it is raised into the heavens by the mighty drawing power of the sun. So it is with the Lord Jesus Christ: He draws us to Himself, and at the same time purges us of our saltness. (Not in the sense that we are the salt of the earth, but of that which is distasteful in our lives.) We cannot by any effort of our own grow into the image of the Lord Jesus Christ: we must just simply gaze upon Him, and doing this we unconsciously become like Him. The day is coming when He by His mighty power will catch us up to be forever with Himself.

The following story is told of Michael Angelo. He was walking with a friend one day and saw a rough stone by the roadside. Turning to his friend he said, "Do you see anything in that stone?" "No," said his friend. "I see an angel," said Michael Angelo, "and I am going to set him free." The stone was removed to his studio, and he set to work. Day after day he worked at it, sometimes using the hammer, sometimes the chisel, and **as the stone diminished the image grew**, until at last the result was a beautiful angel. The day is coming when we shall be like Him in **finality and totality.**

Douglas.

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Ipperwash, Ontario, July 3, 1913.

My Dear Brother:

Yours to hand Tuesday. Glad to hear from you and that you had got a place to pitch the tent. Will continue to pray for you and our Brother George, that he may clothe you with His own spirit. Judges 6:34. "But the Spirit of the Lord clothed Gideon."

We are reading in our family reading in Judges. Noticed in the second chapter how God gives instructions first, as to the separate place they were to occupy, no league with the inhabitants of the land, throwing down their altars, their religion and their gods were to be attended to first.

There in Gideon's case; the first test was throw down Baal —altar. The first commandment is "Thou shalt have no other gods before me," so God must have the first place and His altar first; all others thrown down. Nowadays, they would have us never mind throwing down altars, just go on worshipping God, but don't bother about the others.

Trust you will see the hand of the Lord in Cleveland. Have been a kind of middling since I came down. Yesterday was a kind of cool day, with wind blowing off the lake and I felt fine. Today, wind is in south and hot; head not so good, but it is all right. Rather enjoyed the morning meeting up in the Hall here. In the evening we had a Gospel meeting up in our own cottage; some twenty present.

I'm glad I'm so far on in the journey, for I assure you the outlook is anything but bright, I mean as to the church's condition down here before the Lord comes.

Yours by His Grace,

John Smith.

CASH DOWN

Many successful men have debtor accounts, but no man can owe money successfully.

Pay as you go unless you're going to the bad.

Sooner or later the man who will not live within his means will have to live without them.

There are more than seventeen kinds of a certain variety of fool, all included in the man who goes into debt.

Debt is the key to the door of degradation, and the man who enters its portals is usually shut out of all the others. Godliness is the sheet anchor of character, but the man who goes into debt cuts the cable, clings to a straw or drifts away without a life preserver. He isn't out of danger till he's out of debt.

Of all thieves debt is the worst. It steals good-will, good-nature; credit, friendship and health; for the man who goes a-borrowing goes a-sorrowing. Debt is a cancer that spreads and

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spreads until it has eaten into a man's heart and soul and fibre, leaving a living wreck who must hearken to the beck and call of a merciless master.

To borrow is to increase your vulnerability and to decrease your resistance. One of the hardest things in the world is to pay for bread that has been eaten. The lightest debt is a heavy set-back. Starting out in the morning with a debt on your hands is like starting for a hike with a heavy load on your back. You don't get there, you don't make your mark, you can't reach your destination.

If you borrow you pay double. Rarely can you secure sufficient to cover pressing needs. Generally you incur weightier liabilities, each loan sinks you deeper and deeper, more inextricably into the mire.

Debt is a frost—it kills godliness. It is a rust—it dulls responsibility. It is a strangling chain—it dwarfs growth, it shackles progress.

Failure is paved with unpaid debts. Borrowing, lying and stealing are eventual concomitants. Only that which is honestly got is gain and that which is borrowed is not honestly got, for borrowing is living on the earnings of others.

Debt is the mesh in the net of unhappiness. It is the worst kind of poverty and prodigality. It is the keystone in the arch of failure, the foundation stone of the house of ruin, the hearthstone of ignominy. Debt is the sword of Damocles suspended from a thin, threatening thread.

The down with which to feather your business nest is cash down. "Owe no man anything but to love one another," Rom. 13:8.

QUESTION CORNER

Is it Scriptural, or right, to place the offering which is taken on Lord's day morning on the table on which are the emblems, the bread and wine of which we partake in memory of the death of our blessed Lord Jesus Christ?

It is Scriptural to take up a collection "upon the first day of the week" as God has prospered us. (See 1 Cor. 16:2.) As a rule this collection is taken after the emblems have been partaken of: and we know of no Scriptural significance to be attached to whether the box is placed on the table, or some other place. There is a danger, however, of looking upon the collection as a kind of mercenary act wherein we drop in our dimes to pay the rent of the Hall and other expenses. If this were all that were in the act then one might well say, Shove the box somewhere out of sight. But this is not all that there is in it. We have heard how William Lincoln once rose before the collection was taken up and said, "Brethren, let us remember that the collection is an integral part of our worship." We sing our hymns of praise unto God: we raise our voices in prayer and thanksgiving unto God, and we call this worship, and rightly so; but let us not forget that what we put into the box is also an offering unto God, and as Lincoln said, "an intergral part of our worship." Those who drop in a dime without the least exercise of conscience, or heart, as a mere habit might well shrink at the thought of placing their filthy lucre on the table upon which are the

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emblems that tell us of Him who "though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich," 1 Cor. 8:9.

Those who sing:

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine
Demands my heart, my life, my all."

and who give with some consciousness of this in their hearts will not want this part of their worship put in a corner but rather presented to God. This would be signified by placing it upon the table. This in my judgment is "decently and in order."

FIVE LOAVES

"He said, bring them hither to Me."—Matt. 18:14.

"How many loaves have ye,
And fishes?"—"None but small,
Only enough for me,
They'd feed no crowd at all"—
Might not the Master's touch
Fill baskets to the brim,
Make of thy little, much,
If all were brought to Him?

Tiny are germs of seed,
Yet at the touch of Spring,
As sun and shower succeed
The harvest's gold they bring:—
Thy gifts though small, no doubt,
Mere germs ye underrate,
Christ would not be without,
Trust Him for harvests great.

O thou of little faith
And selfish fears of loss,
Bring all to Me, He saith,
Give, and take up thy cross:—
Spare not one fish or crumb,
The hungering must be fed,
To outcries be not dumb—
He is Himself the Bread.

Timid—yet speak thy word,
Some soul may hear and live,
Thy faintest prayer be heard,
In love thy morsel give:—
Survey thy little store,
Search heart and life to see
Couldn't thou not bring Him more?
"How many loaves have ye?"

The devil sometimes wins the skirmish; God always wins the battle. And God's purposes, that have seemingly been thwarted by sin, shall at last appear as part of one great plan which includes the fulfillment of them all.

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PAWTUCKET, R. I.—Mr. Conaway gave us a short visit, calling also at Boston on his way to the New Bedford Conference.

WESTERLY, R. I.—Dr. Martin was with us over Lord's day.

WASECA, SASK.—C. H. Willoughby has seen a good work done here and in Lashburn where there is prospect of an Assembly being formed.

CLEVELAND, O.—Helpful words were spoken at the Conference by Bren. Telfer, Muir, McGeachy, Douglas, Keller, Macleod, Watson, Ferguson, Gould and Waugh. Bren. Telfer and Watson continued in West Side Hall; Ferguson in Addison St.

NEW BEDFORD, MASS.—The Conference was large; and Bren. Dickson, H. McEwen, Conaway, Hunter, McClure and local brethren, took part.

SPRINGFIELD, MASS.—The Conference was their largest; with a goodly number of young Christians from the surrounding Assemblies. Suitable ministry was given by Bren. Pearson, Marshall, Warke, Martin, Hanle, Richmond and Robinson. Mr. Thos. Black was there also, but had to go home as he was not well.

PUGWASH, N. S.—D. R. Scott is visiting the Assemblies in these parts where he saw a good work done a number of years ago.

LONDONDERRY, N. S.—Bren. Milnes and McCullough have been encouraged in the Tent, and are continuing in a Hall.

NEW BRUNSWICK.—Mr. A. Goodwin has been having a good hearing in the open air in a number of towns in this province.

HARRISBURG, PA.—The Conference was good, the word being ministered by Bren. Beveridge, Bradford, and Livingstone. The last continued meetings.

EARLTON, ONT.—Bren. Widdifield and Steen saw fruit both here and at Charlton, a number being baptized in both places.

ELDON STATION.—Tent meetings by Bren. Shivas and Gilchrist were good; fruit was seen.

TORONTO, ONT.—God gave fruit in the Tent operated by the McEwen Brothers; and also in the Tent at Mt. Dennis operated by Bren. Gillespie and Nugent.

WALKERTON.—Bren. Silvester and Harris were encouraged in the Tent, five miles from here, both by attendance and conversions.

SPARROW LAKE.—D. Scott had well attended meetings, and visited other scenes of former labors.

MAGNETAWAN.—R. Bruce moved his Tent here after several weeks in Dunchurch; attendance fairly good.

GRAND BEND.—God continues working; about 2000 gathered to witness a number obeying the Lord in baptism. Bren. Joyce and McGeachy preached the Gospel and Bro. Wilkie did the baptizing.

PETROLIA.—Wm. Pinches had a Tent here; meetings well attended.

RICHMOND, VA.—Toward the end of Tent season two severe storms wrecked the Tent past repair so Mr. Beveridge returned home.

ELKLAND, PA.—Mr. Alfred Hazelton had Tent meetings here; very good attendance.

NASSAU, BAHAMAS, B. W. I.—Mr. L. E. McBain writes that a change is necessary on account of his health, so he is returning to America. His address for the present will be, care Mr. Wm. Moon, Box 602, Haddon Heights, New Jersey.

BUFFALO, N. Y.—Bren. Telfer and Watson were with us a night on their way to Cleveland. S. C. Keller was also with us for some meetings.

DECATUR, GA.—The little Assembly here goes on well; two formerly in Assemblies have been added. We expect Bren. Keller and Curry for Tent meetings in Sept. There is a great field for the Gospel in the South. (E. M. Adams, 120 Superior Ave., Decatur, Ga.)

NEW YORK, N. Y.—Gospel Hall, 51 East 125th St. Miss Florence Carruth purposes, D. V. to join Mr. and Mrs. Drake for the Lord's work in connection with the orphanage in Quilmes, Argentina. She has the commendation of the Assembly with which she has been connected since her conversion. An interest in the prayers of the Lord's people for her is desired.

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HOLLYWOOD, FLA.—Several families of the Lord's people have moved here from Miami, and have begun an Assembly. The Lord's servants will receive a hearty welcome. They have a Gospel Tent seating about 300 available. Communications may be addressed to Dr. N. B. Webber, General Delivery, Hollywood, Fla., or R. L. Conlon, P. O. Box 1754, Buena Vista Station, 3013 N. E. 2nd Ave., Miami, Fla.

DURHAM, N. C.—Mr. W. G. Foster has been in Tent work here. The attendance was small to begin with.

CAMPBELLFORD, ONT.—J. Monypenny had some good meetings here in August. He also had meetings in Montreal, Que.

JACKSON, MICH.—The Assembly here had a small Conference: Bren. Dobbin, Govan and Klabunda ministering the word. One professed conversion.

HOLLAND, N. Y.—Mr. S. C. Keller purposes leaving for El Paso, Tex., before long. Letters addressed to him, to Box 164 Holland, N. Y., will be forwarded.

NOTICE.—October, November, and December Words in Season will be sent free to new subscribers for 1927—price 75 cents.

ORANGE, N. J.—The correspondent for the Italian Assembly is G. Rannelli, 190 Taylor St., Orange, N. J. R. Cappiello purposes giving his time to the Lord's work.

ORILLIA, ONT.—The conference was large: Bren. McCartney, Gilchrist, Widdifield, Johnston, Harris and others ministering the good word.

GALT, ONT.—The Labor day Conference was good: the largest yet: ministry by Bren. Monypenny, McCrory, Silvester, Gillespie, Nugent, Wilkie and others.

FALLEN ASLEEP

MRS. WM. HARKNESS of Central Falls, R. I., on Aug. 23rd, aged 65., from cerebral hemorrhage. She was saved about 37 years ago when Bren. Campbell and Matthews had meetings in these parts: was baptized and one of those to be gathered in Assembly capacity at that time. Her life has been most consistent all these years, and she will be greatly missed by the Lord's people. The funeral was large, and W. H. Hunter and Dr. E. A. Martin spoke words of warning and comfort.

EARL F., eldest son of Mr. McClelland, of Orillia, Ont., on Sept. 2nd, in his seventeenth year. Saved about four years, and a good testimony. Last words: "Isn't it good to be ready?" Bren. Harris and Shivas ministered the word.

MISS JESSIE DICK, of Oakland, Calif., while visiting in Houston, Tex. Particulars not given. She was highly esteemed.

