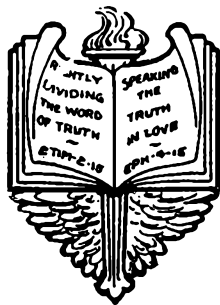


Words in Season

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



January 1928

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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 HILL, N. Y.—The Conference was searching and good. Those who ministered the word were J. K. McEwen, J. Ferguson, B. Bradford, S. and H. McEwen, J. A. Clark, J. Pearson, W. Beveridge, McCullough, Kramer and others.

PUNXSUTAWNEY, PA.—The conference was good, those who ministered the word were Bren. Beveridge, S. Keller, C. Keller, Duncan, Foster, and J. Smith. Bren. Beveridge and Foster remained for meetings. Bren. Duncan and Smith went to Indiana.

WATERBURY, CONN.—The conference was a refreshing time, with a good number of the Lord's servants present to minister the word, and a large company from the surrounding assemblies to hear. C. Patrizio had one meeting between sessions for the Italian speaking Christians.

LAWRENCE, MASS.—The conference was about the usual size. A number of the Lord's servants were present to minister the word, and two we believe, professed conversion.

DENVER, COLO.—Mr. F. Reiner, whose address was Holland, N. Y., is now in Denver, 231 W. Irvington Pl., Denver, Colo. He has been ministering the word as able.

CAMDEN, N. J.—Mr. R. T. Halliday's address is 530 Gordon Terrace, Camden, N. J.

PAWTUCKET, R. I.—Bren. Conaway and Halliday had several weeks here, with a good number professing salvation.

VALENCIA, VENEZUELA.—"I am writing from Las Quigas, four hours journey on foot back of Puerto Cabello among the mountains. Had a week's meetings speaking from a dispensational chart, then returned to Puerto Cabello on account of my dear wife's sickness. She is improving, so I am back again. There is a nice interest: about 75 to 100 attending. Brother Sayward was with me for five nights. It was nice to have a companion as I am nearly always alone." (Henry Fletcher, Calle Fortuna, 83, Valencia, Venezuela.)

PITTSBURGH, PA.—The conference was considered one of their best. The Lord's servants present were Bren. Douglas, Oliver, Beveridge, Waugh, Ferguson, Duncan, Winemiller, Armstrong, Keller, McCrory, Hazelton, Foster, J. Smith and Curry. Bren. Keller and McCrory remained for meetings. Beveridge went to Everett.

PORT HOWE, N. S.—God was pleased to give a real good conference Canadian Thanksgiving, Bren. Goodwin, McMullen, Brennan and Wilson ministered the word.

Bren. Brennan, Goodwin, and McMullen were over to Debert to a Bible reading with the young Christians who were saved when Bren. McCullough and McKelvie were there last summer.

BRANTFORD, ONT.—Bro. Blackwood had five weeks' meetings in Gospel Hall which were well attended. Bro. Geo. Smith also gave us a call.

EXETER, ENGLAND.—After the Westerly conference Mr. J. Knox McEwen took the boat for home. His visit was enjoyed by many of the Lord's people. Home address, 21 Monks Road, Exeter, Devonshire, England.

Words in Season

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FOREWORD

Next to novels the press pours forth no stream of equal fullness with that of religious literature: and no stream is more corrupting. Evil men and seducers wax worse and worse, pouring out their blasphemous ancient heresies, and "Modernism," that is if possible, still more blasphemous, making void the Word of God. The effect that such literature has upon the morals of men and women is disastrous in the extreme. The fear of God has almost departed from so called "Christian countries." This condition has been foretold: "This know also that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof: from such turn away." 2 Tim. 3: 1-5.

The fellowship of saints, is a great help in withstanding Satan's seductions in an evil day. That fellowship may come in either of two ways, by godly conversation, or through scriptural literature—books, and monthly magazines. Spurgeon said:

"Even the apostle Paul needed books. He had a few books which were left perhaps wrapped up in a cloak, and Timothy was to be careful to bring them. Even an apostle must read.

He is inspired and yet he wants BOOKS

He has been preaching for thirty years and yet he wants BOOKS

He has seen the Lord and yet he wants BOOKS

He has had a wider experience than most men, yet he wants BOOKS

He has been caught up into the very heaven, and heard things which it was unlawful for a man to utter, and yet he wants BOOKS

He had written the major part of the New Testament, and yet he wants BOOKS

The apostle says to Timothy, and so he says to every preacher, "Give attendance unto reading." The man who never reads will never be read: He who never quotes will never be quoted: He who will not

use the thoughts of other men's brains, proves that he has no brains of his own. Brethren, what is true of preachers is true of all our people."

The most difficult books to write are those on practical godliness. The soul full of desire to please God drinks from the written Word, the living water, and says, "That which is in me as a well of living water must refresh other thirsty souls," but when he draws it forth and presents it to the flock, it has lost the vivacity that it would have if spoken. The streams that flow through good books soon dry up. "What time they wax warm they vanish; when they are hot they are consumed out of their place," can be said of many of the good books that refreshed us at one time, to be placed upon our bookshelves, to refresh us no more. Seldom can a man's book be read more than once with freshness and interest. It is because of this that "Words in Season" and other monthly magazines fill so important a place in the Christian household. It is like a new book every month, refreshing thirsty travelers, even though forgotten as soon as last week's meals. When they compel their readers to God's own incomparable Book, the only Book that can be read hundreds of times with living interest, they have done their work, even though forgotten.

Believing that many have been refreshed by the monthly messages, of Words in Season, we look to our gracious God for temporal and spiritual strength to continue editing the paper month by month through the year 1928, if our Lord be not come.

E. A. M.

"TO ME TO LIVE IS CHRIST"

Phil. 1: 21

IN the unfolding of the experience of the apostle Paul we have inspired statements of the natural fruit of a whole-hearted reception of Christ as Saviour and Lord, and in this brief utterance we find a beautiful summary of the noble life of one who, without any reserves, yielded himself to God. The words "To me to live is Christ" suggest at least three things:

1. **Christ was his EXAMPLE.** Men are ever prone to separate what God has joined together. Consequently we find some dwelling exclusively upon the example of the Lord, while ignoring the need and value of His atoning death; and we see others making much (though not too much) of His precious sacrifice, and thinking little comparatively of His wondrous life as a pattern for His followers. To speak of the Lord as an example while disregarding His death as a substitute, is to offer Him the most grievous insult; for it is nothing less than taking for granted that a sinner in all the guilt and helplessness of his natural state has the capability of living as He lived who was and is the Holy One of God. On the other hand, to make light of His wondrous example while

trusting in Him as the Lamb of God for salvation is to come short of the true blessedness of our calling, and to fail in glorifying Him who has at such cost redeemed us for Himself. With the cross we must indeed begin; for it is by the cross that we are rescued from that state in which it is impossible to please God, and are brought into such a high position that God can set before us the example of His beloved Son for our study and imitation. From the pen of another apostle we have the beautiful statement—"Christ also suffered for us, leaving us an example that ye should follow His steps." (1 Peter 2: 21.) He suffered for us, on our behalf and in our stead, as our blessed substitute and surety, and He also left us an example. With the firm steady grasp of faith we must lay hold of His death as that to which we owe our all, and then it is our high privilege as well as solemn responsibility "to walk even as He walked." (1 John 2: 6.) We all know how Paul gloried in the cross of Christ. His apprehension of the Lord as his propitiation and Redeemer is manifest in all his writings; but it is equally evident that the Lord was his example too. **Conformity to Christ** was the great aim of his soul. To this he was ever reaching forward, seeking it whether in care for the churches as to their spiritual state, in labouring with his hands, and ministering with the fruit of his toil to the necessities of the weak (Acts 20: 35), in suffering the loss of all things (Phil 3: 8), or in readiness to be bound and to die (Acts 21: 13).

II. Christ was the POWER of his life. Paul proved the truth of that word, "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." (John 6: 57.) That which we eat we appropriate for ourselves, for our own use absolutely. Thus Paul appropriated Christ. Let the sense of sin be feeble, and the grip of Christ as a Saviour will be feeble too; so in like manner until we learn our utter helplessness there can be very little apprehension of Christ as the strength of our life. (Ps. 27: 2.) Now Paul's discovery of himself at the very outset was so deep and real that no half measures could satisfy him. He rose out of the very depth of self-condemnation with the word in his heart, "Surely in the Lord have I righteousness and strength"—the one as perfect as the other. As a "poor man" he cried and was heard; he was brought low, and God helped him, and henceforth he could say, "My soul shall make her boast in the Lord." (Ps. 34: 2.) In divine strength he went forth to suffer and to do; and what endurance and what labour were his! Look at the man; read the record of his service and his conflicts, of his toil and his care, and then learn from his own lips the great secret of such a life—"I can do all things in Him who strengtheneth me." (Phil. 4: 13. R. V.)

III. Christ was the OBJECT of his life. Paul lived for Christ, and he did this under the impelling power of a love that he was ever learning out—"The love of Christ constraineth us;

because we thus judge, that if one died for all, then did all die: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him who died for them, and rose again." (2 Cor. 5: 14, 15.) In this respect, too, Paul followed Christ. "Christ pleased not Himself," but did always those things that pleased the Father; and in like manner Paul's grand ambition was to be well-pleasing to Christ. Nothing less than this could satisfy him; but with this he was always content. With Paul this was success, the highest success; he was consequently above human judgment, and he judged not himself by any human rule. That which in the eyes of the world was the sorest defeat was in Paul's eyes true success if only Christ was magnified thereby. Life and death were alike to him who was obeying the word spoken by the Lord on His way to the cross—"If any man serve me let him follow me." And with what strength Paul expresses the longing of his heart to do so! The word translated "earnest expectation" is only found here (Phil. 1: 20), and in Rom. 8: 19, where it sets forth that intense longing with which creation in its bondage is waiting for deliverance. Such was Paul's intense desire and hope that Christ should be magnified in his body, whether by life or by death. He lived and laboured in view of the judgment-seat of Christ, and in his estimate of life and service he, so to speak, antedated that day; he knew that every word of commendation then spoken would be additional honour for eternity, and compared with the approval of his Lord all else was to him as nothing.

Beloved in Christ, we enter upon a new year, and have before us an untrodden path. Whether the end of the year may find us still in this sphere of service we know not; but that is of far less concern to us than the spirit and manner in which our appointed service here is carried out. Fewer trials and difficulties we need not expect. The unrest of the world has its influence upon the Church of God, and even amongst saints (few by comparison), whose aim is to gather in scriptural simplicity unto the name of the Lord, questions may arise which will more or less affect us all. But Christ is our sufficiency, His word a complete directory, and His Spirit a perfect guide. Let us only seek with all humility of mind to set Christ before us as the pattern of our life, to prove Him as the strength of our life, and to glorify Him as the object of our life, and He will be magnified in us as He was in Paul.

MARRIAGE IN THE LORD



SHALL I give you my idea of true married life in the Lord? It surpasses everything human in grace, as it did in nature before the fall. The trials are peculiar, but they are the trials of humanity; but then the married have this advantage, if they really reciprocate their feelings before the Lord, that as they are together in the trial, they are together in His deliver-

ance and help. A trial becomes secondary if you have such sympathy in it as will feed the heart with affection, while the Lord's deliverance from the trial will be enjoyed together. I admit that in married life you will meet with more trials, because you are more in the casualties of humanity; but when marriage is in the Lord—if you meet the trials as Christians united together in communion with His mind—I believe the trials will afford fresh occasions for binding you together, as well as for establishing you together in the sense of His mercy and love and discipline. What can be so grateful as to know the depth and power of a heart that loves you? Where can you know it better, or better prove your own love or another's, than in passing through trials and difficulties together? Love does not like to see me in sorrow, but in sorrow it summons all its resources, and proves its strength, until I am relieved. I believe all this is within the compass of married life, if only both seek the Lord together, and have communion and interchange of spiritual exercises together.

"Seek communion with one another, your very failures will then, like Samson's lion, be yielding honey; you will find what is of Christ in one another in spite of the failures, for nothing gives us such a sense that another is having to do with God as the simple confession of faults, and this sense will invigorate and give deep reality to your mutual affection. The one who knows me best, and who seeks out of real affection to correct my nature, gains a place in my heart, in my Divine nature, that no flatterer could in any degree attain to. Be as two souls unreserved before God as to all that His Spirit is doing with you. Shrink not from communicating to one another every confession you make to Him, every praise you render to Him. If either of you feel that you cannot do this, the greatest bond between you, and the spring of it, is gone! You may retain a unity derived from identity of interests, but it is not one established and confirmed by union in the Spirit. If two Christians are by marriage closer in earthly things and not closer in spiritual things, they are like Nazarites who have lost their hair!

"My one word to you both is, cultivate spiritual intimacy, do not be satisfied with as much Christianity as will ease your consciences; seek to respect and wait for one another's judgment and feeling as to things before the Lord; in a word, seek to maintain communion whether it be in humiliation or in praise.

"Believe me, if you cannot tell one another of your humblings you will never celebrate together your thanksgivings. What delight it will be to my heart to see you both in fervent love, honestly confiding in one another before the Lord, learning the grace of the Lord in your mutual trials, and deepening in affection as you draw on that grace for one another."

J. B. S.

NOAH

In the fourteenth of Ezekiel we have three men specially mentioned because of their righteousness—Noah, Daniel and Job. By this we know that Noah's life was characterized by Godliness. This we also learn from Gen. 6: 9. "Noah was a just man, and perfect in his generations, and Noah walked with God." The times in which he lived appear to have been very similar to the present days. The "sons of God" had left the place of separation, and married the daughters of men: the result being that they lost their place of testimony, and of usefulness to God; and were as salt which had lost its savor.

The only place of testimony is in separation. Because they left this the wickedness of man was great in the earth. Satan hates the place of separation; and is always hammering away at the walls, to throw them down, so that he can carry on his work the more effectually.

Noah kept his place of separation from those who were breaking down the walls, and with this his communion with his God. The two go together. This we see in the life of Abraham when God made known to him His purpose concerning Sodom. Not so with Lot who had left the sphere of separation and gone down to Sodom. "And God said unto Noah, The end of all flesh is come before me. . . . Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation," Gen. 6: 13; 7: 1.

Because of his spiritual state God used him to build the ark, which was a type of Christ. In a similar way God used Abraham as a type of himself—the Father—in giving his only begotten Son.

Noah, by walking in God's path, had the joy of seeing all his family saved by that ark from the terrible fate of the antediluvians. Had he linked up with those who were leaving the path of separation no doubt his family would have perished, as did Lot's later on. The days were dark and ungodly, and he could have had but little fellowship with brethren, but he walked with God, as did his great-grandfather, Enoch, before him: and while he could not stem the tide of ungodliness around him, God honored his testimony in his own family. The end of the age is upon us. While we cannot stay the fast approaching judgment we may have the joy of seeing our separation testimony effectual in the salvation of our own families. May parents be kept unspotted from the world—"till He come."

H. F.

'If joy and comforts come without Christ, send them back again the way they came, nor give them a moment's welcome.'

COVENANT HEADSHIP

Paper 3

Abram—High Father



HE serpent's head was not crushed by Noah, nor all his seed destroyed by the flood. Satan turned the joys of Noah's vine into an exposure of nakedness, and brought the curse on Ham. Though God had delivered from the judgment flood, and again placed man as His vicegerent over the earth and its creatures, yet Noah's descendants sought not God's glory; nor believed His word, but said, "Go to, let us build us a city whose top may reach unto heaven; and let us make us a name lest we be scattered," Gen. 11: 4. They had brick for stone and slime for mortar. It was Satan's scheme to have them build a city. The way men glorify themselves in a city is seen in the last stage of this city revived. "The merchandise of gold and silver, and precious stones, and of pearls, and of fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner of vessels of ivory, and all manner vessels of most precious wood, and of brass and iron, and marble.

And cinnamon and odors, and ointments, and frankincense, and wine and oil, and fine flour, and wheat and beasts, and sheep, and horses, and chariots, and slaves (bodies) and souls of men.

And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee," Rev. 18: 12-14.

Those who do not desire God will find almost everything that they do desire in the city. Then when that city had a tower that would reach unto heaven, surely they would be well protected from every enemy! Think of the millions that nations, and individuals spend every year seeking to protect themselves from enemies, and calamities of all kinds!

"And let us make us a name, lest we be scattered abroad upon the face of the whole earth." This is another deep craving of the heart of man—"a name"—something to flatter the pride of life: what will men not do for a great name? Think of the number who have lost their lives through the aeroplane, seeking a name—a little newspaper fame.

"Lest we be scattered." Men do not like their native weakness: they say, "In union is strength," and so we have unions of all kinds from the league of nations down to the religious unity of Rome that is not based upon the word of God: or the unity of the modernist that is attained by discarding the doctrines of the Bible. Never before were Babel builders so busily engaged adding brick to brick, with slime for mortar. God confounded their language: and scattered them abroad. And has God not told us the end of Babylon the Great, the mother of harlots and abominations of the earth? God will bring to nought all man's greatness: and exalt His beloved Son. Noah's age, like Adam's, ap-

parently ends in failure: but the kingdom is still God's, and He calls out Abram, and makes him the repository of the promises.

The Covenant With Abram

"The Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee, and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed," Gen. 12: 1-3.

These are the very things that the Babel builders thought to secure for themselves—a great seed in unity as a nation: a great name with God's blessing: perfect protection from every enemy: and Abram the head upon whom all the families of the earth must wait for blessing. The Babel builders would have the blessings apart from faith in God. They would take them from the Devil's hand: indeed Satan offered all the kingdoms of the world and the glory of them to Jesus, if he would but worship him. And does he not do the same to every child of Adam's race, only to disappoint those who walk by sight?

Faith is one of the great principles of God's kingdom, and Abram was called in a special way to walk the walk of faith: in fact he is called "the father of all them that believe," Rom. 4: 11. "By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed and he went out, not knowing whither he went," Heb. 11: 8. Faith manifests itself by separating the possessor from what men naturally value most. When there is no going out from the unconverted world there is no faith, for God and the world can never agree.

God will separate the man who is walking by faith from even His own who are walking carnally. Lot was a child of God but walking by sight rather than by faith; and the man of faith had to separate from him, (see Gen. 14: 7-13). Lot chose his portion by the sight of his eyes, and it landed him in Sodom, to be burned out by the fires of God: his wife turned to a pillar of salt: his seed destroyed, except those from his own two daughters—the Moabites and Ammonites, the worst enemies of the people of God. Terrible warning for the children of God who are not walking the path of faith.

Abraham fought for and delivered Lot, when he had been taken captive in the war of Sodom. Melchizedek, king of Salem, priest of the Most High God blessed him, saying "Blessed be Abram of the Most High God, possessor of heaven and earth, and blessed be the most High God, which hath delivered thine enemies into thy hand." The king of Sodom then thought to enrich Abram, but Abram said, "I have lift up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I

will not take anything that is thine lest thou shouldest say, I have made Abram rich," Gen. 14: 18-23. The man of faith will not be trapped by that which is ruining Lot.

Faith's victory brought a new revelation of God, who said "Fear not Abram, I am thy shield, and thy exceeding great reward." Emboldened in God's presence Abram says "What wilt thou give me seeing I go childless?" Gen. 15: 2, as much as to say, What is the use giving me, seeing I have no heir?—one born in my house is mine heir." Abram bound the hands of the most high God with His own words. God said, "This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir." God bids him count the stars, and says "So shall thy seed be." Abram believed it, though his wife was barren; and God counted it to him for righteousness: and confirmed it by sacrifice.

Sarai still remained barren: and gave her maid, Hagar, an Egyptian, to Abram. She bore Ishmael, but he was not the promised seed. Faith must wait God's time. He will fulfil His covenants, in His own time and way. Abram was not yet "as good as dead," Heb. 11: 12. When a man is dead human resources are at an end, and then it is time for God to work. When Abram was ninety years old and nine, God said to him, "My covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of many nations have I made thee . . . and I will establish my covenant between me and thee and thy seed after thee . . . and I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God," (See Gen. 17: 1-8).

The Token of the Covenant

"This is my covenant, which ye shall keep, between Me and you and thy seed after thee, Every man child among you shall be circumcised . . . and my covenant shall be in your flesh for an everlasting covenant."

Circumcision symbolized that the real fulfilment of the promises lay beyond death in resurrection, (Col. 2: 11). Abraham's faith was in God which "quickeneth the dead." This is seen when Abraham, going to Mt. Moriah to offer Isaac, said, "I and the lad will go yonder and worship and come again to you." Gen. 22: 5. Isaac was given back in figure in resurrection, for after all Isaac was but one of the links in the chain leading to Christ. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ. . . . Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ," Gal. 3: 13-16.

The kingdom of God, over which Abraham was placed, was a kingdom whose subjects walk by faith in God, a faith that waits to find all the promised blessings fulfilled in the one Seed—Christ.
(Continued.)

THE UNBROKEN CALM

In the heart of Jesus there reigned an unbroken calm. There was perfect freedom from sin: therefore there was perfect rest. That rest was never broken. The fierce assaults of Satan in the wilderness—the contradiction of sinners in the cities of Judah—the unceasing persecution by his brethren according to the flesh—all could not break the eternal calm that reigned in that breast. The surface might be ruffled by the raging winds of opposition all around. But just as the ocean's depths are at rest though storms are sweeping its surface, so was it with the Man of Calvary. The fierce blasts of Gethsemane—the raging billows of Calvary—could not break the rest of the Spotless One. There was perfect freedom from sin: therefore there was perfect rest in God—a rest that remained unbroken, no matter how dark and trying the night of circumstances might be. Truly His was a rest that winds above and waves below could never move! In measure as we experience the purity of Christ, we shall enjoy His rest. Let us remember that rest and sin have never been joined together, and never can be joined together. There can be no resting in Christ if we are indulging in carnal desires. It is only the free in Christ that are at rest in Christ.

JUDAISM AND CHRISTIANITY

A Contrast



WHAT is called "dispensational truth," though uninteresting to many, is often the key to the right apprehension of God's will with regard to our conduct.

It is necessary to "divide the word of truth" according to the age, circumstances, and people to which it applies.

The most important and prominent feature in this class of teaching is the relative position of the Jewish nation and the Church of God. The two systems or economies are described respectively in the writings of Moses and St. Paul.

Both Israel and the church were intended to occupy a corporate position in the world; but while Israel was eminently national and political, neither of these elements belong to the church. The bond that united and held together the Jewish nation was a common earthly parentage and country. The unity of the church arises from the common profession of eternal life in Christ, the indwelling of one Spirit, the sonship of a Father in heaven, and a home above.

Israel's position was to be maintained by acknowledging no relationship and holding no fellowship outside the wall of partition

that separated them from all other nations. That of the church is to be maintained by asserting with all the sweet graces of the Spirit that we are one with all saints of every nation, and admitting none as members of this communion but those who can call God their Father in truth.

Admission to the two circles corresponds with these leading features. A person became a member of Israel by natural birth into the family of Abraham. A person becomes a member of the church when he is "born again" into the family of God. Thus also circumcision followed the natural birth of the one, as baptism does the spiritual birth of the other.

Observe further: Israel was given a territory on the earth, and was expected by war and a strong hand to assert herself above all the nations of the earth, and to hold them in subjection. The church by contrast has not a foot of territory here below; a stranger and a pilgrim in a foreign land, she dwells in the midst of the enemy, and her inheritance is far out of sight. Her path among the people of the earth is one of meek humility, of submission to their reproaches and insults, while yet she seeks to make converts from among them to the love of her absent Lord. Her home is in heaven, and for heavenly glory with Christ she waits.

In a word, Israel's power in the world was to be physical; the church is to be spiritual.

But while their national position in the world forms the chief subject of the history of the Jewish people in the Old Testament, we find also an elaborate system of religion given, to be maintained in close connection with their civil and political economy. And here there seems at first sight to be some similarity between the Jewish and the Christian systems; so much so that some have confounded the two, and sought to make Christianity little more than a development of Judaism. But when closely compared we find that the differences and contrasts of the two religions are far more striking than their similarities.

The Jewish religion had two parts. First, obedience to the commandments of the law as a means to blessing; secondly, the ordinances and ceremonies of the Temple as a vehicle of their national access to and worship of God. Conformity with both these institutions was required of the Jew, just as he was in his natural state of depravity, no change of heart being demanded as necessary for his outward approach to God's dwelling place. The carnal, and unholy, and worldly were commanded to bring their offering to God, as well as the pious and devout. The commandments were given to men in the flesh and unregenerate. The result of all this was that with the great majority the ceremonies were empty and hollow forms—the commandments of the law an intolerable burden.

In the church, however, things rest on a very different basis. Our religion consists also of two parts. The first, forgiveness of sins through the atoning blood of Christ (instead of the mere im-

perfect shadows of Leviticus); the second, the keeping of God's commands in the power of the Holy Spirit. The new birth brings the believer into eternal relationship with God, and makes service and worship the happy and loving outflow of a full heart.

We are not of the church until we are born again. God and we are in no covenant relationship whatever until our trespasses have been all forgiven through the precious blood of Christ. Contrast this with the Jewish religion. The unforgiven and unregenerate alike with the godly had access to all the privileges of the nation, provided only they could trace their genealogy to Abraham; and even the true saints among them had no certainty of forgiveness. With them obedience to the law was the condition on which national blessing depended; while with us obedience is the natural effect of gratitude for blessing unconditionally given. Their history proved that the law could only avail to destroy (Rom. 7), and God has mercifully now abolished that old covenant, and introduced the new covenant, which consists of unconditional grace to begin with, a new nature, and the indwelling Spirit as the power to obey, and obedience as the fruit springing forth spontaneously from every regenerated heart.

The ceremonies of their religion in like manner were made to suit their national standing as unregenerate men, and could be fulfilled without the moving of love in a single breast. The stringed instruments could be sweetly struck, the trumpets be loudly blown, a thousand victims could be slain, clouds of incense ascend, gorgeous robes be worn, and innumerable washings of the garments and the body be performed, all in strict accordance with the letter of the command, while not a single heart in Israel necessarily worshipped in spirit and in truth. A nation, not a church, was in question, and a national form of religion was what they required.

How different is the worship which the Father now seeks from His heaven-born family. Their music must be awakened by melody in the heart. Their temple must not be one made with hands, which hands may destroy, but one eternal in the heavens, where faith will introduce them to the very Presence itself. Their garments of glory and beauty are not the cunning workmanship of the weaver, but the perfections of Christ Himself, the righteousness of God which is by faith in Jesus Christ upon all them that believe; and their ornaments are meekness, gentleness, sobriety, and patience, with all the other fruits of the indwelling Spirit. Their offerings for propitiation are all concentrated in the one crucified and risen Lamb of God, and nothing less than their whole body presented as a living sacrifice do they esteem rich enough as an offering of thanksgiving.

In fact, all the forms and rites of the Jewish system were but temporary and passing shadows (suited to a passing and temporary dispensation) of those solid and eternal realities which the

Spirit has now revealed to us, and into which faith conducts all who believe.

It is true that many saints in Israel saw far beyond the shadow, and by strong, intelligent faith clothed the type with its divine significance, and thus offered acceptable worship, but in all such cases the higher privilege enjoyed was not secured by more strict observance of the ordinance. By reaching beyond it the substance was discerned, and the antitype more or less clearly apprehended, to the joy of the worshipper and the glory of God. Some of the contrasts between Judaism and Christianity are thus pointed out in the hope that we may more clearly distinguish between things which so greatly differ.

A THANK OFFERING

"Then Hezekiah . . . said . . . come near and bring . . . thank offerings," 29: 31. "Come near," with what tenderness these words are ever spoken, all through the blessed Book? In Genesis 45: 4, Joseph—a shining type of Christ—says, "Come near to me . . . and . . . he kissed all his brethren." Moses, in Numbers 16, said to gain-saying Korah, "Seemeth it but a small thing unto you that the God of Israel hath separated you . . . to bring you near to Himself . . . to do service . . . to minister?"

O the searching responsibility that rests upon His called ones! And the New Testament, how full to overflowing with this priceless truth? "Made nigh by the blood of the Cross," Eph. 2: 13. "Having made peace through the blood of His Cross." Col. 1: 20. Who can tell it all? Full sure we are that it is ours to enter into in the fulness of it and e're long.

W. H. E.

GOLD



OLD is a good thing in charitable fingers, but not when it becomes a golden calf for men's worship; then it does not pay. Paulding said, "Money has become our god, or rather our demon, and the belief seems to be fast gaining ground that to win a fortune and lose a soul is playing for a stake worthy of rational and immortal beings."

The madness for money is among the strongest and lowest of the passions. How pitiful to see a man willing to work, fight, beg, starve, lie, cheat, slave and steal for money, only to hoard it, gloat over it, count it, and handle it! Miserable is the man, with all his glorious faculties, whose sole ambition is to get and hold money, and then worship it—commune with it, think about it, plan to get more of it, content never to part with it, when it becomes the sovereign good, yes, the heaven of a human spirit! Such a man might almost travesty the language of devotion, and, making gold his god, say of it what the Psalmist said, in his lofty

aspirations after God, "Whom have I in heaven but thee? and there is none on earth I desire above thee,"—to prize it, not for its uses, but for itself;—such a man, with untold wealth, is poor indeed.

A miser has been known to die in the dark, to save the expense of a candle. One poor wretch consoled himself, on his death-bed, at a crafty bargain he had made concerning his funeral, with an undertaker who had married his only child. The history of misers is but a record of wretched creatures who have submitted to inflictions, sufferings, and life toils, to hoard and worship money.

Rightly used, money is a great blessing. It is the procurer of the necessities of life; gives us admission to many of the pleasant places of God's earth, to much that is rare, curious, and enchanting in nature and art; and to lack money is a misfortune. Yet the heaviest ills that befall us money cannot cure: it cannot minister to a mind diseased; it cannot purchase health, or hinder the progress of decay; it cannot restore youth, or buy back fair fame to the dishonored; it cannot restore to the bereaved the loved ones that are gone, nor cure the many ills so fatal to a man's welfare. Gold may buy a wife, but cannot purchase love; it may gain civility, but not respect; it may introduce to society, but cannot procure friendship; it may obtain servility, but not esteem; it may buy position and sumptuous living, but cannot purchase happiness—that is God-given, and no more consists in the accumulation of wealth than in snuffing up the east wind.

A millionaire, upon being asked what was the happiest period of his life, promptly said, "When I was working on a farm at twelve dollars a month."

John Wilson, after fishing in a loch in Selkirkshire, nearly all day, without a nibble, watched all the time by a shepherd and his dog, was turning despondently away, when the shepherd said:

"Ye'll no hae killed mony trout?"

"No; I've had no sport at all—not a nibble."

"I dare say no; for it's well kent there was never a trout in that loch since the beginning of creation."

A man who seeks happiness in mere money is fishing where there has been no fish since the creation of the world.

THE BUSHMAN AND THE OFFICER



few years ago I attended a meeting where, in discussing the superiority of races, it was argued there were races so depraved as to be beyond the reach of civilization; and among others, it was said that the Bushmen of Africa—that stunted ape-like, jabbering race—were degraded beyond redemption.

There was a stranger present, and he arose and said, "Mr. President, may I be allowed to speak a word?"

WORDS IN SEASON

"Oh, yes," the president said; "this meeting is open to every one."

"Well," said he, "I don't pretend to be able to dispute with these learned gentlemen; but I can tell you what I have seen, for I used to live there at the Cape. There was a Bushman—one of these same little fellows that you speak of as incapable of clear intellectual or moral development—that had been educated by a missionary. He lived in a forest.

"One night an English cavalry officer, while traveling in that neighborhood, became absolutely lost, and was almost filled with despair, until at last he saw the twinkle of a taper in a window at some distance, in the home of a Bushman. This Bushman, hearing the clatter of the horse's hoofs, came to the door; and when the officer approached, made a very low and profound obeisance, and humbly invited him to enter the house.

"He took care of the officer's horse, provided him with a frugal supper, and after the supper was over, he said, 'My friend, it has been our custom in this house, before retiring to rest, always to read a chapter in the Bible, and to have a little prayer. I would not presume to take that liberty in your presence, and therefore I will be obliged to you if you will conduct our family worship.'

"The officer looked vrey much confused, but said, 'My friend, I am ashamed to confess I have never learned to pray for myself.' 'Would you have any objection,' asked the Bushman, 'to my conducting the services?' 'No, I will be delighted to follow you.' So the Bushman knelt down, and among other things, prayed God to bless the stranger under their roof.

"When the family rose from their knees, the officer remained kneeling. The Bushman thinking perhaps he had fallen asleep, gently touched him on the shoulder; but, to his surprise, the officer was weeping, literally convulsed with irrepressible emotion. When he arose, he said, 'My friend, I came from a Christian land, a pagan, to this pagan land, and here I find Christianity.'"

QUESTION CORNER

Is it Scriptural for a Christian to give an engagement ring to a sister in Christ whom he purposes to marry; and is it according to the Word for her to wear it?

Ans.—The Scripture says, "that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with embrodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works," 1 Tim. 2:9-10.

This is God's rule to which He has made no exceptions, so far as I know. Men make exceptions, and concoct reasons that are very wise in their own estimation: and Christian women follow the fashions of the world so closely that often it would take an expert to tell by the clothing, a Christian woman from a heathen. A missionary sat at a table where a professing Christian presided. She asked him how the heathen women dressed in the country where he had been laboring. He answered, "Before they are converted very much as you are dressed, but afterwards they put on more clothes." We are living in difficult days for Christian women to follow God's laws in dress, but will not the reward for those who do be proportionately greater?

WORDS IN SEASON

As I write this a letter from Mr. H. Thorpe from Port of Spain, Trinidad, B. W. I., says: "It is sad to see the East Indian women with their nose rings, anklets, toe rings, etc., but all these form part of the world for which Christ died." These things are the same to them as "gold, pearls, and costly array" to civilized heathen women. Nothing but the grace of God operating on an exercised heart, and a good conscience, will make Christian women to be any different in principle from those East Indian women, though their decorations will be somewhat more refined, perhaps. The following quotation is to the point:

"The wearing of pearls for adornment, forbidden to Christian women in 1 Timothy 2:9, may be (as you say) a small thing, but it is by such small things that love and obedience are tested. To eat of the tree of the knowledge of good and evil was in itself a small matter, but it was forbidden as a test of obedience; and who could have conceived the dire consequences of disobedience in this one thing? Have you ever heard of a "peppercorn rent," and a magnificent estate let at the yearly rental of, say, one shilling? Shame on the tenant who enjoys the estate and will not pay even the shilling in acknowledgment of the owner's rights! Equal shame on the child of God who thinks it unnecessary to yield obedience in such a small matter as self-adornment. But nowadays the thoughtlessness of some Christians as to this is such that if they cannot afford real pearls, they will at least have imitation ones!