CONFERENCES

FOREST, ONT.—Our annual Convention will, D. V. be held at the Canadian Thanksgiving, early in November. Circulars will be issued in due time. (Mr. John Kay, correspondent.)

HOUSTON, TEX.—Conference dates, D. V. Oct. 29th to 31st, preceded by prayer meeting Thursday evening, 28th. Correspondent, Mr. P. C. Doehring, 2302 Louisiana St., Houston, Tex.

CLIFTONDALE, MASS.—Conference to be held, D. V. on Columbus day, Oct. 12th, in the Odd Fellows Hall, Cliftondale, Mass.

PUNXSUTAWNEY, PA.—The Annual Convention will (D. V.) be held in the Gospel Hall, Elk Run Ave., Nov. 13 and 14, with prayer meeting Friday evening, Nov. 12th. Correspondent, W. F. Wineberg, Punxsutawney, Pa.

WATERBURY, CONN.—The Annual Conference dates are, D. V. Nov. 7 and 8, with prayer meeting Friday evening, Nov. 6. (Wm. Batterton, 311 Boyden St., Waterville, Conn.)

HAMILTON, ONT.—Conference dates, Nov. 6, 7 and 8, with prayer meeting Friday, in Gospel Hall: other meetings in Odd Fellows' Hall. E. Marks, 29 Stirton St.

RICHMOND HILL, L. I.—Conference prayer meeting, Oct. 30: meetings continue 31st; Nov. 1st and 2nd. (J. Gillies, 238 W. 30th St., New York, N. Y.)

Words in Season

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



November 1926

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WORDS IN SEASON

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

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

WORK AND WORKERS

ATLANTA, GA.—Bren. Chas. Keller and R. Curry had their Tent nine weeks in Michigan City, Ind., then moved to Atlanta where a small Assembly began a year ago; and to which a number have been added during the year.

FLINT, MICH.—Bren. Govan and Klabunda saw some fruit in conversions during the Tent season. Three professed, one a woman of 82. Mr. Klabunda went on to Midland for meetings. Mr. Govan purposed having meetings in Fenton, Mich.

COLLINGWOOD, ONT.—The correspondent for the Assembly is now Mr. Jas. F. Williams, Box 319. number present, and a good spirit pervading the meetings.

PASADENA, CAL.—An Assembly has begun here, in fellowship with the other Assemblies. The address is 475 East Villa St., Pasadena. Correspondence can be addressed to Mr. R. Burns Young, 1760 North Fair Oaks, Pasadena, Calif.

PORTAGE LA PRAIRIE, MAN.—Bro. O. C. Fish has had Gospel meetings in two school houses, Langruth and South Lakeland, where there are some Christians in fellowship.

NEW LOWELL, ONT.—J. C. Beattie had his Tent here. A Hall was opened July 25th, Christians from surrounding Assemblies attending. Correspondent, W. Havercroft.

SOMERSET, PA.—W. Armstrong spent a while here visiting the Christians and having meetings after the Tent was taken down in Altoona where six professed to be saved. Mr. G. Winemiller has been at home in Harrisburg resting after the Tent season. He and Mr. Armstrong purpose returning to Altoona and renting a hall for to continue the work there.

S. CROYDEN, ENGLAND.—Mr. John Bain, known to a number in this country, who has been for a number of years in Cape Town, S. A., has returned to England. His address now is 53 Blenheim Pk. Rd., S. Croyden, Surrey, England.

WATERBURY, CONN.—C. Patrizio is having Italian meetings well attended by Christians, and some unsaved are interested. Thirteen were baptized on Oct. 1st, nine of them from Torrington, Conn., the fruit of the Tent work held there by Bren. Marshall and Warke, who continue there in a store. An Assembly has begun in English there absorbing what was before a Slav Assembly.

HEITSVILLE, IOWA.—Quite a number have professed salvation here through the labors of Mr. Oliver G. Smith who has been laboring there since March 29th.

WESTERLY, R. I.—J. Marshall had a series of meetings here.

WEST BROOK, ME.—Bren. Thorpe and Dickson finished their meetings in these parts for the present with real encouragement, several having been converted. Bro. Thorpe visited some of the places around to spy out the land in view of future work.

MIAMI, FLA.—We are pleased to report a visit from our brother, Lorne McBain, who has been laboring in the Bahamas for some time, and who, with his wife is on his way North to Haddon Heights, N. J., to recuperate. For the information of visitors, the address of the Gospel Hall is 56 N. W. 29th St., Miami, Fla. Visitors will please bring letters of commendation. (E. J. Warner, 169 N. E. 31st St., Miami, Fla.) P. S.—The Christians suffered but little from the storm with one or two exceptions.

Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 18

NOVEMBER, 1926

No. 11

FROM VARIOUS AUTHORS

Jesus! the lost one's refuge! Sound it forth,
Ye heralds of salvation, through the earth.
Glory to God! Good will to sinful men.
And peace to a convulsed and wretched world.

* * *

What a happy forward look is ours, when Phil. 3:20-21, will be our portion? Blessed morning long expected.

* * *

O for exercised hearts! We have to confess the narrowness of these poor hearts of ours. How they need, like the fallow ground, to be "broken up," and "the seed which is the word of God" be nourished therein: and "having heard the word, keep it, and bring forth fruit with patience." The harvest day is rapidly nearing. I would like to live more in the spirit of 1 Chron. 29:14. "For all things come of Thee, and of Thine own have we given Thee." (W. H. E.)

* * *

An old woman lived in A., in very poor circumstances, bed-ridden, and dependant solely upon Christian friends. In the course of conversation one of the Lord's servants asked her "Does the Lord ever visit you?" Her reply was, "He lives with Me." Blessed companion! Happy woman!

* * *

Seven fold remedy for heart trouble, John 14:1-27:

A Divine Person presented to us.....	ver. 1
A place prepared for us.....	2
His companionship in that place.....	3
His all prevailing name to plead in prayer.....	13
An abiding Comforter.....	16
The love of the Father, and His love.....	21
Perennial peace.....	27

* * *

"In the time of trouble He shall hide me." "The time of trouble"—Though God does not always deliver His people out of trouble, yet He delivers them from the evil of trouble, the despair of trouble, by supporting the spirit; nay, He delivers by trouble, for He sanctifies the trouble to cure the souls, and by less troubles delivers from greater.—D. M., 1678."

THE DAWN OF CONVERSION'S DAY, 1 *Thess.* 1:10

By F. Macleod



WHAT an undoubted honor it is to be privileged to lead a sinner to Christ! Yet in the pleasure possessed we must ever remember that a number of God-constituted agents may have been employed in leading that soul to the stage of spiritual experience where we found him.

In my own case the initial impression was probably made by my godly devoted grandmother who lived next door to us in the early days of my childhood; and departed this life at four score years. She was the oldest member of the community of believers meeting in Mid Wynd Hall, Dundee, Scotland, when the Lord took her home.

I attended Sunday School in that Hall, and my teacher, Mr. Thos. Smith, earnestly and persistently pleaded with his class of boys to yield to the claims of the Saviour. I felt keenly his tender, forceful appeals. When twelve years of age our family emigrated to Queensland; which proved to be the land of my second birth.

My dear mother was given to much prayer, and I knew it. She ever appeared to be seeking to help somebody, with a spiritual objective, whether belonging to the household of faith or otherwise, and when she passed away in perfect peace, a neighbor tenderly flung herself on the corpse, exclaiming, "Mrs. Macleod led me to Christ."

Well, she evidently expressed concern regarding me to a merchant who made a weekly call at our house; and he invited me on two occasions to accompany him on his rounds. Being unaware of his purpose, I assented. His kindly manner and apt presentation of the evangel of Christ, gripped me. Then he wrote a letter placing before me, interestingly and unmistakably, the way of life. The Divine Spirit made use of this to alarm and arouse. I was in a wretched state for some days. How dark was the present! Infinitely darker the future! I cast myself on my knees begging for deliverance. In the midst of my heart yearning, I beheld, by faith, a hand stretched forth proffering the gift of life through a Crucified Saviour, Rom. 6:23. I accepted it; yea, I accepted Him, and rejoiced, for "He that hath the Son hath life." | John 5:12.

Under the law with its ten-fold lash,
Learning, alas! how true,
That the more I tried,
The sooner I died;
While the law cried,
You, you, you.

Hopelessly still did the battle rage,
"Oh, wretched man," my cry;

WORDS IN SEASON

And deliverance sought,
By some penance bought,
While the soul cried,
"I, I, I!"

Then came a day when my struggles ceased,
And trembling in every limb,
At the foot of the tree,
Where One died for me,
I sobbed out
"Him, Him, Him!"

Reader! someone is praying for you. Heaven is interested. The Saviour is calling for you. Christian worker! may it be yours to experience this joyful participation in seeing the lost led to the Son of God, and to peace.

HOLINESS

Counsel for Those Who Desire to Maintain Holiness in Their Daily Walking

(Written over 250 years ago, by Wm. Gurnall.)

BE sure thou gettest a good foundation laid on which may be reared the beautiful structure of holy living; and that can be no less than the heart purified by faith by the powerful working of God's sanctifying Spirit. Thou must be righteous and holy before thou canst live righteously and holily. Thou must be fashioned according to the new creation in which "old things pass away, and all things become new," 2 Cor. 5:17; for the unregenerate person can never walk holily. It is solid grace in the vessel of the heart that feeds profession in the lamp. Thou hast formerly had such a notion of sin as hath made it desirable. Thou hast thought it "pleasant to the eye, good for food, and to be desired," and if thou art still of the same mind, thy teeth will be watering, and heart continually hankering after it. Therefore never rest till thou canst say thou doth heartily loathe and hate sin as ever thou lovedst it before.

Look that there is such a change in thy judgment and heart as makes thee take an inward delight in Christ and His Holy word. Then there is little fear of thy degenerating when thou art tied to Him and His service by the heart strings of love. The devil finds it no hard work to part him and his duty that never joyed in doing it. A soul that truly loves Christ delights in holiness.

Be sure to keep thy eye on the right rule thou art to walk by. Every calling hath a rule to go by peculiar to itself, without which a man will but bungle in his work. No calling hath such a sure rule to go by as the Christian: one standing rule—the word of God. He that would excel in holiness must study this. The

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Christian must be drawn by this more than by a whole team of arguments of men. "We can do nothing against the truth, but for the truth." 2 Cor. 13:8. O Christian! when credit votes this way; friends and relations that way: when profit bids thee do this, and pleasure that, say as Jehoshaphat, "Is there not here a prophet of the Lord besides that I may enquire of him?" 1 Kings 22:7. Is there not the word of God that I may be directed by it rather than by some lying prophet?

There are three ways in which men go contrary to the word of God, all of them destructive to the power of holiness: some walk by no rule; some by a false rule; some by the true rule, but partially. The first is the libertine: the second is the superstitious zealot: the third is the hypocrite. Beware of all these unless thou meanest to lay the knife to the throat of holiness. The traveller without a guide will wander in hell-roads: promising himself liberty he will wear the yoke of sin. Beware of a false rule: there is but one true rule—the word of God. Pretend not to more strictness than the word will vouch; this is to be over-righteous, (Ecc. 7:16), excess makes a monster as well as defect; not only he that hath but one hand, but he that hath three, is one. There is a curse stored up for him "that adds to," as well as for him "that takes from the words of this Book," Rev. 22:18. The devil would undermine Scriptural holiness by crying up an apocryphal holiness: he knows well that the pot by boiling over puts out the fire and so comes not to boil at all: thus by making men's zeal to boil over into a false pretended holiness he is sure to quench all true holiness, and bring them at last to have no zeal but prove cold atheists. The Pharisee must add to the commands of God the traditions of men: the Papist, his true son and heir, hath his holy orders and rules for a more austere life than ever came into God's heart to require; and which requires him to renounce all subjection to God's holy word. Protestants too have forged a spurious holiness, claiming to live without sin, calling sins by other names than God calls them, while living in disobedience and self-will. O beware of a will-holiness, and a will-worship! It is a heavy charge God put in against Israel, Hos. 8:14. "Israel hath forgotten his Maker, and buildeth temples." Yes, so devout, but she built them without warrant from God. God counts Himself forgot when we forget His word, and keep not close to that. It is laid at Jereboam's door as a great sin that he offered upon the altar which he made at Bethel, in the month which he had devised in his own heart, 1 Kings 12:33. He took counsel of his own heart, not of God, when and where to offer. A holiness which is the device of our own heart, is not the holiness after God's heart. The curse that falls upon such bold men is that while they seek to establish a holiness of their own, they submit not to the true holiness God requires in His word. God justly gives them over to real unholiness for pretending to a further holiness than they

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should. It is as great a sin to do what we are not commanded as not to do what we are commanded by God, as this in a subject is to presume to make laws in his own head instead of obeying the law enacted by his Prince. By setting up a holiness of our own we take God's mint as it were out of His own hand, to whom alone it belongs to stamp what is holy and what is not. It is no uncommon thing to find those who talk about living without sin walking according to their own notions, and disobeying the plainest commands of God, and so double dyed in Pharisaical hypocrisy.