"You may reply that these, not being really pearls, are not forbidden. Neither was it definitely forbidden, under the Mosaic economy, to gather sticks on the Sabbath. Yet a man was put to death for doing it (Numbers 15:32-36) because it was forbidden to kindle a fire on the Sabbath and his act was a move in the direction of disobedience. Think over the very important principle enshrined in this Old Testament record."

O. MORNING STAR

O, Morning Star, with thy clear, steady beam,
 Lead Thou me on!
No man-made torch, with sickly, flick'ring gleam
 Shall lead me home.
No will-o'-wisp of earth's dark fens art Thou.
Oh! fix my gaze upon Thy radiant brow!

Lead, blessed Lord! I cannot see my way.
 Around is night;
But with Thy Word my lamp, Thine arm my stay,
 I walk in light.
Oh! let Thy truth, (no sentimental dream),
Illume my life with pure, soul-searching beam!

Lord, may my heart be set on that glad day
 When Thou shalt come!
Day-Star appear, bid shadows flee away,
 And call me home!
Then I shall rise, arrayed in spotless dress,
To dwell with Thee, Thou Son of Righteousness.

R. W. S.

"For 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)

"I am the Root and the Offspring of David, the bright and morning Star. And the Spirit and the bride say, Come. And let him that heareth say Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. Rev. 22:16-17.

WORDS IN SEASON

DETROIT, MICH.—W. Ferguson put away the Bible carriage in October after a six months' season, which was encouraging. Since then he has had a month's meetings in Brightmoor, near Detroit, with good attendance: then he went up to "the Thumb" to help Bro. Barr.

ROSE ISLE, MAN.—Bro. Chawner was with us for Gospel meetings: there was a real interest.

SUNNIDALE, ONT.—Mr. William Williamis has his Two Roads Chart up and is having good meetings in spite of bad roads.

HOMESTEAD, PA.—Bren. Armstrong and Winemiller had four weeks' refreshing meetings here.

WESTBROOK, ME.—J. Pearson was with us over Lord's day, on his way to Deseronto for a series of meetings.

BOSTON, MASS.—Mr. Clark, from Central Africa, was with us for a few meetings.

MONTREAL, QUE.—Bren. Bradford and Hunter have just concluded three weeks' meetings.

VANCOUVER, B. C.—R. Telfer has had a series of meetings in Fairview, with good interest and some professing.

WESTMINSTER, B. C.—Bren. Summers and Scott had three weeks' meetings here, giving help and encouragement.

CEDAR COTTAGE, B. C.—The Conference was good, several of the Lord's servants and others taking part.

BARBADOS, B. W. I.—Bro. H. Thorpe has had a busy time in his old field of service. There are seven assemblies in this favored Island. He purposes remaining until Dec. 23rd, then sail for Venezuela, hoping to be there for their conference, then back to Trinidad, and from there home, D. V.

TORRINGTON, CONN.—Bro. J. McCullough has been here a couple of weeks seeking to reach the unsaved and help God's people.

TORONTO, ONT.—J. Gilchrist has been visiting places in Renfrew Co., Hastings, Peterboro, preaching the Gospel in School Houses, and homes as opportunity presented itself.

WAUBAUSHENE, ONT.—Bren. Gould and McMullen had two weeks' good meetings, and then went to Kitchner.

OSHAWA.—Bren. Gillespie and Nugent are having meetings in the new Hall.

WINDSOR.—A. Livingstone had two weeks' in Windsor.

TORONTO.—Dr. Matthews, after large meetings in Toronto, sailed for Belfast Nov. 26.

DANBURY, CONN.—The Lord's work among the Italians still goes on, Bren. R. Cippiello and Rosania helping.

CLEVELAND, O.—Bren. Silvester and McGeachy were four weeks in the West Side Hall, some professing salvation: then they went to the East Side for meetings. Mr. Kramer gave Cleveland a call also.

B. Widdifield still goes on with good interest in **CHARLTON**: Jas. Kay visited Huntsville on his way South, he and Bro. Shivas saw the Lord's hand at Earlton: Bro. Bruce has been busy around Parry Sound as the Lord opened doors: Bro. Watson had a week in Midland and Orilla, and visited Waverley and Craighurst: D. Miller is having good meetings in Barrie: meetings started at Dartmoor in a school by G. G. Johnston were continued by H. Harris and others until roads got too bad: Bren. Joyce and Wilkie were having good meetings in St. Catherines.

ORANGE, N. J.—L. Rosania had two weeks' of meetings with interest.

WINNIPEG, MAN.—Bren. McKelvie and Bunting have been with us in West End Hall for about three weeks, with fruit in salvation of some, and blessing to the Lord's people.

BRIDGEPORT, CONN.—It has been decided to not hold the Conference at the usual time, but to have it May 7, 8, 9, Friday, Saturday and Lord's day.

WORDS IN SEASON

HARTFORD, CONN.—J. Lyon was with us for some meetings, then went on to S. Manchester. Chas. Keller is now having meetings here. Three were baptized recently.

WORCESTER, MASS.—Dr. E. A. Martin finds that the drier atmosphere here has given almost complete relief from asthma up to the present. Please note the address when renewing for Words in Season: Dr. E. A. Martin, 266 Burncoat St., Worcester, Mass.

VALPARAISO, IND.—Bren. Sheldrake and Mick were with us for a Lord's day; C. W. Ross and J. Ferguson on another Lord's day, Mr. Ferguson continuing a few nights and then going on to Lake Geneva, Wis.

SAN DIEGO, CALIF.—Mr. J. Rankin is moving to this city. For the present his address will be, care Mr. S. Brown, 814 Torrence St., San Diego, Calif. He had some meetings in Alameda with some blessing, and later in Jefferson St. Hall, Los Angeles.

HASTINGS, NEW ZEALAND.—J. Blair saw God's hand here in salvation of sinners, and saints restored and brought back into fellowship.

PORTAGE LA. PRAIRIE.—Bren. McKelvie and Bunting are having meetings here.

WATERLOO, IOWA.—Bro. O. G. Smith is following Mr. Marshall's meetings with continued interest.

CAMPBELLFORD, ONT.—Bren. Hunter and Bradford began meetings with us.

FORTUNE COVE, P. E. I.—Bren. Brennan and McMullen had meetings here: weather not favorable, so meetings small.

FALLEN ASLEEP

DR. J. S. DARLING of Lurgan, Ireland, well known as a skilful surgeon, but better known by many as a faithful servant of Christ Jesus. He contracted influenza at Easter, and gradually failed.

MRS. ANNIE McCracken, of Richmond Hill, N. Y., aged 69 years. A woman that had to pass through deep sorrows. H. McEwen spoke at the funeral.

MISS MYRTLE ELLIOTT, of Port Howe, N. S., on Nov. 10th, from a hemorrhage. Saved six years ago when Bren. Dickson and Thorpe were having meetings, and maintained a good testimony. Bro. W. N. Brennan preached the word to a large company.

MRS. THOS. ARMSTRONG, of Staynor, Ont., passed into the presence of the Lord Sept. 1st, aged 45. Saved in 1901, and gathered unto the Name 21 years ago. She and her husband had always a heart and home for the Lord's people. Bren. Silvester and Williams preached the Gospel to about 500 in the Town Hall, and God saved one of the hearers.

WM. CHISHOLM, of Toronto, O., Nov. 12th, aged 67. Saved 39 years, and all that time outside the Camp unto Jesus only. He will be missed. Bren. Douglas and Hazelton spoke at the funeral.

J. T. NICKASON, of Deer Lake, on Sunday, Dec. 4th, in his 67th year. F. Watson took the funeral service.

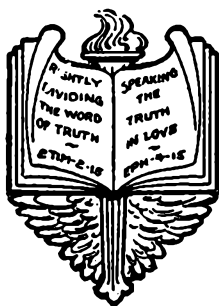
MRS. J. FERRIS, of the York, N. Y., assembly, departed to be with Christ, in Pittsburgh, her former home, on Nov. 21st, a great sufferer from cancer. A good woman, respected by all.

MRS. JANE STEVENS, of the Rochester, N. Y., assembly, on Sept. 21st, aged 89. Saved when young, in Canada, and in fellowship ever since. S. C. Keller spoke to a large number at the funeral.

EDWARD McLEOD, of Pugwash Junction, on Nov. 26th, from a beam falling on him when helping repair a bridge; aged 57. Bren. Goodwin and Brennan 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



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WORK AND WORKERS

DULUTH, MINN.—F. W. Mehl started south by Gospel Car reaching Ft. Wayne, but had to return home for dental work, Mr. Shelbourne continuing with the Gospel Car to needy parts of Kentucky. Mr. Mehl hopes to join him as soon as possible for pioneer work. (Home address, 15 N. Central Ave., Duluth, Minn.)

MONTREAL, QUE.—The Conference was good; Bren. Hunter, Bradford, McCullough, Waugh, Blackwood, Speerman, Livingstone, and Wills from Venezuela ministered the word. About 150 attended, and one professed salvation. Waugh and Livingstone continued meetings.

PHILADELPHIA, PA.—The Conference was above the usual size: the ministry was good and varied: over 20 of those giving their time to the Lord's work were present. Mr. W. P. Douglas remained for meetings in Olney: J. Ferguson Down Town. Bren. S and H. McEwen purpose having meetings in Olney soon: and J. Marshall in Bryn Mawr.

EVERETT, PA.—Brother W. G. Smith writes of a nice work, a number of young people professing faith in Christ Jesus. He hopes to visit Toronto, Ont., later.

TORONTO, ONT.—Bro. Gordon Johnston and wife and family have arrived back in Venezuela after a refreshing time at home.

SEATTLE, WASH.—We had a good conference with the Hall well filled with attentive listeners to the plain word of God. Bren. Fletcher, Arnold, Scott, Summers and Telfer ministered the word. One young man professed to be saved.

PAWTUCKET, R. I.—J. Lyon has begun meetings here, which are well attended. He also visited a number of places in these parts.

NASSAU, BAHAMAS, Box 446.—I rented a little Hall in Grants Town, a thickly populated district of Nassau, to reach those who never get to our Hall. One woman said that she had never heard the plain Gospel before, so we continue." W. A. McCullough.

WEST PALM BEACH (627 39th St.)—"A few of us still meet to remember the Lord each Lord's day, and have a Gospel meeting in the Old Town Hall, Riviera." (F. H. Winter.)

FAIRVIEW, VANCOUVER, B. C.—R. Telfer concluded five week's meetings: four professed conversion.

SAULT STE MARIE, MICH.—L Sheldrake has returned after a series of meetings, with S. Mick, near Chicago.

DESERONTO, ONT.—Bren. Pearson and Baillie had a series of meetings with us which were much appreciated.

BALSOM LAKE.—Bren. Miller and Widdifield were to begin meetings Jan. 8th. We had an appreciated visit from Bren. Shivas and Watson who purpose starting a special series of meetings the second Sunday of January.

Words in Season

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No. 2

FROM VARIOUS AUTHORS

Pure are the joys above the sky,
And all the region peace;
No wanton lips, nor envious eye,
Can see or taste the bliss.
Those holy gates forever bar
Pollution, sin, and shame;
None shall obtain admittance there
But followers of the Lamb.

* * *

Falsehoods not only disagree with truths, but usually quarrel among themselves.

A half truth is a whole falsehood.

* * *

"You teach," said the emperor Trajan to a famous rabbi, "that your God is everywhere, and boast that he resides among your nation. I should like to see him." "God's presence is indeed everywhere," the rabbi replied; "but he cannot be seen, for no mortal eye can look upon his splendor." The emperor had the obstinacy of power, and persisted in his demand. "Well," answered the rabbi, "suppose that we begin by endeavoring to gaze at one of his ambassadors." Trajan assented; and the rabbi leading him into the open air, (for it was the noon of the day), bade him raise his eyes to the sun, then shining down upon the world in its meridian glory. The emperor made the attempt, but relinquished it. "I cannot," he said; "the light dazzles me." "If, then," rejoined the triumphant rabbi, "thou art unable to endure the light of one of his creatures, how canst thou expect to behold the unclouded glory of the Creator?"

* * *

The more constantly we are engaged in occupation with Christ the more will our hearts be satisfied, and the more distinctly we shall express Him in our walk, words, and ways. The two characteristics to which He Himself calls attention are meekness and humility (Matt. 11: 29), and if these lovely features of His life down here are to be reproduced in us, we must be much in His company in the place where He dwells. It is vouchsafed to us now as a precious privilege to grow daily in conformity to His image by beholding His glory.

THE PLANTATION PREACHER'S SERMON

"Bredren, I shall take two texes—'Glad tidings,' and 'Hallelujah!' " Soon he asked, "What am glad tidings, bredren? I'll tell ye what glad tidings am. Suppose dar was a king in a chariot, and six caliker hosses, like wat dey hab in de sukkus, a-prancing and a-tossing up dar heads, and de soldiers and ossifers marching by the side ob de chariot, and dar's a little boy standing on de corner ob de street as de percession goes by. Dish 'ere boy is ragged and dirty; his har sticking frough de holes in his cap; he ain't got no shoes—nobody keers for dat boy; he ain't got no fader, no mudder, no aunty; and he's looking on to see de king, and de caliker hosses, and de ossifers, and de soldiers; when de king he stops de chariot, and says to one of dem ossifers, 'Bring dat boy to me!'

" 'Dat boy's all dirt.'

" 'Bring dat boy to me!'

" 'But you'll ketch sumfin off dat boy.'

"Den de king got mad, and his face lifted up on de top of his head like a coffee-pot lid, and he hollered as loud as he could holler:

" 'Bring dat boy to me!'

"Den de ossifer bring dat boy, and de king say:

" 'Take dat boy and git him measured for some clothes, and get him a cap, and some shoes, and cut his har and wash him, put him in de barf, and den send him to de school like de white folks go.'

"Wall, all dis is done 'cording to de king, wat he tell de ossifer; and when dat boy was clean, and his har comb, and he got de eddification, den dat king come by again, wid de caliker hosses, and de soldiers and de ossifers, and he says, 'Where's dat boy?' and dey bring de boy, and nobody knowd him; but de king he knowd him, and say:

" 'My child, come up into de chariot. I 'dopt you; you is my heir.'

"Now, wouldn't dat be glad tiding to dat boy?"

Then came the application: God's love to sinners, cleaning them, teaching them, and making them heirs of God, joint-heirs with Jesus Christ, by adoption. And when he came to the climax, he said:

"Now, bredren, is de time for de second tex, 'Hallelujah,' and ye may jess shout much as ye're a-mind to."

Eternity invests every state, whether of bliss or of suffering, with a mysterious and awful importance, entirely its own. It gives that weight and moment to whatever it attaches, compared to which all interests that know a period, fade into absolute insignificance.

BRINGING THE KING BACK

By C. S. Summers



AND all the people were at strife, throughout all the tribes of Israel," 2 Sam. 19: 9. This condition prevails among the Lord's people in many places today. One inwardly sighs to see more harmony and peace among the saints; and yet one does not want to see just a human federation. Mere oneness of mind does not mean that Christians are one according to God. Pilate and Herod were made friends when it came to crucifying God's Son. That kind of a unity is common in the religious world, and the assemblies of God are in great danger of doing likewise.

But is there not some way whereby there might be more godly fellowship among those who seek to walk in the Old Paths? The cause of the strife in Israel at that time was, an Absalom had been put on the throne. Thus the true king was displaced and had fled for his life. The only way that real harmony could be restored to Israel was by bringing the king back.

Is it not just here where all the trouble lies among the assemblies today. "The curse causeless shall not come." Is not the divided state of God's people the result of the Lord Jesus being set aside as Lord in the midst of His people?

"The king saved us out of the hand of our enemies, and out of the hand of the Philistines, and now He is fled out of the land for Absalom." Many an Absalom has displaced the Lord in the hearts and assemblies of God's people. He may be a man with money and with some natural abilities. Such men may have a smile on the face and a shake of the hand for you, but behind your back they will belittle your qualities and magnify your faults. Those that God means to take care of the church have other qualifications than these.

The brethren are not to get all the blame in this. There are sisters who would not think of mounting the platform, yet behind the scenes there is a lot of gossiping goes on. The party phone is usually busy during the day. Politics among the people of God is a curse and a miserable thing. I mean assembly politics. The Lord has given the sister her place in the church. If she fills it she will do no harm, and will be a great blessing.

In Corinth the Lord's people were at strife among themselves. Men were taking and being given the place that Christ should have. Each party was glorying in their leader. One thought Paul was better than Cephas. Others again thought Apollos was the man. Each one thought his leader was the best, and the other was no good.

What was the divine remedy for this condition? "Cease from man whose breath is in his nostrils." The apostle reminds them that it was Christ that died for them, and into whose name they were baptized. "Was Paul crucified for you? or were ye

baptized into the name of Paul?" "Who then is Paul, and who is Apollos, but ministers by whom ye believed?"

What sin to give men a place that only Christ should have! What a poor servant it would be to usurp the place of his master!

What brother So and So thinks is diligently carried out. Far more so than "Thus saith the Lord." Is it any wonder there is strife and division? There is little real shepherd work being done. Many are seen with bobbed hair and knee length skirts. Living soberly, righteously and godly is seldom seen. There is little heart to spread the Gospel. We know this is the truth. "Now therefore, why speak ye not a word of bringing the king back?" Here is a heart searching question for us all. How much does it bring us to our knees?

A noticeable thing about Israel at that time was that those most closely related to David were the last to speak of bringing the king back. As assemblies we claim to know the truth in a way that others do not. Therefore we ought to be the first to give Christ His place as Lord in the midst of His gathered people. Does Christ really get His place as Lord amongst us?

David is spoken of as saving the people from their enemies, and delivering them from the Philistines. The first would speak of what the Lord has done in saving us from Hell. The other might speak of deliverance from religious Babylon. How silly we often are and easily deceived. We wonder at Israel being led away by Absalom, but we are often just as bad; as the apostle had to say, "I fear lest as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3.

"Let the Word of Christ dwell in you richly in all wisdom teaching and admonishing one another in psalms, hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Col. 3:16, 17.

THE PROVOKED SPIRIT

Notes of an Address Given by C. G. M.

"They angered him also at the Waters of Strife, so that it went ill with Moses for their sakes; because they Provoked his spirit, so that he spake unadvisedly with his lips." (Psalm 106:32, 33.)



WHAT is a provoked spirit? A wrong spirit about wrong things. These verses sum up Numbers 20:1-13. The people were thirsty, and uttered rebellious words against God and against Moses. God came in and wrought deliverance, but the spirit of Moses and Aaron was provoked. See

the comment: "It went ill with Moses." Who was Moses? Few men had such privileges. See this aged servant of God, who was faithful in all his house, yet in this fortieth year of the Wilderness journey this great disaster came on that man.

Are we not liable to disaster from the same cause? It went ill with Moses, and the crowning honor of his life was withheld. But the people were wicked? Yes, atrociously wrong; "they provoked his spirit." But Moses was wrong, and who can tell the loss it brought into his own life.

Good people (children of God) often talk of "righteous indignation"; they feel wrong things so keenly, and the devil takes advantage to **provoke the spirit**, and the child of God does not see that **this** is a hateful thing to God, the greatest hindrance in Communion and Service.

Turning to the narrative, in Exodus 17, of the smitten Rock, we have the record of an event which took place forty years before. The people wanted water—were thirsty: there was a wicked, murmuring spirit, much wrong doing; they were aggravating and ungrateful to the last degree. But the wrong did not get into the spirit of Moses. He puts the case into God's hands, and God comes into it and works salvation. An **unprovoked spirit** always calls God to the scene. The **provoked spirit** shuts God out. This is why the devil works to get us provoked. He knows if he gets us wrong, his triumph will be complete. If God keeps our spirit, we can get hold of Him to deal with the wrongdoer. In Numbers 20, the scene is very similar. All goes well at first (verses 6, 7, 8); Moses and Aaron get to God; but (verse 10) the wrong spirit gets into Moses. He smites the Rock instead of speaking to it, and calls the people "rebels," etc. He "spake unadvisedly with his lips."

God is infinitely patient with wrong doing. He is **never provoked**. He meant His servants to represent Him, and those men by their provoked spirit put a cloud over God's character. Sin on the Prophet's spirit hides from the wrongdoer God's character of patience.

In the New Testament we have similar scenes recorded. In Luke 9: 51-55, is the narrative of the Samaritan villagers refusing to give Jesus and His disciples shelter. The wrong spirit gets into James and John. It was not the spirit of Samaritans that grieved the Lord, but the spirit of His own children. God's greatest sorrow now is over our wrong spirits, What damage this has wrought! We do need this grace—**never to be provoked in spirit**.

Last summer a servant of God, Mr. A. M., gave an illustration of this very thing. He was visiting his sister. She was in a great state about her husband—wanted Mr. M. to pray for him. He neglected family worship, and all the home-life was wrong. Mr. M. said, it was never God's will that any one should do wrong

but that we, His children, should take wrong in the right spirit. She did not see it. All the fault lay at her husband's door. Mr. M. came back again in three weeks. "God has been dealing with me; I see it now," she said. Directly she was in the right, the Spirit of God wrought in her husband, and the home life was adjusted. A **provoked spirit** keeps His hand off the very circumstances we want Him to touch. There may be wrong in our own work; we see it, fret, struggle; no good is done. We never get things mended when we touch them with a **provoked spirit**. God hears our cry, and will show us His salvation, if we surrender that wrong spirit.

Turn to Matthew 26: 47, and onward. Look at the Lord Jesus under circumstances of the most intense provocation.

Look at Peter (verse 51), manifesting the "**provoked spirit**." Peter could not stand it—his spirit was up; it was not the Spirit of Christ; Jesus could not pass it by. Peter altogether missed the duty of that hour. "If I had wanted retaliation on the evildoers, ten thousand angels are at my bidding; I do not need your tiny sword, Peter!" Jesus Christ has too much to do now—healing the ears we cut off. He wants us to be filled with His Spirit. See how He treated Judas. "Friend. . . ." (Matt. 26: 50.) Wonderful, the unprovoked Spirit of the Lamb of God!—in presence of such depths of meanness and baseness, as if Judas was an angel sent from the Father's throne. The Lamb of God—and we followers of the Lamb of God! Oh, brothers and sisters!

But here an objection may be raised!—"Would you have people without backbone?" The answer to this is: "**Look at Peter on the day of Pentecost**." This exhibition of his conduct in attacking the band sent to take Jesus, was strength of a kind. But can you fancy Peter bringing Malchus to the feet of Jesus? James and John certainly acted with spirit, but you could not fancy them going and preaching the Gospel to those Samaritans. Look at all the group "filled with the Spirit." Were they men without character on the day of Pentecost? Which kind of strength do you choose? The weak things of God overthrow the things that are mighty. If the Spirit of Christ is in us, we shall rebuke evil, but tenderly love the evil-doer. God has to put up with all the wicked and wrong doings in the universe. Have you learned to take things as God takes them? Heaven is a very easy, blessed place! Thank God that we are not there yet, that we may learn the mind of Christ and live like Him. What a glorious opportunity our God is giving us for this lesson!

Did you ever think that God uses the evil in men around us to excavate our souls to make room for the Holy Spirit? I do not think we have taken it to heart how much our God counts on the **unprovoked spirit** in His people. He works always through this channel.

Look at Jesus on the Cross—read again and again that won-

drous story. What wrong done to you or me compares to the insults heaped on Jesus Christ the Beloved Son of God! What did HE say? **"Father, forgive them, for they know not what they do!"** Behold the Lamb of God, wronged by evildoers, yet untouched by it! Our whole Redemption is rooted in the **unprovoked** spirit of the Lamb of God. The Lord God of heaven and earth came down to our utmost need in that unprovoked Spirit. When God wants to reach atrociously wrongdoers He seems to say again: "I will let them do their evil will, that they may see My Spirit in my child;" and when our spirit is provoked, it hides His glory and stays His hand. We must make way for God, make way for the Spirit of His Son to possess our spirits. Have you **suffered sorely**? Do you feel you have a perfect right to feel so wronged? Let the Lord Jesus possess your spirit, beloved, and you will have all God's power on your side to overwhelm the evildoer. Amen.

COVENANT HEADSHIP

Moses—(Drawn Out.)

WHEN Joseph took the children of Israel down to Egypt, and planted them in the land of Goshen, there was a complete separation between them and the Egyptians. Their business, shepherding, was an abomination to the Egyptians (Gen. 46: 34). It was an abomination for the Egyptians to eat with the Hebrews (Gen. 43: 32). The sacrifice of the Hebrews was an abomination to the Egyptians (Ex. 8: 26). Financially, socially and religiously they were "In the world, but not of it." Because they were Joseph's brethren, Pharaoh gave them the very choicest of Egypt's land. For "Godliness is profitable unto all things having promise of the life that **now is**, as well as that which is to come." But, little by little, they turned from God to the idols of Egypt, and mingled themselves with the heathen, so that God removed His protecting hand, and poured out His fury upon them to accomplish His anger (Ex. 20: 7-9). In the furnace of affliction they began to cry to God, and He remembered His covenant with the fathers, and wrought for His Name's sake.

Moses, the child of godly parents, was the chosen instrument to **head a new movement**—the delivering of a people from slavery to Pharaoh, in order that they might become a sanctuary for God—the congregation of the Lord.

Satan's aim is to ruin every testimony that God establishes. And, then God, while allowing him apparent success, intervenes, and out of the ruin raises up a higher order of testimony than that which Satan has corrupted. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59: 19). Satan's extremity is God's opportunity. Each fresh corruption becomes an occasion for a further unfolding of the character of God.

So it was here. Satan having ruined the testimony in Egypt, God made Himself known to Moses by a new name, the name "Jehovah," saying, "I appeared unto Abraham and unto Isaac and unto Jacob by the name of God Almighty (El Shaddai), but by my name Jehovah ('I am that I am,' or 'I am because I am': The self existent, the eternal One), was I not known to them." By this new name He enters into covenant relationship with them, saying:

I Am Jehovah

(1) I will bring you out from under the burdens of the Egyptians;

(2) I will rid you out of their bondage;

(3) I will redeem you with a stretched-out arm, and with great judgments;

(4) I will take you to me for a people;

(5) I will be to you a God, and ye shall know that I am Jehovah, your God, which brought you out from under the burdens of the Egyptians;

(6) I will bring you into the land concerning the which I did swear to give it to Abraham to Isaac and to Jacob;

(7) I will give it to you for an inheritance (See Ex. 3: 14 and 6: 3-8).

I Am Jehovah

The token of God's power to do this was "the rod" (symbolizing the power of God's hand). "By strength of hand Jehovah brought us out of Egypt." The rod betokens God's power to break in pieces the rebels, and for deliverance must be coupled with another token—a token that the rod has fallen upon another in order that the sinner may go free. The **Blood** shall be to you for a token upon the houses where you are, and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you when I smite the land of Egypt (Ex. 12: 13). Only by the shed blood applied, can the sinner escape the rod of God's righteous wrath.

By dying, the Lord Jesus "destroyed him that had the power of death, that is the devil, that He might deliver them who through fear of death, were all their lifetime subject to bondage." (See Heb. 2: 14-15). For those who were thus delivered from the rod, there was a way opened by the rod through the sea. Omnipotence has made a way for us e'en through death's dark waters. He upon whom the stroke of judgment fell, was buried, and was raised again the third day. In Him we died. In Him we live anew. The waters which are death to the Egyptians are a wall to us on the right hand and on the left. Omnipotence closed those waters when the redeemed had passed through, and who can rend them asunder again? To return is impossible. The way back has never been traveled by a single soul, and no Egyptian

has ever forced his way through that sea. Well might the delivered Hebrews sing the songs of Moses, and well may we sing the song of the Lamb.

Covenant of Law

It is well to note that all God's primary covenants with these "federal heads" are unconditional. They were to be apprehended by faith. But now, having redeemed a people, God enters into a conditional covenant with them. "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings and brought you unto Myself. Now, therefore, IF YE WILL OBEY my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto Me above all people, for all the earth is mine, and ye shall be unto me a kingdom of priests and an holy nation" (Ex. 19: 4-5).

This covenant was not the ground of their deliverance, but a result. The law was "added because of transgressions": that "through the commandment sin might become exceeding sinful"; that "every mouth may be stopped and all the world become guilty before God." "By the Law is the knowledge of sin." It was necessary that a typically redeemed people should learn this lesson individually, in their own hearts and consciences. What was true of Pharaoh, was also true of them, "Except ye repent ye shall all likewise perish." This learned, the guilty one lays hold, by faith, upon the sacrifice of Calvary and is justified by the Blood of the Lamb. "Justified freely by His grace through the redemption that is in Christ Jesus (Rom. 3: 24). This is the teaching of the Law for all dispensations.

But there is another use for the Law that must not be overlooked. It is the basis of all righteous government among men. "We know that the law is good if a man use it lawfully knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for men stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine" (1 Tim. 1: 8-10).

One might ask why was not the law given to Adam, Noah, or to Abraham? In their day God linked Himself with individuals. Here He links His name with a nation; and in this nation would spring up evil men who would bring reproach upon that holy Name, unless these were dealt with on the ground of righteousness. The law was the divinely given standard of righteousness outwardly; and this is as far as this use of the law goes.

Israel was a righteous nation, and, as such, enjoyed the blessing of God in the land. In order to secure this national righteousness every man must stand in his own proper place as the part of a great whole. Each must see to it that the order of God's

house be maintained, the laws of His kingdom be enforced, and that the worship of Him who dwelt in the sanctuary be "As the Lord commanded Moses." If this were not done the whole nation must suffer, the godly as well as the ungodly. It is very important that we should grasp this thought—the corporate relationship of the people to Jehovah. It will throw light upon much that otherwise might perplex, as to the trials and difficulties of the godly remnant.

Moses, the Servant

Moses' path, as an individual, was an easy path compared with his path "As a servant in God's house." If the court of Pharaoh did not please him he could leave it. If the Hebrews insulted him in Egypt he could flee into the wilderness, make for himself a quiet home there, and shepherd his few sheep. But when God established His house, all was changed. The care of that house was continually upon Moses. Hobab feared that he would wear away under it; and advised him to choose, "Able men such as fear God, men of truth, hating covetousness," to help him bear the responsibility. Here he had to suffer almost continually from those who were not right with God. Had he been a "Free-lance," he might have gone back to his quiet home and to his flock of sheep. But now that God had formed His congregation, His house, and taken up His abode in its midst, Moses was no longer able to go where he pleased, nor to seek for himself a path of ease: to have done so would have been to have turned his back upon the God of Israel. In that house and nowhere else could Moses walk with Jehovah. And every "Free-lance" now is a rebel against the Lordship of Christ, whom God has set as a Son over His present house. We have that house represented by each Assembly truly gathered unto the Name of our Lord Jesus Christ. Here we are in corporate relationship as the people of God whether for worship, service or discipline. He who turns his back upon such an assembly turns his back upon Him who says of it: "Ye are the temple of God, and the Spirit of God dwelleth in you" (1 Cor. 3: 16).

Into God's house with its privileges there was a God-given mode of reception, without which they had no right to the pass-over. "There shall no stranger eat thereof. All the congregation of Israel shall keep it; and when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it, and he shall be as one that is born in the land: But no uncircumcised person shall eat thereof. One law shall be to him that is homeborn, and unto the stranger that sojourneth among you (Ex. 12: 43-49). This was true of all the feasts, and not only as to the feasts, but also as to discipline. "Ye shall have one law for him that sinneth through ignorance, both for him that is born among the children of Israel and for the stranger that sojourneth among you" (Num.

15: 29). Thus privilege and duty were inseparably conjoined in Israel, and they are just as inseparably conjoined in the Church.

We hear nowadays about receiving to "Break Bread" those who have no desire to be received into the assembly. This is a divorcing of privilege and duty, a despising of the Church of God, and of the authority of Him who is its Lord; and is calculated to deaden the consciences of those whom it professes to befriend, by setting a premium upon lawlessness. Reception is into an Assembly with its privileges and responsibilities. An Assembly has its within, and there is a without. "Do not ye judge them that are within? But them that are without God judgeth. Therefore, put away from among yourselves that wicked person (1 Cor. 5: 12-13). There is but one law for all who are in that Assembly. (See 1 Cor. 1: 10.)

Testimony of God

We hear it said, "There is now no such a thing as corporate testimony. "This usually comes from those who have sought to maintain an unscriptural "Circle of Assemblies" fellowship, with its unscriptural discipline, upon which God has blown so that what they called corporate testimony is gone: nevertheless, wherever there is an Assembly truly gathered unto The Name, that Assembly is as truly a corporate testimony as were any of the "Seven golden candlesticks in the midst of which walked 'The Son of Man.'" Smyrna could have but little in common (fellowship) with Thyatira, or Philadelphia with Laodicea, but each was a corporate testimony until its candlestick was removed, or it spued out of His mouth.

It is refreshing to read the opening chapters of the Gospels, and to find Zacharias and Elizabeth "Rigteous before God, walking in all the commandments and ordinances of the Lord blameless." To read of the Josephs, the Marys, the Shepherds, the Simcons and the Annas, carrying on the testimony for God as the Lord commanded Moses.

The corporate testimony has always been marred by evil doers and honored by but "a remnant." It was so in the Seven Churches in Asia. It is so now. Let any one who has followed the history of an Assembly, for a number of years, take a retrospective glance over the lives of all who have been in that Assembly, and note how many have sinned openly, and caused reproach. And we see but the surface, what must He see, whose eyes are as a flame of fire? Would seven representative churches of today please Him any better than did the Asiatic Churches? But He who walked in their midst still walks in the midst, to encourage the faithful few, and will walk until He comes. His Word to Corinth, and to the other Assemblies, is still the "one law for the home born and for strangers who have come to sojourn in our midst, whether for the privileges of God's house, or for its responsibilities. But not everything that calls itself an Assembly is such.

There are, that have been spued out of His mouth; there are factions whose origin has been in self-will, strife and division.

Moses, as a servant, was faithful in God's house, though the path was intricate, and difficulties multiplied. He had to "declare the whole counsel of God," to walk in it, to encourage others to walk in it, and also to contend against evil men and seducers who sought to turn the people from God; too often, almost the whole congregation siding with the seducers. But what were difficulties to those who had the presence of Jehovah, the living God? God purified them by these very trials; encouraged them by fresh revelations of Himself; strengthened them to continue His testimony against encroaching evil; honored their names as those who made history for eternity.

The mass of the nation, however, built themselves up in self-righteous formalism, invented for themselves a religion "like unto Jehovah's," or corrupted themselves like unto the heathen whom they had failed to drive out of the land, and under whom they were often in servitude, because of their sins. God, albeit, sent judges betimes to deliver and bring back His faithless people.

PUNCTUALITY, OR THIRTY SECONDS TOO LATE



R. BELL, the preacher, was always punctual. So old Mr. Slow waited on the minister, to ask him why he was always in such a hurry, and so afraid of being too late.

"Well, my good friend, I will tell you; and if, after hearing me, you do not think I am about right in this thing, I will try to alter."

"That's surely fair," slowly said Mr. Slow, as if afraid to commit himself.

"When I was a young man, and had been preaching only a few months, I was invited to go to a distant mountain town and preach to a destitute people. I went for some weeks, and then returned home for a few days, promising to go back, without fail, the next Sunday. Well, I had a pleasant week among my kind relatives, and was so much engaged that I hardly thought of my solemn duties till Saturday returned, and then my sister and a beautiful friend of her's persuaded me to go out a while in the little white boat, Cinderella, on our beautiful lake. The day was fine, and Cinderella spun and darted under my oars, as if a thing of life. When we got ashore I found it two o'clock, and I knew the cars started in fifteen minutes!

I left the ladies and ran home, and caught up my carpet bag, and ran for the depot. I saw the cars had arrived. I heard the bell ring. With all my strength I ran. I saw them start. I redoubled my efforts, and got within fifteen feet of the cars. Oh, for thirty seconds more! But too late! The next day was a fair, still Sunday. My mountain people gathering, coming down from the glens and following the rills, filled the house. But there was

no minister, and the hungry had no shepherd to feed them! He was thirty seconds too late!

There was a poor, old blind man, who lived four miles away and seldom could be got to meeting. That day he ate breakfast early, and his little grand-daughter led him all the way down the mountain. How weary, and sad, and disappointed he was! There was no minister to speak to him. He was thirty seconds too late!

There was a great gathering of children to the Sunday School. And their little eyes glistened, for the minister had promised to preach them "a little sermon today"; but he was not there. He was thirty seconds too late!

There was a sick child up one of the glens of the mountain, and she had been inquiring all the week for the minister. She was so anxious to see him and have him pray with her. How she hailed the day when he would be there! But no! he was not there.

That poor old blind man never came again. He was too feeble, and never heard another sermon or prayer. The minister was thirty seconds too late!

That little girl was dead before I got back, and I could only shed tears over her corpse! I had been thirty seconds too late!

On my bended knee I asked God's forgiveness, and promised Him, that if possible, I would never be thirty seconds too late.

And now, Mr. Slow, am I not about right in my punctuality?

"Well, I guess it don't look quite so unreasonable as it might!"

SONS OF DAY

"Ye are all sons of light, and sons of day: we are not of night, nor of darkness."—1 Thess. 5: 5.



HE records of the Old Testament are not only narratives of facts, they are also parables. Take, for instance, Gen. 1: 3: "And God said, Let there be light: and there was light." Compare this with John 1: 9, 18: "The true Light which lighteth every man that cometh into the world . . . The only begotten Son, which is in the bosom of the Father."

Again, take Gen. 1: 14-18: "The greater light to rule the day, and the lesser light to rule the night." Does not this typify for us some of God's dealings with man?

First, we have Israel living in a time of darkness, under the "lesser light," the light from the law. This was a reflected light. Law could not give life (Gal. 3: 21); it had no independent light. The face of its great administrator declared this. He brought down with him the glory gathered from the real Light, which had been shining upon him; too bright indeed for the children of Israel to gaze upon. They were not able to look steadfastly to the end of the law, even Christ. Only faith can do that; and they were eminently a people who walked, and insisted upon walking,

by sight. (1 Sam. 8: 19, 20.) Thus their own law was veiled, and will remain veiled to them until their hearts shall turn to Jehovah. (2 Cor. 3: 16.)

But now the darkness is past (1 John 2: 8), and the day has come. (2 Cor. 6: 2.) To us the Sun of Righteousness has arisen, the real Light (John 1: 4, 9), the "Greater Light," which rules the day. If we stumble it is not for want of light. In the darkness a Voice was needed, and it was provided. (John 1: 23.) In the night man must listen; in the light he has but to look. (Heb. 12: 2.)

During the night fear was the guiding principle. Fear belongs to darkness. (Deut. 4: 10; 13: 4.) Jehovah was veiled in the thick darkness, and when He entered into covenant with Israel He was accompanied by lightning, and thunder, and earthquake. But in the light love is the guiding principle. (1 John 2: 10.) Jehovah veiled Himself in the Man Christ Jesus, and entering into covenant with His people, said, "Let not your heart be troubled. My peace I give unto you." Love casts out fear. Now have we confidence towards God.

It is our joy and blessing to be sons of light, and it is our responsibility to be walking in it. "He that followeth me shall not walk in darkness, but shall have the light of life." This is not the pathway the flesh would choose; though it is safe, and happy too—the only safe pathway through the wilderness. But it implies obedience, not partial, but complete. It means every thought brought into captivity to the obedience of Christ; for our feet are the servants of our thoughts. Our thoughts then must be the servants of the written word. "He that hath my commandments, and keepeth them, he it is that loveth me." "This is love, that we walk after His commandments." "Keep yourselves in the love of God." Let us be sure that the word of God and our own lives chord harmoniously together, making heavenly music; then we may know that we are praising Him. The Word is a cleanser if we obey it; not otherwise. (Eph. 5: 24-26). If we are disobedient, it becomes a judge. (John 12: 46.) "But whoso keepeth His word, in him verily is the love of God perfected."

Perfect love is indicated by complete obedience, and of him who thus obeys, the Lord Jesus says: "He shall be loved by my Father, and I will love him, and will manifest myself to him." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

This is daylight indeed—to have the real Light within, dwelling there, and shining out in the life, proving us to be "sons of light," and sons of day; sons of "the Father of lights." God saw the light that it was good; and God divided between the light and the darkness. As soon as the light shines within us we become aware of this division, and conflict ensues, for each is ever en-

deavoring to overlap the other; but the time is coming when the two shall no longer exist in the same person, or in the same world. "And night shall not be any more." (Rev. 22: 5.) The division begun here, and, kept up by God's power (Col. 1: 13), shall be completed in "that day." There will then be no more conflict, no more lusting of the Spirit against the flesh. For those who have become one with sin, there shall be darkness and death unto the ages of the ages; for those who have become one with God, light and life also unto the ages of the ages.

May our Lord strengthen us now to walk in the light, and to bear to have the light dwelling in us, consuming that which is earthly, causing a "daily dying," and bearing witness during the world's night to the eternal facts of Light and Life.

THE LOVE OF CHRIST BEGETS NEW TASTES

"I met a man last week, and I will tell you his story. He was once a great lover of horses; he just lived for horses. When he became a Christian his passion left him, and he became a thorough-paced evangelist. A lady friend said to him: 'Captain —, I hear you have become a Christian, and have given up your horses; but,' she said, 'if so-and-so asked you to hunt next week, you would like to go; now, wouldn't you?' He said, 'Lady Mary, when I was a boy I was very fond of marbles; but when I became fond of horses, I lost all taste for marbles. Now, you go and turn that over.'

"This lady afterwards became converted, and when he heard about it, he said, 'Lady Mary, I hear you have become a Christian, and have given up dancing; now if so-and-so was to give a nice little dance, you would like to go, wouldn't you?' She looked at him quite seriously, and said, 'Captain —, when I was a little girl I was very fond of dolls; but when I became fond of dancing I lost all taste for dolls. Now go and turn that over.' "

"When Jesus was in Bethany, in the house of Simon the leper, there came unto Him a woman having an alabaster box of very precious ointment, and poured it on His head." (Matthew 26: 6, 7.)

QUESTION CORNER

- (1) What is usury? Should Christians exact usury one of another?
- (2) Should Christians resort to law? Suppose A. claims a debt from B., both in the assembly. B. does not see eye to eye with A. and seeks an understanding. A. goes to a lawyer who writes B. a letter demanding payment with added interest within a specified time or proceedings will commence, has A. actually resorted to law? Define where this commences.
- (3) Should Christians insure their property?
- (4) Should not such matters be dealt with by the elders according to 1 Cor. 6:5.

WORDS IN SEASON

(5) Define what is moral sin.

Answer. Usury now means the lending of money upon inordinate interest: it formerly meant lending it upon any interest. The man who did not lend his money for nothing was then a usurer. The New Testament does not say anything against a Christian lending a Christian money at a reasonable, or legal interest. "Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury," Luke 19: 23. What was forbidden under the law of Moses is not necessarily forbidden Christians. Money differs from other property in that it is created by law for convenience, and we have no more right to expect our fellow Christians to loan us their money for nothing, than we have to expect them to give us the use of their houses rent free.

(2) 1 Cor. 6: 1-7, answers this question. Where there is any misunderstanding, or dispute about matters Matt. 18: 15-17, gives the proper procedure. There is something seriously wrong when a Christian has a lawyer threaten proceedings. To be a man of his word he is under obligation to carry out his threat: and this is contrary to the word of God.

(3) Where they owe money on certain kinds of property they are legally responsible to insure so as to protect those whom they owe. To be subject to "the powers that be" certain things must be insured. Otherwise he is a poor specimen of a Christian who can trust God with his soul, but cannot trust Him to take care of his property. It is to be feared that an evil covetousness makes many grasp what they have no assurance they hold as from God, and they are always in fear of losing, and so they insure, putting money in bags with holes, that ought to be laid up in heaven.

(4) Such things as are under the heading of No. 2. Yes.

(5) "Pertaining to morality, or morals . . . subject to the moral law; virtuous, etc." (Webster.) What is usually meant amongst us is some form of licentiousness as fornication, etc.

UNTIL THE DAY BREAK

"Until the day break, and the shadows flee away."—(Cant. 4, 6.)

Christian Pilgrims, struggling, climbing,
Toiling on life's rugged way,
Pressing forward, ever onward
We with Christian courage say,
Until the day break, until the day break,
And the shadows flee away.

All the troubles, all the sorrows,
And the cares of every day
We must bear with resignation,
Walking in the Heavenly way
Until the day break, until the day break,
And the shadows flee away.

Oh, the mists, the gloom and darkness
That obscure and cloud our way,
Let it not deter our courage,
For we hear our Saviour say,
Until the day break, until the day break,
And the shadows flee away.

All our dear, departed loved ones,
Friends that now have passed away
In the lonely grave we laid them
Till the Resurrection Day,
Until the day break, until the day break,
And the shadows flee away.

F. J. Smith

WORDS IN SEASON

CHARLTON.—Mr. Bruce had meetings here and at Earleton which were helpful.

ST. CATHERINES.—Bren. Joyce and Wilkie had meetings here but had to close on account of the illness of the former.

TORONTO.—Mr. Davies, missionary, had well attended meetings in several of the Halls. Bro. Steen also gave us a visit. He also went to Grimsby and Niagara Falls.

OSHAWA.—Bren. Gillespie and Nugent had meetings in the new Hall, some professing to receive Christ.

TORONTO, ONT.—Mr. Wills writes of a good trip up from Venezuela. His address is Wm. H. Wills, 270 Roberts St., Toronto, Ont.

CUMBERLAND, MD.—J. Ferguson had three meetings for believers: the word was enjoyed.

UBLY, MICH.—A new Gospel Hall was opened here, Dec. 31st. Owing to an old fashioned "blizzard" not many were able to attend. Bren. Watson, Govan, Dobbin, Stewart, Barr and McGeachy were present. A nice spirit prevailed and those who could be present enjoyed the word.

PORT HURON, MICH.—Bren. L. McBain and Klabunda were expected for Gospel meetings. Two meetings a week have been carried on by the Sarnia brethren for some time.

STEUBENVILLE, PA.—The Conference was their largest: eleven giving their time to the Lord's work were present.

BARRINGTON, N. J.—Bren. Conaway and Halliday had some meetings here.

YOUNGSTOWN, O.—Bren. S. C. Keller, and Chas. Keller hope to visit Texas in the near future. Mail for S. C. Keller may be addressed to care 2217 Birch St., Youngstown, O They will be forwarded.

BRIDGEPORT, CONN.—We had Jas. Waugh for a few meetings, which we enjoyed.

TILLSONBURG, ONT.—The Conference was the largest ever had in the new Hall. The word was ministered by Bren. McCrory, Nugent, McMullen, Gilchrist, Wilkie and Smith. One young man professed to be saved. Bro. Smith remained for a meeting and went on to Staffordville.

ALTOONA, PA.—W. Armstrong had some cottage meetings, and God gave blessing in salvation. He and Bro. Winemiller hope to begin meetings in Newport News, Va., soon.

BYFIELD, MASS.—Mr. J. Pearson began meetings on his chart "From Egypt to Canaan."

NIAGARA FALLS, ONT.—Bren. McCrory and Wilkie expected to begin meetings here, Jan. 15th. Mr. Thos. Murphy has been ill for a long time but is improving.

WELLAND, ONT.—W. Pinches visited the little company here recently. He had meetings in Philadelphia in November.

ELGIN, ILL.—Bro. Gabler writes, "We have been much encouraged the last month: two were saved in Charlton, Ont., through reading of Gospel papers which we sent them. We hope to continue in this work. We have now 375 names to which we send these Gospel papers, and would like to increase the number. We are still sending out tracts free, to those who wish to use them—pray for this work—the Gospel papers are free also." L. Wm. Gabler, Central Gospel Tract Depot, 621 Laurel St., Elgin, Ill.

HOUSTON, TEX.—The Keller brothers have begun a series of meetings, with good attendance.

STOUT, IOWA.—Mr. O. G. Smith is having a series of meetings here, an old man who has been a religious Lutheran all his life got saved the first week: others seem exercised.

WORDS IN SEASON

QUEZALTENANGO, GUATEMALA. C. A. Apartado 61.—C. W. Kramer has returned to his mission field refreshed by his visit to the assemblies.

NORTH VANCOUVER, B. C.—The Conference was, for the most part, good, Bren. Chawner and Scott were with us. Bro. Chawner had a few meetings in Cedar Cottage, then went on to Arlington.

RIVERSIDE, CAL.—We had an interesting word from Bro. Kramer, Tuesday, Jan. 7th, with a good representation from Redlands and Pomona.

BARRIE, ONT.—J. Silvester was with us over Lord's day: an appreciated visit.

PORTAGE LA PRAIRIE, MAN.—R. Telfer visited Brandon, Man., and then came on here. Meetings have been interesting, and two have professed faith in Christ. After a short visit to Winnipeg he will be returning home. W. Bunting is north of here in a country district having interesting meetings.

FALLEN ASLEEP

MRS. WALTER TRAVIS, of Huntsville, Ont., departed to be with Christ Dec. 27th, after a brief illness (pneumonia), aged 52. A godly woman, she will be missed in the Assembly. Bren. Widdifield and Steen spoke at the funeral.

MR. EDWARD PATTERSON, of Applegate, Mich., who was called "Home" on Jan. 2nd. He was saved in Richmond, Que., 59 years ago, at the age of 18 when the Lord was working mightily in those parts. He bore a steady, consistent testimony, and loved the people of God, and the things of God. Bren. McGeachy and Ferguson spoke at the funeral.

MRS. CHAS. WHEAR, of Ubly, Mich., passed into the presence of the Lord, Dec. 26th, 1927, in her 41st year. Saved over 23 years ago when Mr. McGeachy was having meetings in those parts, and was a bright testimony unto the end though suffering much. Bren. Dobbin and McGeachy spoke to a large company at the funeral.

FRANK W. ALLEN, of Grindstone City, Mich., on Dec. 29th, 1927, aged 42 years. Saved over two months, and very happy to think that God had saved such a rebellious sinner. Remember the widow and three boys. T. Dobbin spoke at the funeral.

MR. WILLIAM GARNHAM, of Wanstead, Ont., on Dec. 21st, aged 57, from Brights disease, and heart trouble. He was saved at Straffordville when about 18 years old, and was quite active in the Gospel. For some years before his death he was connected with the Assembly at Watford, where he was much appreciated, and will be much missed. He leaves a widow and ten children to mourn his loss. Bren. McCrory and Wilkie preached the word of the Lord at his funeral.

MR. DAVID W. HICKS, of Sarnia, Ont., from a cancer. He was saved at Wanstead about 45 years ago, and has been identified with those gathered unto the Name almost ever since. A man of sterling integrity and godliness, and a great help in the Assemblies. Bro. Goodfellow spoke at the home, and Bren. Wilkie and McGeachy in the Gospel Hall in Sarnia.

MR. JOHN KENNEDY, of Pugwash, N. S., on Jan. 7th, aged 82. He was saved 26 years ago, and made good proof of his salvation. He loved the things of God, and the people of God. Bren. Brennan and Goodwin spoke at his funeral at which were a large number of both saved and unsaved, by whom he was highly respected.

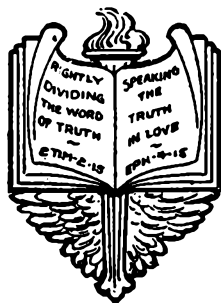
MRS. J. G. EDNIE, of Punksutawney, Pa., Jan. 13th, after an operation. She was saved about 26 years. Bren. Frew and Wineberg spoke the word of the Lord to a large company at the funeral.

MR. ROBERT WASSON, of Brooklyn, N. Y., on Dec. 18, 1927. He was saved in Magherfelt, Ireland, 35 years ago: gathered unto the name of the Lord 30 years ago, and continued with the Lord's people ever since. Local brethren preached at the funeral.

MRS. JOHN GOSSLING, of Barrie, Ont., who went home to be with Christ, "which is far better," on Jan. 4th, from the Barrie hospital after an illness of about ten days. She bore a quiet, godly testimony for years, and will be greatly missed by the husband and family, and also by the assembly. J. Silvester spoke at the funeral.

Words in Season

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



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WORDS IN SEASON

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WORK AND WORKERS

ALTOONA, PA.—W. G. Smith was here for a few meetings.

KEYSER, W. VA.—Some who were in the assembly here went to the "Pentecostal" meetings, got interested, professed to receive the Spirit and went into various kinds of sin. Bren. Barefoot and Ferguson (from Bryn Mawr) are having a series of meetings here.

TAMPA, FLA.—Mr. J. A. Clarke has had some meetings here which were much appreciated.

EVERETT, PA.—W. G. Smith was with us for two weeks: some interest in the Gospel and believers much refreshed. Mr. Hazelton began meetings Jan. 20th.

PHILADELPHIA, PA.—The Glad Tidings Book and Tract Depot is now located at 26 S. 15th St., Philadelphia, Pa. (Mail address, P. O. Box No. 71.) Albert S. Wilson.

Box 446, NASSAU, BAHAMAS, B. W. I.—I am at present in Georgetown, Ecuma, having meetings. An Assembly was started here four years ago, and they have built themselves a comfortable hall that seats about 150. The opposition from the "Church of England" is strong. The "church bell" tolls three times a day, when members are expected to pray to the Virgin Mary." (W. A. McCullough.)

SAN DIEGO, CALIF.—Mr. S. Brown, correspondent for the Assembly, 3951 Front St., San Diego, Calif.

VICTORIA ROAD, QNT.—Bren. Miller and Widdifield are having a real interest in meetings here.

LAKE SHORE.—Mr. Baillie had meetings here and has gone on to Forest for meetings.

TORONTO, QNT.—W. Williams has had meetings in Brock Ave. with good interest, and fruit in conversions. Jas. Waugh is having meetings in Broadview Ave. Hall. R. Telfer has returned home after a prolonged trip West. Mr. Davies had meetings in nearly all the Halls with good attendance.

GRIMSBY.—Bren. Watson and Shivas began meetings here, but the former was called away because of sickness at home. Bro. Steen then joined Bro. Shivas. There has been a very good interest.

ST. CATHERINES.—We had an appreciated visit from Bro. Steen; also from Bro. Pinches.

NIAGARA FALLS.—Bren. McCrory and Wilkie are having good meetings, and help in ministering the word.

PARK HILL.—D. McGeachy was with us for appreciated meetings. Mr. Jas. Goodfellow suffered a slight shock, affecting the use of his right arm.

HAMILTON.—We had a visit from W. P. Douglas on his way from Toronto where he spent a week, mostly in the West Toronto Hall.

MIDLAND.—J. Silvester is home and seeking to help by visiting the Lord's people.

BUFFALO, N. Y.—Mr. W. Pinches was with us for two nights which were profitable.

PETERSBURG, VA.—Bren. Halliday and Conaway are having well attended meetings with some professing conversion.

Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 20

MARCH, 1928

No. 3

FROM VARIOUS AUTHORS

"I see the glory from the cross,
Like morning's crimson ray,
Touch from afar earth's night of sin,
And bright'ning into day:
I see, like sunshine everywhere,
God's goodness, mercy, grace:
And for the rest, I trust His love
Until I see His face."

* * * *

Mankind must see the justice of the law, before they can discover the grace of the Gospel.

* * * *

To have your enemy in your power, and yet do him good, is the genuine heroism.

The man who can receive a tornado of calumny and insult with serenity, and instead of resolving upon personal revenge, devises methods of returning good for evil, is a greater prodigy than the son of Manoah.

* * * *

"She spake of Him." That is our mission. We have found the answer to all our need in that blessed Person. Thank God there are, through His grace, empty, longing, needy hearts in this world, hearts that are sick of the pleasures and weary of the bondage of sin, hearts that cannot be satisfied with the empty shell of the temple ritual. Thousands, too, of His own who long to know Him better are waiting for the "word in season." Oh, that we may have our hearts filled first, and then go forth, whether to saint or sinner, to speak of Him.

* * * *

An upright, a godly, and true preacher should direct his preaching to the poor, simple sort of people, like a mother that stilleth her child, dandleth, and playeth with it, presenteth it with milk out of her breasts, needeth neither malmsey nor muscadine to give it. In such sort should also preachers carry themselves, should teach and preach plainly, that the simple and unlearned may conceive, comprehend, and keep it. But when they come to me, to Melancthon, to Dr. Pommer, etc., then let them show their cunning, how learned they be, they shall be well put to their trumps; for to sprinkle out Hebrew, Greek, and Latin in their public sermons, the same favoreth merely of pride, which agreeth neither with time nor place, nor is it pertinent. To conclude, such preachers are untimely ripeless saints.

THE POWER OF THE WORD OF GOD



A poor student, who was in the University of Leipzig, had occasion to undertake a journey at a moment's notice to see his mother, who was dangerously ill, and was in want of the necessary money for the purpose. In this difficulty he went to a learned Jew, a neighbour, and borrowed the money, leaving as security his Hebrew Bible, and his Greek Testament, which contained the Greek and German words side by side in separate columns.

During the absence of the student, the Jew determined to read the Testament through, in order to strengthen his mind in his hatred to Jesus, ridicule His teaching in the synagogue, and so be better prepared to show forth his zeal for the Jewish faith. His wife and children were not permitted to see the book, for he was determined to be the only one to discover the falsehood of the Christian religion in all its parts. But, as he proceeded with his reading, his surprise increased, and a strange feeling of fear mingled with admiration and reverence, came over him, and as he studied the life of Christ on earth he could hardly prevent himself crying out, "Oh! that Jesus were my Saviour!"

Having finished the Book, he was surprised to find that, however eager he might be to increase his enmity against Jesus, his study of the New Testament had taught him that Jesus was worthy, not of hatred, but of the highest respect, admiration, and love. "Surely," he said, "this is the height of silly simplicity and blind folly. I will open the Book no more." But, however, in a short time he changed his mind, and determined to read the Book a second time, resolving to be more careful in ascertaining that Jesus and His apostles were fully deserving of the hatred of all Jews in all ages.

But again he was unable to discover anything that was absurd, or which bore the stamp of falsehood, while, on the other hand, he discovered wisdom which was more of heaven than earth, of comfort inexpressible for an afflicted mind, and a hope of immortality which seemed to deliver him from that dreadful anxiety with which the thoughts of the future had often troubled him. Still he could not overcome his prejudice, but read the New Testament for the third time, resolving that if he could find no excuse or reason for his hatred, he would become a Christian, but that, if he could discover the slightest tokens of deceit or fraud he would forever detest the Christian religion.

During the third reading of the history of Jesus, His doctrines and His promises, the Jew was quite overcome. The love of Christ filled his very soul, and, like Saul of Tarsus, he cried, "Lord what wilt Thou have me to do?"

Seven weeks had passed since the New Testament had been left with the Jew, and now the student returned and came to redeem his property. The Jew asked him if he would sell him

the New Testament. The student was unwilling to part with it, but at last yielded. "What do you ask for it?" said the Jew. "Four marks will satisfy me," was the reply. The Jew opened a drawer in the table, and taking out a bag, counted out a hundred gold pieces. "There! Take that," said he. "Gladly will I give you more if you wish it; and if at any time I can be of use to you, only come to me and I will help you to the utmost of my power."

The student was amazed, and thought the Jew was making a joke at his expense. But he told him what a change of mind had been wrought in him by reading the New Testament. At the same time he upbraided him for setting so little store by such a Book, and finished by saying, "Oblige me by accepting that money. As for this Book, I shall never part with it."

The Jew became a sincere Christian, an active worker, not a mere professor. Nine Jewish families in that town did he win to Christ, and thus did he show the power of the Word of God when the Holy Spirit applies it to the heart.

"THE PRIESTHOOD OF CHRIST"

Type, Prophecy and Fulfilment



IT is chiefly on account of the combination of the royal and priestly dignities in his one person that Melchizedek is such a perfect type of Christ. Already, in prophecy, we have an inspired application of this type to the Lord Messiah who should come, for surely it was in reference to this mysterious patriarchal figure that this wonderful prophecy was delivered by Zechariah more than five hundred years before the advent of Christ—wonderful, because the system of priesthood in the Mosaic economy could never be combined with the royal office, the prophecy thus intimating a change of dispensation.

There can be no doubt of this being a Messianic passage, for the very title by which the subject of this prophecy is introduced is recognized, even by Jewish commentators, as belonging to none other than the Messiah, and in this title we have, at the same time, the key and solution of the problem, how the offices and prerogatives which formerly belonged to two different tribes can centre in his One Person. "**Behold the Man, whose name is the Branch.**" Zech. iv: 12, 13.

Messiah is not only the seed of David and King of Israel (as He loves to call Himself), but also the Son of Man—Chief and Father of all His redeemed family, and, as such, all tribal and national distinctions are lost in Him.

As the great Patriarch, He strides over the Mosaic dispensation, with its appointments, and resumes the original practice of the patriarchal times, of the head, or chief, acting as priest as well as ruler, to his own family.

And well might both the regal tribe of Judah and the priestly tribe of Levi, bow in homage together and lay the insignia of their

diverse offices at the feet of this mysterious, wonderful "Man"; for His name is "The Branch." And while this title, "The Man," brings before us Messiah's character as the servant of Jehovah, who came to work out a righteousness and salvation for man (Zech. iii: 8), it also reminds us that He is the beautiful and glorious **Branch of Jehovah** (Isa. iv: 2)—Son of God as well as Son of Man.

And has this prophetic picture been realized in Christ?

Within the veil, as our Righteousness and Representative, with our names ever engraven on His heart, is our glorious Lord Jesus ever appearing in the presence of God for us. With His own infinitely precious blood, He entered into the holiest of all; not like Aaron, to appear and withdraw, but to abide a Priest for ever over the house of God. We have not only a High Priest (Heb. iv: 14), but a **Great High Priest** (a title incommunicable to any other) that is, passed into the heavens, Jesus, the Son of God.

With heart full of infinite and Divine love and compassion, and touched with the feeling of our infirmities, He prays that our faith fail not, and is ever engaged in ministering grace and help in every time of need. "And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous," "Who ever liveth to make intercession for us."

And it is in **Royalty** that He exercises His Priesthood. He is a Priest **on His throne**. "When He had by Himself purged our sins, and entered into the heavens, He sat down on the right hand of the Majesty on high, angels and authorities, and powers being made subject unto Him."

For not to mention the eternal glory of the Divine Son of God, and to speak only of His mediatorial Kingship, because He humbled Himself, and became obedient unto death, even the death of the cross. God hath highly exalted Him, and given Him a name which is above every name; that in the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

It is thus that the Epistle to the Hebrews, the central argument of which is the Priesthood of Christ, opens, first of all, with an unfolding of His glory as King and Heir of all things, crowned with glory and honour, set over the works of God's hands, all things put in subjection under His feet. The glory of Jesus is first made to pass before us as "being made **so much better than the angels**"; **than Moses**, who was servant over the House of God, as well as king in Jeshurun; **than Joshua**, who led Israel into Canaan. This, the Apostle does in order to fix the mind of the Hebrew Christians on the greater glory of Christ's Priesthood over the Aaronic, from the ministry and ritual of which they were being excluded.

"See," he says, in effect, "you have a Royal Priest, and His Royalty elevates His Priesthood. He who represents you in the presence of God has kingly authority and power. As King, He is able, and as compassionate High Priest, he is willing, to save unto the uttermost. Aaron failed to obtain a righteousness for you for the want of which himself he could only enter into the Most Holy Place once a year, and even then he dared not look at the glory of God lest he die; but your Priest is Melchizedek, King of Righteousness, of power and authority to dispense to you righteousness and grace, wherefore you can come boldly and draw near in full assurance of faith by 'the new and living' way which He has consecrated for you, to the very throne of grace."

Aaron made intercession for Israel, and had the names of the twelve tribes engraven on his breastplate, which he wore on his heart; but Christ's must be an omnipotent and prevailing intercession, for He is the King of Glory, the Son whom the Father always heareth.

Thus is our Lord Jesus ever portrayed in the New Testament—a Royal Priest and Priestly King. The Lamb is on the throne; the Man, as man's mediator at the right hand of God. He who was slain and hanged on a tree as our sacrifice hath "the God of our fathers raised and exalted with His right hand to be a princely (royal) Saviour (priest), to give repentance unto Israel, and the forgiveness of sins." (Acts v. 30, 31.)

So did the Apostle testify from the commencement. Yet we need to be reminded that of these two aspects of Christ's character, it is His Priesthood which is most prominent now. He is King, and therefore His Priesthood is royal; but the kingly prerogatives He doth not yet exercise; the visible display of His glory and the outward manifestation of His kingdom we do not yet behold; for what is meant by Christ's Kingship and reign in Scripture is not merely the place of power which He now occupies at the right hand of God. Christ is "King of the Jews."

Like Melchizedek, He is also to be in a literal sense King of Salem, which is Jerusalem, for the promise is yet to be fulfilled: "The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever and of His Kingdom there shall be no end."

And not only in Mount Zion over Israel is His reign to extend, but "He shall have dominion from sea to sea, and from the river unto the ends of the earth." Now He sits on the throne of His Father in heaven, but soon He will be in possession of His own throne, on which He will grant the privilege of sitting to all who, like Himself, have overcome the world (Rev. iii: 21).

In title, the kingdoms of this world are already His, for He has been invested with sovereignty over them by the Father on His ascension, who crowned Him with glory and honour, and set Him over the works of His hands; but He is yet "waiting" or

"expecting" (Heb. x: 12, 13), until all His enemies be made His footstool, before He enters into the actual and visible administration of His kingdom.

Soon the Royal Priest will reappear from the presence of God in heaven, and then His **Kingly** character will be more prominent. On His head will be many crowns, and on His thigh a name written, "King of kings and Lord of Lords."—"The Scattered Nation."

FAITH

Faith has three characteristics. The first which is outward is, that it obliges you to take a new course. Secondly, it is always accompanied by exercise of heart—that is inward. The third characteristic is, you do a work, that is the "work of faith with power." There is always exercise with faith. Take the case of Abraham, the "father of the faithful." He believed God, he saw the stars; and God said to him, "So shall thy seed be." "He believed God and it was counted to him for righteousness." Paul quotes that (Rom. 4) and says he was justified by faith. Forty years after, as James states, the work of faith came. God told him to go and with his own hands put out the light, cut off the one whom he had received from God. His faith said, "God told me that this son of mine was to be the parent of all; He tells me now I am to put him to death. I will! I have faith in Him." Anyone who understands faith can understand what an exercise that was. He was cast upon God who was able to raise him from the dead, and from whence he received him in figure.

It is the exercise of faith that forms you. One remarkable characteristic of it is it never grows old; how could it? Its springs are in God and does He fail in strength? Caleb could say, "I am as strong this day as I was forty years ago." You can ascertain how far you have walked in faith. The measure of your strength is the strait you have passed through with God, and the faith remains. You proved what God could be to you in a great trial when you trusted Him. That was a great gain, that was divine formation in you, that can never be lost.

COVENANT HEADSHIP

Paper 5

David (Beloved) The King



INSTEAD of Jehovah to save from their enemies, Israel had preferred a man—Saul. That man rejected the word of God and consulted a witch. What a triumph for Satan! What a shame to Israel after all that Jehovah had done for them by the hand of Moses! Surely there was need that God again should work.

Prophetic outburst had more than once spoken of God as king. The waiting remnant might well ask, How long, O Lord,

when shall it be? The time was not yet. However, God would give them a king of His own—not of their choosing—a man after His own heart; one who would, in a feeble measure, foreshadow the coming One. To David the son of Jesse, the Bethlehemite, was this high honor given. With him God entered into covenant relationship, and he became the federal head of the new line, a ROYAL line, in which came in due time, the Lord Jesus Christ, the true "King of the Jews."

God sent Samuel to anoint David, saying, "I have provided Me a king." It is suggestive that Saul was anointed when vainly seeking his father's lost asses, David when securely keeping his father's sheep.

Unlike Saul again, David was not chosen for his outward appearance. Samuel would have chosen Eliab, David's eldest brother, but the Lord said unto him, "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 (1 Sam. xvi: 7). Albeit, he was of a beautiful countenance and goodly to look to. Cunning in playing (the harp) and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him. Verse 18.

The life of David is full of instruction along many lines, for those who will but read, compare, reflect, record, but we must limit ourselves to tracing briefly, two of the main threads upon which his eventful life is strung.

First. David as REPRESENTING his adorable Son and Lord, of whom he was, of course, but a shadow at best.