We must have the true rule for holiness, the word of God, and then we must see to it that we do not use it partially. Square the whole frame of thy life by rule, or all is to no purpose. Divers measures are an abomination to the Lord, Prov. 20:10. He is an honest man with men that hath but one measure, and that according to law: and he is a holy man that useth but one rule in all his actions, and that no other than the word of God. O how fulsome was the Jews' hypocrisy to God, that durst not go into the judgment-hall for fear of rendering themselves unclean, but made no scruple of imbruing their hands in Christ's blood! who observed the rule of the law strictly in tithing anise and cummin, but dispensed with the weightier matters of the law! You would not thank that customer who comes into your shop and buys a penny-worth of you, but steals from you a pound; or him who is very punctual in paying a small debt that he may get deeper into your book, and at last cheat you of a great sum. This is horrid wickedness to comply with the word in little matters that you may covertly wrong God in greater.

(Continued.)

The Lord will come: and the judgment seat of Christ, when we shall give an account of ourselves before God: and methinks that the Lord will then straighten out all the crooked things, and will bring to light the "hidden things of darkness." Were it not that the Lord can see good where we could not possibly see it, we might well shrink from being manifested in that day. But I find encouragement as I read Heb. 11, and see how highly God speaks of Sarah's faith compared with how it appears in human view in Genesis where she seemed to laugh in unbelief. And again as I read what the Holy Spirit says in 2 Pet. 2, of Lot compared with how he appears in the book of Genesis. "Then shall every man have praise of God." (R. McC.)

PHARISEE AND PUBLICAN

The Word of God records a certain test
By which a contrite sinner may be known.
The Pharisee will smite his fellow's breast,
The grace-taught Publican will smite his own.

MEN OF GOD, AND MEN OF BELIAL

Paper 4.



YOUNG Absalom was a typical man of Belial. Seven chapters of 2 Samuel are devoted to this man's history, with consequent events, 13-20. His fair sister's defilement by Ammon stirred him into activity and manifested the latent possibilities of his heart—self-will, hatred, revenge, guile, and murder, after which he fled to Geshur, and was there three years.

David loved him, and "the soul of king David longed to go forth unto Absalom," 2 Sam. Joab seeing this began to scheme for his restoration; though there was no sign of repentance because of his terrible sin. The wise woman of Tekoah was Joab's tool to this end. She works upon king David's sympathy by a made up story of how one of her sons had killed his brother, and now her heir was like to be killed and her "coal" quenched and her husband be left without name or remainder upon earth. The ruse was successful, and the king promised to protect her son. Then she turned upon David as being faulty in not restoring Absalom: and pressed it home by a Gospel message, that God doth "devise means, that His banished be not expelled from Him," 2 Sam. 14:14. Then by a little clever flattery, and a promise that God would be with him in doing this, she won him completely: and the king instructed Joab to "bring the young man Absalom again."

What a powerful instrument of the Devil is the Gospel misapplied by a "wise woman," with a scheming man behind her; for the hand of Joab was with her in this? Many an unrepentant sinner has been led to take up a profession of being brought to Christ, to become His bitterest enemy to drive Him from the throne if that were possible. A sentimental "love" that sets aside justice is of the Devil and such a Gospel is altogether too common in our degenerate day when some would put an embargo upon preaching the wrath of God, and the eternal punishment of the wicked.

"Absalom dwelt two years in Jerusalem, and saw not the king's face," (14:28). "In all Israel there was none to be so much praised as Absalom for his beauty." Flattery helped him on to his ruin. In his self-will he set Joab's field of barley on fire, in order to force Joab to obtain for him an audience with the king. He who brings about a conversion, or a restoration without repentance will get his barley field set on fire. Joab told the king, who then sent for Absalom, "and the king kissed Absalom," (14:33),—reconciliation, but not according to truth and righteousness. For this the king must suffer. Absalom plots to seize the throne. He makes a great show: prepares chariots and horses, and fifty men to run before him: professes a great interest in the

welfare of the people: complains that there is no one in the land to do them justice: tells them that their cause is right, and says "Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice," (15:4). "So Absalom stole the hearts of the people." How a little flattery and show puts God's silly people to sleep while some pretending hypocrite steals their hearts from those who have been instrumental in their salvation, and who really care for their spiritual welfare? By a flattering lie Satan stole Eve's heart. How often by his flattering lies he steals our hearts from the One who redeemed us by His blood? "When any man came nigh to him to do him obeisance, he put forth his hand and took him and kissed him," (15:5). Beware of the hypocrite's flattering kiss!

Not only did he pretend love for the people, he also pretended devotion to God. He asked leave of the king to go to Hebron "Thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord." The king said unto him, "Go in peace." But Absalom sent his spies through all the tribes to say, when they heard the trumpet, "Absalom reigneth in Hebron," (15:10).

Absalom's Helpers

One naturally wonders who would follow such a man, devoid of every feature of true greatness. But what will men not follow if there is but empty show? Have we not seen the rabble crowd following a wooden Bible, led on by drunken fifers and drummers, in the name of religion? But who were Absalom's followers?

"Two hundred men out of Jerusalem that were invited, and they went in their simplicity, and they knew not anything." Not every person who helps a man of Belial along in his schemes is a man of Belial. There are always some who follow "in their simplicity." Therefore we read in Jude 22, "And of some have compassion, making a difference, and others save with fear; hating even the garments spotted by the flesh."

Ahitophel, whose name means "foolish brother," followed Absalom, (15:12). He was from Giloh which means "exile." He was one of David's counsellors, a worldly-wise man who had a reputation that he was not worthy of, "The counsel of Ahitophel which he counselled in those days was as if a man had enquired at the oracle of God: so was all the counsel of Ahitophel both with David and with Absalom," (16:23). A man with a clever brain who could reason things out and make them look like the word of God, though contrary to it: who could give counsel that would please David; and then turn and give counsel that would help that man of Belial, Absalom, to murder his father: a man of unbounded self-conceit and pride, who could not bear to see

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his wisdom set to one side and another man's counsel taken. "And when Ahitophel saw that his counsel was not followed, he saddled his ass, and arose and gat him home to his house, to his city, and put his household in order, and hanged himself," (17:23). Clever men who prefer their own philosophy to God's revelation, are of this class, and become their own soul-suicides after counselling against the Christ of God, the true David. "The world by wisdom knew not God." By smooth words and fair speeches they deceive the hearts of the simple.

Then in contrast to this high-brow class we have the common people. "And the conspiracy was strong, for the people increased continually with Absalom," (15:12). A fine looking people-flattering hypocrite for a leader: a high-brow whose word was chosen rather than the word of God: and a discontented people ready to help on anything that for the time being is popular, and the best of monarchs is in danger of losing his throne. We have this on a large scale in our day in the Bolshevic movement when murderers are preferred to monarchs. They had it in Christ's day when Barabbas was chosen rather than Christ. After the beneficent reign of Christ for a thousand years, when Satan is loosed the people would overthrow the King who will reign in righteousness, if they could. Poor foolish men of the world, how easily Satan can deceive them!

Then we have Shimei, whose name means "my fame." He was of the house of Saul; he came forth and cursed still as he came, and cast stones at David, and at all the servants of king David, saying "Come out, come out thou bloody man, and thou man of Belial: the Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Absalom thy son; and behold, thou art taken in thy mischief, because thou art a bloody man," (16:5-8). This man belonged to the house of Saul who lost his kingdom because of his disobedience to the word of the Lord: he sees David as a bloody usurper, reaping vengeance at the hand of the Lord. Here we have a man with a family grudge, and consequently a warped judgment. He sees Saul as a martyr; and David who had so often spared Saul's life, and now spares his own, as a man of blood, and a man of Belial. There is no use reasoning with such men, for they are blind to reason; and there is no use giving them the word of God for they turn it upside down. We are too apt to be like David's men and want to take the heads off such men with one blow: provoking men who coming into close quarters with you cause you to loose your temper, unless, like David, you see God's hand in their cursing. David knew that God could turn the cursing of this "dead dog" man into a blessing. Not soon angry, is one of the qualifications of an overseer. (Read 2 Tim. 2:23-26). And God did turn his cursing into a blessing, for when Absalom was dead, Shimei came down

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and a thousand men of his tribe, Benjamin, confessing his sin, to bring the king back to Jerusalem. Some wanted him to be put to death, but David spared him at that time. Solomon afterwards reminded him of his sin, and told him that when he left Jerusalem he would be put to death. He went out after some runaway servants; and so was put to death. The true Solomon will straighten out many things in the day of judgment that must be left over until that day.

Then "a lad" saw David's spies, and told Absalom, but David's men escaped. How often children take sides with the devil and help along his work. This need not surprise us for "lads" need to be born again before they can serve the great King.

How many Assembly troubles are headed by men of Absalom character, with their helpers similar to Absalom's helpers on the one side and men raised up of God as leaders on the other side, with helpers of similar character to David's helpers on the other side. But we must leave David's helpers for another paper.

THE WILL OF GOD



GOD, who is the Creator of all things, God, who has given us our being, He has the right to order all things according to His own will. Sin is a disturbing element that has come into God's universe, an element that is contrary to the will of God. It is a great mystery that we cannot comprehend: How sin should have entered? why sin should have entered? But the great fact is before us that an element has entered God's universe in opposition to His will. Blessing can only be in the line of the will of God. There cannot be blessing where there are two opposite wills at work; there can only be conflict and confusion until one will is absolute.

I do not presume to dogmatise, but I believe one reason why this disturbing element has been allowed in God's creation is that God might be manifested in a character in which He could never have been manifested without it. He could never have been known as the "God of all grace" had there not been rebel sinners to bestow His grace upon. The glory of God in the manifestation of His own character is the end of all God's ways. The works of creation are for the purpose of declaring the glory of God.

"The heavens declare the glory of God, and the firmament showeth His handiwork" (Psalm xix. 1).

"His power and His wisdom are seen in the things that are made."

And so, in the permission of sin and the introduction of God's great redemption, there is a display of the character of God that could never have been without these conditions. But although this has been permitted, it has been permitted in order that there might be displayed to the universe, once for all, the

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exceeding sinfulness of sin, and the exceeding havoc and ruin that disobedience to the will of God must necessarily produce.

As far as the human race is concerned, sin entered by our first parents taking of the forbidden fruit. It was one of what we might call the most trifling acts; the mere taking of fruit from a tree and eating it. But I believe it was chosen by God purposely to show that it is not the thing itself but the principle of antagonism to the will of God that is the root of all mischief and ruin. It was simply the doing of what God had told them not to do. God's will had been expressed; God's will was contravened by them. Hence the whole six thousand years of misery and ruin that have been manifested in this world of ours; hence the enormous, the eternal issues, the miseries of those who have rejected the Gospel. It all comes in in the wake of that one act, "By one man sin entered, and death by sin."

Hence it must be perfectly clear that the only way of blessing is by the restoration of the authority of God; there can be no other way of blessing. The end of God's redemption work is not to suffer His authority to be trifled with, but to assert His authority completely and absolutely. We are apt to forget this. It is too often thought that the end of redemption is just to save sinners from hell, and to bring them into God's favour that they might be blessed and happy, and to deliver them from the consequences of their sin and guilt. Well, God's redemption certainly accomplishes that; but the end of it is not so much our happiness as God being glorified in a people that once were rebels being brought into perfect harmony with His own will; and I desire that you and I may get this thought into our hearts. My one object is to seek to set before you the importance of this, God's counsel concerning us, that we should be conformed to His own holy, blessed will.

You notice that the Lord Jesus in these simple words of the prayer He taught His disciples refers to the will of God being done in heaven. This disturbing element of sin has not entered into the regions that are referred to by the Lord as heaven; the prayer is that the will of God might be done on earth as it is done in heaven.

"Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word."

The angels of God in heaven do the will of God. There is no conflicting element there; all is harmony and peace. The veil is drawn back for us in the Book of Revelation, and we see the Throne and the Lamb in the midst of it, and hosts upon hosts circling round that Throne, and all in perfect unison with the will of God. The will of God is done in heaven, and therefore heaven is blessed; the will of God is not done on earth, and therefore earth is full of misery, confusion, ruin, disaster. It must be so; it cannot be otherwise.

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Turn to Genesis vi. 5:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Mark every word of that verse. It is by noting the words of a verse such as this that you see how divine it is. What could be stronger? Could man have put together such a combination of words as this?

There is not a word said there about his acts, not a word about his doings; it is the thoughts of his heart. "As a man thinketh in his heart, so is he." It is the heart that is the man; it is not the outward look, the outward behaviour. They may be all fair and in order, but look at the heart. "Out of it are the issues of life" (Prov. iv. 23). Life springs from the heart, issues out of the heart. Matthew xv. 19, 20:

"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man." The fountain of defilement, therefore, is the heart.

Genesis vi. 5: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

O the revolt of man against God! The will of God completely set aside before the flood; not one thought of any single heart but was only evil, and always evil. That was what God saw; so that in the human race, in the Adam race, we have complete revolt against the will of God.

Look at Psalm xiv. 1-3:

"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one."

There is God's view of the world—a revolted world, a world in red-handed rebellion against God. That is what the world is.