Second. David as MISREPRESENTING his Lord, and because of this under the chastening rod. In both these aspects he was also the representative of that numerous seed, which was promised him in the covenant which constituted him the federal head of the royal line—of which covenant we shall have more to say later on.

Looking at David as typical of the Lord Jesus Christ, the war against the Philistines is full of spiritual significance. Saul against Goliath was but circumcised flesh against uncircumcised flesh, and no more a match for him than seven feet six would be for eleven feet six. The goodliest natural man, though clothed in God-given religion, is no match for Satan. What the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit. (Rom. viii:23, 4.)

David went forth in the name of the Living God, whom he had proven in the wilderness when keeping his father's sheep. 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. xvii: 37). With five smooth stones in his shepherd bag, his staff in one hand, his sling in the other the stripling went out against the giant saying, "I come to thee in the name of the Lord of hosts, the God of the armies of Israel whom thou hast defied. This day will the Lord deliver thee into mine hand—that all the earth may know that there is a God in Israel. And that all the Assembly may know that the Lord saveth not with sword and spear, for the battle is the Lord's, and He will deliver you into our hands."

The sequel is well known. David sling a stone and it sank into the giant's forehead and he fell upon his face to the earth, and David ran and stood upon Goliath and slew him with his own sword. God has translated the type for us. "For as much as the children were partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is the Devil, and deliver them, who through fear of death, were all their lifetime subject to bondage" (Heb. ii: 14).

The good Shepherd (Jesus) who during His brief sojourn with His father's flock, had rescued many a lamb from the paw of the lion and from the paw of the bear, by dying slew him that had the power of death. But four other smooth stones were in His scrip, necessarily there—His miraculous birth, His holy life, His honored burial, and His glorious resurrection. In each He was a smooth stone, shaped by the Spirit of God, of which living water in scripture ever speaks. The death penalty He owed not. "He was delivered for our offences, and raised for our justification." Israel triumphed in David's triumph; and we are "More than conquerors through Him that loved us." For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. viii: 37-39).

Then again David in his rejection is a type of the Lord as now rejected by the world, and more especially by the religious world, commonly called Christendom. Of David, as of the Lord, it could be said, "He learned obedience by the things which he suffered." In learning to obey God amidst difficulties, he learned how to rule for God when entrusted with the throne, and though rejected yet was he God's anointed king, and Adullam was the place of God's throne though Israel knew it not. True there were some driven there by their need. "Every one that was in distress and every one that was in debt, and every one that was discontented gathered themselves unto him and he became captain over them" (1 Sam. xxii: 2). Men to whom Saul's government had brought no good; who were not able to guide their own affairs

to a happy issue; these men went out to David and he guided them by the skilfulness of his hands.

Saul is now on the throne of the religious world, and Christendom serves him. Self, and not Christ, is Lord. With the leaders, self-aggrandizement is the rule of the day, Popes, Priests, Arch-bishops, Bishops and Clerics of all castes if they cannot have a triple crown they can at least cut their cloth so as to show their authority, and filch for themselves the titles "Holy," and "Reverend" (Psa. cxi: 9), which in the scriptures are only applied to God. All this is Antichristian. True, some of the Lord's own may be caught in the meshes as was Jonathan in Saul's. Though he loved David as his own soul, he went not forth unto him to share his rejection. Alas for Jonathan, he fell on the mountains of Gilboa.

As with the leaders so with the people—self pleasing, and not subjection. We hear of "the creed of your choice," the "Church of your choice," the "Baptism of your choice," the "preacher of your choice"—as though God had not spoken; as if every man were his own Lord.

From such the true David is hidden. The poverty, distress, and discontent of sin, have driven forth a few unto Him; and He has become captain over them. He is their Lord. And as their Lord He has given full directions as to what they are to believe; how they are to assemble; what Baptism they are to practice; who are His ministers; all about life and godliness so that the man of God is thoroughly furnished unto every good work.

But those who own His Lordship must suffer His rejection. Trials and difficulties beset the path. Trials that are necessary for the development of mighty men, and those who are such for Him, during His rejection, will be also His mighty men when He takes the throne and reigns. "If we suffer we shall also reign," "Let us go forth, therefore, unto Him, without the camp, bearing His reproach."

The story of Nabal and Abigail is a forceful description of the two classes, those who suffered, and those who disowned the claims of the rejected David. All that Nabal possessed he owed to David, for had David not slain the giant, the Philistines would soon have stripped the land. Moreover in the wilderness, David's men were a wall around his flocks, when most of warriors would have been their destruction. Nabal was a fool not to realize this. All selfish men are fools, wearying themselves to increase their own miseries. To ingratitude Nabal added insult, "Who is David and who is the son of Jesse? There be many servants now a days that break away every man from his master. Shall I then take my bread, and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?" (1 Sam. xxv: 10-11).

Abigail on the other hand recognized the lordship of David. Fourteen times in eight verses she says "my lord." Nor was her recognition in word only. She gave him, "Two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs." What a tribute to her lord! Little did Nabal dream that his own wife was a "Break-away."

Because of Abigail's intercession judgment was stayed at the hand of David. Nabal made himself a feast "Like the feast of a king, and Nabal's heart was merry within him for he was very drunken." About ten days after God smote him and he died, and Abigail became David's wife.

Of self-seeking Nabals there are plenty. The apostle had to rebuke the Corinthian church for this very thing, "Now ye are full, now ye are rich, ye have reigned as kings without us." In contrast to their selfish folly he says, "We are fools for Christ's sake—we are despised—hunger—thirst—are naked—buffeted—we are made as the filth of the world, and are the off-scouring of all things unto this day" (1 Cor. iv: 8-14). They not only came out themselves, but also brought out their all to their rejected Lord. May God grant us wisdom to be—not fools for self, but fools for Christ's sake.

The Covenant

"I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations. Selah" (Ps. lxxxix: 3). The signs of this covenant were the sun and the moon—the rulers of the day and of the night. "His seed shall endure for ever, and his throne as the sun before me. It shall be established as the moon, the faithful witness in heaven."

Thus by the oath of Jehovah, David's kingly seed is established forever. The Apostle at Antioch, refers to this covenant, "The sure mercies of David." This covenant made with the federal head of the royal line, casts its anchor beyond David, in the greater David, who has established it in the heavens in resurrection." By Him all that believe are justified from all things from which ye could not be justified by the law of Moses." See Acts xiii: 33-39. In Him we have eternal life, and are as secure as the throne of heaven. "I give unto them eternal life and they shall never perish." To many this everlasting covenant seems like a dangerous doctrine, leading to ungodliness of life. But God has His own way of guarding against that. "If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments, then will I visit their transgression with the rod and their iniquity with stripes; nevertheless my loving kindness will I not take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David."

It is here David misrepresented his Lord—he kept not the commandments. But though the chastening rod beat heavily at times, breaking his very bones, yea his heart also, yet it was the rod of a covenant keeping God—and David endured.

The latter part of his history is largely taken up with this chastening, and when read in connection with the covenant, is rich in instruction for the people of God. Space forbids our entering further into it. The purpose of God in this chastening is clearly set forth in the twelfth of Hebrews. "My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him. For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening God dealeth with you as with sons for what son is he whom the Father chasteneth not? But if ye be without chastisement whereof all are partakers, then are ye bastards and not sons."

Though this chastisement at the time be grievous, afterward it yields the peaceable fruits of righteousness, to those which are exercised thereby. But the Son of God is leading the sons of God to the glory, nor shall he lose one. Though their pace be crippled and slow, though their hands hang down and their knees be feeble, yea though their very bones be out of joint—these sons of the king, seed of the everlasting covenant, shall every one be gathered home, unto Him who reigns eternally, in mount Zion.

TWO PITFALLS

There are two pitfalls, one on each side of the narrow way. We may earnestly contend for the faith, and try those who say they are apostles and are not, and find them liars: but at the same time the first deep love to Christ and tender affection to every member of His body may grow cold in our hearts. And instead of having compassion on the ignorant and on them who are out of the way, we may despise and spurn them.


On the other hand we may put the members of His body in the first place and Christ in the second, and think lightly rather than sorrowfully of false beliefs, and strange worship if only we believe that he is born of God who is thus wandering from the word of God. In our day we find the people of God falling into both these pitfalls, perhaps more commonly into the last.

The truth is that the doctrines that we profess, even if perfectly Scriptural, may or may not have been taught us by God Himself. Each one really learns only as much as he has himself received from God: and the Lord teaches most to those who look most simply to Him, and who walk according to that which they have already received.

We live in a day when everything belonging to God and Christ in this world, is being assailed, not so much by open persecution, as by secret seduction, for the devil hates every true testimony raised to the honour of the Lord Jesus, and on the lines of

the Word of God. And if he cannot destroy it by force, he seeks to corrupt it by introducing that into it which will work as leaven, and in due time so deteriorate its value, that God ceases to own it as a vessel for the display of His power. This is our chief danger at the present time. Principles and practices borrowed from the world have been the ruin of every spiritual testimony raised up by God in these last days, and ours—feeble as it may be—is no exception. Younger men, who have not had the experience of watching this degeneracy, are apt to discount its danger, and to think themselves wise beyond their fathers, and able to come and go with the world's religion without becoming ensnared in its meshes and blinded to its deceptions. But I am absolutely sure that this cannot be, and God has warned us well of it, in His Holy Word.

"HIS WORKMANSHIP"

N the epistle to the Ephesians God's delight is seen in chapter i: 4, "That we should be holy and without blame before Him in love"; and Christ's delight is seen in chapter v: 27, "That He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing: but that it should be holy and without blemish." In chapter i: 12 we read, "to the praise of His glory"; but in verse 5, "to Himself." Glory is a servant to love. All that God can give us is a token of something higher, namely, the love of His heart.

In chapter ii: 10 the apostle says: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Being His workmanship, we desire to be less than nothing in our own sight. God delights to make the best and highest uses of us if we are only fit to be used. Here among men there are golden vessels, clean and of exquisite workmanship, yet unused and only for ornament; but there is no such thing in the house of God; there all clean vessels are used. The same vessel may be put to different uses, as Paul when in prison was put to use in one way, and Paul when preaching, in another way. If a vessel be but clean, used it must be, and that for honourable purposes. Let us not only bear in mind how we were made nigh—by a life derived from the Son of God; the remembrance of which will help to bring us low—but let us see how high we are in God's sight. "We are His workmanship." How pleasant then must we be to God! The wonder of wonders is Christ offered up; yet we are beautiful to the eye of God and of angels as one with Christ. If I verily believe this I cannot be otherwise than well-pleasing to God, as created anew in Christ Jesus. What then will my great business be? First, to have God's thoughts in my heart, as we see in Psalm cxxxix: 17, "How precious also are thy thoughts unto me, O God! How great is the sum of them!" We are so one with Christ in God's

thoughts and affections that His thoughts should always be as music to us.

Our prayer should be according to Eph. iii, as well as according to Eph. i. The knowledge of the greatness of the power that is toward us should lead us to seek to know the greatness of the love that is bestowed on us. We are only at home in the Father's house, and as to our place on earth we are always abroad, wherever we may be. This needs to be understood by anyone who has a desire to labour in another land. If the affections of Christ possess us we shall always find a field of labour at hand; everywhere we shall find room for the mind of Christ to reveal itself. The very look and greeting which we give one another will be a sweet savour of Christ, if we know one another as Christ commends us to God. "We are His workmanship." If we were more humble we should say ten times, **How worthy** we are in Christ, to **one** mention of our own **unworthiness**. If, like Isaiah, in chapter vi, our lips are cleansed and our consciences purged, we shall say most humbly, readily, and quickly, "Send me." We shall begin and end with pleasing God, regardless of the question of numbers, whether we go to the thousands or the few. The "good works" in which we are to walk are "ordained" of God. David received his anointing to be king when he kept his father's sheep, and it was all one to him whether he bore cheeses to the camp or kept the sheep at home. He was taken up with pleasing God. If we realize this it will take many difficulties out of our path.

(R. C. C.)

SCIENCE AND REVELATION

Human science and knowledge never heard of the New Jerusalem. They can dig up the ruins of the city, but they never heard of pearly gates at all. I do not believe in science agreeing with revelation. It seems as absurd as the question we boys at school used to ask each other—if twenty apples cost one shilling, how much will three oranges cost? No rule of three could I get to give the answer, and so with science and religion, you are talking about apples and I about oranges. In salvation the first work to be done is incarnation, and the second resurrection (Rom. x: 6, 7).

Incarnation, what is that? says science. God becoming man. Science only knows of babies becoming men of the same kind, for that which is born of the flesh is flesh.

Resurrection, what is that? says science. A man going into the grave and rising again. Science only knows of a man going into the grave and becoming oxygen, nitrogen, etc. The Apostle Paul says the work to be done is for God to walk before men, and for a risen man to appear before God, and since the work is outside of us, we have merely to put our seal to it. "If thou shalt

confess with thy mouth that Jesus is Lord, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." When the external ground is looked at it is, "confess with thy mouth"; but in the 10th verse of Rom. x, "With the heart man believeth unto righteousness, while with the mouth confession is made unto salvation."

W. P. MacKAY

DEBT

"Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law," Rom. 13: 8.

There is hardly any course that will toughen a man in meanness more than the persistent running in debt. Some men are constantly planning to deceive a creditor; they will lie unblushingly; make promises with no intention of performing. No genius can redeem a man from the unutterable meanness of reckless debt. While we may be amused at the wit in dodging a creditor, we are shocked at the heartlessness of the swindler. If one steals a penny, he is a thief; but is he not a thief who will "do" a creditor, shirk payment of an honest bill, or act the part of a mean trickster? "There goes a sculptor." "What do you mean?" "Only that he chisels tailors, bootmakers, and all who trust him."

How can a man strut about in unpaid-for garments, and ride in unpaid-for carriages, and gather his friends to admire unpaid-for furniture, or eat and drink at another's expense, without an inward sense of personal degradation? It does degrade a man, so that you can almost detect a shirking debtor.

In these days, a laborer on two dollars a day must dress like the mechanic on four or five. The mechanic must dress like the tradesman with an income of \$5,000 a year. The tradesman must live like the merchant with his \$20,000; and the merchant must outstrip his richer neighbor in equipages, furniture, and entertainments; thus is the demon of debt invoked, and so it goes on.

FOUR VARIETIES OF PREACHING

I perceive four strong men on their journey towards Lazarus' grave, for the purpose of raising him to life. One of them, who is eminent for his piety, says, "I will descend into the grave, and will take with me a bowl of the salt of duties, and will rub him well with the sponge of natural ability." He enters the grave, and commences his rubbing process. I watch his operations at a distance, and after a while inquire, "Well, are there any symptoms of life there? Does he arise, does he breathe, my brother?" "No such thing," replies he, "he is still quiet, and I cannot salt him to will—and besides this, his smell is rather heavy."

"Well," says the second, "come you out; I was afraid that your means would not answer the purpose; let me enter the grave." The second enters, carrying in his hand a whip of the scorpions of threatening; and, says he, "I will make him feel."

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He directs his scorpion and fiery ministry at the dead corpse; but in vain, and I hear him crying out, "All is unsuccessful; dead he is after all."

Says the third, "Make room for me to enter, and I will see if I cannot bring him to life." He enters the grave and takes with him a musical pipe; it is melodious as the song of love; but there is no dancing in the grave.

The fourth says, "Means of themselves can effect nothing, but I will go for Jesus, who is the resurrection and the life." Immediately he leaves to seek for Christ, and speedily returns, accompanied by the Saviour. And when the Lord came He stands in the door of the sepulchre, and cries out, "Lazarus, come forth!" and the dead body is instantaneously instinct with life.

Let our confidence be in the voice of the Son of God. And let us turn our faces towards the wind, and say, "O breath, come from the four winds, and breathe upon these slain, that they may live!"

QUESTION CORNER

- (1.) What do you consider is the Lord's mind for me, as to preaching the Gospel in the sects?
- (2.) Should we receive all who say that they are saved, to the Lord's table?
- (3.) If a brother stays away for months from the Lord's table, what attitude should the assembly take toward him when he returns?
- (4.) What does Heb. 13:13 mean?
- (5.) Are all Christians gathered to the Lord's name; and can they claim His presence as promised in Matt. 18:20?

Ans. (1.) I have no right to go anywhere where I have to deceive the people to get in: or to withhold, or compromise the word of God. To get into any sect that I know of to preach the Gospel you must deceive the congregation and give them the impression that you are going to **build up their cause**. Tell them honestly that if any get saved you will teach them baptism, and gathering unto the Name of the Lord Jesus Christ; and that it is unscriptural to join any sect: and that if you find any saved people in the congregation you will seek to lead them out unto the Name, and where is the parson, or elder who will let you into their religious edifice? Babylon the Great, and her daughters—the sects—we must not enter. "Come out of her my people, that ye be not partakers of her sins," applies here. If God calls you to preach His word He will provide you with an audience where you can preach the preaching that He bids thee.

(2.) Certainly not. Many who say that they are saved are living in open sin. Many are empty professors. Many are steeped in false doctrine, or in church fellowship with those who are. Saul said that he was a disciple, but the church at Jerusalem would not receive him on his own testimony. (Read Acts 9:26-27; 1 Cor. 5:1-13; 1 Cor. 11:27-32. Comp. Ex. 12:43-49.)

(3.) Those taking care in the assembly should visit the one who absents himself, to ascertain the reason for his so doing; it may be that there is something in the assembly that needs adjusting; it may be something in his own life that needs adjusting: then a statement ought to be made to the assembly, when he returns, as to the cause of his behaviour, and his fitness to partake of the Lord's supper. It is a serious matter for one to turn his back upon an assembly, or through indifference remain away from the Lord's table (read Num. 9:10-13.) If it was so with the Passover, how much more so with the Lord's supper?

(4.) In the epistle to the Hebrews the "camp" was Judaism, guilty of crucifying their Messiah, and of rejecting the grace of God. Christians

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have no right to remain in Judaism. Sectarianism is for the most part a mixture of Judaism and Paganism: and from the paid, imitation priest performing worship for the congregation, mostly unconverted, down to the christening of the baby, what is there that is done according to the word of God? And if God commanded His people in the apostles' day to leave the camp, how much more in our day should we go forth unto Him?

(5.) No. All Christians are not gathered unto His Name: some of them are gathered unto the name of Wesley, some Luther, some Baptist, etc. If we begin to dabble with the sects, and to make little of the Assembly gathered unto His Name, i. e., owning His authority by seeking to do as He says, and not according to some human creed, we will soon be adrift, every man to do whatsoever is right in his own eyes.

SORROW'S PURPOSE

Not to shield the path from sorrow,
Are His purposes for thee,
But to teach thee how to trust Him:
Prove what He can do for thee.
Not to lead thee on through sunshine;
For the shade hath pleasures sweet:
Lessons which He fain would teach thee;
As a mourner at His feet.

Would'st thou know the heavenly comfort
Which thy Father can impart?
He alone can share that solace:
He who comes with broken heart.
Would'st thou know His arm encircling:
His left arm beneath thy head?
Passing through life's deepest waters,
There, thy tear-drops, freely shed.

Yea, His right hand holds so gently,
Though the storm rage loud and long;
Nestling there in His own bosom
Thou may'st raise thy grateful song.
Would'st thou feel the soothing pressure
Of His hand when fevers rise?
Sin tossed soul, He ever liveth:
His to soothe and sympathize.

Let the hand of Him who bought thee,
Bearing yet the nail-prints there,
Mould and fashion as He pleaseth,
That thou mayest His own image bear.
Passive lie in sweet subjection,
Pleading still for grace divine,
Till with all life's sorrows over,
Thou shalt for His glory shine.

Precious to Him—yea more precious
Than the gold that doth decay,
Is the faith that still can trust Him,
Till the dawn of perfect day,
Earthly sorrows gone forever:
Earthly tears all wiped away:
Faith exchanged for heavenly vision,
Thou shalt praise, yea, praise for aye.

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CEDAR COTTAGE, B. C.—Mr. Kramer was here, and at New Westminster, then went on to Arlington and Seattle.

WINNIPEG, MAN.—R. Telfer had some meetings here on his way East.

DANBURY, CONN.—R. Cappiello is encouraged in the Lord's work here. His address is 13 Moss Ave., Danbury, Conn. 130 South Day St., Orange, N. J., will also find him.

TOLEDO, O.—A small company of Christians now gathers unto the Name of the Lord Jesus Christ, in Toledo, O. Address communications to Mr. Thos. Murray, 246 Western Ave., Toledo, O.

LANSING, MICH.—Mr. Jas. M. Kay has begun some Gospel meetings here. He visited Standish also.

LAKESIDE.—R. Grattias has begun meetings here in an empty store. It is a suburb of Duluth where he had meetings with blessing. His address for some time will be 4229 Gladstone St., Duluth, Minn.

CALLE FORTUNA, VALENCIA, VENEZUELA.—Mr. H. Thorpe writes Jan. 21st: "I am at Mr. Fletcher's home: Mr. H. Douglas is here also. We have had two weeks of special meetings together: Mr. Fletcher interprets for me. The meetings have been encouraging. It means much for an R. C. to come to meetings here, and the Good Seed seemingly lies longer in the ground ere it springs up. One can only praise God for the grace of God seen in the people of God here. Hope to attend a Conference at San Felipe, and then for home."

HARRISBURG, PA.—Bren. Bradford and Hunter began a series of meetings on Feb. 5th, and are finding encouragement. They enjoyed their visit to Canada very much, and saw the Lord's hand in the salvation of several.

CARO, MICH.—Bren. W. Ferguson and Warke have rented a Hall and room, and are preaching the word. This is the first effort in the town, and already there is fruit seen.

NOTICE.—Those who have any clear S. S. Magazines or unused Gospel tracts lying idle can have them put into service for the Master by sending them to Wm. Ferguson, 3252 Whitney Ave., Detroit, Mich., for Bible Carriage work. The season will soon be opening again. Do it before you forget.

STOUT, IOWA.—Brother O. G. Smith still goes on with meetings here with much to encourage in conversions.

TORONTO, ONT.—W. G. Smith is visiting the assemblies in the city, before returning, with his wife and son, to Asheville.

FALL RIVER, MASS.—Three were baptized recently and were added to the Assembly.

SAGINAW, MICH.—Mr. R. A. Barr purposed having a series of meetings here.

CANDLER, N. C., Box 122.—Bren Mehl and Shelburne began meetings in a School House here, the latter was called home to Chicago by sickness in the family, J. Smith then joined Mr. Mehl. Mr. Mehl writes, "Had two Gospel meetings today: nearly 400 people turned out. The whole country is stirred . . . we long for God to come in and save some." (The Editor passed through those parts a year ago, and was struck with the promising character of the country, and with the need for Gossellers. Will God not have a controversy with strong young men who run from assembly to assembly preaching to almost empty chairs so far as the unsaved are concerned, with many such fields almost at their very doors? Should those who dispense the Assembly funds not feel their responsibility to those who do go in to possess the land? We feel confident that there are many such places in the South.) Mr. F. W. Mehl's home address is 15 North Central Ave., Duluth, Minn.

ATLANTIC CITY, N. J.—The Assembly still meets at 2724 Fairmont Ave. Christians coming from other assemblies will please bring letters of commendation. (Peter Kelly, 2835 Fairmont Ave., Atlantic City.)

CONFERENCES

TRURO, N. S.—It is purposed, D. V. to have a Conference here at "Easter," beginning with a prayer meeting Thursday evening, April 5th, continuing Friday, Saturday and Lord's day, (April 6, 7, 8). Correspondent C. F. Archibald; P. O. Box 495, Truro, N. S.

WORDS IN SEASON

PETERSBURG, VA.—The Easter Conference will, D. V. be held in the Gospel Hall, West High St., April 7, 8, 9, with prayer meeting Friday the 6th, at 7.45. Correspondent, H. Campbell, 927 West High St., Petersburg, Va.

SOUTH MANCHESTER, CONN.—D. V. we shall have our Conference at the usual Easter time, Friday, Saturday and Lord's day, April 6, 7, 8, in the Odd Fellows' Hall at the Centre: prayer meeting in the Gospel Hall, 416 Centre St., Thursday, April 5, at 7.30 P. M. (Jas. Serpliss, 129 Summer St., S. Manchester, Conn.)

TORONTO, ONT.—The 42nd Annual Convention will, D. V. be held April 5, 6, 7, 8, in the Massey Hall, corner Victoria and Shuter Sts. Prayer meeting Wednesday, April 4th, in the Central Gospel Hall, corner Brunswick and Sussex, at 7.30 P. M. Communications may be addressed to Conference, 22 Yarmouth Road, Toronto, Ont.

FALLEN ASLEEP

MR. SAMUEL BINCH, of Saskatoon, Sask., where he spent the last five years of his life with his daughter, Mrs. Preston. He was saved March 29th, 1863, at the age of 17. For a time he was a London City Missionary; then a minister in the Baptist denomination; then for a number of years he was identified with those gathered unto the name of the Lord Jesus Christ. He was well known to the Christians in Toronto, Ont., district where he resided for a number of years. He rests from his labors, and his works do follow him.

MRS. GEORGE WATSON, of Toronto, Ont., on Jan. 20th, in her 83rd year. She was saved 52 years ago when Bren. Munro and Smith first went to Bolton: and by her steadfastness in the faith has had a great influence for God not only in her own family, but also in the Assemblies in which her lot has been cast. Her daughter, Miss Eva, has spent some years as a missionary in Venezuela: and her son, F. G., in the Lord's work in the home land. She passed away in the home of her daughter, Mrs. Dean, of Toronto, where Bren. Douglas and Silvester held a service: then the remains were taken to Bolton, where a service was held in the Gospel Hall.

MRS. WM. GREER, of Apponaug, R. I., on Jan. 21st, aged 70, from a shock. She was saved over forty years, and was once in the Pawtucket Assembly.

MRS. ALEX. ARMSTRONG, of Newbury, Ont., Dec. 27, aged 82. Saved 36 years ago through Mr. John Smith speaking in the Town Hall, Petrolia. She was a bright and a shining light through her 13 years of suffering, praying much both for saved and unsaved. Jas. Goodfellow spoke at the funeral.

MR. THOS. BRECKLES, of Toronto, Ont., Feb. 1st, from heart failure, aged 55. He was buried from Broadview Ave Hall, Bren. Telfer and Waugh took the funeral service. He was saved 32 years ago.

MRS. CATHERINE GILMOUR, of Melville, P. E. I., on Feb. 1st. There was no assembly on the Island, but she saw her place, was baptized, and used to come to the conferences at Pugwash Junct. She was a good woman and highly respected.

MR. J. O. TAYLOR, of Bay City, Mich., on Jan. 14th, in his 62nd year. Saved about five years ago during some meetings by Mr. D. McGeachy. J. Govan spoke at the funeral.

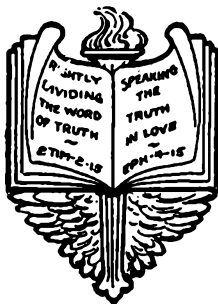
MRS. ANNA E. CHAMBERS, mother of Mrs. T. A. Chapman, of Belfast, Ireland, aged 71. Saved in 1875 through the tract, "Saved for nothing, yet at infinite cost." Led to see her place amongst the Lord's people through Bren. Campbell and Smith, where she continued steadfastly. Passed peacefully home on Jan. 2nd. Bren. Gilmour and Baillie spoke at the house, and Megaw and Diack at the grave at Loughaghern.

MRS. BOYCE, of Sydney Mines, N. S., on Feb. 1st, aged 67. Saved in Scotland 35 years ago, and received into fellowship: came to Sydney Mines 19 years ago, and was among the first to gather unto the Name here. A quiet, consistent Christian. W. N. Brennan spoke to a large company.

MR. WM. GREER of Shaws Bridge, Belfast, on Nov. 25th. Saved during meetings held by Mr. Lough, almost 50 years ago: has been connected with the Assembly ever since. Bren. Diack and Megaw spoke at the funeral to a large number.

Words in Season

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



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WORDS IN SEASON

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WORK AND WORKERS

LOWELL, MASS.—Several have professed faith in the Lord Jesus here recently. The correspondent for the Assembly is now Mr. Richard Murphy, 55 London St., Lowell, Mass.

WORCESTER, MASS.—We had an appreciated visit from Mr. J. F. Pearson. He had a night in Boston on his way home.

TORONTO, ONT.—Bren. Gould and McMullen have had good meetings in the Junction Hall. Jas. Waugh is having meetings in Broadview, speaking from a Chart.

IRISHTOWN, N. B.—Mr. I. McMullen is having meetings here with an encouraging interest.

ROCHESTER, N. Y.—Mr. D. H. Oliver is having much appreciated meetings. Saints are being helped, and the Gospel is being told out in freshness.

BOLTON, ONT.—Mr. J. Gilchrist has had three weeks' meetings with good numbers attending, and some have professed to be saved.

DUNEDIN, N. ZEALAND. (38 George St.)—Brother John Blair speaks of enjoying ministering the word from place to place as he moves along, and of meeting quite a number who were saved through his ministry years ago of whom heretofore he had not known.

CASS CITY, MICH.—Bren. W. Ferguson and Warke rented a dance hall here for Gospel meetings. They had encouraging meetings in Caro.

GRAND BEND, ONT.—A. W. Joyce has not been well for some time. He had a thorough examination, in Toronto, but there is some doubt as to the cause of the trouble, a diseased appendix is suspected.

HAMILTON, ONT. (399 Tolton Ave., East Hamilton)—Bro. Jas. Fraser, who came home from the Bahamas because of illness was operated upon for chronic appendicitis, and is very much better again. Note his change of address as above.

PARK HILL, ONT.—Mr. Jas. Goodfellow, whom we mentioned in our last issue, is much better again, we are pleased to say.

MANCHESTER, IOWA.—O. G. Smith is now having meetings here with good interest, and some professing. Eleven professed at Stout.

Box 131 BASSETTERRE, ST. KITTS, WEST INDIES.—Mrs. McCune and I arrived on the island on Jan. 7th and can see need for the Gospel everywhere. Tracts are received gladly: we visit and have private conversations, and preach in the open air. Numbers gather around and good attention is given.

SEATTLE, WASH.—We had brief visits from Bren. Kramer and Patri-zio.

LANSING, MICH.—The correspondent for the assembly here is Mr. Earl P. Lacure, 1336 W. St. Joseph St., Lansing Mich. Jas. Kay was with us for some meetings.

DETROIT, MICH. (Springwells).—Bren. Dobbin and Kay are seeking to help in the Gospel here.

WESTERLY, R. I.—W. Beveridge has had some meetings here, which were appreciated.

KIRKFIELD, ONT.—Bren. Widdifield and Miller saw fruit in conversions here: they are now at Lang, having good attendance.

Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 20

APRIL, 1928

No. 4

FROM VARIOUS AUTHORS

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 the One divinely strong,
Forget that we bore the burden
And carry away the song.

* * *

"Train men 'tap the wheels' of cars to find flaws, and avert, if possible, a wreck: may the timely articles of Words in Season be like this, in the spiritual journey, that the old paths, the true paths may be adhered to, and spiritual wrecks be averted."--R. D.

* * *

The gift to us of God's well beloved Son can never be measured by the coin of earth. The remembrance of that gift quickens the affections of the heart, and calls forth our little gifts. So giving starts with Himself, as with all other mercies—He has imparted unto us the grace of giving. Poor, wretched, covetous Achan, how his covetous heart led him on to his own destruction? How plainly the word of God speaks of that dreadful sin, "Covetousness which is idolatry." May the Spirit of God rule in these hearts, with the word of Christ dwelling in us richly," then we shall be happy victors, with Psalms, Hymns and Spiritual songs coming forth as water from a flowing fountain. "Happy people, happy though despised and poor."

"What a privilege! What a joy to be thus led: and thus to act! We give so little to Him; while He gave so much for us. But His blessed eyes saw what the 'poor widow' did—what poor short-sighted man would despise, He highly esteems. 'My thoughts are not your thoughts, neither are your ways my ways, saith the Lord.' What a mercy that it is so?

"The year has closed with its deepening darkness in the Christ rejecting world. Not so with the children of light. The morning without clouds, is coming for the child of faith."

"LYDIA . . . LISTENED"

AS the Apostle Paul spoke "the word of life" Lydia listened. The Prophet Isaiah says, "Listen and your soul shall live." And Paul says, "Faith cometh by listening and listening by the Word of God."

In few words, all we know about Lydia is told in the 16th chapter of the Acts. But it is aflame with interest and full of the voice of God. The message comes to the outward ear and reaches the inward ear. May we have "ears to hear"!

Lydia was a **business woman**.

She had come from Thyatira (a great centre of the dye trade) into Europe to sell the famous purple. She was thus engaged in a respectable business, held in high repute. Doubtless she was a woman of recognized capability and trustworthiness, or she would not have occupied such a post. From what follows we conclude also that she was a woman of high moral character—but her **heart** was not yet opened.

There are thousands of such people today. Take time, reader, to inquire—Am I one of them?

Lydia was a **worshipper of the true God**.

The brief record says, "which worshipped God" (Acts 26: 14). She was either a Jewess or a proselyte. She knew about the God of Abraham, the God of Israel, the living and true and eternal God. And she confessedly worshipped Him. She worshipped Him, too, away from home; she did not leave off her devotion when she came over to Europe. She was evidently devout and **sincere**—but her **heart** was not opened!

There are millions of such people in Christendom today, people who confess the true God with their lips and voices, in prayer and song, who believe in the Christian religion, as it is often called, and yet their hearts are not opened! Kindly we ask you, reader, to pause and inquire—Am I one of these?

Lydia **attended the place of prayer**.

There was evidently no synagogue at Philippi, so, as it was in many places throughout the Roman Empire, there was an enclosed space, open to heaven, by the river side, where "prayer was wont to be made." Lydia found this place and attended there on the day and at the hour of prayer. Other women assembled with her. She was evidently zealous and regular in her worship of the God of Abraham. She kept the Sabbath day, too, holy to the Lord, for the occasion referred to in our chapter was on the Sabbath. She did not sell purple on that day. All well and good, and yet, her **heart** was not opened.

There are many in this condition today. They attend a place of worship, they hear prayers read or said, they sing psalms and hymns, they cease buying and selling on the day of rest, and yet their hearts have never turned to the Lord. The **inner ear** has not been opened. Gentle reader, suffer the question—Are you one of these?

Lydia heard the Gospel.