Turn to Romans viii. 7, 8:

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."

There you have the whole principle expounded by the apostle that the nature of man is so utterly corrupt that it is not possible for it to be subject to the will of God. Hence the necessity for a "new birth." And that new birth must come about by the will of God; it is not of the flesh or the will of man; man never would will to be born again. "Of His own will begat He us with the Word of Truth" (James 1:18).

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The fact that we are here, a people created anew in Christ Jesus, is according to the sovereign will of God, and it is a blessed thing our salvation is based on the eternal counsels of God.

Another passage on this point—1 Cor. ii. 14:

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

From Romans viii. we learn that this nature of man cannot be subject to the will of God, and from 1 Cor. ii. we learn that the nature of man cannot understand the things of God.

How hopelessly and utterly lost man is by nature; how evident it is that nothing but the power of God can save a soul. Oh! we want to know more of the power of God. You know God chooses the weak things of the world as His instruments, just that it may be manifest that it is the power of God at work. In these last days our eyes are too much directed to man, to machinery, to man's power, and the consequence is that God just takes up some feeble instruments, and uses them for a while in His service, and gives great blessing. Why? Just because it is some poor, feeble instrument, that will not get the glory. But whenever the glory begins to be given to the instrument, it is laid aside; God must be glorified; it is the end of all His workings.

These Scriptures show the complete revolt of man against God; that it is world-wide, universal. It is the whole world that is in rebellion against God; and it is in rebellion against God because it hates God. And when God came down into the world in the Person of His Son, manifest in the flesh, so that He could be seen and handled, so that the thoughts and the will of God could be manifested and asserted, and claim laid upon man to do God's will, man hated that blessed One. Man hated that blessed One in spite of His gracious works, in spite of His going from south to north spreading blessing wherever He went, in spite of the track of persons that were delivered from all manner of evil in His wake wherever He went. In spite of all that, the hate of man asserts itself, and man murders “God manifest in the flesh.”

Surely this shows that sin is aimed at the throne of God. This rebellion—rebellion started in the garden of Eden at Satan's instigation—has for its object the hurling of God from the throne of the universe, and the setting of an antagonistic element on the throne. Oh, sin is a terrible thing! And remember it is not simply sin in the outward act; “the thought of foolishness is sin.” There are shallow views about sin in these days. A man that has been given to swearing and drinking gives both up, and then thinks he has no sin. Why, that is not the teaching of God about sin. Unless every thought of the heart beats in harmony with the thoughts of God, then that thought is sin.

You see from these scriptures how complete is the revolt of man against God.

WORDS IN SEASON

THIRSTING AFTER GOD

"As the heart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God," Ps. 42:1-2.

Before God saved us we panted after the things of this world, which satisfy not: but now we can sing:

"I tried the broken cisterns Lord,
But, ah! the waters failed.
E'en as I stooped to drink they fled,
And mocked me as I wailed."

When we look back and remember when we came to Jesus and drank of the life giving stream how our souls were satisfied with Christ: and we sang, "Now none but Christ can satisfy." But how is it with our souls now? Is Christ still our satisfaction? Can we say with the Psalmist, "My soul thirsteth for God, for the living God"? How sad when the Lord has to say of us as He said of His people of old, "My people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water," Jer. 2:13.

The Psalmist not only said, "My soul thirsteth for Thee," he also said, "My soul longeth for Thee in a dry and weary land, where no water is. To see Thy power and Thy glory," Ps. 63:1-2. Are we thirsting and longing after God in this way? And do we desire to see God's power and glory, first in our own souls; then in the souls of the people of God: and also to the souls of the unsaved all around us. If we do God will not disappoint us, for He satisfieth the longing soul, Ps. 107:9. We shall be able to say, "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips."

"My soul followeth hard after Thee," Ps. 63:8. What do we know of this experience? Are we like some of those in the days of our Lord who, because of His searching ministry, "went back and walked no more with Him?" The adversary, and the flesh, would suggest going back to the systems that the Lord in grace brought us out of when the days of testing try us. May the Lord give us grace to follow hard after Himself, that when tried we may say like Simon Peter, "Lord to whom shall we go? Thou hast the words of eternal life."

God grant that we may have a thirsting after God, the living God: that we may experience what it is to have the satisfied soul: the soul that follows hard after God.

"Satisfied with Thee, Lord Jesus, I am blest:
Peace which passeth understanding, on Thy breast:
No more doubting; no more fearing:
Oh, what rest!"

WORDS IN SEASON

"YOUR NAME IS JEDIDIAH!"

YOUR name is Jedidiah!" I remarked to an old Christian upon whom I had been asked to call. It was with a wish to encourage her that I made the remark, but I failed in my endeavour. Though she was well-versed in the Scriptures she did not grasp my meaning. Subsequently indeed she said to the friend who had desired me to visit her, "That gentleman you sent to see me made a great mistake. He said my name was Jenny Dyer." So I had missed my object completely.

Does my reader know the meaning of the name Jedidiah? To whom it was given? By whom it was given? Do you know that **your** name is Jedidiah?

It is a wonderful name to have in times of stress and storm and strain, and one in which we may well delight in hours when the enemy of our souls would seek to depress and disquiet and disconcert us. Alas! many of the children of God are unable to appropriate the name. False or defective teaching keeps them back from the enjoyment of their proper portion forbidding them to enter upon that which God desires them to know.

What then does the name signify?

If you will turn to 1 Chronicles xxii. 8, 9 and another passage it will speedily be seen. David had called the son that was born to him, Solomon. That word means **peaceable**. It referred to the quiet which should mark his kingdom during his reign.

David had been a man of war, as the Lord said to him, "Thou hast shed blood abundantly and hast made great wars; thou shalt not build an house unto My name because thou hast shed much blood upon the earth in My sight. Behold a son shall be born to thee who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days" (1 Chron. xxii. 8, 9).

But we find in 2 Samuel xii. 25, an added fact, referred to in no other passage. There it is recorded: "**And the Lord loved him.** And He sent by the hand of Nathan the prophet; and he called his name **Jedidiah (Beloved of Jehovah)** because of the Lord."

That transaction is oftentimes overlooked, and indeed it appears to be doubtful whether Solomon ever took the name to himself, or gloried in its significance. But let us not condemn him too hastily. Are there not many Christians today who are "beloved of God" who scarcely enter into the benefit of the blessing bestowed upon them by God. They know that peace has been made for them by the blood of Christ's Cross and are assured that they will have a home in heaven at the end. But of basking in the sunshine of the love of God to them they know nothing. They are in the house of blessing, but know little of the blessings of the

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house. They are more like the prodigal of Luke xv. would have been if he had been given a place "as one of the hired servants" than he was as sitting at the father's table rejoicing in the father's love.

"Beloved of the Lord." How choice a portion this! At all times and in all circumstances to know that that love rests upon me, not because of what I am, but because of what God is. And to know that in His love God is making all things to work together for my good. And to know further that nothing present or to come can separate me from that love "the love of God which is in Christ Jesus our Lord." Jude wrote to those "beloved in God the Father," and in view of days of darkness and apostasy the exhortation was given, "Keep yourselves in the love of God." We do well to attend to the message, and to refuse all the efforts of the enemy to draw or drive us out of the warmth and gladness of that sunshine.

EXTRACT FROM A MISSIONARY LETTER

"The work of the Lord in these parts is progressing in spite of the ignorance and fanaticism of the people. The Church of Rome knows so well how to cater to the natural man and Romanism has been well described as 'baptized paganism.' This city of Valencia is a R. C. stronghold. The priests hold the best of the property and have a predominate influence over all. Three years ago my wife and I felt exercised about seeking to testify for our rejected Lord in this city. Finally, I was able to rent a house from a doctor at an excessive rent. Others were afraid to rent us. We felt led to take the house from the Doctor though, feeling that once we got a foothold the Lord would open up further if it were His will. 'Open thy mouth wide and I will fill it,' was a verse that especially encouraged us. The first year we had the joy of seeing a few souls saved and following the Lord in baptism. These together with a few Christians already here, formed a little assembly—gathered in His precious Name, seeking to own Christ as the One Centre, the Holy Spirit as Leader and the Word as our One Authority. Since then we have gone on and God has given some increase. Over a year ago we had to leave the doctor's house as the priests were bringing pressure to bear on him. For a time we continued in the home of one of the Christians and then a year ago this month we moved into the new Hall. All has not been triumphs; two brethren who took a leading part in the small assembly fell into sin and had to be put away. This has left us weak and in reproach and, oh! the shame brought on that blessed Name. We still feel the effects of it, but our hope is in God and by His grace we would like to cleave to Him and to the Word of His grace!

"Please pray that more with gift and grace may be raised up to carry on in the different assemblies. I have just heard from a

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neighboring town of a man there who professes to be saved. The priest noticed that he did not take his seed to be blessed as in former years, so denounced him from the pulpit as a heretic. He sowed his ground later than the others and all predicted that he would not get a crop as he had not got the priest to bless the seed. Owing to the rains not beginning as early as usual his neighbors lost the seed sown, while his is fine and flourishing. No doubt God's over-ruling hand. (I Sam. 2:30.)

"This has lengthened out longer than I intended, so I close with hearty love in Christ to you both in which Mrs. Fletcher joins."

Henry Fletcher, Calle Fortuna, Valencia, Venezuela, S. Am.

QUESTION CORNER

Are the expressions, "The day of the Lord," and "The Lord's day" synonymous?

"I was in the Spirit on the Lord's day," Rev. 1:10. "It has been thought by many that this, which is in fact a unique phrase in Scripture, "the Lord's day" is only another way of putting "the day of the Lord," and that the seer here was, in spirit, carried on to that day at the time of which he speaks. But the difference of phrase has its own meaning. There is no difference of this sort which is meaningless in the word of God; and then just in this very part of the book it is manifestly not the day of the Lord that is before us. "The things that are" and "the day of the Lord" are in reality in opposition to one another. It is "the Lord's day" here, just as we have "the Lord's supper" in Corinthians—literally "the Dominican supper," and so here, "the Dominican day." We have no word, unfortunately, in English which will convey this rightly; but the Lord's day as distinctly characterizes the present period, as "the day of the Lord" would say that it was ended. "The Lord's day" is the day on which we celebrate the Lord's death until He comes. It is the day in which we realize the triumph which Christ has already accomplished for us."—F. W. G.

MY GOD, MY GUIDE

The clouds hang heavy round my way
I cannot see:
But through the darkness I believe
God leadeth me.

'Tis sweet to keep my hand in His
While all is dim:
To close my weary aching eyes,
And follow Him.

Thro' many a thorny path He leads
My tired feet:
Thro' many a path of tears I go,
But it is sweet.

To know that He is close to me,
My God, My Guide:
He leadeth me, and so I walk
Quite satisfied.

To my blind eyes He may reveal
No light at all:
But while I lean on His strong arm
I cannot fall.

Alford.

WORDS IN SEASON

LA CROSSE, WIS.—The Conference was well attended, and was considered one of our best: the words reached the consciences. Five of the Lord's servants ministered the word.

SYDNEY MINES.—The Conference was not large, but God was with us: ministry was given by Bren. Scott, Milne, McCullough and Goodwin.

LONDONDERRY.—God gave Bren. Milne and McCullough to see some fruit in the Tent work and they are seeking to follow up the work in a Hall.

PETERBORO, ONT.—The Tent meetings by W. Pinches were good. He is now having meetings in the Brock Ave. Hall, Toronto.

WALKERTON.—Bren. Silvester and Haines saw fruit from the Tent work, in some conversions, and baptisms.

HUNTSVILLE.—The Conference was profitable and one professed conversion. Bren. McCartney, Bruce, Baillie, Lyon, Steen, Johnston, Miller, and Sprunt took part in ministry.

CHAPMAN VALLEY.—God was with us in the Conference: Sunday the Hall would not hold the people. Bren. McCartney, Johnston, Miller, Baillie, Lyon, Steen, Eruce and Sommacol ministered the word.

STUEBENVILLE, O.—Bren. Teifer and Watson had two weeks in Cleveland, then came on here for three weeks: attendance good. They hoped to go on to Toronto, O., before returning to Canada.

HARRISBURG, PA.—Mr. D. Oliver had some appreciated meetings here.

BALTIMORE, MD.—W. Beveridge had some meetings here: then went on to Washington: meetings were encouraging.

RALEIGH, GA.—Bren. S. McEwen and Smith had several weeks in the Tent here, with a fair hearing.

WOODBURY, VT.—Dr. E. A. Martin had two weeks' meetings in this new field, one professing: two had already professed through the testimony of Mr. Vendetta who spent his vacation preaching Christ.

BOSTON, MASS.—Mr. McCullough gave us a short visit, and went on to Bridgeport.

CLIFTONDALE, MASS.—The Conference was large. Those who give their time to the work who ministered were Bren. Thorpe, Dickson, Rankin, Matthews and Martin.

DETROIT, MICH.—W. Ferguson writes, "The season with the Bible Carriage has been quite encouraging. Much new ground has been visited as well as old ground re-visited, and not a few open doors have been granted."