In the wonderful control of God, four men had been hurried (by voice and vision) out of Asia into Europe, and finding themselves in Philippi, on the Sabbath, they found out "the place of prayer," and sat down, ready for "the use of the Master." These honoured men of God were Paul, Silas, Timotheus and Luke; and the last-named tells us that they spoke to the women assembled, and tersely adds, "Lydia . . . listened."

What did she listen to? The Gospel, "the old, old story of Jesus and His love." As Paul unfolded the prophetic Scriptures concerning the Messiah, and showed how these Scriptures were fulfilled in Jesus of Nazareth, and how He died for sinners and gave His life a ransom and rose from the dead to give light and life to perishing souls (both Jew and Gentile), Lydia listened with intense awe and interest. A great light was cast across the face of the Bible; yes, a great light was shot through her own soul, and as she listened to the Gospel, which is "God's power unto salvation," her heart was opened. There was no noise or outward disturbance. Her heart opened like a flower waiting for the sun. (Very different was it with the gaoler in this same chapter, and for a good reason.) She had now a new kind of sight, an entirely new interest in these things. Her inward ear was now open, her inward eye could now see, and she "gave heed" to the things spoken by Paul. What made the difference? Chiefly this, that she not merely went through certain forms, but she heard the voice of God speaking to her personally, as a sinner, needing the salvation which Christ only could give. No longer did she do good deeds to be saved. She got life and light and salvation by listening to the voice of God in the Good News concerning His Son Jesus Christ. It was the crisis in Lydia's life which the Bible calls regeneration, conversion.

With deep desire for your salvation, dear reader, ponder over this, I pray you, and ask yourself—Am I really saved? Have I really experienced the crisis of regeneration? Has this inner light shined in my heart? If not, cry out at once, "Lord save me," as Peter did when sinking in the sea. Listen to the Gospel as for your very life, for as a matter of fact it is "no vain thing it is your life."

Look and live. Listen and live. This beautiful story of Lydia closes with—

1st. The confession of her new-found faith by baptism;

2nd. The proof she gave of her faith by welcoming these servants of God into her house and entertaining them there.

She now did good deeds, not to be saved, but because she was saved.

"Come now and let us settle the matter, saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red as crimson, they shall be as wool" (Isa. 1:18).

"MY GRACE IS SUFFICIENT FOR THEE"



LET us make just one application of this text, and see how the softening shadow of it will come over the soul that is in trouble.

Shall we take the man with the sunny face, the voluble tongue, the ready, helpful hand, who yet at times has a sorrow like death weighing on his heart? Or shall we take the physical sufferer, who in sheer pain, that has continued for long, and is not likely to depart until the spirit does, will have suffered a thousand deaths, as to pain, before death comes? Or shall we take the widow in her weeds of woe, with a heart in tears all day long, hardly ceasing from its grieving even in sleep. Or the widow who never wore the weeds of woe, but who has gone through the bitterness of death as the victim of an unfaithful love? Or the bankrupt who retains his integrity, but endures a thousand slights and disadvantages because he has lost his money and his place? Or shall we take any of those sensitive, shrinking souls, which seem to have been made for suffering—who, at any rate, have a special faculty of making or extracting it from the whole of this human life? Or shall we enter, with silent footsteps and hushed breath, one of those rooms (and there are a thousand such around us in this great city, which shows us nothing but its splendors, and lets us hear nothing but the roar of its life), where suffering is deepening and dropping into the arms of death?

We had better not select. Let every sufferer, whether by the body or by the mind, or by the circumstances, hear for himself and gauge all his trouble while he hears; then let him apply the sure word of promise to its lengths and breadths, and depths and heights; then let him carry it home to the aged, the sick, the feeble, and to all whom it may concern, as the words of a God who cannot lie, as the assurance of a Saviour who cannot but pity and help, as a title to a legacy of which they are all made heirs if they will only claim and inherit, as a shelter for every path, an assuagement for every sorrow, a canopy for every sufferer's bed, a sweet soul secret for life and for death to every trusting soul however troubled—"My grace is sufficient for thee."

"For thee." Christian, if you lose the personal application, you lose all. It is for thee. I would that you would now enter into your closet—you may do so even here in an act of faith—and that you would shut to the door enclosing only the text and "thee." This text is not for a world, but for a man. "Sufficient for thee." For thee, young pilgrim, in the first pauses of thy celestial way! For thee, strong runner, wearied now, and fainting on the midway plain! For thee, tempted spirit, struggling in the network of circumstance, and watching for the saving providence, and the delivering hour! For thee, sufferer in any way, by pain, or loss, or change, or death! And for thee, whom our voice can not reach—may God, the revealer of secrets, tell it to thee, thou

dying one—already half away, and may thy soul, composed in its deep consolations, and borne up by its immortal strength, have passage thus, as in the very arms of the grace, into His presence whose grace it is!

“For thee.” I say again for thee. Whoever thou art, “for thee.” It is for thee now to change the pronoun and say, with a wonderful grateful heart—“For me. Today, and every day, from this time forth, and even for evermore, for me; His grace is sufficient for me.”

A RAGE FOR FICTION

“I want a paper that has long stories in it,” said a young lady; and she added, “I don’t want a paper for anything else.” Poor girl! much to be pitied—and a pitiful appearance she will make through life, at the present rate. She wants nothing serious, nothing but newspaper novels! Empty heads they must be that can find room every week for some ten columns of a sham story. Yet these are the heads for which the weekly press toils and groans, throwing off by the ten thousand its sheets of shallow, insipid, and disgusting fiction; and for this an amount of money is paid which sound literature utterly fails to command.

Yes, Christian fathers and mothers buy this vile trash for their sons and daughters, and so minister to their ignorance and destitution of all taste and fitness for life’s duties. Doubtless the periodical press does more than any other one instrumentality to decide the opinions, habits of thought, and general character of the age. A family will very soon begin to show a sympathy with its weekly paper, and parent and child will soon begin assimilating to it in sentiment and feeling; and as families are, so is the community at large. Blind and stupid, therefore, yea, worse are those parents who tolerate in their houses a class of papers which are good for nothing, but rather bad, made up of the writings of silly, ignorant scribblers who would be “at the foot” in the town-school of good morals, as well as of solid education. Such are the teachers of half of the present generation. Spend your time at home reading fiction, and, if you dare to go to the Lord’s table, you will dare to eat and drink “judgment” to yourself. (1 Cor. 11: 29.)

SEEING GOD’S FACE

J. Blair



READ Psalm 28: 1; 143: 7. Here are **two things that we**, the people of God, **need** to keep us from becoming like them that go down to the pit. It is true **we can’t go down** into the pit, but if these things are not true of us **we will be like them** that go down to the pit. Let us ask ourselves the question, **“When did I last hear God’s voice speaking to me?”** There are some Christians that only God can see a difference between the worldlings and them. The people of the world know

what a child of God **should** be and they would not give ten cents a dozen for those who are not living for God. The only ones that the world has confidence in are those who are living for God for they know that such have something which no others have. "Christ in you, the hope of glory" (Col. 1: 27). God wants Him to be manifested in us. When He was here He could not be hid. No child of God can keep us right and separated for God. We must **hear His voice** and **see His face** to be kept separated. There is only one kind of separation that God recognizes.

Read Exod. 33: 14-16. Verse 16. This is the only kind of **separation** God wants from us—that which has God in it. It is a great thing to have God with us. We can't have Him if we don't hear His voice. We read His Word every morning but **do we hear His voice speaking to us?** If we don't, there must be a cause. It is not God's fault but something has come in between us and God that must be removed. This should exercise our hearts. 1 Cor. 11: 28—"Let a man examine himself." Don't leave it all to the Lord's Table. **We should examine ourselves every day** and we only can do it by His Word and in His presence. We can't get on without examining ourselves and keeping short accounts with God. Cut at the root of the backsliding, confess it and get it put right.

The devil is busy when we are on our knees and we need to fight to get into God's presence. The devil would have our thoughts wandering until we get to God but when we get to Him there are no more wandering thoughts and we can really pray, and go on praying. We must fight the devil and ourselves. When God gets hold of us and we of Him, we are not so liable to do wrong things. The thing is to **hear His voice for ourselves**. When was it true that we heard His voice and saw His face? There is not a syllable of God's Book that we can give up. There is a tendency on the part of some to knock down the wall of separation and go in with the world.

Read Matt. 5: 8. "Blessed are the pure in heart: for they shall see God." Some people like to put this off to a coming day. We will see God then, but **He wants us to see His face now**. Who can see Him? The pure in heart. This is inward purity which no one but God can see. **The heart will not be empty**. If it is filled with God we will be happy, but it may be filled with other things and "the backslider in heart shall be filled with his own ways" (Prov. 14: 14). It does not say backslider in life, but before that, when it is yet in the heart, he is filled with his own ways and is miserable. John 20: 20, "Then were the disciples glad, when they saw the Lord." **There is nothing that will rejoice the heart like a sight of the Lord**.

Read Matt. 6: 31-33. Do not seek after food and raiment as these are merely the things added. We are not only to **seek** but to seek first God and the things of God; they are to get first place.

Every morning we rise we should begin with God and then everything else will get its right place. We are always asking God for things but **what is He getting from us?** The only thing that God is getting from this earth is what He gets from the hearts of His people. **A heart out of touch with God is doing nothing for Him.** If we don't get up in time to read His Word and pray, God gets nothing from us. "Will a man rob God?" (Mal. 3: 8). There are many at the Lord's table who are robbing God—not giving Him what they should. It is only praise and thanksgiving that comes from the heart that goes up to God. He should not only get praise at the Lord's table, but every day. If this is not the case we are not right with God. We go to the remembrance feast and profess to worship God, but is it real praise? After all God has done for us, may we be revived and stirred up to get into His presence and stay there, with our hearts occupied with Himself, and then He will get something from us.

COVENANT HEADSHIP

Paper 6

Nebuchadnezzar

THE kingdom of Israel degenerated. The kings instead of being a check upon evil were, with few exceptions, the ringleaders in it. Despising Jehovah they turned to the gods of the heathen, and corrupted themselves worse than the heathen whom God had cast out from before them, until at last God vacated His earthly throne in the temple, and **withdrew to the heavens**, hence the expression "The Heavens Rule," and the "Kingdom of Heaven."

The Shekinah cloud, the symbol of His presence, departed from between the cherubim of the throne to the threshold of the house, then from the threshold to stand for a little at the door of the east gate, then the glory of the Lord went up from the midst of the city, from whence it went up into heaven.

God lingered in His departure, looking back over His shoulder, so to speak, to see if any would ask Him to return. But Israel cared not for His presence. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." This was the pathetic lament of Him who came to restore the glory to the throne of David, but they would none of Him, they crucified their king. He rose from the dead and ascended, as did the Shekinah cloud, from Mount Olivet, and their house is desolate indeed, twice desolate.

The Heavens Rule

Israel was given over into the hands of the Gentiles, who carried them captive to Babylon. God's law went forth no more from Jerusalem. He did not cease to rule, though He had removed His Glory cloud from the temple of Solomon. Heaven became the headquarters from which he issued His commands: the whole world not Israel merely, the sphere of that rule. A rule not dependent upon man's choice, an "overrule" that could use even the basest of men as its instruments. The Most High ruleth in the kingdom of men and giveth it to whomsoever He will, and setteth up over it the basest of men. Dan. 4: 17.

This rule was to these Gentile monarchs the rule of Heaven, a place far off. God was to them a far off God, "The most High God," a name signifying greatness and might, "the possessor of Heaven and earth," as Abraham said to the king of Sodom. The name occurs frequently in connection with the thought of God's power to subdue His enemies. Baalam so uses it. The unclean spirit when fearing torment uses it in addressing the Son of God (Mark 5: 7). In the book of Daniel it comes into special prominence in connection with the Gentile monarchs, who were accustomed to the thought of many gods. In contrast to these, He is "the Most High God." Behind their false gods was Satan, who reaches the zenith of his power during the "Times of the Gentiles." This is the devil's millennium and the heavens rule in a bad sense, as well as in a good one. Satan is the God of this world. He is "the prince of the power of the air, the spirit that now worketh in the children of disobedience," and "The whole world lieth in the wicked one." He claims all the kingdoms of the world, and the glory of them, and the right to give them to whomsoever he will. He fashions himself as an angel of light and guides the religious world, sending out "False apostles, deceitful workers, transforming themselves into apostles of Christ," fashioning themselves as "ministers of righteousness." (See 2 Cor. 11: 13-15.) He "blinds the minds of them which believe not, lest the light of the gospel of the glory of Christ should shine unto them." He has at his command, principalities, powers, the world rulers of this darkness, the spiritual hosts of wickedness in the heavenly places. (See Eph. 6: 11-12.) So numerous are his hosts that he is able to quarter legions of demons on a single human being. Over the government of the world, religiously, politically, and socially he reigns, hence corruption and wickedness abound everywhere. And yet "The heavens" overrule, and God works out His own counsels. "The wrath of man shall praise thee, the residue of wrath shalt thou restrain," (Ps. 76: 10).

Gentile Dominion and the Covenant

Nebuchadnezzar was made the first king, the covenant head, of the rulers of the "Times of the Gentiles." In a dream he saw a great image whose head was of fine gold, his breast and his

arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay. A stone was cut out without hands which smote the image upon his feet breaking the feet and finally the whole image, and it disappeared and the stone became a great mountain and filled the whole earth (See Dan. 2: 31-35).

To the Gentile monarchs God was a hidden God, even when covenanting into their hands the place of headship which He destined them to occupy. Nebuchadnezzar was not able even to remember his dream; nor were the wise men, the astrologers, the magicians, the soothsayers able to show it unto the king. But the God of heaven made it known unto His servant Daniel, and he made known the interpretation to the king. **"Thou, O king, art a KING OF KINGS; for the God of heaven hath given thee a kingdom, power, strength and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thy hand, and hath made thee ruler of them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things, and as iron that breaketh all these shall it break in pieces and bruise—And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever (Dan. 2: 37-44).** Thus in a few words does God make known the history of Babylon, Medo-Persia, Greece and Rome; right on to the end when He will send forth His Son who will take universal dominion, not simply king of the Jews, but, "King of kings and Lord of lords."

When the God of heaven unveiled the future to the King of Babylon, it was as an imposing image; when to His servant Daniel it was as four great wild beasts coming up out of the sea; the last one dreadful and terrible and strong exceedingly with great iron teeth, devouring, breaking in pieces and stamping the residue, until the Ancient of days gave the kingdom to one like the Son of man, whose dominion is an everlasting dominion (See Dan. 7).

Our object is not to enter into detail concerning these wild beast kingdoms, which are rapidly nearing their end, and as they near the end arming themselves for the great conflict, restlessly tugging at the chains with which God restrains them, until His purposes be fulfilled, then shall they be loosed. Woe unto those who are left for the coming conflict.

The Purposes of God

It is well to remember that the extent of Nebuchadnezzar's covenanted dominion was "Whosoever the children of men dwell"; this is also the sphere of the overrule of Heaven. God is working out His purposes concerning the whole earth. The stone

cut out without hands is to break in pieces and consume all these kingdoms, and to establish a universal kingdom which shall not pass to another, a kingdom wherein righteousness shall dwell. The prophetic calendar of events is plainly written. Seventy weeks (of years) are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the Anointed One, the prince, shall be seven weeks; and three score and two weeks, it shall be built again, with street and moat, even in troublous times. And after the three score and two weeks shall the Anointed One be cut off, and shall have nothing; and the people of the prince that shall come shall destroy the city and sanctuary; and his end shall be with a flood, and even unto the end shall be war; desolations are determined" (Dan. 9: 24-26, R. V.).

In the due course of the seventy weeks, the Messiah came: to liberate the earth from its curse and to make it blossom like the rose; to liberate the animal creation from its strife and pain so that the wolf might dwell with the lamb, the lion eat straw like the ox; to hush creation's groan; to regather the outcasts of Israel and the dispersed of Judah and to plant them in their land again the head of all nations and not the tail; to fill the earth with the knowledge of God as the waters cover the sea. But what reception did the world give the heavenly visitor? A stable—"there was no room for Him in the inn"; Herod sought the babe's life; the Devil tried to corrupt Him by offering Him all the kingdoms of the world if He would but bow down and worship him.

Yea, "the kings of the earth stood up and the rulers were gathered together against Jehovah and against His Christ, for of a truth against thy holy servant Jesus whom thou hast anointed both Herod, and Pontius Pilate with the Gentiles and the people of Israel were gathered together" (Acts 4: 26-27, R. V.) They killed the Prince of life and desired a murderer to be granted unto them. But God raised Him from the dead, and seated Him on His own throne in the Heavens until His enemies be made His footstool. As far as prophecy was concerned, there was now nothing for the guilty earth but "The day of vengeance of our God." "Ask of me," Jehovah said to His Son, "and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel" (Ps. 2: 8-9).

But did God sweep the world, that had murdered His Son, into the pit? No, no, marvelous grace, He postponed the day of judgment; sent down the Holy Ghost from heaven to convince

the world of sin, of righteousness, and of judgment to come, calling sinners to repentance; then to the repentant proclaiming the remission of sins, through the very blood of Him whom they had slain, that, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (John 3: 16).

(Continued)

A CHURCH OF THE SAINTS



OT forsaking the assembling of yourselves together, as the manner of some is," Heb. 10: 25.

A Church of the saints is always a Church whether assembled or not. Only at stated intervals does it come together for a few short hours in the week.

The apostle wrote epistles to seven Churches, dealing with much truth as led and inspired by the Holy Spirit: we might almost say, touching upon almost all points of the Faith once delivered unto the saints. As to the coming together of the Church he wrote in a detailed manner in only one epistle—to the Church of God at Corinth, and that because of the disorder there. Truly we find traces, or references elsewhere. "A whole year they assembled themselves with (in) the Church," Acts 11: 26. "Upon the first day of the week when the disciples came together to break bread," Acts 20: 7. In such passages no definite instruction is given as to the way such a meeting should be conducted. In a sharply definite portion of 1 Corinthians this subject is fully dealt with, viz. chap. 11: 17 (where the expression "come together" is first used), to chap. 14: 40.

The divine procedure of such a coming together has been completely set to one side since the apostles' day. In its place we have what is now termed "a service," and it is ordered like a programme, according to the idea of some sectarian system, without ever enquiring whether God's word has anything to say about it or not. In most cases one man has to be priest, clergyman, or minister, everything is in his hand, and he conducts the so-called "service" according to the traditional way from first to last, and the people love to have it so. God's order is gone into in a particular manner in this portion of the Scripture. We know that in chapter 10, truth regarding the Lord's table is touched upon, but no instruction given as to the order of such a meeting. In chapter 5, we read "When ye are come together," but the subject is the putting away from among themselves a wicked person, shewing that the solemn act of putting away is the act of the Church.

We notice that Scripture, in the portion which we have indicated, where the expression "coming together" is introduced, immediately deals with the question, and the order of the supper

of the Lord: this is by no means a chance fact. The word puts the supper of the Lord inside an assembling of a Church; and here it has the first place, and not the last place, at the end of a so-called "service," as the sectarians do their "sacrament."

When the word deals with the assemblings of a local Church, it considers at once the supper of the Lord; and the spiritual condition of the partakers of the same. Now since the Scriptures give the Lord's supper the prior place in the coming together into one place; and learning from Acts 20, that the disciples met together to break bread on the first day of the week, we naturally conclude that we act according to the mind of the Spirit when we celebrate the Lord's supper in the first possible assembling of the Church on the first day of each week; and the first and chief object of the meeting should be to remember Him and shew forth His death. Ministry on other themes should generally take place after the enjoyment of the Lord's supper.

Scripture says nothing about the training of young men in order to fit them to conduct a so-called "service" in a becoming and reverent manner: it lays everything in the hand of the Spirit, who divides to every man severally as He will, 1 Cor. 12: 11. And again, "God hath set some in the Church," ver. 28. "The manifestation of the Spirit is given to every man to profit with withal," ver. 7. We learn accordingly that ability to edify comes from the Spirit of God who alone has the prerogative to enable any one member to minister in spiritual things.

And now follows a most important point: before one can begin to use the gift granted by the Spirit to edification he must be immersed in the genuine love of God. This is strongly emphasized in chapter 13. How many really gifted brethren serve in vain because they have so little heart love for their brethren and sisters in Christ. Their ministry is mainly "sounding brass, or a tinkling cymbal." If the true spiritual enjoyment of the supper of the Lord has been obtained, the heart having been bathed in the love of Christ will have the privilege of carrying messes from the table of our Joseph to the gathered saints (Gen. 43: 34). If one ministers because he loves to hear the melliferous sound of his own voice, the believers will find the bread mouldy and dry like the Gibeonites, for they are keen enough to distinguish the difference, if at all in touch with God.

The ministry of the word at a coming together of the Church should be to edification, exhortation and comfort, 1 Cor. 14: 3. At Corinth some coveted rather to dazzle, or impress by speaking with tongues, and no divine instruction was given. Nowadays some lash their feelings into an unholy excitement, or mental dissipation that edifies nobody; this is not to edification. The apostle wrote, "forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the Church," 1 Cor. 14: 12.

At that time the saints had not the whole canon of Scripture and God through the Holy Spirit gave a direct message to the Church, through one of the brethren, called "propheying." "The spirits of the prophets were subject to the prophets," so no disorder was in the assembly. Since we have the completed Scriptures we do not get new or direct messages in this way: but now the Scriptures are expounded under the leading of the Spirit, even as our Lord Himself did to the disciples on the road to Emmaus, Luk. 24: 27-46. And to such the rule, "Let the prophets speak two or three," 1 Cor. 14: 29 is found to be a wise rule, for if more minister it is generally too much, we cannot digest it. Better to be fed with food convenient, Prov. 30: 8, than to be surfeited with quails whereby leanness comes into our souls.

Great and small ecclesiastical denominations have so completely changed the simple unincumbered way of meeting together, as the word indicates, that there is scarcely a trace of it in a so-called "divine service," And yet Paul writes conclusively, "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," 1 Cor. 14: 37. Accordingly **this teaching about the coming together is valid in our day.** And since only the one subject is exhaustively dealt with in this portion (9: 17 to 14: 40), the expression "till He come," 11: 26, gives us to understand that believers should assemble in this way to shew forth the Lord's death in the breaking of the bread and drinking of the cup: and to edify one another with a psalm, hymn, or teaching till He come. If the Spirit rests upon the saints thus gathered all will flow naturally and harmoniously (see Isa. 11: 2). So the coming together will not be for the worse, as unfortunately it was in Corinth, but for the better.

There are brethren who would do well to take to heart the exhortation of Ecc. 5: 2. "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven and thou upon earth; therefore let thy words be few." But on the other hand, there are brethren who are silent when the Spirit would lead them to utterance. Such should remember the short exhortation "Quench not the Spirit," 1 Thess. 5: 19.

Another commandment of the Lord is, "Let your women keep silence in the Churches," 14:34. This all our dear sisters in Christ Jesus gladly follow, knowing that the statutes of the Lord are right and in keeping of them there is great reward."

"Let all things be done decently and in order." Disturbances of every kind should be avoided, for the saints are in the presence of their Lord, who purchased them with His most precious blood.

F. Butcher, Bratislava, Czechoslovakia.

THE REASON FOR THE DEPARTURE OF THE GLORY FROM ISRAEL—LESSONS FOR US TODAY



HE prophet Ezekiel received his vision whilst amongst the captives in the land of the Chaldeans. The backsliding had been complete—the judgment was severe—the people had lost their land and as far as could be seen, their God. The solemn part of backsliding is that opportunities for pleasing and serving God are lost, never to be regained. In restoration there may be much that is pleasing to God, but the past days and months and years of unfaithfulness are gone.

Ezekiel gets a vision of the glory of the Lord and its gradual departure from the temple, the city (Jerusalem), the people. Cp. Ezek. 8: 4; 9: 3; 10: 4; 10: 18; 11: 22-3. It was withdrawn completely, only to return as far as Israel is concerned, when the Son of Man returns, according to Ezekiel 43: 2, 3. It was a gradual withdrawal and departure and evidently the people had been going on in their worship apart from the enjoyed presence of God. It would be hard to believe they had been utterly unaware of what had taken place, since in Ezekiel 8: 12 the ancients said "The Lord hath forsaken the land" R. V., but they were going to carry on regardless of the withdrawal of His presence.

A solemn lesson is found here for us today as far as assembly testimony is concerned. It cannot but be felt and known at times that there is not the known and felt presence of God amongst His own on account of departure from Him. Far better then to wait on Himself (Isa. 50: 10, 11) than go on without God and "lie down in sorrow." It is wise to "take stock" regularly, finding out those things which are displeasing to God, seeking to have things put right and then go on. We marvel at Israel's folly—let us beware lest we be found going on without the consciousness of God's presence with us.

Chapter 8 of Ezekiel gives us clearly the reason for God's displeasure with His people. Written largely across this chapter is the word IDOLATRY. That was the reason for the withdrawal of the "glory of the Lord." God could bear with their murmuring, unfaithfulness, waywardness, etc., albeit He chastized them for it, but He could not, and did not, bear with IDOLATRY. He must have the place amongst His own.

In this we learn a lesson concerning our assembly testimony. God can bear with much that appears wrong—much unfaithfulness, much waywardness, although He must chastise for it, I Cor. 11: 29, 32, but He must have His rightful place amongst His own to ensure a rightful claim to His presence—Col. 1: 17, 18. The opening verses of I Cor. 11 are a lesson in "Headship," a truth the Corinthians were in danger of losing. The corrective is seen in v. 23: 5 where the apostle seeks to show them the reality of that which they professed to remember, and the "broken body" and "the cup" takes them back to the cross—where subjection

commences and in the remembrance of which alone does it continue. Only that company of His own that gives Christ His true place as Head and Lord has any right to claim "His presence." This is a very important truth—it does away with false claims and false positions.

During the "Reformation" there was much ignorance in regard to many important Scripture truths, but there was an earnest and honest desire on the part of many to repudiate the false claims of those who usurped Christ's place as Head, and a desire to give Him His place—witness the blessing that has flowed out to this poor world from that band of men "whose hearts God touched." Failure has followed, but let us not forget the desire that was shown in the case of many then. Christ must have His place. There must be no usurping His place—this is IDOLATRY, and in any company that has enjoyed His presence, will cause its removal.

The IDOLATRY in Ezekiel 8 is Fourfold

Vs. 3: 5. "Babylonish." The image of jealousy was just a huge sham. Running side by side throughout the Scriptures are the real and the false, from Abel's day until the present. See Rev. 18: 24—"In her (Babylon) was found the blood of prophets, and of saints, and of all that were slain upon the earth." Abel was the first one slain upon the earth by one whose "religion" was a sham, a substitute for the real, and human in its origin. Beware lest we allow room for Babylon or Babylon's ways amongst us.

Vs. 7: 12. Here we have IDOLATRY in the wall. The wall speaks of testimony and the maintenance of testimony. Those foremost in this idolatry were the ancients. The world (Egypt) had gotten into their hearts—it was soon portrayed upon the wall, v. 10. The influence of one who professes to lead the people of God is for good or for ill—Josh. 24: 31.

Vs. 13: 14. These verses give us another form of idolatry—"women weeping for Tammuz." There was no weeping for sin, but a false emotionalism and sensualism. This may have reference to some form of Grecian IDOLATRY, which country was noted for its worldly wisdom. How possible for His own to be occupied with the "wisdom of this world," praising those who have it—refusing those who do not have it. This also constitutes IDOLATRY.

Vs. 15: 16. Now we have **open rebellion**—about twenty-five men with their backs toward the temple of the Lord openly and brazenly worshipping the sun (Persian idolatry).

The departure is complete. The people have had their way. IDOLATRY has won the day. The people are in a strange land—the glory is gone—the opportunity for testimony lost.—**ICHA-BOD.**

W. F.

WORDS IN SEASON

QUESTION CORNER

Does the expression, "not discerning the Lord's body," 1 Cor. 11:29, mean the church which is His body—discerning the oneness of the church? Should the word "Lord's" be left out, as in the R. V.?

The word "Lord's" is found in some good manuscripts, and left out of others equally good. Whether it is in or not does not seem to matter to most of commentators: they believe if it was not in the original it is at least implied.

Commenting on this portion one says:

"Here is the whole matter. No atmosphere of mystery surrounds it whatever. It is simply the memorial of a death to which we as Christians owe our all—the death of the One whom it has made our Lord forever. In contrast with all this, think of what ritualism has made it! It is striking, also, that the very point here, the thing for which He is reproving the Corinthians, is for not discerning the Lord's body. It is plain, therefore, that it was the very opportunity to shew what this discernment of the Lord's body would be. He takes no trouble to define it. He does not in the least suppose that there is any mystery about it, in the sense in which men speak about it. That which He speaks of is bread and the cup. These are the memorials of the Lord in His death. The bread is His body, more strictly Himself, as one may say. The cup is His blood, the remembrance not so much of Himself as of His work. The body and the blood are separate. It is again a dead Christ that we remember, also that He is risen from the dead, and we know by faith, even that He is present with us; but all this, while it gives additional gladness to the celebration, in no wise forms part of the celebration itself. The person of the Lord, as we have said, appears more distinctly in the bread which we break. It is this One, the Man Christ Jesus, whom we remember.

We do not forget that we are one bread, and one body, because we are all partakers of this one bread, or loaf. It cannot be said that we are one loaf in any sense but as being identified with that of which we partake—therefore with all the thoughts that are implied in it. . . . It is not even said here, we are the body of Christ; and if it were, there would be an immense difference between the body of Christ which we are, and that body of Christ which we celebrate in the supper. The body that we have before us is not the body of the Church, and we could not possibly, in the nature of things become the body of the Church, by any reception of the body of Christ. They are different thoughts in different connections. . . . We partake of the bread and the wine, and the bread and wine would be nothing to us except we see in them the body and the blood of the Lord."—F. W. G.

Another says: "To be guilty of the body and blood of the Lord is disrespectful to it. Suppose I spat upon my mother's picture, in spirit I should be spitting upon my mother: it would be doing scorn to my mother: and so it would be in this case: to be guilty of it means to be guilty in the way you are dealing with the body and blood of Christ."—J. N. D.

I do not know that in my library I could find one author who speaks of the "body" here, being the body the Church: and I never heard of such a thing being advocated by any person amongst us.—(Ed.)

Not till the loom is silent and the shuttles cease to fly,
Will God unroll the canvas and explain the reason why
The dark threads are as needful in the weaver's skillful hand,
As the threads of gold and silver in the pattern He has planned.

WORDS IN SEASON

PETERBORO.—W. Pinches is having much appreciated meetings. We also had a visit from Bro. Blackwood.

ORILLIA.—Bren. Silvester and Bruce are with us seeking to help the Lord's people, and to reach sinners with the Gospel.

WATFORD.—Mr. Baillie had a week's meetings here.

STRATFORD.—W. Pinches had some good meetings here.

GLEN RAE.—Bren. McBain and Klabunda had good though not large meetings here, some professing faith in Christ.

ST. CATHERINES.—Bren. Williams and Wills were with us telling of the work in Venezuela. They also visited Barrie and other places.

TORONTO, ONT.—R. Telfer is home, and finds plenty to do visiting the saints, and attending the regular meetings.

SAULT STE MARIE, MICH.—Bren. McGeachy and F. G. Watson are having good meetings, with fruit in conversions. They purpose visiting the Canadian side also. They called at Flint, Bay City and Standish.

STAYNOR.—Mr. Bruce gave us a cheering visit, and is visiting other places in this district also.

BARRINGTON, R. I.—Mr. J. T. Dickson has returned from an extended visit to his native land where he enjoyed preaching the Gospel in many of the assemblies.

DETROIT, MICH.—Any clear S. S. Magazines, or unused Gospel Tracts that are going waste, or idle will be thankfully received for Bible Carriage work. Address to Mr. W. Ferguson, 3252 Whitney Ave., Detroit, Mich.

NORFOLK, VA.—Thos. Black had some meetings here, and then went on to Raleigh, N. C.

HARRISBURG, PA.—Bren. W. H. Hunter and B. Bradford had some meetings here with a nice interest.

VALPARAISO, IND.—W. W. White had a weeks' meetings using the Chart "From Egypt to Canaan." We also had a visit from J. C. Beattie.

DETROIT, MICH.—Bren. Gillespie and Nugent have had a series of meetings here with fruit in conversions.

PAWTUCKET, R. I.—Bren. J. T. Dickson and Dr. E. A. Martin were with us March 11th when the former baptized 19—a number of these were converted when Bren. Conaway and Halliday were with us last Fall.

BRIDGEPORT, CONN.—J. McCullough has had a series of Gospel meetings in a new part of the city. Pray for the good seed sown.

BOSTON, MASS.—S. McEwen has begun a series of meetings here.

VANCOUVER, B. C.—C. Patrizio had meetings in Cedar Cottage, and is now in Fairview Hall. He purposes having cottage meetings amongst the Italians.

YORK, N. Y.—J. Ferguson was with us for a few meetings.

ROCHESTER, N. Y.—W. G. Smith gave us some meetings on his way South.

MONROVIA, CAL.—Bren. Ruddock and Dempsey had meetings here.

WEST JEFFERSON ST., LOS ANGELES, CAL.—Mr. Farmer, from London, Eng., had meetings here, in Good Year, and Ave. 54, and other places.

LONG BEACH, CAL.—C. G. Davis had meetings with blessing, and is now in Riverside.

PALO ALTO, CAL.—S. Greer is here for meetings. A new Hall has recently been built, and an Assembly begun. J. Brown, 417 Laurel Ave. is correspondent.

GOOD YEAR, CAL.—Bren. Scott and Summers had meetings, and went on to Redlands, and Monrovia. T. D. W. Muir is also in Southern California, and the Keller Brethren are expected in Jefferson St.

WORDS IN SEASON

CONFERENCES

BYFIELD, MASS.—Our Conference, D. V. will be held May 25th, Prayer Meeting, 7.45: May 26th, 10.30, 2.30 and 7.00. May 27th (Lord's day) breaking of bread 10.30: S. S. prayer, praise and ministry 2.30 and 7.00. Correspondent, Mr. Frederick Pearson, Byfield, Mass.

CHICAGO, ILL.—On account of Decoration Day falling on a Wednesday this year the usual meetings for believers in connection with the Assembly at Normal Blvd. and 66th Place, will D. V. be held Saturday and Sunday, June 2nd and 3rd. Circulars later. Correspondent, Andrew J. Cotton, 36 W. 70th Place, Chicago, Ill.

LOWELL, MASS.—Our Annual Conference will, D. V. be held April 19th (Patriot's Day). Prayer meeting April 18th, 7.30 P. M. Correspondent, R. Murphy, 55 London St., Lowell, Mass.

WINNIPEG, MAN.—The Winnipeg Conf., connected with the West End and Main St. Assemblies, will D. V. be held on June 8, 9, 10 in Scott Memorial Hall on Princess St. as in former years. Correspondence may be addressed to Mr. W. D. Stewart, 542 Banning St., Winnipeg, Man., Can.

TRURO, N. S.—The Conference will D. V. be held in the Metropolitan Hall, 87 Walker St., April 6, 7 and 8, with prayer meeting Thursday, April 5, 7.30 P. M. (Clifford F. Archibald, Box 495, Truro, N. S.)

TORONTO, ONT.—Forty-Second Annual Conference D. V. will be held April 5, 6, 7 and 8, in the Massey Hall, corner Victoria and Shuter Streets, except Friday morning which will be in Brock Ave., Central and Broadview Halls. Prayer meeting April 4th in Central Gospel Hall.

AKRON, O.—The Annual Conference, D. V. will be held Friday, 7.45 prayer meeting, Saturday, June 2nd, the meetings will be in the Gospel Hall, 397 Locust St. Lord's day, June 3rd, the meetings will be in Perkins Auditorium, one block from the Hall. Pray for these meetings. (M. W. Becker, 681 19th St., Cuyahoga Falls, O.)

SOUTH MANCHESTER, CONN.—Thirteenth Annual Conference will D. V. be held in the Odd Fellows Hall, April 6, 7, 8, with prayer meeting April 5th, 7.30 P. M., in the Gospel Hall, 415 Centre St. (Jas. Serpliss 129 Summer St., S. Manchester, Conn.)

BRIDGEPORT, CONN.—The Annual Conference will, D. V. be held Friday, Saturday and Lord's day, May 4, 5 and 6, in the Gospel Hall, 441 Bishop Ave., with a prayer meeting Thursday, 7.30 P. M.

FALLEN ASLEEP

MRS. A. M. RATHBURN, of Rochester, N. Y., took a stroke on her 75th birthday, and went to be with the Lord Feb. 9th. She was gathered unto the Name in London, Can., came to Rochester about 18 years ago, and continued with the assembly here until her home call.

MRS. WM. NORTON—of the Standish, Mich., Assembly was taken to be with the Lord, Feb. 2nd. When she was a young girl she attended the Sunday School in the Hall, and as a result was saved through the teaching heard there, and went on well.

MR. H. COYLE, who came to Chicago, Ill., from Mourne St. Assembly, Ireland, about three years ago, went home to be with the Lord, Nov. 20th. He brought his wife and 9 children out last spring, and shortly after took ill and grew worse until his home call. The funeral was from the Normal Blvd. Gospel Hall. Bren. J. Ferguson and L. Sheldrake took the funeral service. Prayer is asked for the family that God may sustain and save them.

MR. GEO. SCOTT on March 3rd, aged 65, from pneumonia—a quiet consistent brother. Bren. Telfer and McCartney took the funeral service at Brock Ave. Hall.

MR. W. MASON, of Langley Prairie assembly, B. C., formerly of Dundas, Ont., on Feb. 22nd, aged 77. He was saved over 50 years, a godly, happy, faithful Christian, leaves a wife and daughter, both saved. Bren. G. Taylor, J. Rae, and E. Heidel spoke the word to a large gathering.

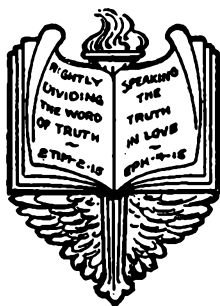
MR. J. GILMOUR, of the Victoria Road Hall, in his 86th year: saved over 40 years ago when Bren. Faulkner and Telfer were having meetings: he left a good testimony.

MRS. MARY RENTON, of Hamilton, Ont., passed suddenly into the Lord's presence Feb. 22nd, aged 85, saved 49 years. Bren. McCrory and Waugh spoke to a large company in the McNabb St. Hall at the funeral.

MRS. BOYD, of Vancouver, B. C., 83 years old. Bren. Patrizio and others 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



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WORK AND WORKERS

FOREST GROVE, OREG.—Bren. Scott and Summers had meetings in several places in Southern California—Monrovia, Goodyear, Redlands, etc. On their way North they stopped at auto camps distributing tracts and speaking with people. They also stopped at Chico, then had meetings at Forest Grove.

NIAGARA FALLS, ONT.—Bren. McCrory and Wilkie spent five weeks, in which God came in and saved a number: eight have been baptized and added to the assembly.

ASHEVILLE, N. C.—Thos. Black gave us a short visit: had a good Gospel meeting. He went on for cottage meetings to E. Radford, Va.

SOUTH DUNEDIN, NEW ZEALAND.—F. Macleod is in his seventh week of Tent meetings, with good attendance and fruit in conversions.

DETROIT, MICH.—William Warke purposes accompanying W. Ferguson in the Bible Carriage work this summer, and requests that his mail be addressed to Care W. Ferguson, 3252 Whitney Ave., Detroit, Mich. They are visiting Jackson, then begin with the carriage working south in Michigan into Wisconsin, and the Northern Peninsula of Michigan.

MASON CITY, IOWA.—Bren. S. Hamilton and A. Stewart had a good siege of meetings here in November, then went to Black Earth, Wis., and God came in and nine professed faith in Christ. Then had two weeks in Shamrock, 50 miles above Lacrosse, where one we believe was saved: then S. Hamilton had meetings in a country school house called Pine Hill. This is the seventh week, and eight have professed. (It is wonderful what encouragement the Lord's servants get when they go into the regions beyond—and counter-balancing trials that cast them upon God.—Ed.)

BROOKLYN, N. Y.—434 Franklin Ave. Gospel Hall. We had with us Mr. B. Bradford for three weeks' good meetings. God's people were helped and fellowship strengthened.

PHOENIX, ARIZONA.—The Keller brothers were at the opening of the Gospel Hall here: and one young man got saved. They had a week of good meetings in Pomona, Calif., and followed with meetings in Goodyear.

LOS ANGELES, CALIF.—(West Jefferson)—Mr. T. D. W. Muir was in these parts for some time, but has now returned to Detroit, Mich. The Keller brothers expected to have some meetings here.

ASHEVILLE, N. C.—Bren. Jas. Smith and W. G. Foster had good meetings in Buena Vista, near here: later they secured a store in Skyland, 8 miles from Asheville. The people are coming in well, and some have professed. At Candler many have been saved. Bren. J. C. Beatty and Sheldbourne were carrying on the work when last heard from.

WEST TORONTO, ONT.—W. H. Wills had some good meetings here: then went to Craighurst. The little company in Duaca, Venezuela goes on well.

BOX 446, NASSUA, BAHAMAS.—McCullough and Simms visited Long Island where they had meetings in the open air. Interest was exceptionally good, and five professed conversation.

MONTREAL, QUE.—We had a visit from Bro. Williams, and were refreshed to hear of the power of the Gospel in that dark land. (Venezuela.)

YORK, N. Y.—J. Ferguson was with us the last four nights in February, the word was good.

VALPARAISO, IND.—C. Patrizio stopped for a meeting on his way home from the Coast.

Words in Season

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FROM VARIOUS AUTHORS

Few rightly estimate the worth
Of joys that spring and fade on earth.
They are not weeds we may despise;
They are not fruits of paradise;
But wild-flowers in the pilgrim's way,
To cheer, yet not protract his stay.

* * *

True happiness is a road-side flower, growing on the highways of usefulness.

A man who finds his happiness in doing good, always has the means of happiness at command.

* * *

He must be of a high and great spirit that undertaketh to serve the people both in body and soul, and nevertheless must suffer the utmost danger, and highest unthankfulness. Therefore Christ said to Peter, "Simon," etc., "lovest thou me?" and repeats it three times. Afterwards He said, "Feed my sheep"; as if He would say, Wilt thou be an upright minister, and a shepherd? then love only must do it, thy love to Me must do the deed, otherwise it is impossible: for who can endure unthankfulness? to give away his wealth and health, and afterwards to lay himself open to the highest danger and unthankfulness of the wicked world? therefore He saith, It is very needful that thou lovest Me.

* * *

These calves of Jeroboam remain always in the world, and will remain to the last day; not that any man maketh or causeth calves to be made like Jeroboam's. But upon whatsoever a man doth depend or trust (God set aside), the same maketh to himself calves, as Jeroboam did; that is, he maketh other and strange gods which he honoreth and worshippeth instead of the only true, living, and eternal God, who only can and will help and comfort in all need. In like manner also, all such as rely and depend upon their arts, wisdom, strength, own sanctity, riches, honor, power, connection, ordinances, or anything, under what title or name soever (on which the world buildeth and boasteth), the same (I say) do make and worship these calves, as Jeroboam did. For they trust in, and depend on vanishing creatures, which is merely worshipping of idols, and is idolatry.

TESTIMONIES FROM ROME, ITALY



It is always a great joy to speak of the wonderful work of God in the souls of men: but there are some conversions that stimulate to the utmost our efforts, confirming us that our labor is not in vain in the Lord."

I rejoice to let you know the witnesses of two dear brethren in our Assembly, who were for many years R. C. Priests. The Lord has gradually opened their hearts to the truth: and at last He has broken their chains, and made them free to serve Him according to "the faith which was once delivered unto the saints." They are Signor R. . . B. . . ., and Signor G. . . . C. . . . The former confessing his faith in the Lord Jesus has declared:

"For thirteen years of pastoral ministry I expounded in two parishes. I had no personal reason to leave the R. C. Church, but at last keeping on a course of sermons in Lent, having preached on Purgatory, a friend for the first time told me I was in error. Surprised, I decided to investigate the Scriptures; and for that purpose I asked from the ecclesiastical authority permission to read the Bible translated by Diodati. At the same time I provided myself with a commentary on Paul's Epistles, approved by the C. Church. But reading that commentary I marvelled to see that its author put all his efforts to falsify the meaning of the text: and I decided to put away such books, and to continue my study of the Bible only; especially of the New Testament.

The struggle was long, and my crisis of conscience had endured about a year when I came in contact with those spoken of as Brethren, and I came to the knowledge of the grace of God through Rom. 3:21-23—that our salvation is only in the Lord Jesus: that eternal life is the "gift of God: and that it is not of works.

Now I am happy, for the Lord has revealed Himself to me, and I am happy to leave all things, above all the error, and to follow my Saviour in simplicity of heart. It is now my desire and prayer that God may bless this testimony to many souls."

The other brother that came out of the R. C. Church, a man of a sweet spirit, and already powerful in the word of God, has rendered his testimony to the truth as follows:

"After twenty-five years of priesthood with the degree of Provincialship in the Franciscan Order, I had the certainty that the divine revelation is all in the Holy Scriptures, and that our salvation is only in the Lord Jesus Christ, the only begotten Son of God. It was in reading Eph. 2:8—"For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God"—that I found the truth. Then a mysterious voice called me, and I answered: 'Lord, here I am.' So I felt a new power—the power that converted Saul on the way to Damascus. That power broke my chain: tore off that false cowl, and I felt myself clothed with

the garments of Jesus Christ's truth and light. May His Name be blessed forever! Amen."

The word of God has been blessed also among the young men and three of them have been saved and baptized. We have joy in announcing the Gospel every day, visiting the people in their houses. There are entire families interested in the word of God that should be prayed for: and we are sure you will have fellowship with us in praying for these dear souls. Always thankful for your loving sympathy, please accept greetings.

V. O. Lella

COVENANT HEADSHIP

Paper 7

"The Second Man, the Lord From Heaven"



CHRIST JESUS, the Messiah, is the last Covenant Head—the seventh, under whom the ages of time will be brought to their consummation. As seven days completed the first week of time, so seven ages will finish all time. We know no better way of measuring the ages of time than to mark their beginnings when God set each of the covenant Heads in dominion—Adam, Gen. 1:26-28. Noah, Gen. 9:1-4. Abram, Gen. 12:1-3. Moses, Ex. 6:1-8. David as given in Ps. 89:27-37. Nebuchadnezzar, Daniel 2:37-44. The covenants made with these men—and those associated with them—all find their real fulfilment in the Christ, the second Man, the Lord from Heaven.

The Kingdom of God

In every age, in spite of the opposition of the Devil, God has ruled the world, "Thy kingdom is an everlasting kingdom and Thy dominion endureth throughout all generations," Ps. 145:13. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men," Dan. 4:17. "O Lord God of Israel, which dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth," 2 Ki. 19:15. King Cyrus recognized this when he said, "All the kingdoms of the earth hath the Lord God of heaven given me; and He hath charged me to build Him an house at Jerusalem," 2 Chron. 36:23. This fact does not interfere with the equally important fact that God has special kingdoms over which He rules in a special way, as He did over Israel, in the Old Testament, or as we have it so often in connection with the redeemed. "The publicans and harlots go into the kingdom of God before you, Matt. 21:31. "Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein," Mark 10:15. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son. "Except a man

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be born again he cannot see the kingdom of God." (See also Acts 8: 12; 14: 22; 19: 8; 20: 25; 28: 23, 31. Rom. 14: 17. 1 Cor. 4: 20; John 3: 3.)

Through these seven covenant heads, God has displayed His governmental policies in overthrowing Satan and his works. Under the "second Man, the Lord from heaven" will come the end "when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet," 1 Cor. 15: 24-25.

Jesus was born of the royal line of David. When the wise men of the East came to Jerusalem they enquired, saying "Where is He that is born King of the Jews?" Matt. 2: 2. He spoke of himself as the King. He bore witness to Pilate that He was the King of the Jews, Matt. 27: 11. He was robed in mock royalty, crowned with thorns, spit upon and crucified, with the inscription over His head, "This is Jesus the King of the Jews." God acknowledged His claim; raised Him from the dead; and seated Him upon His own throne, saying "Ask of me and I shall give thee the heathen for Thy inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel," Ps. 2: 8-9. How pathetically Isaiah presents the language of the rejected King, "I have labored in vain, I have spent My strength for nought, and in vain: yet surely My judgment is with Jehovah, and my work with my God." Jehovah steps forward with His recognition of the person and work of His Son, saying "It is a light thing that Thou shouldest be My Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be my Salvation unto the ends of the earth," Isa. 49: 4-6.

When the Lord appeared in resurrection to His disciples their thoughts seemed to go no further than the "light thing," so they asked Him, "Lord, wilt Thou at this time restore again the kingdom to Israel?" He had already said unto them "All power (authority) is given unto Me in heaven and in earth. Go ye therefore make disciples of all the Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world, (age)," Amen. Matt. 28: 18-20. They needed special fitness for this, and this fitness He promised them, before He left them, saying, "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," Acts 1: 8. This witnessing still goes on. Grace is proclaimed world-wide. Sinners are being saved. The Church is being formed. She owns Him as her Lord and Master:

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and waits for His coming again to receive her unto Himself to reign with Him in the glory. Happy prospect!

But what about the kingdom? "The times of the Gentiles still run their course: and the heavens still rule: the kingdom of God is still over all. The rejected King sits upon the throne in heaven, and the kingdom of heaven is His. We do not see how any person can trace the words "kingdom of heaven" without becoming convinced that it is equivalent to the kingdom of God, the one telling us *where* the rule comes from, the other *who* is the ruler. Moreover that the expression "kingdom of God" is used for the past, for the present, and for the future rule of God seems evident. The context must decide what period of time is referred to in any given place.

The present purposes of God in His kingdom, the kingdom of heaven are wonderfully outlined in the parables of Matt. 13.

1st. The good seed—the word of the kingdom—is sown in the field, the world, any where, every where: but through the influence of the world, the flesh and the devil, much of it bears no fruit.

2nd. The "tares," sown by the devil, prosper.

3rd. The mustard seed of organized religious world power begins as an almost imperceptible thing, and grows into a great tree in which the devil and his emissaries find lodgment. (See Ez. 31: 3-6; Dan. 4: 20-22.)

4th. The good seed as meal, the bread of life, is corrupted by the woman, the false church, until the whole was leavened.

The Lord Jesus, with true prophetic vision, saw this as how His word to His kingdom would be treated during His absence. In our day it is history for all who have eyes to see and ears to hear.

5th. The treasure hid in the field doubtless tells us of Israel, His "peculiar treasure," Ex. 19: 5. He came to them, purchased the field—the world—with His own precious blood; but hid them by scattering them among the nations. He will yet regather them, and plant them in the glorious land, when He comes again.

6th. The merchant man seeking goodly pearls represents the Lord who sold all that He had, at the cross, for one pearl—the Church—to be His bride, associated with Him, and reflecting His glory as a pearl reflects the sun in all the colors of the rainbow.

7th. The drag net describes the close of the times of the Gentiles when the "angels shall come forth and sever the wicked from among the just, and shall cast them into a furnace of fire, there shall be wailing and gnashing of teeth," Matt. 13: 47-52.

The close of the age is also given us in connection with the judgment of the nations, or the "sheep," and the "goats," (See Matt. 25: 31-46). Another of the end of the age parables is

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found in this same chapter—the wise and the foolish virgins, (See Matt. 25: 1-13). This, of course, concerns the professing Church, and precedes the judgment of the nations. Foolish virgins, goat nations, wicked servants, tares, every person, and every thing is in the kingdom of God, though only those who are born again are “the children of the kingdom.” All others will be thrust out as alien enemies, Luk. 13: 28; Matt. 13: 41. When God raised Him from the dead He set Him at His own right hand, “Far above all principality and power and might and dominion, and every name that is named, not only in this world (age R. V.) but also in that which is to come. And hath put all things under His feet, and gave Him to be head over all things, to the church, which is His body, the fulness of Him that filleth all in all,” Eph. 1: 20-23. In the beginning Adam was head over all things to Eve. So it is now with the second Man, though not manifestly to the world.


The Millennium

The Millennial age will end earth's history with the second Man the Lord from heaven wearing His many titles, and ruling the kingdom of God as “King of kings, and Lord of lords,” Rev. 19: 16. At the beginning, the apostate kings of the earth “shall make war with the Lamb, and the Lamb shall overcome them; for He is Lord of lords, and King of kings,” Rev. 17: 14. Satan will be imprisoned. “I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled, and after that he must be loosed a little season,” Rev. 20: 1-3.

The condition of the earth under the beneficent reign of the Messiah King is beautifully set forth in Isaiah 11. “Righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins. The wolf 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 . . . for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

The New Covenant comprises the New Testament: the token of the new covenant is that which represents His body and blood, the bread and wine of the Lord's supper, reminding us of that upon which all the blessings of all the covenants rest. “Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength, and honor and glory, and blessing . . . for ever and for ever,” Rev. 5: 12. Amen and Amen. E. A. M.

"IDOLS"

 ECENTLY, in reading through the book of Hosea, some of these things in connection with Ephraim spoke to my own soul. Here is one thing, Hosea 4: 17, "Ephraim is joined to idols. Let him alone." Has a child of God idols? Yes indeed. You can make an idol out of your wife, or you can idolize your children. Anything is an idol that takes the heart away from God. God wants us all to measure ourselves up today and ask "Am I worshiping an idol?" "But," says one, "I thought that was done away with long ago." Is it? The New Testament says, "Little children, keep yourselves from idols."

But what we want to do today is to get back to our first love; back to the time when God in His great mercy saved us, when the view of the cross was flowing through our souls and making us sing: "All for Jesus, all for Jesus." Tell me, when did you sing that hymn last? Perhaps you have an idol in your heart, and if you have I trust God will drag it down before the end of this conference.

Now I am going to make a little confession to you. Once I had an idol. It was a beautiful rooster, a purebred black Minorca, with long, shimmering, wonderfully blended feathers, and as perfect a bird as one could wish to see. Little did I dream that that bird was gaining a place in my heart that it should not have had. How many times have I sat down in the yard and watched that rooster strut back and forth! But, one day when I was away from home having meetings I received a letter from my wife in which she said that the hen house door had been left open and the rooster had frozen his head so badly that she had to kill him. As I paced back and forth with the letter in my hand, suddenly I thought: "What have I been doing? Is it possible that I have been making an idol out of a rooster?" Child of God, it may not be a rooster in your case, but remember—whatever it is God can cause its head to be taken off.

Think of God saying "Ephraim is joined to idols, let him alone." What would it mean to us if God were to leave us alone? I hope that God has been putting His finger on an idol in your heart this afternoon. We have known of cases where Christians so idolized their children that God took the children to Heaven. Remember, He can do it. Look out for idols.

Now let us look at Chapter 7: 11. "Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria." Some of God's dear people are just like silly doves. "Oh," says one, "here is a word for the sisters." Yes—and for the brothers too. To be like a silly dove means to be just like the unconverted; just like the rest of the world. Look at the dress of today. The way some Christians dress makes me ashamed. Sometimes we sing, "Oh the years of sinning wasted." Let us change it to:

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"Oh the hours of sinning wasted, standing before a mirror." Now I know the Christians who are guilty do not like to hear this sort of thing spoken of. Something down deep in the heart objects to it. In my short day things have gone a long way in the Assembly of God in connection with young people acting like silly doves. There was a young woman in the city of Peterboro, Ontario, who was very much exercised before God as to the way she should dress. One day she went into a millinery shop to buy a hat. After trying on all the hats that the milliner had, and each time shaking her head in the negative, at last the milliner became exasperated and said: "Well, what kind of a hat do you want, anyway?" Quietly the young woman replied: "I want a hat that I can walk with God in."

Now look at chapter 7: 8. "Ephraim he hath mixed himself among the people; Ephraim is a cake not turned." Now here is something in connection with Ephraim that we will do well to notice. What does it mean when it says that he has mixed himself among the people? Someone says: "Now Ephraim, it is perfectly all right for you to associate and be friends with the unconverted and worldly. Because you know that if you go with them you will be able to lift them to your level." The Word of God says, "Make no friendship with a furious man, and with an angry man thou shalt not go, lest thou learn his ways, and it become a snare to thy soul." The enemy today is trying to get God's professed people mixed up among the worldly. Worldliness is indeed on the increase. All we have to do today is to open our eyes and look around us to see it on every hand. Some of God's people even go so far as to believe that if they marry an unconverted person they will be able to lift him or her up. Dear child of God, remember that the minute you marry an unconverted person, down goes your colors.

I would like to ask a little question now. With whom do you feel the happiest—really spiritual men and women, or your unconverted and worldly friends? I think I hear someone say: "Well, there are a few among the Christians whom I like to associate with especially." What kind of Christians are they? The most Godly ones, or the worldly kind? Do you think that you can mix with the world and that outside influence will not leave its mark on you? Even those of us who are preaching the Gospel can't associate with the world without having some taint left upon our lives. I knew of a preacher one time who happened to be staying at a certain home over night. The people told him that they were going to have a meeting at their home that night, and that a Baptist minister was going to speak. The next time I heard that preacher speak from the platform you could just see the actions and movements of the Baptist minister bristling out all over him. You can't mix with unconverted people and not get tainted any more than you can run up against a tar barrel and not get tar on your clothes.

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Chapter 9: 6. "Ephraim is smitten, their root is dried up, they shall bear no fruit." Here is the final outcome of all that has taken place before. They shall bear no fruit. Ephraim is dried up. Dear friend, when you meet a dried-up Christian do you realize that it is a terrible thing? You can always tell a Christian who is dried up when you see one. Once I heard Mr. Hunter tell of an experience he had when crossing the Atlantic. The ship was steaming along, and the weather was very refreshing and mild. All at once the passengers began to shiver and button up their coats because the air had become very moist and almost freezing in temperature. After a few minutes the cause of it became apparent as a huge iceberg passed the ship and went floating off in another direction. Dear friend, is the sap of God flowing through your soul today, and is God getting a little fruit out of you? We feel ashamed in the presence of God and not one of us here today have a thing to be proud of. Read the fifteenth chapter of the Gospel of John and notice that the branches were withered.

Turn to Chapter 12: 1. "Ephraim feedeth upon wind and followeth after the east wind." I wonder what we are feeding on? Is it the Word of God? Is it read in the home every morning? The reading of the Word of God in the home is a thing that is becoming more and more rare every day. I believe this dear friends, that if we aren't feeding on God's Word, then we are feeding on wind. What is the wind of which it speaks? You can find it in newspapers, in books, in magazines, and in pamphlets. We have seen some of God's dear people pick up a newspaper and the first thing they turn to is the funny page, to devour "Keeping up with the Joneses." Do you think that you will have an appetite for the Word of God if you feed on such rubbish? It is the old nature in us that desires that sort of thing. I can feel something right in my own heart that would go after it. We have been hearing from our brother that every child of God has his own battles to fight, and we all have to fight the same battles of temptation every day of our lives. I hope that if there is any one here who has been feeding on wind that this conference will mark the end of it.

Chapter 12: 8. "And Ephraim said, yet I am become rich, I have found me out substance; in all my labors they shall find none iniquity in me that were sin."

We have read seven sins in connection with Ephraim, and this one in verse 8 of the twelfth chapter is the last one he committed. Imagine a man who has been guilty of all these seven sins getting up and saying, "Yet I am become rich." But I now want to call your attention to the last chapter.

Chapter 14. Here is the call for restoration. Thank God! there is forgiveness with thee that thou mayest be feared. Notice verse 8. Whom did he hear? "I have heard Him and observed

Him." Notice further, "I am like a green fir tree. From me is thy fruit found." I believe dear friends, that if we hear the voice of God speaking to us today and if we can observe Him, restoration will take place in our souls immediately. The first thing that happens when restoration takes place is an honest confession to God. A clean-cut confession of all the past sin I have been indulging in—that which has brought me into bondage. "If we confess our sin He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." If we are away from fellowship with God today, measure it up by the Book. Don't go away and feel angry at the plain Word of God. That is surely not the road to take for restoration of soul. Take it as from God and may it lead us into the presence of God. What then? You will be able to say with Ephraim: "I am like a green fir tree. From ME is thy fruit found." J. PEARSON

WHAT OF OUR TIMES?



SAAC digged again the wells of water, which they had digged in the days of Abraham, his father; for the Philistines had stopped them." Those grand old wells of Gospel Truth are fast being stopped up by the pestilential rubbish that Modernists and Romanists are throwing into them. Our chief business, then, is to dig them again.

We believe one of the weaknesses of even evangelical work today is that of treating man as a superior person, whose modern mind must be humoured with intellectual presentations of the Truth of God, instead of addressing him as a guilty sinner, whose torpid conscience requires to be awakened to the awful gravity of his condition before a just and holy God.

The early Christians were a people who while sojourning on earth lived for Heaven: this outlook imparts a sublime strength, and continual inspiration. Christians today are like the tribes of Reuben and Gad who came to Moses and pleaded for an inheritance on the wilderness side of the Jordan. They were prepared to settle down in the land of Gilead, because it was so admirably suited to their **business pursuits**.

The Divine promise to take them over the Jordan was nothing to them in comparison to the good pasturage which this wilderness country yielded for their cattle. The prospect of the land of promise had sustained their ardour during all those years from the time they left Egypt; but now it had receded from their view before the more pleasing prospect of the **present possession of business prosperity**.

It would be a worthy task for some believer to write a book setting forth how the visible Church throughout its course has emulated the two tribes in their defective apprehension, and their disobedience to the will of God.

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Just as they came short of the Divine ideal by their reluctance to conform fully to God's programme, so the Church has ever been ready to forget her heavenly calling, and to become **one of the institutions of this world**. And in much the same manner as Reuben and Gad were seduced into defective consecration by the superior pull of present gratification afforded by the wilderness side of Jordan; so have the things of this world often obscured from the faith of God's people their celestial heritage; and, consequently, they have been robbed of the strength of those powerful impulses which flow into the soul of those who live as strangers and pilgrims upon the earth, and who look for a city whose builder and maker is God.

The historic church must not be identified with a Church of God, which is a congregation of faithful men, in the which the pure Word of God is preached, and the ordinances administered according to Christ's ordinance.

The historic church has more often been the enemy rather than friend of true godliness. It is the great example in this dispensation of the policy of slacking off and settling down in the world.

Very early in sub-apostolic times, the old vigilant spirit of Christianity was subject to sure and steady decline; and, after the era of persecution, the period of ease and making terms with the pagan world resulted in the birth of the monstrosity known as the historic church.

Sir Robert Anderson describes the state church of Constantine most truly as "the pagan wolf assuming sheep's clothing." The Puritan, Dr. Goodwin, speaks of the rise of the Papacy as "the devil turning Christian."

The Modernist, like the Romanist, looks, not for the Lord from heaven, but for a golden age in this world, as a reward for the labours of the Church. A friend recently described to us how an eloquent preacher held up to ridicule and derision "other worldliness"; and urged his congregation to cease talking about going to heaven, and to work for social service.

We believe truly that God's millennial kingdom shall come, and that the new Jerusalem shall be established; but it will not be by man's political schemes. One of the most pitiable spectacles of this generation is the pathetic faith which some people repose in the many quack nostrums of the politicians and the social reformers.

Alas! how many who are busy preaching to their fellows the gospel of the improvement and reformation of old Adam and his home, are willingly ignorant that the fearful blight of sin renders their efforts abortive; while, to the believer, godliness is profitable for the life that now is as well as for that which is to come.

We recently heard Sunday School children singing a chorus in which occurred the refrain:

"The need of the hour
Is Holy Ghost power."

Yes, that is the one blessing without which all our work will be in vain; and the absence of which has given rise to the absurd ceremonialism and false views of the way of salvation. It was a saying of Latimer, the martyr: "When the devil gets into a church, down goes the preaching, and up go the candles." And Modernism also attempts to make up for the ministry of the Spirit. The Gospel is intended to be preached in the power of the Holy Ghost sent down from heaven; and it is the creative power of the Spirit to produce faith in the hearts of the hearers. Let us seek this power; and, in humility and love, let us go forth to our fellow men with the Evangel of free, present, and full salvation. We shall then once more see the truth of the promise: "My Word shall not return unto me void."

SOWING AND REAPING



E not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting" Gal. 6: 7, 8. Two kinds of sowing and two kinds of reaping are here before us and how great is the contrast! We shall notice first three characteristics of sowing to the flesh.

Sowing to the Flesh

Sowing iniquity. "He that soweth iniquity shall reap vanity" Proverbs 20: 8. "Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they shall perish" Job 4: 8, 9. Here we have plowing, sowing and reaping. Plowing iniquity, sowing wickedness and reaping vanity. "Even as I have seen," said Eliphaz, but who has not seen the same as he? This inexorable law is ever in evidence before our eyes. Our individual experiences tell how true it is and the scriptures give illustrations of it, not a few. It will perhaps suffice to cite the case of Adoni-bezek. When his thumbs and great toes were cut off he recognized the principle between sowing and reaping. "Threescore and ten kings," said he, "having their thumbs and their great toes cut off gathered their meat under my table. As I have done so God hath requited me," Judges 1:5, 7. Be careful what you sow.

Sowing strife. "A froward man soweth strife," Proverbs 16: 28. Here is the true character of a sower of strife. He is a froward man. Some because they deem him to be on their side are likely to say he is a nice man, a clever man, a generous man or even a godly man, but in the reckoning of God a sower of strife (whether he does it secretly or openly) is a **froward** man. The froward man of Psalm 18 is set in contrast to the merciful

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man, the upright man and the pure man. Thus the sower of strife has no claim to these characteristics and heaven's verdict is not changed or modified by human opinions. This calls for self-examination not self-vindication. "Search me O God and know my heart: try me and know my thoughts: And see if there be any wicked way in me, And lead me in the way everlasting," Psalm 139: 23, 24.

Instead of sowing strife it is our business to have salt among ourselves and to be at peace one with another. We do not advocate peace at any price, but care needs to be exercised lest under this plea the workings of mischief should be excused. True peace is the fruit of the Spirit and our Lord says, "Blessed are the peacemakers for they shall be called the children of God." Be careful what you sow.

Sowing discord. "He soweth discord." One of the seven things mentioned as being hateful to God is "he that soweth discord among brethren," Proverbs 6: 12, 19. Brethren should dwell together in unity and brethren would do so but for those who are guilty of this heinous offence of sowing discord. It is an offence as subtle as it is heinous for many seem to go far in this line without an accusing conscience. And frequently the promoters of trouble are the first to blame those who are innocent of the charge. Is it not so? Ahab blamed Elijah thus "Art thou he that troubleth Israel?" How did Elijah answer this charge? He emphatically replied, "I have not troubled Israel but thou and thy father's house in that ye have forsaken the commandments of the Lord and thou hast followed Baalim." It was only a short time later and God publicly vindicated His faithful servant Elijah. Trouble is ever the result of departing from the commandments of the Lord. Is not this the test? What is my personal attitude toward all the Lord's commandments? We are so ready to choose just those commandments that suit us in the way we want to go. The obedient man is not afraid of the obnoxious terms "loose" or "tight" being applied to him. The man who seeks to please God realizes that in so far as he may depart from the commandments of the Lord will he be responsible for an unsettled condition of things when or where it should exist among God's people. If the saints of God were ever found to emulate Zacharias and his wife Elizabeth what a difference would it not make? Of them it is said "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless," Luke 1: 6.

May God give us a holy dread of being troublers in Israel by sowing discord. To err is human, but to persist in wrong is wickedness in the sight of the Lord. It is only as we cleave to the Lord with a sense of our own weakness that we are preserved from this form as well as from every other form of evil. Let us give diligence to keep the unity of the Spirit in the bond of peace. Be careful what you sow. (Continued)

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WARNING

(Extract from a letter.)

Deterioration in the character of ministry seems to be true of most of our Conferences. One recalls the Conference in . . . in 1900 when we were both there for the first time (only time so far as I am concerned) and remember the honored men of God who were present—Bren. Munro and Smith, Matthews, McLean, and others whose prayers and ministry brought us consciously into the presence of God.

How much the warning element is lacking in the ministry of today? "Watch and remember, that by the space of three years I ceased not to warn every one night and day with tears, Acts 20: 31. Again he says he sought to fulfill his ministry by **warn-
ing** every man, and teaching every man in wisdom that he might present every man perfect in Christ Jesus," wherewith he says "I also labor striving according to his working which worketh in me mightily."

What a call there is for men of the Samuel type to whom the Lord can reveal Himself "by the word of the Lord: and of whom it can be said the Lord will let none of their words fall to the ground: words which have fire in them, and restraining power over God's people."