BAY CITY, MICH.—Profitable meetings have been held by Bren. Barr, Macleod, McDonald and Monypenny.

CONFERENCES

COLLINGWOOD, ONT.—The dates for the Conference are as usual at the Canadian Thanksgiving season, Saturday, Sunday and Monday, with prayer meeting Friday evening.

WATERBURY, CT.—Conference prayer meeting Friday evening, Nov. 6, meetings to continue Saturday and Lord's day, Nov. 7 and 8. (W. Batten, 311 Boyden St., Waterville, Conn.)

PITTSBURGH, PA.—The Conference will D. V. be held Nov. 25th to the 28th, inclusive, at the Gospel Hall, 4917 Friendship Ave., Pittsburgh, Pa.

PHILADELPHIA, PA.—The 40th Annual Convention will, D. V. be held in Bethany Brotherhood Hall, 2115-23 South St., Dec. 31st, and Jan. 1st and 2nd (1927). Prayer meeting Thursday, Dec. 30th, 7:30 P. M., in the Gospel Hall, 2447 N. Mascher St. Circulars from Mr. D. P. Harry, 535 Robbins Ave., Lawndale, Philadelphia, Pa.

PUNXSUTAWNEY, PA.—Conference dates, Nov. 12 (prayer meeting), Nov. 13 and 14, in Gospel Hall, Elk Run Ave. W. F. Wineberg.

HAMILTON, ONT.—Convention in Odd Fellows Hall, Nov. 6, 7, 5. Prayer meeting Friday, Nov. 5th, in the Gospel Hall, McNab St., N.

WORDS IN SEASON

FOREST, ONT.—Conference at Thanksgiving time, Nov. 6-8, in the Gospel Hall. Circulars from John Kay.

MONTREAL, QUE.—We purpose having the Annual Conference at New Year season, D. V. Particulars in December issue. (W. E. Reid, 696 Clan-runal Ave., Montreal, Que.)

PETERBORO, ONT.—Conference in Victoria Hall. Nov. 7 and 8, with prayer meeting Nov. 6, in Assembly Hall, 7:30. Communications to E. G. Wagar, 273 Park St.

LAWRENCE, MASS.—The Conference dates are, D. V. Nov. 27-28, with prayer meeting Nov. 26.

WESTERLY, R. I.—Our Conference commences with a prayer meeting Friday, Nov. 25th, 7:30 P. M., and continues over Saturday and Lord's day, D. V. (W. Jessiman, 32 Moss St.)

CEDAR COTTAGE, B. C.—Annual Conference at Canadian Thanksgiv-ing, Nov. 6, 7 and 8. Prayer meeting Friday, Nov. 5.

FALLEN ASLEEP

MRS. LOUISA ROSEBERRY, of Standish, Mich., on Sept. 2nd, the cause being cerebral hemorrhage. She was saved five years ago during meetings held by Bren. Touzeau and Dobbin, and has borne a good testimony. Mr. Govan spoke to a large company at the funeral. Prayer is requested for her two unsaved sons.

MRS. SARAH McLEMMENT, of Hawk Run, Pa., on Sept. 7th, after a paralytic stroke. Born in Bellshill, Scotland, in 1863; came to America in 1886, and has lived in Hawk Run for about 40 years.

MRS. WELLS, wife of Dr. Chas. E. Wells, of Los Angeles, Calif., de-parted to be with Christ Sunday morning, Sept. 12th inst. She had a stroke about six months ago from which she never fully recovered. She was saved in 1922; and leaves a husband and four boys to mourn her loss.

MR. WM. SCOTT, of Queensville, Ont., was called home Aug. 15th, in his 76th year. Saved over 40 years ago, he was one who loved the Lord, His word, and His people.

MRS. MILLER, of Everett, Pa. Saved when Bren. Armstrong and Wine-miller first went to Everett with the Gospel about eleven years ago, and was in the Assembly from its beginning, and always took a living interest in the salvation of others. She leaves a husband and six children. God gave Bren. Armstrong and Winemiller help in speaking to a large number at the funeral.

MRS. MARIA MAGLIONE, sister of Bro. Rosania, passed into the pres-ence of the Lord Sept. 12th, after an operation. She was saved Dec. 20th, 1923, and has borne a good testimony for the Lord that was the means of some being saved. The priest visited her to see if she would confess to him, she said, "No, my priest is Jesus." Pray for an unsaved husband and six children. C. Patrizio spoke at the funeral to a large number of Italians.

MR. S. TATE, of Caro, Mich., on Sept. 12th. Saved near Lindock, Ont., at meetings held by Bren. Smith and Muir; baptized and received into the Assembly; moved to Cairo where he stood alone. Prayer is requested for 4 sons and 2 daughters. J. Govan spoke at the funeral.

MR. GEO. TELFER, of Pueblo, Col., on Aug. 3rd, after two weeks' illness departed to be with Christ. Saved for 43 years, he was a help in the As-sembly here. He leaves a widow (daughter of C. J. Baker), and four grown up children. Mr. J. Chambers, of Denver, spoke to a large company at the funeral.

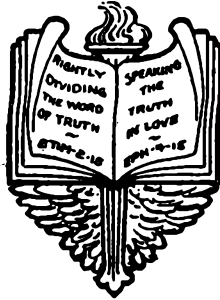
ARCHIBALD WATSON, of Youngstown, O., aged 75: saved in Glasgow over 50 years ago. His consistent walk marked him as a man whose faith we should follow. He was highly esteemed by those in the Assembly. Mr. W. P. Douglas spoke to a large number at the funeral.

MR. NEHLS, of Standish, Mich., on Oct. 1st, aged 80. Saved about 28 years ago: a quiet consistent Christian.

MISS MARGARET LAMBIE, of Minneapolis, Minn., aged 89, fell asleep Sept. 29th. Saved many years ago under the ministry of Bren. Smith and Campbell, in Plainview, Minn. Was faithful above many.

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 1926

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WORDS IN SEASON

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

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WORK AND WORKERS

Early renewals for 1927 will be much appreciated, avoiding the rush that comes with the New Year.

FLINT, MICH.—Bren. Shivas, Hunter, and McBain each had meetings here.

ROME, via Ovidio, ITALY—Mr. J. O. Lella writes: "Six believers have been added to the assembly, and the Lord is still blessing. Our room has become too small to hold the people who come to hear the Gospel. Pray that the Lord may provide a more suitable place, and that He may continue to sustain us in the work." (It is cheering to know that the Lord sustains a testimony in the ancient city of Rome.—Ed.)

CEDAR COTTAGE, B. C.—We had the joy of baptizing six and of receiving them into the assembly.

NOTICE.—"We have a very complete line of Bibles, Tracts, Wall Texts, Mottoes, S. S. Reward Cards, etc. Mail orders a specialty. Address Marshall Smith, 62½ Walton St., Room 12, Atlanta, Georgia.

ST. CHARLES, MICH.—Jas. Kay has again visited these parts. One professed faith in Christ.

PHILADELPHIA, PA.—Mr. Conaway's address is now 7205 Sommers Road, West Oak Lane, Philadelphia, Pa. He had a refreshing season in Baltimore, one professing; he went on to Harrisburg.

CHICAGO, ILL.—Mr. F. Macleod had over a fortnight's meetings in 66 and Normal Blvd. He and wife sailed for Glasgow, Nov. 12th.

NOTICE.—Any who desire Italian calendars can have the same by applying to Mr. Cesare Patrizio, 309 Roselyn St., Philadelphia, Pa.

RALEIGH, N. C.—Word from W. G. Smith says Brother S. McEwen hit his leg against a box and infection set in so that he had to be taken to the hospital and the leg operated upon. On account of this the Tent had to be taken down, though the interest was good. He is recovering slowly.

GROTON, CONN.—We had Mr. Rankin for a meeting.

GLEN EWEN, SASK.—We are expecting a visit from Mr. O. C. Fish soon.

VALENCIA, VENEZUELA.—"The article on Laodiceanism was very timely and strengthened my hands in drawing attention to the practice of calling the Halls 'Capilla Evangelica,' which translated means evangelical, or Gospel Chapel; Capilla always being used to denote a small 'church building.' The Hall here in Valencia we call 'Local Evangelico'—Gospel Hall. 'Local' is used in the sense that Hall is used in English, and means in Spanish any covered in place. Our brethren in Argentine also use 'Local' to designate their Halls. Chapel, 'Capilla' always smelled of Rome, or her daughters, to me. By the time you get this, God willing, I expect to be away with Bro. Saword visiting among the Dutch Islands of Curacao, Oruba and Bonaire. They are just off the coast and are strongholds of Rome. Our object is to 'peddle' the Gospel from door to door, as Donald Ross used to say, and have meetings as opportunity presents itself. We know of no Christians there. Please pray that souls may be awakened and saved and a testimony raised up to the precious Name of our Lord Jesus Christ. Mrs. Fletcher will remain here, as her presence will be a help to the little assembly."—H. Fletcher, Calle Fortuna, Valencia, Venezuela.

ROCHESTER, N. Y.—Bren. Hazelton and Ferguson had well attended meetings.

Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 18

DECEMBER, 1926

No. 12

FROM VARIOUS AUTHORS

View him in that olive press,
Wrung with anguish, whelm'd in blood!
Hear him pray in his distress,
With strong cries and tears, to God;
Then reflect, what sin must be,
Gazing on Gethsemane.

* * *

Look into those depths (without a bottom) of loveliness, sweetness, beauty, excellency, glory, goodness, grace, and mercy, that are in Christ; and ye shall then cry down the whole world, and the glory of it, even when it is come to the summer-bloom; and ye shall cry, "Up with Christ, up with Christ's Father, up with eternity of glory!"

* * *

The head has the most beautiful appearance, as well as the highest station, in a human figure. Nature has laid out all her art in beautifying the face; she has touched it with vermilion, planted in it a double row of ivory, made it the seat of smiles and blushes, lighted it up and enlivened it with the brightness of the eyes, hung it on each side with curious organs of sense, given it airs and graces that cannot be described, and surrounded it with such a flowing shade of hair as sets all its beauties in the most agreeable light. In short, she seems to have designed the head as the cupola to the most glorious of her works; and when we load it with a pile of supernumerary ornaments, we destroy the symmetry of the human figure, and foolishly contrive to call off the eye from great and real beauties, to childish gewgaws, ribbons, and bone-lace.

* * *

I am not what I was—I am not what I would be—I am not what I should be—I am not what I shall be—but, by the grace of God, I am what I am.

J. G. B.

Man's knowledge on any subject is very limited, and "if any man thinks that he knoweth anything, he knoweth nothing yet as he ought to know," 1 Cor. 8:2. The man who has devoted a lifetime to any one subject is deeply conscious how little he knows, and how often he has had to change his opinions. God alone knows all the facts, therefore His word is infallible.

RED LIKE CRIMSON



OLORS have their significance, as well as everything else, in the Scriptures. Red is one of the primary colors, shading from bright scarlet to pale pink.

It has often been said that a scarlet line runs all through the Scriptures, but the fact is that there are two scarlet lines, for Satan has his scarlet line as well as God. We are living in days ominous with Satan's red.

When God made man he called him Adam which means "red earth," indicating his body origin: but not only was he made, he was also created—"God breathed into his nostrils the breath of life; and man became a living soul," Gen. 2:7. As a mighty sculptor God disimprisoned man's body from an earth-clod, then He placed in that body a precious jewel that made it glow or blush into life; the fitting head over the fair creation, the image and likeness of God, with whom He could commune concerning the thoughts of His heart.

Satan rebelled against God placing Adam in this high position, coveting it for himself, and seduced Eve to disobey God, and Adam followed in the transgression, so sin entered into the world, and death by sin. To kill with premeditated malice is murder: and "he (Satan) was a murderer from the beginning," John 8:44. His hands became imbrued with the blood of man, for the life is in the blood. Satan's, then, is the scarlet line of the murderer. Every death is attributable to Satan's malicious hand. No sooner did the Prince of Life enter the world than he instigated Herod, the king, to seek to put Him to death: nor did he cease until it could be said of his subjects, "Ye denied the holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead," Acts 3:14-15. Terrible indictment that holds good against every unconverted sinner!

The world grows old. The present age of grace draws near its completion. The blood-red flag of communism is being rapidly unfurled all over the world. The uniforms of the Bolshevic army at first were blood red even to their boots and scabbards. The following is an account of their May Day celebration:

"Thousands of Red troops marched to Red music through Red bannered streets. The sidewalks were crowded with men, women and girls flaunting Red ribbons. Street cars were Red, automobiles were Red, railway stations and lamp-posts were Red. In squares and on street corners were large Red wooden stands on which were emblazoned the statement, "This is the day of freedom and world brotherhood. There were numerous immense plaster casts of Lenin and Karl Marx, some of them 20 feet high ('images'). The Red celebration continued all day and night and Red electric lights added to the crimson hue after darkness fell."

Murder marched hand in hand with this Red. Here is a list of Red murders reported by the Bolshevists themselves:

Bishops' murdered 28, Priests murdered 1,215, Professors murdered 6,775, Physicians murdered 8,800, Army Officers murdered 54,650, Soldiers murdered 260,000, Police murdered 59,000, Landowners murdered 12,950.