We who minister the word do need not only to read, but also to eat the word, like Jeremiah, or the roll, as Ezekiel did; and thereby bring ourselves into the fullest and most inward sympathy with the ways of God.

R. J. D.

THE MODERN PHARISEE

There is no more contemptible and impotent thing on the face of the earth than morality divorced from love, and religious thoughts divorced from a heart full of the love of God. Quick corruption or long decay, and in either case death and putrefaction are the end of it! You and I need that lesson, my friends; it is of no use for us to condemn Pharisees that have been dead and in their graves for eighteen hundred years; the same thing besets us all; we all of us try to get away from the centre, and dwell contentedly on the surface. We are satisfied to take the flowers and stick them into our little gardens, without the roots to them; when of course they all die out!

THE JOB NOT BIG ENOUGH

A committee representing the Standard Oil Company had an all-night session. The main task was to secure a manager for a new division of operation which the company hoped to open in China. The chairman insisted that the manager must have four qualifications: he must be under thirty years old; he must be

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thoroughly trained; he must have proved generalship; he must be able to speak the Chinese language. Many good men had been considered, but each was found to be lacking.

It appeared that the meeting would fail of its object. But finally a young man arose, addressed the chairman, and declared that he knew one man who could meet all requirements. He added that the man was at that time in China, living in the very city where the company was planning to establish headquarters. He was 28 years old; had degrees from three colleges, had three years' study and practice in the Chinese language; and had the full confidence of the Chinese people among whom he was widely known. Moreover he had been valedictorian of his class in college and was a natural leader.

Some one asked how much salary this young man was getting, and his friend startled the committee by answering, "Six hundred dollars a year."

The chairman said, "There is something wrong."

The young man's friend replied: "I know there is. But the wrong is not with my friend; it is with the system that employs him. He works for a Mission board."

After thorough questioning regarding the Missionary, the chairman said to the committeeman, "You go to China and offer him the place." The committeeman was to offer ten thousand dollars a year. If that failed to secure him, he was to offer twelve thousand, or even fifteen thousand.

The young agent crossed the ocean and half of China, found his friend, and offered him the situation at ten thousand dollars a year. The young missionary declined. The offer was raised to twelve thousand, then to fifteen, but was rejected.

Finally the agent asked, "What will you take?"

The Missionary replied: "It is not a question of salary. The salary is magnificent. The trouble is not with the salary; it is with the job. The job is too little. You offer me a big salary but a small job. I get a small salary but I have a big job; and I would rather have a big job with a small salary than a small job with a big salary. I thank you for the confidence expressed in your offer; but I feel that I should be a fool to quit winning souls to sell oil."—Selected.

QUESTION CORNER

Is there any difference between UNITY and CONFEDERACY?

In the things of God confederacy is the devil's substitute for unity. "Say ye not, a confederacy, to all them to whom this people shall say, a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread," Isa. 12: 13.

When men lose confidence in God it is natural that they should put their trust in men, and say "in union is strength," and so they unite or confederate. Rezin, the king of Assyria, and Pekah, the king of Israel became confederate to fight against Jerusalem, (Isa. 7: 1-2). God brought their

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confederacy to nothing. "In union is weakness," when God is against man's confederacy. The true source of strength is pointed out in the words, "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread: and He shall be for a sanctuary." Some one has aptly said "God and one is a majority." It requires no spirituality to form a confederacy among Christians: but it only produces what is called "nominal fellowship."

Divine unity can only be brought about by the energy of the Holy Spirit. We are not responsible to take any part in man's confederacies, but we are responsible to endeavor to keep "the unity of the Spirit in the bond of peace," Eph. 4:3. There is no room for indifference here: no agreeing to differ, but a united striving together for the one object—to do the will of God in fellowship with God. In proportion as unsanctified human energy comes in, the power of God departs. If we were more on our knees before God before seeking to act for Him the end would not be, as it so often is, bitter disappointment. There can be no unity apart from obedience to the word of God. Those who seek to have their lives regulated by this instinctively find themselves drawn together. A two fold process goes hand in hand, a purging of ourselves from vessels to dishonor, and a following of righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. (See 2 Tim. 2:19-26; 3:1-5).

Confederacy is formed by disregarding God's word. In a confederacy almost anything must be allowed to pass for conversion: there must be no "quibbling about what theory you hold as to baptism": almost any person who says that he is a Christian must be allowed to break bread, even though he belongs to some sectarian "church": and has no thought of continuing steadfastly in the apostles doctrine, or fellowship, or in breaking bread, or in prayers. If our fellowship with one another is only that of confederacy it will soon break up into the bitterest strife and division or else sink into Laodiceanism to be spued out of the mouth of the One who walks in the midst of the golden candlesticks. The apostle Paul sends Timotheus of whom he says, "My beloved son and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church," 1 Cor. 4:16-17.

JESUS MY LORD

How seldom do I contemplate
As I ought, Thy blood-like sweat,
And, how little do I think
Of that cup Thou had'st to drink,
Jesus my Lord.

From Thy radiant throne on high
Thou didst come for me to die,
Having met my every need,
Now Thou liv'st for me to plead,
Jesus my Lord.

Thou did'st suffer on that tree,
Agonies untold for me:
What they were, may ne'er be known:
But Thou now art on the throne,
Jesus my Lord.

But, oh, to know Thou'rt with me here
Quelling so oft uprising fear,
Telling me still to forward move
Waving Thy banner o'er me—love
Jesus my Lord.

For me, oh Lord Thou't coming soon,
This lightens up earth's deepest gloom.
Knowing that then with Thee I'll sup,
Raises the drooping spirit up,
Jesus my Lord.

G. A. M.

WORDS IN SEASON

ARLINGTON, WASH.—W. J. Chawner has completed 12 weeks' Gospel meetings: 8 have professed faith in Christ. He also broke fresh ground at East Stanwood with some interest.

FAIRVIEW, VANCOUVER, B. C.—C. Patrizio had much appreciated meetings here.

AMERICAN SOO, MICH.—Several professed faith in the Lord Jesus when Bren. Watson and McGeachy had meetings there.

16 HOBSON ST., BRIGHTON, MASS.—Mr. Hugh Thorpe arrived home on April 3rd, after a number of months in the West Indies, and other parts of the foreign field.

WINDSOR, ONT.—Bren. Kibunda and A. Stewart have had meetings here.

CONDENSED NOTES.—R. Bruce had meetings in Staynor, and district: Jas. Gunn had helpful meetings in Collingwood: Mr. Baillie had meetings in Kitchener: Bren. Widdifield and Miller had well attended meetings in Lang, also in Peterboro and Toronto: Mr. Wilkie had helpful meetings in Staffordville.

TORONTO, ONT.—The Conference was larger than usual, and good. Forty of those giving their time to the ministry were present. C. W. Ross remained for a few nights in Broadview and Central Halls: D. Oliver in W. Toronto: and R. McCrory in Swanwick Ave. Hall. Bren. Black, Gould, Muir, Rouse, Oliver, Silvester and others took part.

DANBURY, CONN.—Two Italian believers were baptized April 7th, and one March 3rd. The correspondent for the assembly (Italian) is R. Cappiello, 13 Moss Ave., Danbury, Conn.

PETERSBURG, VA.—The conference was the largest ever held in Va. Those who ministered the word were Bren. Hunter, Bradford, Ferguson, Beveridge, Marshall, Armstrong, Winemiller and Duncan.

CONFERENCES

BYFIELD, MASS.—Our Conference will, D. V. be held May 25th, prayer meeting 7:45: May 26th, 10:30, 2:30 and 7: ministry, Lord's day, breaking of bread 10:30, ministry 2:30 and 7. (F. Pearson, Byfield, Mass.)

WINNIPEG, MAN.—The conference connected with the West End and Main St. Assemblies will D. V. be held on June 8, 9, 10 in Scott Memorial Hall on Princess St., as in former years. (W. D. Stewart, 542 Banning St., Winnipeg, Man., Can.)

AKRON, O.—The annual conference D. V. will be held Friday, 7:45, prayer meeting, Saturday, June 2nd. The meetings will be in the Gospel Hall, 397 Locust St. Lord's day, June 3rd, the meetings will be in Perkins Auditorium, one block from the Hall. (M. W. Becker, 681 19th St., Cuyahoga Falls, O.)

PAWTUCKET, R. I.—The Conference has been postponed, this year, to an indefinite date, as they are not able to secure a large enough Hall convenient, and their own Hall has become too small to accommodate those who would come. They are considering enlarging their Hall in the near future.

ORANGE, N. J.—The Annual Italian Conference D. V. will be held May 26-27, with prayer meeting Friday, May 25, at 300 Main St. (G. Ranneeli 190 Taylor St., Orange, N. J.)

YORK-ROCHESTER Conference will D. V. be held in the new Town Hall, York, N. Y., June 1, 2 and 3, with prayer meeting Thursday, May 31, 8 P. M. (J. Barefoot, Route 28, LeRoy, N. Y.)

CHICAGO, ILL.—Two days special meetings for believers will D. V. be held Saturday and Sunday, June 2nd and 3rd, in the Knights of Pythias Hall, 65th St. and Marshfield Ave., in connection with the assembly at Normal Blvd. and 66th Place. No special invitations are being sent to ministering brethren: we look to the Lord to exercise whom He would have to come. Circulars later: note change of Conference Hall from previous years. A. J. Cotton, 36 W. 70th Place, Chicago, Ill.

SARNIA, ONT.—The dates for the Annual Conference are, D. V. June 1, 2 and 3, with prayer meeting in Gospel Hall, Davis St. and College Ave. Thursday, May 31st: all other meetings in the City Hall. Communications to J. P. Taylor, 242 Emma St., Sarnia, Ont.

VANCOUVER, B. C.—The Fairview Conference will, D. V. be at the 24th of May time: circulars later.

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ST. CATHERINES, ONT.—The 7th annual Convention of Sunday School teachers will, D. V. be held in the Gospel Hall, 36 Queenston St., on May 24th, for prayer, praise and ministry of the word concerning work among children. (W. F. Robertson, 148 Russel Ave., St. Catherines, Ont.)

BAY CITY, MICH.—A two day conference will, D. V. be held here, May 26-27, in the Masonic Temple, with a prayer meeting Friday evening in the Gospel Hall, 1610 Broadway. Circulars can be had from W. Mowat, 618 Stanton St., Bay City, Mich.

TACOMA, WASH.—We purpose, D. V. having one day special meetings on May 30th, 10:30 A. M., 2:30 and 7 P. M., with a prayer meeting Tuesday 7:30 P. M. Gospel Hall, East G. and Division Lane, Tacoma.

FALLEN ASLEEP

CAROLINE HUSMAN, of Nodine, Minn., departed to be with Christ March 16th: saved at 18 years of age at Rochester, Minn., through reading John 5:24, and for 62 years lived to prove His grace: baptized and gathered unto the Name in 1902 through the labors of Mr. Alex. Matthews: she was an invalid for the last 9 years, but a happy, faithful witness. S. Hamilton spoke the word at her funeral to a large number.

MRS. W. H. McWHIRTER, of Astoria, L. I., N. Y., was taken home to be with Christ, March 19th, aged 75. She was saved about 60 years ago. A woman of a beautiful Christian character, always ready to extend hospitality to the Lord's people. Bren. Oliver, Douglas, and Telfer spoke to a goodly company at the funeral.

MRS. CATHERINE DUNLOP of Ralessy, Fivemiletown, Tyrone, passed peaceably into the presence of the Lord, Feb. 13, 1928. Last words, "I'll have a good sleep now without suffering." Converted in her early teens, 35 years ago: gathered unto the Name in Central Falls, R. I., U. S. A. Removed to Ireland and met with the assembly at Lossett. A very consistent Christian. Some of her children meet with the saints in Brooklyn, N. Y. Leaves a husband to mourn her loss.

MRS. J. C. ROBINSON, of Broadview Ave., Gospel Hall, Toronto, Feb. 20, 1928, age 52: saved in her teens: suffered 7 years from paralysis. Bren. Waugh and Livingstone spoke at the funeral.

MRS. DRAKE, of the Pawtucket Assembly, passed into the presence of the Lord, March 19th. She was born in England in '49, and saved in 1870: gathered unto the Name in 1880 in Halifax, England, and has been in this country about 46 years. A good woman, highly respected by all.

MRS. SAMUEL CONAWAY, of Cumberland, Md., formerly of Steubenville, O., passed into the presence of the Lord whom she loved, March 28, aged 66. Saved 51 years ago in Dalry, Scotland; baptized and gathered unto the Name four years later in Dalmellington. Steadfast and happy in caring for the Lord's servants until within a few weeks of her home-call. Her husband, four sons and four daughters survive her. J. Marshall spoke at the funeral. Prov. 31:28.

MRS. A. M. DE CARTERET, of the N. Chelmsford Assembly on March 13th. She was highly respected; spoke much of soon being with her Lord, and Saviour. Bren. Hunter and Pearson spoke at the funeral.

MRS. HELEN TAYLOR of Earlington, Ont., Feb. 29th, in her 54th year. Saved a year ago. B. Widdifield spoke at the funeral.

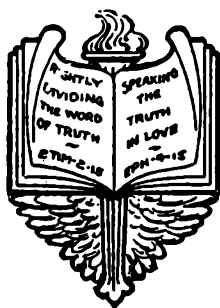
MR. G. STEPHENSON of Elmvale, Ont., on March 27th, in his 85th year. Saved three years ago when Bren. Silvester and Watson had the Tent there. He was baptized and received into fellowship. These Bren. spoke at his funeral.

MRS. McFARLAND, of Collin, Co. Antrim, Ireland, on March 12, in the Hospital, as the result of a clot of blood after an operation: age about 46. Until about 3 years ago had a Christless religion that did not give her a purged conscience, nor peace with God. At meetings by Mr. Gould the Holy Spirit opened her understanding to see that she was on her way to Hell: she received Christ: was justified, and had peace with God: was baptized, received into the assembly at Derriagh, opened her home for the Gospel. Mr. Geddis preached at the funeral.

MRS. BERTRAM WILLIAMS of Groton, Conn., on April 8th, aged 36, after only two weeks' illness. She was saved last year, baptized, and received into fellowship, and gave a good testimony. Bren. Douglas, Pearson and Ward spoke at the funeral.

Words in Season

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



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

WORK AND WORKERS

PAWTUCKET, R. I.—J. T. Dickson has had a series of meetings mostly for young Christians.

LOWELL, MASS.—The Conference was well attended, and ministry was given by Bren. Douglas, Pearson, Martin, Dickson, Thorpe and Richmond.

SOUTH MANCHESTER, CONN.—The Conference was their largest and ministry was given calculated to offset the Laodicean declension of these days, by Bren. Douglas, Dickson, Pearson, Martin, McCullough, and Hazelton. Dr. Martin remained for a couple of meetings, then went on to Hartford and Springfield.

ARLINGTON, WASH.—Mr. Chawner had twelve weeks' meetings and God gave fruit in conversions. He then went on to **CEDAR COTTAGE**, Vancouver, and God gave fruit there also.

MIDLAND, MICH.—J. Govan is having a few meetings here, using a model of the Tabernacle. His home address is 115 W. Sixth St., Flint, Mich.

PETERSBURG, VA.—W. H. Hunter had three nights after the conference, then Bren. Winemiller and Armstrong followed with a series of meetings.

BARRINGTON, N. J.—W. Beveridge is having a series of meetings with fairly good attendance.

ROCHESTER, N. Y.—Mr. D. Oliver had some meetings here, one professing faith in Christ Jesus.

NOTICE.—Mr. H. G. McEwen has had to move. His new address is, Longacre Boulevard, Yeadon, Penna., Del. County.

WINFIELD, L. I.—Bren. B. Bradford, and H. G. McEwen have had a number of weeks' meetings here in a Hall that 125th St. have been holding Children's meetings in: one has professed.

MERVIN, SASK.—Bren. Manning and Willoughby have been with us for a few weeks; the Lord's people were refreshed and new openings found for the Gospel. There are numerous districts here where the Gospel has never been preached, even by a clergyman: but the enemy is busy sowing tares. May the Lord stir us all up about such conditions, and send forth laborers. (J. E. Cox.)

THAMESFORD, ONT.—Bro. Miller from Toronto is having meeting in the Holiday School House: attendance small.

HARTFORD, CONN.—Our Bren. Douglas and A. Hazelton were with us a few nights previous to the S. Manchester Conf. attendance and interest encouraging: one professing. We have begun our open air meetings again on Saturday nights.

YOUNGSTOWN, O.—The assembly now meets at 1620 Erie St., near Delison Ave. (Correspondent C. J. Marten, 2217 Birch St., Youngstown, O.)

HARRISBURG, PA.—A few have been saved here recently, cheering our hearts. J. Waugh is with us at the present time.

JACKSON, MICH.—Bren. Ferguson and Warke were here for a few meetings, and three were baptized, and will be received into the assembly. Mr. L. McBain is coming for some meetings.

NIAGARA FALLS.—Mr. Telfer has been having some meetings, and purposes going on to Buffalo.

GORRIE, ONT.—Bren. Wilkie and Joyce have been scattering tracts in this section: and hired the Town Hall for Sunday nights.

Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 20

JUNE, 1928

NO. 6

THE FAITH OF ABRAHAM

A call from God, a new and untried way;
A faith that does not linger or delay;
A soul that in the darkness can obey,
Not knowing whither.

No parting sigh; no tear of sad regret;
No thought of what has been, or may be yet;
But just to follow on: our faces set;
Not knowing whither.

Oh! for a heart that does not ask to know
Nor question why God's hand is guiding so:
To hear the call; to gladly rise and go,
Not knowing whither.

* * *

"I was reading the exhortation of Paul to the Thessalonians (2 Thess. 3: 5), after asking their prayers that the word of God might have free course and be glorified; and that they be delivered from unreasonable and wicked men; then comes the exhortation that I thought so good—"The Lord direct your hearts into the love of God," O, the love of God in not cutting us down in our sins, and sending us to hell! O, the love of God in delivering us from the doctrines of men! O, the love of God in sending His Son to die for us! The Lord direct your hearts into the love of God, and into the patience of Christ."

J. Goodfellow.

* * *

It is often said, for the sake of peace and union, that we should not be very particular as to certain parts of truth; keep them back and treat them as matters of no moment. I humbly state, that I entirely differ from this view; for I do not see that such union is of real, lasting, or Scriptural character. We are not at liberty to lightly esteem, undervalue, keep in the background—much less to give up—the truth of God even for the sake of union.—George Muller.

I AM YOUR ENEMY

I do not care who you are, lawyer, minister, farmer, teacher, labourer, anybody.

I do not care whether you are rich or poor, old or young, strong or weak, everyone.

I do not care where you are, at home, on the street, on the train, anywhere.

I am more powerful than all the armies, more deadly than guns or poison gas, more cruel than the most uncivilized man or the fiercest beast.

I steal millions each year, but give nothing to anyone.

I always tear down, never build up.

I rejoice in bringing you trouble, sorrow and suffering.

I am defeated each day by many, yet I never give up the attack.

Who am I?

I am Carelessness.

SKEPTICISM'S ALLY

Gladstone, called England's grand old man, three times Prime Minister of Britain, declared: "If I am asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in progress through life as the power that is to sustain him under trials and enable him manfully to confront his afflictions, I must point to something which in a well-known hymn is called 'The Old, Old Story,' told in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind Talk about questions of the day, there is but one question, and that is the Gospel. It can and will correct everything that needs correction. My only hope for the world is in bringing the human mind into contact with Divine revelation."

In his volume entitled "The Impregnable Rock of Holy Scripture" in speaking of the hidden causes of the flood of infidelity overflowing Christendom, Mr. Gladstone remarks, "It is the increased force within us all which is sensuous and worldly that furnishes every skeptical argument, good, bad, and indifferent, with an unseen ally, and that recruits many and many a disciple of the negative teaching."

This traces unbelief to the heart. God Himself says, "The fool hath said in his heart there is no God." It is only a heart that covers corruption that provides fertile soil for infidelity to grow. Believing from the heart on the Lord Jesus not only saves the soul, it also purifies the heart.

"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10: 10.

GOD AND THE NEW CREATURE

1. Justification, a new standing **before** God, Acts 13: 39.
2. Repentance, a new mind **about** God, Rom. 2: 4.
3. Regeneration, a new nature **from** God, 1 John 5: 1.
4. Conversion, a new life **for** God, Gal. 2: 19.
5. Adoption, a new relation **toward** God, Gal. 4: 6.
6. Sanctification, a new separation **unto** God, Jude 1.
7. Glorification, an eternal state **with** God, Rev. 21: 3.

THE LEADING OF THE HOLY GHOST



T the time of the Reformation the Romanists claimed that any resisting of what was taught by their church, was a resisting of the Holy Ghost. History has repeated itself in connection with the "Deposited Prayer Book," an attempt to Romanize the "Church of England," claiming that the New Book "is the outcome of prayerful consultations and inspirations under the guidance of the Holy Spirit, and that resistance would be resisting the Holy Ghost."

The reformers met this claim by quoting Scriptures to shew that the Holy Ghost was given to all Christians, and not to apostles only, saying:

"Hereby then it is evident and plain to all men, that the Holy Ghost was given, not only to the apostles, but also to the whole body of Christ's congregation, although not in like form and majesty as He came down at the feast of Pentecost.

"But now herein standeth the controversy; Whether all men do justly arrogate to themselves the Holy Ghost or no? The bishops of Rome have for a long time made a sore challenge thereunto, reasoning for themselves after this sort: The Holy Ghost (say they) was promised to the church and never forsaketh the church.

"But we are the chief heads of the church; therefore we have the Holy Ghost for ever, and whatsoever things we decree are undoubted verities and oracles of the Holy Ghost."

"That ye may perceive the weakness of this argument it is needful to teach you, first, what the true Church of Christ is; and then to compare the Church of Rome therewith, to discern how well they agree together.

"The true church is an universal congregation or fellowship of God's faithful and elect people, 'built upon the foundation of the apostles and prophets, Jesus Christ Himself being the head corner-stone,' Ephes. 2: 20. And hath always three notes or marks whereby it is known:

"(1) Pure and sound doctrine.

"(2) The ordinances ministered according to Christ's holy institution.

"(3) And the right use of discipline.

"The proper office of the Holy Ghost is, not to institute and bring in new ordinances, contrary to His doctrine before taught;

but to expound and declare those things which He had before taught, so that they might be well and truly understood.

"It is not, then, the duty and part of any Christian, under pretence of the Holy Ghost, to bring in his own dreams and fancies into the church; but he must diligently provide that his doctrine and decrees be agreeable to Christ's holy Testament; otherwise, in making the Holy Ghost the Author thereof, he doth blaspheme and belie the Holy Ghost, to his own condemnation.

"Many boast of the Holy Spirit; but if then they speak what is their own, they glory falsely of what they have not. . . . If anything beside the gospel is obtruded upon us under the name of the Holy Ghost, it is not to be believed; for, as Christ is the completion of the law and the prophets, so the Spirit is the completion of the Gospel."

The House of Commons rejected the Romanizing Prayer Book to the great relief of many true Christians everywhere.

We do well to test not only our teachings, but our actions as well to see if they will stand the test as to whether they are of the Holy Ghost.

(1) The Holy Ghost inspired those who gave us the Scriptures: and any thing different from those Scriptures is not of the Holy Ghost.

(2) The preaching of the Cross is not made effectual by "enticing words of man's wisdom," nor with "excellency of speech," but "in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men but in the power of God," 1 Cor. 2: 1-5: therefore attempts at oratorical display, personal smartness, and all manner of tricks to make converts is not of the Holy Ghost.

(3) "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," 1 Cor. 2: 14. Therefore to seek to educate the unconverted into being Christians is not of the Holy Ghost. Children brought up carefully in Christian homes require to be converted just as much as street arabs.

(4) "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you," 1 Cor. 3: -6; 6: 19. Therefore to defile the body by gluttony, by tobacco, by fornication or uncleanness of any kind is not of the Holy Ghost.

(5) "Let your women keep silence in the churches. . . . 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," 1 Cor. 14: 34-37. Therefore for women to speak in the church is not of the Holy Ghost.

(6) "If any man be in Christ, he is a new creature," 2 Cor. 5: 17. "For 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.

"Therefore being justified by faith we have **peace** with God. . . . and **rejoice** in hope . . . because the **love** of God is **shed** abroad in our hearts by the Holy Ghost which is given unto us," Rom. 5: 1-5. "The Spirit Himself **beareth witness with our spirit**, that we are the children of God," Rom. 8: 16. Seeing that regeneration is such a wonderful work of God; that eternal life is instinct with all heavenly affections—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, and other fruits of the indwelling Spirit we believe that it is not of the Holy Ghost to reason people into thinking that they are saved because they profess to believe some verse, without any of these things accompanying their professed belief. A professed belief, without any of the feelings that spring from the new-born affections is not that living faith that "worketh by love," Gal. 5: 6. Professed conversions without any feelings are conversions without any **heart-work**—sham conversions. We were not saved by feelings, but we were not saved without feelings. Many assemblies are degenerating at a terrible rate by sham conversions, conversions without any manifestations that they are the work of the Holy Ghost. Such converts are a dead weight to an assembly; and if the assembly seeks to go on in godly separation from the world, and worldliness, these soon drop out. But if the assembly is worldly these soon take the lead, introducing all manner of religious worldliness, or worse.

A Christian running contrary to the word of God is a Christian resisting the Holy Ghost. It is time those taking oversight in Assemblies should wake up to their responsibility to protect the flock in which the Holy Ghost hath made them overseers (Acts 20: 28), against such leaders as are walking disorderly. That there are such can be seen from the following clippings:

"Gospel Hall Program, given at Open Hearth.—An entertainment by a delegation from the Gospel Hall was given at the pleasant Sunday afternoon meeting of the Open Hearth Sunday. Vocal and instrumental solos and duets, and group songs were presented by the young men and women, etc."

"Missionary to China at 2nd Congregational.—Miss who has spent six years in China will be the speaker at the Second Congregational Church tomorrow evening at 7:30. Miss will illustrate her lecture with her own slides, and will sing in Chinese. . . . She comes here highly recommended as a speaker, and under the auspices of the missionary committee of the church, etc."

Another letter received in the same mail tells of a returned missionary, preaching in the Gospel Hall of a well known Assembly, telling the young people "That of course they could carry their christianity into their athletics, base ball, foot ball, basket ball, etc. The most wonderful Christian he knew was head of all these teams, and of the Glee Clubs, etc., at one of the universities."

This is what the false "unity" and false "charity" of these closing days of an apostatizing Christendom is exposing our assemblies to. "Traitors, heady, high-minded, lovers of pleasures more than lovers of God: having a form of godliness, but denying the power thereof: from such turn away," 2 Tim. 3: 4-5.

The Reformers' definition of a true church or assembly is not so far astray,

(1) Pure and sound doctrine.

(2) The ordinances ministered according to Christ's holy institution.

(3) The right use of discipline.

Let us not forget in these days of lawlessness that God expects the guides of the flock to see that God's ways are to be maintained by those who belong to the assembly, and more especially by those who take a prominent place.

E. A. M.

UNITY

Is it really come to this, that the public walk, and the worship of the church are the only field where self-will is no sin, and the Scripture ceases to have authority over the conscience?

If separation from evil is of God: if holiness be unseparable from His nature, as well as His dealings, do we need proof that God does not abandon His own moral character in the unity He forms and recognizes among His saints? On what possible principle, save that of holiness (which is but another way of expressing separation from evil, where evil exists) could God carry out unity here below? You are surely not prepared to assert that He sanctions a unity which must exclude Himself, unless iniquity can have fellowship with Him.

I should be ashamed to cite texts in proof of the truth that Christ is the center of God's unity, not love nor life. Separation from evil is the only principle on which the unity of a holy God can be conceived to be carried out in an evil world, and if He has sent down the Holy Ghost to be the efficient agent of it, uniting us to Christ on high, He is also the power to judge those who sin enabling God's people to deal with the transgressor. "Purge out therefore the old leaven." Separation from evil is God's principle of unity; and in holiness is that unity to be guarded practically at any cost. Otherwise all degenerates into the mystery of iniquity, and a form of godliness denying the power. From such says the Spirit of God turn away.

The jealousy of a saint to preserve unity might become a snare to his soul, and a compromise of God's honor. Hence the Holy Ghost gives no uncertain sound, and leaves us not to speculation or self-will "If a man therefore purge himself from these (vessels to dishonor) he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good

work," 2 Tim. 19: 22. We are bound not to join as Christians with those who profess the name of Christ, but dishonor Him: we are responsible to purge ourselves from them, and to follow righteousness, etc., with those that call on the Lord with a pure heart.

W. K.

SOWING AND REAPING

(Paper 2)

Sowing to the Spirit

Now let us point out three characteristics of sowing to the Spirit.

Sowing righteousness. "To him that soweth righteousness shall be a sure reward," Prov. 11: 18. "And the fruit of righteousness is sown in peace of them that make peace," James 3: 18. In contrast to sowing iniquity, strife and discord is it not much better if we are found habitually sowing righteousness. To ourselves such sowing secures a sure reward, but apart from the result to ourselves how blessed to be a promoter of peace among the saints! This means to be like God, who is not the author of confusion, but of peace, as in all the churches of saints. It is to be like the Lord Jesus Christ, who bears the exclusive title of "the Prince of peace." It is to be like the Holy Spirit, who is symbolized by the dove which is the emblem of peace. This is the fruit that the Holy Spirit produces in the people of God. "The fruit of the Spirit is love, joy, peace, etc." The triune God is the God of peace and it surely behooves us who are His representatives to be at peace among ourselves.

"The wisdom from above," says James, "is first pure," then like a stream of pure light breaking up into many rainbow hues, it is "peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace." Possessing divine wisdom the man of peace sows the fruit of righteousness, which fruit is peace, therefore he makes peace.

"O scatter seeds of loving deeds,

Along the fertile field,

For grain will grow from what you sow,

And fruitful harvest yield."

Sowing the word of God. "A sower went out to sow"; "The seed is the word of God," Luke 8: 5, 11. Christ was a sower and this privilege is also ours. What we are to sow: The word of God. Peter speaks of it as incorruptible seed which liveth and abideth for ever and this is the word he says "which by the gospel is preached unto you." Paul speaking to the Corinthians said, "If we have sown unto you spiritual things." Much of the present day sowing is certainly not the word of God or spiritual things but a little truth mixed with much error which has produced and is still producing its sad harvest of doubt and mis-

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chief. But, says the prophet, "He that hath my word let him speak my word faithfully; what is the chaff to the wheat, saith the Lord?" **Where to sow.** "Sow not among thorns," Jer. 4: 3. "Sow beside all waters," Isaiah 32: 20. **When to sow.** "In the morning sow thy seed and in the evening withhold not thine hand," Eccl. 11: 4, 12. **How to sow.** "Sow in tears," Psalm 126: 4; also in faith, for we have the faithful promise that we shall reap in due season if we faint not. **Why to sow.** He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bring his sheaves with him. "One soweth and another reapeth," John 4: 33, 38.

Though sown in tears through weary years,
The seed will surely live;
Though great the cost it is not lost,
For God will fruitage give.

Sowing in material things. "He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver," 2 Cor. 9: 6, 7. It does not say if we sow sparingly we shall reap bountifully, nor does it say if we sow bountifully we shall reap sparingly. Our reaping will be according to our sowing. "Whatsoever a man soweth that shall he also reap." The sowing in Gal. 6 is particularly that of communicating with him that teacheth in all good things. It is what Paul expressed elsewhere, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" The widow who gave her two mites gave bountifully and reaped in blessings. She gave more than all the rich because they gave out of their sufficiency, while she gave out of her deficiency. "God loveth a cheerful giver." There is something wrong when wealthy folks leave an assembly to go elsewhere if they are not missed by the collection box. Such a thing has been known. Will a man rob God? We are stewards and it is required in stewards that a man be found faithful. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

"The harvest home of God will come,
And after toil and care,
With joy untold your sheaves of gold,
Will all be garnered there.

Then day by day, along your way,
The seeds of promise cast,
That ripened grain, from hill and plain,
Be gathered home at last."

THE QUIET HOUR

Occasional retirement, self-inquiry, meditation, and secret communion with God, are absolutely essential to spiritual health. The man who neglects them is in great danger of a fall. To be always preaching, teaching, speaking, and working public works, is unquestionably a sign of zeal not according to knowledge. It often leads to unwonted consequences. Physical and mental excitement and exhaustion may leave the unguarded soul a prey to sudden snares and temptations, or allow us to drift away, we know not where; nor shall we know, till Christ recalls us to his presence and his Word.

We must take time for sitting down, and calmly looking within, and examining how matters stand between our souls and Christ. The omission of this practice is the true secret of many a backsliding, which shocks the church and gives occasion to the world to blaspheme. Many could say in the words of the Canticles, "They made me the keeper of the vineyards, but mine own vineyard have I not kept."

Jesus had his hours for secret communion with God, even if to secure them he must spend the whole night upon the mountain in prayer. Sometimes he bade his disciples to come aside into the desert and rest a while, and often He not only withdrew and hid Himself from the multitude, but also talked privately with His disciples, and unfolded to them mysteries of which the multitude knew but little.

Ah, we know little of Christ if we only know what is learned amid the multitudes that throng His path. But if we may come to Him privately, and learn His will and way, He will reveal Himself to us as He doth not unto the world, as our teacher and our friend.

"I love to steal a while away,
From every cumbering care;
And spend the hours of setting day
In humble, grateful prayer.

CONTRASTS IN PREACHING

In comparing present day preaching with what fragments we have recorded of primitive preaching, there is seen a marked contrast. Primitive preaching consisted in elucidating God's Word and shewing its fulfilment in the facts before them, i.e., the hearers were brought face to face with God's written Word; and of the Berean Jews it is recorded that they were more noble because they "searched the Scriptures daily to see if these things were so" (Acts 17: 11).

The conviction is gaining ground among those servants of Christ who long for blessing on the people rather than hunt for popularity to themselves—that there is too much flowery, frothy, wordy, empty preaching and too little of Bible teaching.

Any preacher through drawing largely on his imagination (if he has any) other things being equal, can easily attach a congregation to himself, and thus become the center of his own circle. To attach a congregation to Christ is a far greater matter, and the only useful attachment for poor lost sinners that can avail anything for eternity.