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"Intelligentsia" murdered 355,250. Workmen murdered 193,350. Peasants murdered 815,100. A total of 1,767,118 murders in five short years.

The prophets have foretold of these days, "The shield of his mighty men is made red, the valiant men are in scarlet, the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken," Nahum 2:3. In the book of Revelation we have the devil's scarlet to the forefront in the "antichrist's" reign. The Devil is "the great red dragon," 12:3. The "Beast" is "scarlet colored"; the woman that sits upon the beast is arrayed in "purple and scarlet color," the city itself is "clothed in fine linen, and purple and scarlet," 18:16. Is it any wonder that the seer says, "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her I wondered with great admiration," Rev. 17:6. The bottomless pit of perdition will swallow up all who have followed in the train of Satan's scarlet murder line, of which every unconverted sinner forms a part. Awful fate; but richly deserved!

God's scarlet line of redemption blood, how different? The scarlet blood of atonement; the blood of God's dear Son: the blood of self-sacrifice; precious blood. Not the dark, polluted, venous blood stream, but the bright, scarlet, arterial, life-giving blood shed on Calvary's tree for rebel sinners. We see it pictured in the blood of Abel's lamb; in the sprinkled blood of the spotless paschal lamb; in the blood that streamed from the Jewish altars; in the blood of the "red heifer" sprinkled upon the throne, and seven times before the throne remitting the year's accumulated sins of the Israelites; in the blood that was sprinkled upon the leper for his cleansing—the blood of spotless sacrifices to cover the sinner's spots. But it is only when, by faith, we see the blood of Calvary that we see the real cleansing scarlet—"The blood of Jesus Christ, His Son cleanseth us from all sin," 1 John 1:7. The redness of the blood of atonement out-colors the murderous redness of our pollution. Our scarlet sins looked upon through His scarlet red appears in God's sight whiter than the whitest snow, Isa. 1:18.

And we cleansed earth-clods catch a glimpse of the splendor of the Captain of our salvation, and with feverish expectation ripening into ecstatic rapture cry, "Who is this that cometh from Edom (red) with dyed garments from Bozra? This that is glorious in His apparel, traveling in the greatness of His strength? I that speak in righteousness, mighty to save." As He draws near, with the step of a mighty conqueror, and the color of His garment appears, we ask, "Wherefore art thou red in thine apparel?" Clear and firm comes the reply, "I have trodden the winepress alone; and of the people there was none with Me; for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my

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redeemed is come. And I looked and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury it upheld me," Isa. 63:1-5. The staining of His garment on Calvary gave Him right to redeem: and gave Him right to execute judgment upon those who destroy His earth.

Reader, you are either under the red banner of Satan the murderer: or else under the scarlet banner of the all-conquering, life giving Man of Calvary: which is it?

E. A. M.

HOLINESS

(Paper 2.)

DO not think by thy righteousness to purchase anything at God's hand: Heaven stands not upon sale to any, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord," Rom. 6:23. What God sold to Christ He gives to us: believers are but heirs to what He bought, and must claim nothing but in His right. By claiming anything of God for our righteousness we shut ourselves out from having any benefit of His; indeed by trusting in it thou destroyest the very nature of it; thy righteousness becomes unrighteousness, and thy holiness degenerates into wickedness. What greater impiety than pride? O soul, if thou wouldst be holy learn to be humble! How he that trusts in his own holiness could be said to walk humbly we cannot conceive.

God sets not thee to earn heaven by thy holiness, but thereby to shew thy love and thankfulness to Christ that hath earned it for thee, "If ye love me keep my commandments," John 14:15. That is Gospel holiness which is bred and fed by this love: when all the Christian doth is by him offered up as a thanksgiving sacrifice to Christ. The bride bestirs herself to entertain Him with the pleasant fruits of His own graces, as gathered from a holy life, which she doth not lay up to feed her own pride and self-confidence, but reserves for her Beloved that He may have the entire praise of them, (Cant. 7:10-13).

Often look on the perfect pattern which Christ in His own example hath given thee of a holy life. If we set low examples before us it cannot be expected we should rise high ourselves. The holiest saint on earth is too low to be our pattern, because perfection in holiness must be aimed at by the weakest Christian, 2 Cor. 7:1, and that is not to be found in the best saint in this world. Moses, the meekest man on earth, had his spirit ruffled at a time: and Peter, the foreman of the apostles, did not always foot it right according to the Gospel, Gal. 2:14. The good soldier follows his file leader, not when he runs away, but when he

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marches after his captain orderly, 1 Cor. 11:1, "Be ye followers of me, as I also am of Christ." The comment must be followed no further than it agrees with the text. Christ's command is our rule, His life our copy: if thou wilt walk holily thou must not only endeavor to do what Christ commands, but also as Christ himself did it. Thou must endeavor to shape every letter in thy copy, action in life, in a holy imitation of Christ. By holiness we are the very image of Christ, Rom. 8:29; we present Christ to all that see us. True holiness is that which is derived from Christ, when the soul sets Christ in His word as his example before him, as one would the man whose picture he intends to draw, and labors to draw every line in his life by this example.

O this is a sweet way indeed to maintain the power of holiness when thou art tempted to any vanity, set Christ before thy eye in His holy walking: and ask thy soul, Am I in this speech, action, company like Christ? Would He do as I do? Would He not be more choice of His words than I am? Did ever such a vain speech drop from His lips? Would He delight in such company as I do? Spend His time upon such trifles as I do? Would He bestow such cost upon His body? Would He follow every fashion that comes up though ever so offensive and ridiculous? Should cards, or dice, or other games have ever been found in His hands to drive time away? And shall I ever indulge in anything that would make me unlike Christ? God forbid! Christian, if thy conscience tells thee Christ likes not such doings, away with them though the most eminent saint in the country endorses them. O Christian, study Christ's life more and thou wilt soon learn to mend thine own: it is the sum of Christianity to be as like the God we worship as may be.

Walk dependingly on God. If thou wilt maintain holiness in its power "acknowledge God in all thy ways, and lean not to thine own understanding," Prov. 3:5-6. He is ready to help those who engage Him, but counts Himself charged with none but such as depend upon Him. The Christian's way to heaven is something like the sands that by reason of the sea's overflowing do so alter that the traveller who safely passed them a month ago cannot without great danger venture again except he hath his guide with him lest he fall into a devouring quicksand. The Christian who gets over a duty with ease, his way smooth and plain before him, at another time may find a strong temptation, if he have not help from heaven to carry him safe out of danger. O Christian, it is not safe for thee to venture one step without thy hand of faith leaning on the Beloved's arm! Trust to thy own legs and thou fallest: use thy legs, but trust to His arm and thou art safe.

Look to thy company. Flee unholy company as baneful to the power of Godliness. Be as careful for thy soul as thou wouldst for thy body. Durst thou drink from the same cup, or sit in the same chair with one that hath an infectious disease? And is not

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sin as catching a disease as the plague itself? Darest thou come where such ill scents are to be taken, as may soon infect thy soul? It would not be well to have the collier and fuller live together: what one cleanseth the other will blacken and defile. Thou canst not be long among unholy ones but thou wilt hazard the defiling of thy soul, which the Holy Ghost hath made pure. He did not wash thee clean to run where thou wilt be made foul. Observe what the Spirit of God notes concerning Abraham, "He sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs of the same promise," Heb. 9:11. Abraham did not seek acquaintance with the heathen, no, he was willing to continue a stranger to them: he lived with those of his own family, and God's family also. Christians are a company of themselves, Acts 4:23, "Being let go they went to their own company." Christian, is there never a saint in all the town that thou canst be acquaint with, sit and discourse with, but you must join with the profane and ungodly, amongst whom you live? No wonder thy holiness thrives no better when thou breathest in wicked company that is like the east wind under which nothing grows and prospers.

Get some Christian friend whom thou mayest trust above others to be thy faithful monitor. That man hath a great help to godliness that has an open hearted friend that dare speak his heart to him. A stander-by sees more sometimes than the actor himself, and is more fit to judge of his actions than he is himself. Sometimes self-love blinds us in our own cause that we see not ourselves as bad as we are. Be sure to keep thy heart ready with meekness to receive and thankfulness to embrace a reproof from his mouth. Those that cannot bear plain dealing hurt themselves most. He that hath not love enough to give a reproof seasonably to his brother, nor humility enough to bear a reproof from him, is not worthy to be called a Christian. By the first he shews himself a hater of his brother, Lev. 19:17, by the second he proves himself a scorner, Pro. 9. David professed he would take it as a kindness for the righteous to smite him: and he made his word good to Abigail and Nathan who reproved him, one for his bloody intention against Nabal and his family, the other for his bloody act upon Uriah. Truly it is one great reason why the falls of Christians are so frequent in our days, and their recovery so rare, because few in these unloving times are so faithful as to do this Christian office of reproof to their brethren; they will sooner go and tattle of it to others to their disgrace, than speak of it to themselves for their recovery.

Exercise, wholesome, consists in obeying and serving God as He requires; exercise, injurious, in serving ourselves instead of God; and exercise, ruinous, in serving "the world, the flesh, and the devil," as they require.

"THE BRIGHT SIDE IS ALWAYS WHERE JESUS IS"

A servant of God was overtaken by sickness when far from home, and thus writes of an interesting experience:

Just at the grey of the dawn in the morning the fold of my tent parted, and a black face peered through. It was Old Nanny, a coloured woman. Looking tenderly at me, she said, "Massa, does you see de bright side dis mornin'?" "No, Nanny," said I; "it isn't so bright as I wish it was."

"Well, Massa, I allus sees de bright side." "You do?" said I. "Maybe you haven't had much trouble?"

"Maybe not," she said; and then went on to tell me, in her simple broken way, of her life in Virginia, of the selling of her children one by one, of the auction sale of her husband, and then of herself. She was alone now in the camp, without having heard from one of her kindred for years. "Maybe I ain't seen no trouble, Massa."

"But, Nanny," said I, "have you seen the bright side all the time?" "Allus, Massa, allus."

"Well, how did you do it?" "Dis de way, Massa. When I see de great black cloud comin' over" (and she waved her dark hand inside the tent, as though one might be settling down there), "and peers like comin' crushin' down on me, den I just whips aroun' on de oder side, an' I find de Lord Jesus dar; an' den it's all bright an' cl'ar. De bright side's allus whare Jesus is, Massa."

"Well, Nanny," said I, "if you can do that, I think I ought to." "Peers like you ought to, Massa, an' you's a preacher of the Word of Jesus."

She went away. I turned myself on my blanket, and said in my heart, "The Lord is my Shepherd. It is all right and well. Now come fever or health, come death or life, come burial on the Yasoo Bluff, or in the churchyard at home, the Lord is my Shepherd." With this sweet peace of rest God's care and love became very precious to me. I fell asleep. When I awoke, I was in a perspiration; my fever was broken. Old Nanny's faith had made me whole.

MEN OF GOD, AND MEN OF BELIAL

(Paper 6)

King David's Helpers



HIS Servants, when he told them the danger said, "Behold thy servants are ready to do whatsoever my Lord the king shall appoint," (ii Sam. 15:15). For servants to serve in prosperity may not mean much, but to be willing to serve when the king was facing exile shews that David had their hearts.

His Household went forth after him. A man can endure great calamities if his household is willing to suffer with him. "And

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the king went forth and all the people after him." Those who stand by a man in the hour of his calamity are his true friends. "And all the **Cherethites**, and all the **Pelethites**, and all the **Gittites**, six hundred men which came after him from Gath, passed on before the king," (15:18). These were once David's enemies, but he has won their hearts and they are now his trusty lifeguards. The Cherethites and Pelethites were Philistines, originally from Crete: the Gittites were originally from Gath the city of Goliath; but David had slain their champion and won their hearts. How many who were once famous champions of the Devil have been won by the true David, and would die for Him, or, what is more difficult still, live for Him though rejected and despised!

"And all the country wept with a loud voice, and all the people passed over . . . toward the way of the wilderness," (15:23). The weepers were with David, not with Absalom. We read of those who have a merry time, "but they are not grieved for the affliction of Joseph," Amos 6:6. Ezra, Nehemiah, Daniel and most of the men of God noted in the Scriptures of truth, who accomplished great things for God were weepers. The Lord Jesus is called the "Man of sorrows," and more than once we are told that He wept. "Blessed are they that mourn for they shall be comforted." Matt. 5:4. Tears shed for the rejected Christ of God, how few they are! How the Lord appreciated those tears with which the "sinner" washed his weary feet?

Then we have **Zadok** and the **Levites**, those who led Israel in the worship and service of God, who bare the **Ark of the covenant** of God, these were true to David. "The law of truth" was in Zadok's keeping, and he was a prophet to obtain the mind of God; so David sent him back to God's house in Jerusalem, with the ark: and commits his cause into the hands of God saying "If I shall find favor in the eyes of the Lord, He will bring me again, and shew me both it and His habitation: but if He thus say, I have no delight in thee; behold here am I, let Him do to me as seemeth good unto Him," (15:25-26). Beautiful words of submission to the will of God in a day of distress and calamity. Faith trusts in God for deliverance, and yet not in the way that "faith healers" talk, as though using means were a denial of faith. David would wait until those in Jerusalem would inform him of Absalom's plans.

Ahimaaz, the son of Zadok, and **Jonathan** the son of Abiathar were among the king's helpers to act as his spies. "Now Jonathan and Ahimaaz stayed by En-rogel, for they might not be seen to come into the city; and a wench went and told them; and they went and told king David. The "wench," whose name is not given, was an important link amongst David's helpers. None however insignificant but can be helpers if their hearts are but loyal to the king.

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However some have a much more important service, and more responsibility than others. **Hushai**, the Archite, joins David's band, "with his coat rent and earth upon his head," (2 Sam. 15:32). David said to him, "If thou passest on with me, then thou shalt be a burden unto me." A good man in a wrong place is a burden; but in the place for which he is fitted, a great blessing. He is sent back to upset the counsel of Ahitophel whose counsel was to attack the king immediately. Hushai advised delay: to gather a great army from Dan to Beer-sheba, and then to sweep everything before them. This flattered Absalom's pride and was the course decided upon though fatal to Absalom. Men of Belial must act quickly in order to gain their victories, for in the end God will have His own way, for the final victory is always His. How often we have seen those who are not men of God sweep everything before them, for a while, to be brought to shame in the end. Some one has said that the Devil's servants can run a mile before the Lord's servants can get their shoes on. How many Assembly troubles would be avoided if action were delayed until God moved in the matter? But the flesh cannot wait God's time.

Ziba, though apparently untrue to his master Mephibosheth, whom he misrepresented, became a helper bringing bread, raisins, summer fruits and wine for the king's use. As a reward the king promised him all that pertained to his master: but when the truth came out he was given only half. (See 16:1-4, and 19:24-30). How often apparent zeal for the Lord Jesus requires to be docked one-half because of selfish purposes that underlie?

Abishai, another helper, a valiant man, would have taken off Shimei's head when he cursed David: but his zeal had to be restrained: David's own son was seeking his life; so David instead of taking vengeance on this poor man would wait upon God to look upon his affliction and turn the cursing into a blessing. How little we know of blessing those who persecute us? How ready we are to take vengeance?

"A woman took and spread a covering over the well's mouth, and spread ground corn thereon," so hiding David's spies, and thus in her little measure expressed her loyalty to the King. Some will do nothing unless they can do great things but this woman did what she could and so was a helper.

Shobi, Machir and Barzillai became helpers by ministering to the king of their substance, beds, basons, earthen vessels, wheat, barley, flour, parched corn, beans, lentils, parched pulse, honey butter, sheep and cheese of kine, (17:27-29). Some followed the Lord Jesus when He was down here, ministering to Him of their substance; others ministered unto Him by caring for His dead body, ministering fine linen and spices and a new tomb: and still others have ministered unto Him in resurrection—"Inas-

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much as ye have done it unto one of the least of these My brethren, ye have done it unto Me," Matt. 25:40. Let us remember that a record is being kept of all that we minister. Will we be ashamed of that record in the coming day of manifestation?

Joab, Abishai, and Ittai were David's three generals who led forth his army against Absalom. And God made the very trees to conspire against Absalom, "and his head caught hold of the oak."

A certain man, saw it and told Joab who said, "Why didst thou not smite him to the ground?" Noble answer, "Though I should receive a thousand shekels of silver in mine hand yet would I not put forth mine hand against the king's son, for in our hearing the king charged thee and Abishai and Ittai saying, Beware that none touch the young man Absalom," (18:12). Here is a nameless man more loyal to the king than his most successful general, for Joab went and thrust three darts through Absalom's heart. This is what God wants, men who will not transgress His word for any amount of gain. How few such men are in our day. When a labor union makes a non-union man's prospects for work look dark how many Christians will stand by the word, "Be not unequally yoked together with unbelievers"? And not only in this, but in many other ways the word of God is transgressed for gain.

Cushi comes before us as a runner with a message, in contrast to Ahimaaz who ran without a message, (See 2 Sam. 18:19-32). How often men take the platform and run fast, but have no message for the King? But Cushi waited the command of Joab, then ran and carried tidings that reached King David's very heart. Those who wait upon God for a message can wait God's time to deliver it.

The **watchman** stood upon his watch tower faithfully proclaiming to the king what came into sight, and thus became a helper to David.

Absalom, being dead, many of his followers said "Absalom whom we anointed over us is dead, now therefore why speak ye not a word of bringing back the king? (19:10). Those who ran after the wrong thing, "in their simplicity," were the first to desire to see the king back in Jerusalem. And even Shimei comes confessing his sin, and saying, "I am come the first this day of all the house of Joseph to go down to meet my lord the king," (19:20). The confessions of such men may not be worth much, but they are better than their cursings. **Mephibosheth** also comes to meet the king, and explains why he had not gone out with the king. He had not dressed his feet, nor trimmed his beard, nor washed his clothes during the king's absence. Many who are slandered by others will see their matters straightened out when the King comes back: but they will count their blessings from the King's

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hand of small account in comparison with the return of the King and an undeserved place in His presence.

Then follows a secondary war because some thought themselves slighted in the matter of not being asked their advice as to bringing the king back. And the words of Judah, who brought the king back, were fiercer than the words of the men of Israel. When the over-sensitive and honor hunting on the one hand, and the overbearing with their fierce words on the other hand, meet there is bound to be war. "And there happened to be there a man of Belial whose name was Sheba the son of Bichri a Benjaminite; and he blew a trumpet and said, "We have no part in David," (20:1). The flesh acting in good men, loyal men, stirs the men of Belial into activity every time; and again things looked black for David. Because of a family grudge Joab slew Amassa in cold blood to the great grief of the king. Sheba and his followers entered the city of Abel, but a wise woman, one of those who were peaceable and faithful, went to the people of the city and they took Sheba's head off, and so the rebellion was stamped out.

David had his failures, but what a contrast there was between him and Absalom? David's helpers had their failures, yet what a contrast between them and Absalom's helpers? May the Lord give His people wisdom to discern between those who are true overseers, and those who are only men of Belial; and give grace so that in being helpers of the true, we may be found helpers of the Overseer of all overseers, the blessed Lord Jesus Christ.

E. A. M.

GRACE TO SAY NOTHING

Generally speaking, it requires more grace to hold one's tongue than to speak. In every-day work, for instance, how many of the Lord's people get into trouble by their tongues. We heard it once said to a brother, "What you need is, **grace to say nothing.**" Some unconverted fellow-workman gives you a "cut" of some kind: perhaps it may be because you own the name of Christ alone; and in a moment you give him a little cut back again. Thus, strife begins; and you know it is like the letting out of water. How simple everything becomes when we bear these things patiently. And why should they not be borne patiently? If a fleshly cut rouses the flesh in us, it shews that we have not been keeping the flesh in the place of death. It is truly a bad symptom when the flesh in us responds readily to the flesh from without. Let us mortify the deeds of the body, remembering the words of David, "I will keep my mouth with a bridle, while the wicked is before me" (Psa. xxxix. 1). And then, too, we shall see the need for a bridle, even when others beside "the wicked" are before us. Amid the unceasing talk about anything and everything that goes on around us, we need to remember the words of Job—"O that ye would altogether hold your peace, and it should be your wisdom" (Job xiii, 5).

LETTERS OF COMMENDATION



HERE are a few scriptures which bear upon this subject, and it may be helpful to some of our readers to consider attentively what the Spirit of God would have us learn from them.

“Need we, as do some,

epistles of commendation to you or from you? Ye are our epistle, written in our hearts, known and read of all men” (2 Cor. 3:1-2, R. V.). From this scripture it is clear (1) that letters were given in the early days of the Church; (2) that some needed them; and (3) in cases where the person concerned was already satisfactorily known, a letter might be unnecessary. It was so in Paul’s case; for the Corinthians themselves were living evidences of his apostleship, for he had wrought among them as “a wise master builder,” and what need had he of a letter when visiting them again? Thus any known and true servant of Christ, moving among assemblies in our midst, is not required to produce a letter at every place he visits. His reputation has gone before him. But should he come from abroad, and little or nothing is known of him here, then how befitting that brethren in whom we can have confidence should give him a letter of commendation.

2.—“When he (Apollos) was minded to pass over into Achaia, the brethren encouraged him and

Wrote to the disciples

to receive him” (Acts 18:27, R. V.). He was a man “mighty in the Scriptures,” “instructed in the way of the Lord,” “fervent in spirit,” “spake and taught diligently the things of the Lord,” and was of a humble mind, ready to have expounded to him the way of God more perfectly on points where he happened to come short. When such a man was minded to go to fresh fields of service, his brethren had such confidence in him that they could encourage him in his object. Yet, he needed a letter, for he was going among saints who were strangers to him. And the letter was on behalf of the assembly at Ephesus, and those who put their names to it would be elders among them, men of repute.

When Apollos reached Achaia and the saints there had received him, he “helped them much” by his ministry. He had been a blessing in Ephesus; he was the same in Achaia. Concerning him and the assembly in Corinth Paul could say, “I have planted, Apollos watered.” How things are cemented together in a godly fashion, viz., the Ephesian saints, the saints in Achaia, the Corinthian saints, the apostle Paul, and Apollos—all in full and true fellowship, and all contributing to the welfare of the people of God! This is a beautiful condition of things, and for lack of heeding its lessons how much mischief is wrought!

3.—“I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the

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Lord as becometh saints (or, worthily of the saints, R. V.)
for she hath been a succourer of many, and of myself also"
(Romans 16:1-2). This is

A model letter:

(1) Phebe's position at Cenchrea is stated, viz., "a servant of the church," not merely that she was in fellowship; (2) her service is spoken of, "she hath been a succourer of many." So when she would reach Rome, it was not as a stranger bearing a letter to certify she was a Christian; but one whose service had obtained for her a "good degree" (1 Tim. 3:13); and (3) though a personal letter from Paul, it is not to be taken as ignoring the assembly, but rather that in this instance the local brethren were strangers to those in Rome, and a letter from such a well-known one as Paul would carry weight. And herein lies a good example to follow when a brother or sister is going to the Homeland or elsewhere abroad: in such cases letters are better to be signed, when possible, by some brethren whose names are likely to be known where the bearer is going, as well as by the local brethren who may be entirely unknown outside their own district.

Acting in Fellowship.

4.—"Whomsoever ye shall approve by letters, them will I send to carry your bounty unto Jerusalem" (1 Cor. 16:3, R. V.). Though this scripture is not exactly on a line with the others, yet it bears out this point, that even the apostle Paul would not act without the fellowship of his brethren, upon whom rested the responsibility of choosing the men; also it emphasizes the need of their bearing letters, written on behalf of the assembly by the elders.

5.—In the case of the apostle Paul in Acts 9, he had hurriedly left Damascus, being let down over the wall, evidently with

No time for a letter;

so that when he "assayed to join himself to the disciples" at Jerusalem (verse 26) they rightly wanted proof that he was a disciple, for they had had reason to know him as a persecutor. Barnabas was there, and he knew the facts, so he brought Paul to the apostles, declaring to their complete satisfaction that he was truly the Lord's and had been received at Damascus. All difficulty of his reception by the church in Jerusalem was gone now. Unavoidable circumstances will arise and one will come from an assembly without a letter. In such a case, if some can testify that they know the one in question is all right, there need be no trouble about receiving them.

We should, as far as lies in our power, do whatever will avoid possible trouble, and where we are not thoroughly well known, the scriptural practice of having a letter should be followed. Being given on the behalf of an assembly, it should be signed by those whom the assembly can confidently trust such work to, and not by any believers among them.—F. F.

WORDS IN SEASON.

OUR TEMPLE SERVICE

In the Temple where I am to live, from the year's beginning to its end, are three spheres, a Holy of holies, and a holy place, and an outer court. There are my duties to my God, my duties to my fellow-disciples, and my duties to the world. Or shall I express it differently?—I have been created in **Christ Jesus** to works of life, to works of love, and to works of light.

God's finger touches me. His breath is breathed into me. His almightiness makes me new. He creates me, He saves me, for a purpose. That I may till His vineyard. That I may build His house. That I may serve His kingdom. I wonder whether I remember it, and whether I consider every morning that my chief end is to glorify Him. If I work to advance my own spiritual welfare, that is good. If I work to benefit others, that is better. But higher than these motives ought to be the thought of God. How can I obey Him, Who deserves my absolute fealty? How can I aid His cause? How can I be His glad bondsman? Things are right only when He stands in the forefront—only when, like Count Zinzendorf, I have one passion, and it is He.

Then from the innermost shrine I pass outward to the holy place. I have deeds of love to fulfil for my fellow-saints. My love must be pitiful; so that I shall not be severe to find fault nor eager to blame, but shall put myself into the position of my neighbor. My love must be zealous, not content with wishes and words, but revealing its depth by taking an infinitude of trouble and by shrinking from no self-sacrifice. My love must be persevering, scattering its gracious seed though it has to wait long for the harvest. My love must be Christlike, copying Him Who went up and down cheering and comforting and teaching and healing. Love, Bengel said truly and finely, is the perfect tense of Live.

I come to the outer court. My good works are to be wrought in the world; and, to impress the world, they must have the quality of light. Constantly and everywhere I am to manifest the Christian character. Any approach to falsehood, any sharp practice, any misleading word, any suggestion of the old life, I am to shun and hate. In whatever society I move, for whatever occupation I gird myself, I am to be holy.

It is a roomy Temple, more spacious than Solomon's or Ezra's or Herod's. I am always to be one of its sacrificing and interceding priests, one of its praiseful and active Levites. I am never to wander from its precincts or to abjure its consecration.

SEPULCHRES OF KINGS

(Conference notes of an address by Wm. Rogers)

Hezekiah's sepulchre, 2 Chron. 32:32-33. Because of his good reign Hezekiah was buried in the chiefest of the sepulchres of the sons of David. We generally find that what the king was

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the people were also. If he sought the Lord with all his heart, so did the people. Hezekiah was almost a father to them. We read, "He clave to the Lord and departed not from following Him, but kept His commandments," 2 Kings 18:6. When Barnabas was at Antioch he exhorted the Lord's people to "with purpose of heart to cleave unto the Lord," Acts 11:33.

Concerning "high places" we sometimes read that they were taken away; and again that they were not taken away, which seems a contradiction. God warned His people against worshipping in "high places" where they worshipped other gods. Some kings cleared away high places where other gods were worshipped; but not the high places where God was worshipped. But Hezekiah worshipped only in one place, according to Deut. 12.

Read 2 Chron. 24:15. Jehoiada was not a king, but he was a king maker: and his life was a kingly life; better than many kings: and so he was buried among the kings. During his lifetime he kept Joash the king in right paths: but after his death Joash fell into idolatry: and so although his reign began well it ended badly. When he died he was not buried in the sepulchre of the kings.

Read 2 Chron. 26:22-23. Uzziah was taken into an outlying part of the field to be buried. He was buried by himself in a corner, because he was a leper—a judgment that fell upon him on account of getting away from God. He did well at the beginning of his life, and kept right all the days of Zechariah, who was a good man, and kept Uzziah low. However his heart became lifted up, to his destruction (chap. 26:16), and leprosy rose up in his forehead—the place where "Holiness to the Lord" was on the mitre.

Uzziah made a hobby of farming, "he loved husbandry" (26:10). Many Christians ride hobbies: but if we give our spare time to the Lord's work we won't have time to bother with hobbies.

Read 2 Chron. 21:16-20. Jehoram was not buried in the sepulchres of the kings. He departed without being desired.

Read Jerem. 22:13-19. Jehoikim was buried with the burial of an ass, because of his wicked reign. He was neither given family affection, "They shall not lament for him saying, Ah my brother! Ah sister! they shall not lament for him saying, Oh lord! or, Ah his glory! His burial had not the dignity due a king.

It is well for us to take note of the lives of these kings: and to see to it that our lives are lived well pleasing to the Lord.

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QUESTION CORNER

Can you tell me, please, who were the secretaries for Paul and Peter? and who looked after their finances? Also who played the piano, or organ at their meetings? and if Phebe sang solos to draw large audiences?—
J. K. McEwen.

These questions remind me of a question Mr. Donald Ross asked Mr. Caleb Baker at a conference—"How did Noah get all the animals into the ark, Did he play a flute or a bagpipe to attract them in?" Mr. Baker said "No, God brought them in." Then Mr. Ross roared like a lion, "God, God brought them in," and proceeded to exhort God's people to get into fellowship with God and they would not need any of these inventions of the Devil to keep unconverted people merry on the way to hell, in order to amuse the people while they gave them a pithless and powerless imitation of the Gospel. When worldly attractions such as musical instruments, solos, clownish actings calculated to make people laugh, bright attractive speeches, human wisdom and such like things enter Gospel meetings by one door repentance goes out by the other. Then a little sentimental story to bring a tear or two; then a stirring appeal to decide now for Christ, and then the converts are numbered. And the man is heralded all over as a great evangelist able to attract great crowds and make many converts. But when the enthusiasm cools down the converts return like the dog to his vomit or the sow to her wallowing in the mire; or are baptized and brought into the Assembly to the sorrow of the godly.

"The Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness. But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God," 1 Cor. 1:22-24.

STRIVE, WAIT, AND PRAY

Strive—yet I do not promise

The prize you dream of today,
Will not fade when you think to grasp it,
And melt in your hand away;
But another and holler treasure,
You would now perchance disdain,
Will come when your toil is over,
And pay you for all your pain.

Wait—yet I do not tell you

The hour you long for now,
Will not come with its radiance vanished,
And a shadow upon its brow;
Yet far through the misty future,
With a crown of starry light,
An hour of joy you know not,
Is winging her silent flight.

Pray—though the gift you ask for

May never comfort your fears—
May never repay your pleading,
Yet pray with hopeful tears;
An answer—not that you long for,
But diviner—will come one day;
Your eyes are too dim to see it,
Yet Strive, and Wait, and Pray.

WORDS IN SEASON

SPRINGFIELD, MASS.—J. Pearson had large and good meetings, and as a result a number have been restored to the Assembly.

DULUTH, MINN.—R. Gratias has had over two weeks' meetings, with fruit in conversions. He was at LaCross Conference where there was soul exercise, and two professed conversion.

CHARLES CITY, IOWA.—Bren. Keller and O. Smith had meetings here.

SALTCOATS, SASK.—Bren. McGeachy and Dickson passed through visiting Assemblies on the prairies.

GENESEO, N. Y.—There was a good interest in the Tent at the close of the season. Two professed faith in Christ, one an aged woman (72); the priest and her daughter were vexed, but she said "My eyes are opened to Christ and His blood."

MICHIGAN CENTRE, MICH.—Bren. McMullen and Stewart are having a series of meetings in a "church" building, with encouragement.

PETERSBURG, VA.—W. P. Douglas has had much appreciated meetings.

DECKERVILLE, MICH.—We have had profitable meetings by Bren. Smith, Barr and Crocker.

MONTREAL, QUE.—Bren. Silvester and Harris had several weeks' Gospel meetings, with fruit in conversions.

POMONA, CALIF.—Bren. Erskine and Greer had meetings here. Mr. Monypenny was expected.

HARTFORD, CONN.—After two weeks' for Italians in Waterbury, Mr. Cesare Patrizio had meetings here, two professing—also a man and his wife previous to his coming.

HAMMONTON, N. J.—Mr. C. R. Keller was with us for a Lord's day.

WESTERLY, R. I.—W. Hunter was with us for two nights: he then began in Brockton, Mass.

RICHMOND HILL, L. I., N. Y.—The Conference was larger than usual, and the ministry varied and good; 19 of those giving their time to the Lord's work being present.

WATERBURY, CONN.—The Conference was their largest yet, and the ministry was practical and good. The Assembly keeps increasing through conversions.

LANSING, MICH.—J. M. Kay has had a series of meetings with interest and fruit in salvation and some added to the Assembly. The address of the Hall is 107 W. South St. Correspondent, G. W. Cousins, 1527 S. Washington St.

BEJUMA, ESTADO CARABOBO, S. AM.—Bren. Williams and Gunn are in Tent work here, with great opposition from the Romish priests, but protected by the civil authorities who are friendly.

WATFORD, ONT.—Wilkie and Joyce had meetings with fruit.

ST. CATHERINES.—Mr. Baillie had good meetings: and is now having meetings in a Hall 9 miles out.

LANG.—Bren. Bruce and Miller had meetings here after the Peterboro Conference.

HAMILTON, ONT.—The Conference was large and good, Bren. Muir, Bradford, Keller, Smith, Ferguson, Rankin and others ministering.

COLLINGWOOD.—We had a large and happy Conference, Bren. Shivas, McCartney, Steen and Widdifield ministering.

FOREST.—Helpful ministry was given at the Conference by Bren. Telfer, Oliver, Macleod, Joyce, Wilkie and others.

VICTORIA RD.—We had visits from Bren. Bruce, Miller and Lyon.

DEER LAKE.—Bren. Widdifield and Miller had two weeks' well attended meetings.

GRAND BEND.—R. Telfer is having Chart meetings with interest.

PETERBORO.—The Conference was large and good, Bren. Bruce, Smith, Miller, Watson and Telfer ministering. One professed salvation.

G. G. Johnson visited South River, Arnstein, Charlton and the Soo telling of the Lord's work in Venezuela.

BARRINGTON, R. I.—Bren. Dickson and Thorpe had several weeks' fruitful meetings.

PAWTUCKET, R. I.—J. Marshall has begun a series of meetings.

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PORT HOWE, N. S.—Bren. Brennan and Goodwin had a couple of weeks here.

BAILEYS BAY, BERMUDA.—"The Lord continues to give blessing and encouragement in Bermuda. Mrs. McCune and I have been to St. Davids Island, which has a population of 500, and no Assembly. We were encouraged by the interest and attendance at the meetings. During the months of Aug. and Sept. we visited the Western side of Bermuda and the Lord gave signs following. On Lord's day, Sept. 24th, four were baptized, and on Oct. 31st two more. (Samuel McCune.)

CEDAR COTTAGE, VANCOUVER, B. C.—The attendance at the Conference was an increase over former years, and helpful ministry was given by Bren. Fish, Gratias and Chawner. One man professed to be saved.

FALLEN ASLEEP

MRS. JANET McNISH, of Victoria Rd., Ont., on Sept. 18th, aged 85. Saved in 1884, she continued steadfastly in the Lord's ways. Bren. Shivas and Gilchrist took the funeral service.

MR. M. ROBINSON, father of Thos. Robinson of Toronto, on Oct. 7th, in his 83rd year. W. Pinches took the funeral service.

WILLIAM TANDY, of Edmonton, Alta. Brought to Christ a number of years ago in India. A humble brother and true friend of the Lord's people. C. H. Willoughby spoke a Gospel message at the funeral.

JAMES KENNEDY, of Toronto, Ont., on Oct. 10th, in his 80th year. He was saved in 1877, near Morristown, through the ministry of Mr. Donald Munro. He was for many years in the Central Gospel Hall in Toronto—a quiet, steady Christian. Mr. R. McCrory took the funeral services both in Toronto and in Morristown.

MISS SARAH GREER, of Pomona, Calif., on Oct. 27th. Born twice in Lurgan, Ireland, and long identified with Victoria Hall, Belfast; recently with Pomona, Cal. A consistent testimony. Bren. Erskine and Greer took the funeral service.

ROBERT MILNES, of Pugwash Junction, N. S., Oct. 18, aged 47. He was saved in the hospital in Toronto in 1905 through reading John 3:16 in the Traveller's Guide; gave up his work in 1914 to devote his time to the Lord's work, in Nova Scotia. He loved the people of God and the souls of men. Bren. Scott and Brennan spoke in the Hall, and Goodwin and McMullen at the grave. Remember Mrs. Milnes before the throne of grace.

MR. GEO. ARMSTRONG, of New Lowell, Ont., on Oct. 18. He was saved 25 years ago in New Carlow, Ont., moved here 9 years ago; was interested in the gathering of the Assembly here, and was loved and esteemed. J. C. Beattie spoke to a large company at the funeral.

CONFERENCES

PHILADELPHIA, PA.—The 40th Annual Convention will, D. V. be held in Bethany Brotherhood Hall, 2115-23 South St., Dec. 31, and Jan. 1 and 2 (1927). Prayer meeting Thursday, Dec. 30, 7:30 P. M., in the Gospel Hall, 2447 N. Mascher St. (D. P. Harry, 535 Robbins Ave., Lawndale, Philadelphia, Pa.)

TILLSONBURG, ONT.—The Conference meetings will, D. V. be held Dec. 30 (prayer meeting), 31, Jan. 1 and 2, 1927; in the Gospel Hall.

BOSTON, MASS.—Our 50th Annual Conference, D. V. will be held Dec. 25 and 26, with an afternoon session 27th, and Sunday School meeting at night. Prayer meeting Dec. 24th, 7:45 P. M. (W. G. Farquhar, 51 Fairbanks St., Brighton, Mass.)

MONTREAL, QUE.—The Conference will, D. V. be held in the Gospel Hall, 119 Laurier Ave. W., Dec. 31, Jan. 1 and 2. Prayer meeting Thursday evening, Dec. 30th. (W. E. Reid, 696 Clanranald Ave., Montreal, Que.)

SEATTLE, WASH.—The Conference begins with prayer meeting Saturday, Dec. 23, 7:45 P. M., and continues over Lord's day and Monday, D. V. (G. Morrison, 4418 Woodlawn Ave., Seattle, Wash.)

STEUBENVILLE, O.—The Annual Conference will be held, D. V. in the Gospel Hall, West Adam Park St., Dec. 24, 25, 26, preceded by a prayer meeting Thursday, 7:45 P. M. (A. Cousley, 1309 Euclid Ave.)