The writer of these lines has been learning bit by bit that a flowery, eloquent preach, though for the time it pleases, does not profit much. What the people require is, "Thus saith the Lord," and one scripture learned from the Book of God, knowing it to be such, is of more value than hundreds of scriptures repeated by the preachers—for the people generally are raised in such dense ignorance of God's Word that when they hear it spoken they know not that it is the Word of God at all. Hence the necessity, specially when ignorance of the Word of God obtains, to bring the audiences to chapter and verse; and if possible to get them to read it for themselves. Thus they are compelled either to receive what they read as God's precious Word or skeptically reject it. They are not in ignorance as to whose Word it is.

Donald Ross.

EXTRACT FROM A LETTER

"Just a line or two in His name. Trust you are all well and enjoying His love which is better than wine.

"The work goes on slowly here. Still we are not left without tokens of His presence with us. We had three baptisms a week ago Lord's Day, three women saved within a few months at our regular meetings; two of them have been received and the other proposed for fellowship. We had quite a few strangers in the gospel meeting last night. We have always good open air meetings on Saturday nights down at the market. Four of the brethren preached there last Saturday. On Tuesday night we have an open air meeting on the West Side of the city, four and one-half miles from here. Wednesday and Friday, meetings are in the hall. There is also a gospel meeting in a township hall four miles out of the city. Two or three of the brethren go there. God has saved one woman and the brethren are greatly encouraged to tramp the four miles backward and forward.

"Brother McFadyen and I were in the tent down in the neighborhood of Pittsburgh a good part of the summer. We cannot speak of seeing great things done, but we saw enough to keep us from despairing, and the day will declare the results.

"Soon He will come, and sowers and reapers will rejoice together.

" 'Oh, how will recompense His smile,
The sufferings of this little while.'

"The Lord bless you and your family and make Himself known to all of you. What is there down here to be compared

with being Children of God? The fire, the thieves, the moth, the rust and decay reach everything under the sun. We have a better and enduring substance, "an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for us." 'All things are ours and we are Christ's and Christ is God's.'

"With love from us both to you all.

"Your Brother by grace.

"J. Smith."

WORSHIP, WALK, AND SERVICE



It is recorded of the Seraphim in Isaiah 6: 2, that "each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." In this Old Testament Scripture we are convinced there are lessons of eternal value, both in the division of the subject and in the order in which the several twains are brought before us. In this passage we have the divine estimate of three things exercising the hearts of many in the present day—namely, **Worshipping God, Walking with God, and Working for God.**

Each seraphim has six wings. These are portioned off into pairs. Each pair is set apart for a special purpose. Let us look at each separate "twain" in its order; and let us remember that this order is divine. The God of infinite wisdom has arranged the "heads" of Isaiah 6: 2; and it is not for us to seek to rearrange them according to human wisdom, but to bow our heads and learn what lessons the Lord would teach us in the six wings of the seraphim.

"**With twain he covered his face.**" We have here the attitude of **adoration**. The covered face is the token of the worshipping heart. In the temple offerings of old we find that the Lord must have His portion before the need of man is considered (Lev. 2: 9, 10; 6: 15, 16). And so is it here. In the covered face of the seraphim we behold the symbol of adoring worship. If we are prone to forget, the Lord never forgets, the glory due unto His Name. Our God is seeking worshippers. Jno. 4: 23 emphatically declares this. No sooner are sinners turned from darkness unto light than the Father requires His portion—the bowed heart—the adoring spirit. In a word, the covered face of the seraphim tells us that our God must, first of all, have a **worshipping people**.

"**With twain he covered his feet.**" We have here the symbol of the **separated walk**, typified in another Scripture by the blood-sprinkled toe (Ex. 29: 20). It would seem as if our God were saying unto His people, "It is not enough that I have the adoration of your hearts, and that you are offering unto Me the sacrifice of spiritual worship: you must tread the paths of holiness, and walk worthy of the Lord unto all pleasing." The feet must be "shod with the preparation of the Gospel of peace" (Eph. 6: 15). The foot must be set apart for God. We worship inside the veil: we

bear witness outside the camp. Therefore there must be **walking** in the Spirit as well as **worshipping** in the Spirit. The covered feet tells of the consistent walk—the walking in wisdom—the walking in love—the walking with God.

It will have been observed that up to this point there has not been a word about **flying**. But everything in its order. Due attention having first been given to **Worship**, and to **Walk**, we now come to **Service**, which is brought before us in the words, "**With twain he did fly**." The word "fly" clearly points to the running of the Lord's messages, and corresponds to what is now called **engaging in the Lord's work**. But mark the order—the adoring worship—the separated walk; and then you are ready to fly with the Lord's messages upon the wings of an all-constraining love. But how sadly has this beautiful and divine order been set aside in the religious world today! The Lord puts **Worship** first in the order of rotation; while man's wisdom comes in and puts it **last**—yea, takes up the ground that worship is of so little importance that it may be dispensed with altogether. The religious world has **re-written** Isaiah 6: 2, and has given **Service** the foremost place. The Lord looks in vain for His portion. The need of man is made everything of: the glory due to the Lord's name is made little of. In vain He is heard saying to many of His people, "Let them make Me a Sanctuary, that I may dwell among them" (Ex. 25: 8). In vain does the sound go forth, "The Father seeketh worshippers"—those who will worship Him in Spirit and in Truth (Jno. 4: 23). "We must fly on the Lord's messages," is the cry all over Christendom. Yes, we reply; but what of the **covered face**? What of the **covered feet**? The Lord brings both of these before us ere we find the word, "**With twain he did fly**." And who can fail to observe the beautiful "fitness of things" in the order laid down in the passage under our consideration? A people giving unto the Lord the joyful adoration of overflowing hearts, and manifesting to an unbelieving world the godly walk of separated ones—such are they whom the Lord would have to fly with His messages of grace. All this is significant. It is more: it is instructive—it is pregnant with the very counsel of Heaven in a day of which it may truly be said: "Yea, truth faileth; and he that departeth from evil is accounted mad" (Isa. 59: 15, margin).

And not only is the covered face done away with, but in many cases the covered feet are disregarded. No sooner a profession made than the professing one is made a Christian worker. He is urged to "fly" before he has even learned to walk! The young convert of yesterday becomes the preacher of today—and the beacon-light of tomorrow!—giving warning to all, that the principles of eternal truth cannot be despised with impunity. No unshod foot can tread the path of holy service for God.

LOVE



WE were hearing yesterday of love to our Lord Jesus Christ. I was thinking of **five objects of love**. Four of these will draw our hearts away from our first love to Christ and break communion with God. The message to the church at Ephesus was, "Thou hast left thy first love" (Rev. 2: 4).

I. Read 1 Tim. 6: 6-11. Verse 10. "**The love of money.**" This is what ungodly sinners have their hearts set upon. Covetousness is what led Judas to betray the Lord Jesus. Oh, how many are like him. Felix, a man highly favored because he heard the gospel from the lips of Paul, was led to neglect salvation because he hoped money might have been given him by Paul. These men are in hell because of love of money.

These words in 1 Tim. were written to children of God. What a rush there is for money in these days! Perhaps this is one of the reasons why God's children leave their first love. At conversion's day we had no thought of money. The language of our heart was, "Take the world but give me Jesus." In this chapter we have two classes. (1) Those who **are rich**—verse 17; (2) Those who **will be rich**—verse 9. The devil would seek to use this to spoil our lives. The love for filthy lucre will crowd out any desire for Christ, and many testimonies have been shattered by it. May the Lord give us grace to search our hearts.

II. Read 2 Tim. 3: 1-4. Verse 4. **Love of self.** This should not be true of the people of God. Yet is it not possible that we may be caught in the current of this age, and allow self to have the uppermost place in our hearts instead of Christ? What a blessed example we have in our Lord Jesus Christ Who "pleased not Himself." Whether it was the young man being carried out dead, a multitude of hungry people to feed, or the man at the pool of Bethesda, the Lord Jesus denied Himself to meet the needs of others. We ought to follow His example although we find it hard to do. If we have first real love for Christ, we will esteem others better than ourselves. Read Phil. 2: 20-22. Timothy was commended for his unselfishness. Self is an object of love that will rob us of communion rest.

III. Read 2 Tim. 3: 4. **Lovers of pleasure.** We see this very evident among the unsaved in the world today. Sinners are slipping down to hell on every hand. It is a shame if this should get into our hearts. The love of pleasure is intoxicating some of the people of God. It begins in a small way but it grows and the effect will be a hatred towards God's people and the things of God. Perhaps there are some young Christians who think, "I will never be guilty of this." Remember, to be fore-warned is to be fore-armed.

IV. Read 2 Tim. 4: 10. **Love of the World.** At this time Paul was alone in a Roman dungeon. He had fought for the truth and at one time Demas had been a fellow-laborer. But now he

had left Paul and he must have left God also. The world is called an **evil world**. No matter which phase we look at, whether social, religious or political, it is all against Christ and the Word of God. How can we love such a world as this?

V. Read 2 Tim. 4: 6-8. Verse 8. **Love His appearing.** Here is a prevention for all these things that would draw us away from our first love. If it is in our hearts, other things cannot have a place there. To love His appearing means that we are able to say at all times, "Even so, come, Lord Jesus." Paul was not self-fish in seeking a crown. He said, "Not to me only." O, that the desire to see Him at His appearing may be awakened and deepened in our hearts. "Oh happy day of cloudless light." That will indeed be the happiest of all days. May the Lord help us to turn aside from anything that would hinder us from loving His appearing. **Let us remember these four dangerous rocks and seek to keep clear of them.** If the hope of the coming of the Lord has the uppermost place in our hearts, all other things will have a secondary place.

Wilkie.

"NO STANDING HIS EYE"



GIFTED but erratic politician used to tell how he once fared when he arose in the House of Commons to censure some act of Gladstone's ministry. "I had not gone on three minutes when Gladstone turned around and gazed at me so that I had to sit down in the middle of a sentence. I could not help it. **There was no standing his eye.**"

And what will the guilty sinner do—what will he say—when he faces the eye of Christ, "whose eyes are as a flame of fire," at the terrible bar of God? That one look of Christ will fully reveal to man his undeniable guilt, and leave an eternal impress on his wretched soul.

No Middle Ground—Only a Chasm

"The Faith once delivered unto the saints."

1. The Bible is the Word of God. The Book judges man.
2. Jesus Christ is the son of God in a sense in which no other is.
3. The birth of Jesus Christ was **supernatural**.
4. The death of Jesus was **expiatory**.
5. Man is the product of special **creation**.
6. Man is a sinner fallen from original righteousness, and apart God's redeeming grace is hopelessly lost.

Modernist Theology

1. The Bible contains the word of God. Man judges the book.
2. Jesus Christ is a son of God in the sense in which all men are.
3. The birth of Jesus Christ was **natural**.
4. The death of Jesus was **exemplary**.
5. Man is the product of **evolution**.
6. Man is the unfortunate victim of environment, but through self-culture can "make good."

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| 7. Man is justified by faith in the atoning blood of Christ; result—supernatural regeneration from above . | 7. Man is justified by works in following Christ's example; result—natural development from within . |
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* * * *

The last war was a war to end war. The peace that followed appears to be a peace to end peace. Europe is an armed camp. Preparations for the coming conflict are being made night and day. When the hour strikes there will be no time wasted in negotiations. The blow will fall like lightning, and some great star among the nations will fall in a moment.

To talk of setting up Christ's Kingdom of loving kindness and goodwill in the unregenerate hearts of men and nations is like sprinkling holy water on earthquake and fire. It is not a question of our being dreamy visionaries who hide like ostriches, our heads in the sands. We are alive to the fact that we are further than ever from an ideal Kingdom of God being established by the goodwill of man. We are forewarned by Scripture that thus it would be, and we are convinced that only by the personal return of the Lord Jesus Christ can the reign of Righteousness begin.

QUESTION CORNER

"Let every soul be subject to the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God," Rom. 13:1-6. Does this mean that a Christian must obey laws that are contrary to the word of God?

No. The Scriptures make it abundantly plain that God's claims stand first: and we have examples of those who were honored of God—as Daniel and his companions—for refusing to bow to wicked laws. One has written:

Whether the form of government be autocratic or democratic, it is the will of man that is dominant. In the former it is the will of one man that is dominant, and in the latter it is the will of the people that is supposed to rule. With neither is it the will of God. We are told that whoever resists the power resists the ordinance of God (Rom. 13:2), but that is in things within the sphere of its authority. It has no right to force the subject into rebellion against God. When the time comes that Antichrist will attempt to force all men to worship the image that he shall set up to the Roman empire, God declares that "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:9-11).

In every kingdom upon earth throughout the whole history of the world, the servants of God have had to make their decision between obedience to certain enactments of the state under which they lived, and the specific commandments of the living God on whose behalf they were here below. And this must always be until the kingdom of God shall come in power, and His Christ shall reign, and then "Judgment shall return unto righteousness, and all the upright in heart shall follow it" (Ps. 94:15). But until

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then the servants of God must find themselves, if they are faithful, subjected to persecution, imprisonment, and even death itself.

In so called Protestant lands the laws enacted are usually for the suppression of evil, and encouragement of the good; and liberty of conscience is granted to those who seek to yield obedience to the word of God. We cannot be too thankful for this: and our prayers should continually rise to God on behalf of those in authority that God will protect them from lawless and evil men, and guide them in their deliberations.

TWO IRON PENS

Jer XVII:1

Job XIX: 24, 25.

An iron pen

My heart indelibly engraves,
Inscribing on the flinty leaves
A record of the sin it craves.

Oh! heart of stone!

Thou awful weight of unbelief,
Art dead to all remorse or grief;
But conscience now implores relief.

On flaming mount

The laws of God on Stones appear,
Those graven stones with mandate clear
But fill my shuddering soul with fear.

Thee, guilty soul,

The minions of the law arraign
Before the Son of God and claim,
That whoso sinneth must be slain.

But ah! He stoops;

He writes with finger on the ground
He rises and He looks around
Not one accuser can be found.

To death He stooped.

Its smothering dust wrapped Him about
But in the fight He put to rout
Dread Death, and rose with Victor shout.

My stony heart

By record foul of sin defaced,
Now softened, all its guilt erased
Is in His blessed bosom placed.

Now I can write

With Iron Pen upon the rock;
"My Savior lives." Let demons mock,
That Rock will stand Hell's fiercest shock.

R. W. S.

How long do you suppose it would take you to count a billion? A pin manufactory which makes one hundred pins in a minute, if kept at work night and day, would only make fifty-two million pins in a year. Enormous as this number is, the mill must work twenty years, without stopping night or day, in order to turn but a BILLION of pins. What a vast sum, then is a billion; it is beyond our reach to conceive of it. And yet, when a billion of years shall have passed, Eternity will seem to have just begun. How important, then, is the question, "Where shall I be for Eternity?"

WORDS IN SEASON

WELLAND, ONT.—Mr. Shivas had some meetings here and also at Grimsby.

TORONTO, ONT.—D. Oliver had meetings in West Toronto Hall. R. McCrory and R. Telfer in Swanwick Ave. Attendance and interest good.

SARNIA, ONT.—There was a good interest in the meetings by Bren. Gould and J. McMullen.

PORT HURON, MICH.—The meetings by Bren. Stewart and Klabunda were well attended, and interest good, but the Hall was rented by others, so they had to close which all regretted.

LAKE SHORE.—Bren. McGeachy and Watson had two weeks' meetings with some interest; they then went to Forest for meetings.

STAFFORDVILLE.—Bren. Joyce and Wilkie had a few weeks' meetings seeking to lead on in the right ways of the Lord some who professed lately.

BARRIE, ONT.—The meetings by Bren. Silvester and Widdifield are good as to interest and attendance, and some have professed to trust Christ.

STAYNOR.—J. Gunn had some weeks' meetings, which we enjoyed.

RIVERSIDE, CAL.—The Conference was very profitable: with practical ministry from six of those giving their time to the Lord's work.

RIVER HIBERT, N. S.—Bren. Brennan and McMullen had meetings in this coal mining place, with a nice interest, one professing faith in Christ. They have 40 miles to go to the nearest assembly to remember the Lord. They are exercised about going to St. Johns, Newfoundland, again this summer to work the Tent in that needy city. Please pray that souls may be saved and a testimony established that will remain till Jesus comes.

TRURO, N. S.—The First Conference. Brennan and McMullen came a week before to help get ready, and gave out 1300 notices to the homes, and quite a number of unsaved were present: 50 sat at the Lord's table, with as many more sitting back, mostly unsaved. Bren. Goodwin, McMullen, Sharp, Brennan and Young ministered the word profitably. It was cheering to see how the young believers from various parts enjoyed the word: with most of them it was their first conference. We had good open air meetings; and a good number of town people came in Sunday evening. An old man from the town said, "I have been attending religious meetings for 40 years, and I never was at meetings like these; you get your soul and body fed, and you are never asked for a cent."

MANCHESTER, N. H.—Bren. Douglas and Pearson secured a large Hall here, and had several weeks' meetings, with a fair attendance. They then went on to Boston for a few nights.

EXETER, ENGLAND.—Mr. J. K. McEwen had just returned from some annual conferences in S. Wales. In some of them God's voice was heard. "Lately I had a letter from a brother asking me to a conference, but saying he would be glad if I softened down my ministry and not rub folk the wrong way, and that if I did I would get plenty of cash, and many openings for ministry. Read 1 Kings 22:8-36. Prophecy unto us smoothe things, is the order of our degenerate days.

W. JEFFERSON, LOS ANGELES, CAL.—The Keller Bros. had good meetings with fruit, as also in Goodyear.

LANSING, MICH.—The Lansing assembly had to vacate their Hall. They now meet at 909 W. Hillsdale: correspondent, Earl P. Lacure, 1336 W. St. Joseph St.

STEUBENVILLE, O.—Bren. Dobbin and Kay have begun a series of meetings here. They were in Cleveland for Lord's day.

PITTSBURG, PA.—A new assembly began in April, on the Northside at Armadale and Monterey Sts., an offshoot from the Friendship Ave. Hall. Correspondent, John Malloy, 3133 Frederick St., North Side, Pittsburgh, Pa.

WATERBURY, CONN.—Luigi Rosania has moved to 27 Colley St., Waterbury, Conn.

AKRON, O.—After meetings in Pittsburgh Mr. Jas. Marshall began meetings here with blessing.

BAHAMAS.—W. A. McCullough visited Eluthera assemblies, and found a good interest at Tarpua Bay.

GUELPH, ONT.—A. R. Crocker had good meetings here and in Wau-bushene.

WORDS IN SEASON

CHICAGO, ILL.—Bren. Conaway and Halliday are having meetings in 66th and Normal Blvd. Some have professed.

CANDLER, N. C.—The Lord has opened a wide door for the Gospel in N. C. Bren. W. G. Smith, Nugent, Beattie, Shelbourne, Meil, Foster and Jas. Smith are seeking to go in and possess a number of places near Candler, with a very encouraging hearing, and a number have professed.

FALLEN ASLEEP

MR. F. MACKIE, of Midland, Ont., who went home to be with Christ April 6th, after a short illness, in his 57th year, leaving a wife to mourn his loss. He has been in the assembly for many years and will be greatly missed. J. Silvester took the funeral service.

MR. PAUL G. SELLERS, of Harrisburg, Pa., passed into the presence of the Lord, May 1st. Seriously injured in the railroad yards, where he was employed, he called the men around the stretcher and told them that he was going to heaven: that God's salvation was more real to him now than ever before. He told them his story of conversion to God about two years before while working in the same yard. He likewise testified to them in the hospital, and prayed to the Lord as a man talks to a friend at his side. He was gathered unto the Name a little over a year. Mr. L. Miller spoke the word of God to a large company.

MRS. J. H. BAIRD, of Deckerville, Mich., departed to be with Christ May 5th, aged 63. Saved early in life, and gathered unto the Name three years ago. J. Lyon spoke to a large company at the funeral.

MRS. BREWSTER, of East Aurora, N. Y. Particulars were not given:

MISS MARY MILNE, of Montreal, Que., on April 18, aged 72. In fellowship here since coming from Scotland, 18 years ago.

MRS. G. WALKER of Palisade, Neb., on April 24, aged 50: saved in 1916 at meetings by Horn and Rodgers, who spoke to a large number at the funeral. She was a good testimony.

MRS. McCORMACK, of the Waterbury assembly: a sister much beloved by the Lord's people. Her funeral was the largest ever seen in those parts. Mr. B. Braddford gave a Gospel message.

MR. WM. McWHIRTER, of Astoria, L. I., (about five weeks after his wife) on April 25th, aged 74. Mr. W. P. Douglas took the funeral service.

MRS. A. MERIDEW, of Brantford, Ont., on May 8th, in her 76th year. Saved over 50 years. Bren. Thompson and Harwood spoke at the funeral.

CONFERENCES

WASECA, SASK.—Our Conference will, D. V. be held July 7, 8, 9, with prayer meeting July 6 at Lashburn and Cosy Nook, 8 P. M. Will value prayer. (W. H. Broadheard, Waseca, Sask.)

GLEN EWEN, SASK.—Our Conference comes the week after Portage La Prairie. The dates are June 29, 30, July 1.

WINNIPEG, MAN.—Our Conference will, D. V. be held in the Scott Memorial Hall, Princess St., June 8, 9, 10. (W. D. Stewart, 542 Banning St., Winnipeg, Man.)

AKRON, O.—The annual Conference, D. V. will be held Friday, 7:45, Prayer meeting, Saturday, June 2nd. The meetings will be in the Gospel Hall, 397 Locust St. Lord's day, June 3, the meetings will be in Perkins Auditorium.

YORK-ROCHESTER, N. Y.—Conference, D. V. will be held in the new Town Hall, York, N. Y., June 1, 2, 3, with prayer meeting May 31st.

CHICAGO, ILL.—Two days special meetings, D. V. Saturday and Sunday, June 2nd and 3rd, in the Knights of Pythias Hall, 65th St. and Marshfield Ave.

SARNIA, ONT.—Conference dates, D. V. June 1, 2, 3, in the City Hall with prayer meeting May 31st in the Gospel Hall.

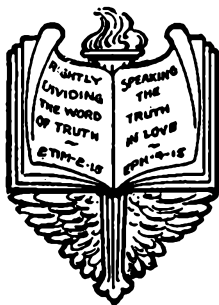
PUGWASH JUNCTION, N. S.—Annual Conference dates, D. V. are Saturday, June 30th, Lord's Day, July 1st, and Monday, July 2nd, with prayer meeting Friday evening, June 29th.

STAYNER-STRONGVILLE Conference, D. V. will be held June 15, 16 and 17, in Town Hall, near station: with prayer meeting Thursday, 7:30 P. M. (T. G. Thompson, Box 321, Staynor, Ont.)

WATERLOO, IOWA.—Conference dates, D. V. are June 29, 30 and July 1, in Gospel Hall, 726 Western Ave. Communications to E. G. Matthews, 206 Leland Ave., Waterloo, Iowa.

Words in Season

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



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WORDS IN SEASON

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WORK AND WORKERS

WATERVILLE, CONN.—The young men keep faithfully scattering tracts in the surrounding parts. We purpose, D. V. working a Gospel Tent in Bristol this summer.

WEST ASHEVILLE, N. C.—"We find a vast wide open door in this country. The sectarian preachers only preach once a month in many places, and have five or six charges apiece. I suppose that one reason is the poverty of the people. Quite a few have professed to be saved at the Gospel meetings at Candler and we hope to see an assembly planted there. Those who have been and are carrying on the Lord's work in those parts are W. G. Smith, Foster, Shelburne, Meil, Beattie, Nugent, and Jas. Smith, of Cleveland, purposes moving to Asheville." (How long the doors will remain wide open depends largely upon how many of those who profess to be saved are the work of the Holy Ghost, nothing closes doors like empty professors, and carnal Christians.—Ed.)

PETROVAC, JUGOSLAVIA.—I have just returned from a five weeks visit to Czechoslovakia. We had a nice conference there: some 550 believers were present, and a large number of unconverted. Many of the believers came from places where there are no regular meetings, so they all enjoyed the word very much as well as the fellowship of the believers. During the two days ten professed to trust in Christ. It was delightful to see them under conviction of sin: and as they wept asking what must I do to be saved. The Spirit of God was working among us as I do not remember before in all my seventeen years of Christian life. John Sirachy.

NEW SCOTLAND, N. B.—Bren. Goodwin and McMullen saw some conversions, and some express a desire to be baptized. God also gave blessing at Bryants Corner.

DETROIT, MICH.—"Bro. Warke and I started out in the Bible Van about three weeks ago, and worked South through Michigan into Indiana and Illinois with the object of getting into Wisconsin and Northern Michigan for the summer. Presently we are in an old school house near Des-plaines, Ill. Many are very bitter, urged on by their 'preacher'—often the bitterest enemies of the Cross.

LURGAN, IRELAND.—Bro. J. McCormack writes: "We are commending from our assembly at Beary brother John Wells, to the work of the Lord in Venezuela. He will accompany Mr. Williams by the way of Montreal. He has been a great help in every way in the assembly here."

BOSTON, MASS.—Bren. Douglas and Pearson had some appreciated meetings in Boston, then went on to New Bedford. Mr. Douglas also visited Lowell and Lawrence.

OMAHA, NEB.—Mr. A. B. Rodgers has moved to 4420 Decatur St., Omaha, Neb. He spent several weeks in Louisiana in March and April where the believers now meet as an assembly. Tract distributing trips were taken with some of the brethren, and an open door was found in another neighborhood.

VALPARAISO, IND.—Bren. Ferguson and Warke spent a week here with the Bible Carriage. R. Curry was with us over a Lord's day.

NEWPORT, NEWS.—Bren. Armstrong and Winemiller were for the most of the winter in Virginia. They had meetings in Newport News, Richmond, and Petersburg, a number in each place professing faith in Christ Jesus.

Words in Season

Edited and Published by Dr. E. A. Martin

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JULY, 1928

No. 7

FROM VARIOUS AUTHORS

He wept, and men passed on;
The men whose sins He bore;
They saw the man of sorrows weep,
They had seen Him weep before:
They asked not what those tears were for:
They asked not whence they flowed:
Those tears were for rebellious man;
The source the heart of God.

* * *

"He, John, was a **burning** and a **shining** light." I thought of it in this way:—John was **full of the love of God** in sending His Son to save sinners, and also **full of the love of Jesus** in coming to die to save him: and he was also **full of the messages of the word of God** to sinners; so he was **burning with love**, and so happily engaged telling out the good news that he was **shining** all the time. It could easily be said of Paul that he was a burning and a shining light. O that we all knew more of what it is to be filled with the love of God: filled with the Holy Spirit: filled with the word of God, we also would certainly be burning and shining lights.—Jas. Goodfellow.

* * *

The authority of the Holy Scripture, for which it ought to be believed and obeyed dependeth not upon the testimony of any man, or assembly, but wholly upon God, who is the truth itself—the author thereof; and therefore it is to be received because it is the word of God. While we may learn many things intellectually from our fellow men in Bible classes, by lectures, magazines, books, etc., the only real teacher is the Holy Ghost who opens up and applies the Scriptures not only to the intellect but also to the heart and conscience, teaching to profit. Therefore the Christian ought often to be found in his room alone reading the inspired word prayerfully, and in dependance upon the Holy Spirit. Knowledge acquired in this way is not the knowledge that "puffeth up," but that knowledge which "buildeth up."

* * *

Sanctification by the Holy Ghost is throughout in the whole man, yet imperfect in this life: there abideth still remnants of corruption in every part, whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh: in which war, although the remaining corruption for a time may much prevail, yet, through the continual supply of

strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so the saints grow in grace, perfecting holiness in the fear of God.

"HEAVENLY GOODS"

By W. T. Wolston, M. D.



FEW years ago I was making a little evangelistic tour in the north of Scotland, preaching the gospel at various places, accompanied by two other servants of the Lord, whose hearts were deeply interested in the salvation of the lost.

We were leaving a town on the Banffshire coast when there entered the carriage a middle-aged man, who took his seat in the corner opposite to me. He was inclined to be sociable, and began to speak about the weather and the crops, etc. On the rack over my head I had a good-sized flat leather case, such as commercial travellers often use for their goods. I had specially designed it for carrying hymn-sheets and gospel booklets for use at my meetings. Describing this case, he at once thought that I was a commercial traveller, and said, "What line are you in?"

"Heavenly goods," I replied.

"Get away with you," was his surprised reply. "You do not expect me to believe that?"

"Indeed, I do," I rejoined. "It is heavenly goods, and heavenly goods only that I am travelling in just now."

"But what are they?" he rejoined.

"The proclamation to sinners of pardon and peace with God; the tale of eternal life as His gift through faith in His blessed Son, and that whosoever will believe the gospel may now have the knowledge of salvation."

My reply was evidently unsatisfactory to him. He said nothing, but looked very incredulous, and at this point my two companions chimed in, "Oh, it is quite true what he says: that really is the line he is travelling in," and, by way of confirmation of their words, produced a little hand-bill announcing some meetings I was to have a day or two afterwards in Aberdeen. He had no more questions for me, so I thought I would put him one or two.

"What about your own soul, my friend? Are you saved?"

"Ah, that is what no man can know."

"I beg your pardon, it may be known. I know that I am saved, and you may know the same. You have heard the gospel many a time in your day, I expect?"

This evidently awoke in his mind old memories, and with a softened tone he said: "Yes, when I was a laddie and lived in this district. But that is long ago. You see, I have lived in London most of my life. When I was a lad here I used to hear about those

things, and think about them too, but when I crossed the border, and got into busy London, I flung all religion overboard, and I just set myself to make money."

"And you have made it?" I replied.

"Yes, I have done well in that line, and I have come north now to see my old friends and the old places, and to enjoy myself."

"And the money you have made has made you quite happy, I suppose, and you are all right for eternity."

"Indeed, I am nothing of the kind. Money does not make a man happy, nor save his soul."

"Quite true," I replied, "and I think if you are a wise man, you will now seek to get the riches that are abiding, everlasting, and satisfying. In other words, you had better secure the 'heavenly goods' that I am speaking of. Would not you be the better of their possession?"

"I believe I would," said he; "but how am I to get them?"

Then followed a plain conversation as to the gospel, up to the station at which he had to alight. He seemed much interested, took a gospel booklet or two with thankfulness, and a notice of the Aberdeen meetings, saying he would certainly attend them.

On the following Lord's Day, both afternoon and evening, I observed him among my listeners in the Music Hall, where I was preaching the gospel. I got no opportunity of further personal conversation, but I trust what he heard in the train was clenched by what he heard in the gospel meeting. The day of the Lord will declare.

It is a grand business to travel in the gospel. A man can earn his bread by some honest calling and still do this. No happier service is known on earth.

Reader, do you travel with the gospel? Possibly you have not yet received it. If not, let me urge you to lose no time. Remember that the gospel—the glad tidings—is "the gospel of God concerning his Son Jesus Christ." It does not tell you what you ought to be, or ought to do. The law told you that, and then only condemned you for not being what you ought to have been, and not doing what you should have done. The law can only condemn you. The gospel saves you.

Observe it is "the gospel of God," and is "**concerning** his Son Jesus Christ," it is all about Jesus. There is nothing about you in the gospel. It is all **about** Jesus. But it is all **for** you. The gospel is **of** God, **about** Jesus, and **for** you. The gospel tells you that God is love; that God has loved the world; that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8). It unfolds the worth and personal glory of the Lord Jesus, His moral beauty, His untold perfections, His holy life, His atoning death. It manifests Him as the Friend of sinners—such a Friend that He died even for His enemies. What a Saviour! When men cast Him out of this world

and sent Him back to His Father, He seized the moment, when dying on the cross, to bear sins—to atone for them, yea, He died for those who cast Him out. He effected atonement; His blood was shed to blot out the sins of sinners; He wrought redemption by the sacrifice of Himself; He lay in the grave, and then, as the mighty Victor, He rose from the dead, triumphed over Satan, sin, and death. And now ascended on high, and crowned with glory, He dispenses forgiveness of sins to all who believe in Him.

All you have to do, my reader, is to believe in Him. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31). Again, "To him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts x. 43). Again, "He that heareth my word, and believeth on him that sent me, hath everlasting life" (John v. 24). Again, "He that believeth on the Son hath everlasting life," but do not forget the last clause of the verse, "He that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii, 36).

This is the gospel—the old-fashioned, Christ-glorifying, sinner-saving gospel. You had better make Christ your own, and then go on your way, and tell others what a Saviour you have in Jesus. This is the line I rejoice to travel in.

Will not you do similarly?

THE STRANGEST, LEAST KNOWN, MOST UNDREAMT OF, OF ALL NEWS

The late J. G. McVickar wrote:

"My Dear Brother: I trust you are getting on well in every respect. Have you heard that all your sins are forgiven you for His Name's sake? that you have been taken into God's family, and are a son and heir of God? that every enemy you have has been conquered, and that you are a free man for ever? and that the Holy Spirit has come to dwell in you to maintain you in your freedom, and in your high place as God's son? What bonfires have you kindled then? What extravagances have you committed in your joy? Alas, dear brother, do we not take things very coolly? Our hearts do not beat one stroke the faster as we claim privileges that might half turn the heads of archangels for joy and wonder!

"Let us exult and sing about it far more, and everywhere preach complete deliverance through the blood of Jesus! How many in D— know it? To the vast majority about us it is the strangest, least-known, most undreamt of, of all news that could be told them."

EARTHQUAKES IN DIVERS PLACES

The following clippings from 1927 and 1928 papers are of interest:

"And there shall be signs in the sun, and in the moon, and in the stars; and 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: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory."—Luke xxi. 25-27.

"In January there were earthquakes or earth tremors in Japan, Mexico, the south of France, Portugal, and on the East Coast of England. A tornado swept the United States in February, and there were seismic disturbances in Kamschatka, Shanghai, California, Central Europe, and the Channel Islands. In March occurred the disastrous earthquake in Japan, in which some 3,000 lives were lost and 7,000 people injured. In April, shocks were felt in South America, the Philippines, Johannesburg, New Zealand, and Central Europe, followed in May by an earthquake in China, in June by shocks in the Crimea, and on the East Coast of the United States, whose territory was already devastated by the floods of the Mississippi. Last week came the news of the flood in Saxony, and on Monday there was an earthquake in Palestine."

"Referring to the recent earthquake in Palestine, the shocks were felt at the Mount of Olives, injuring the Government buildings and the Jewish University, and that this happened at the very spot where the cleavage will take place, which is mentioned in Zechariah xiv. 4, referring to that day when Our Lord's feet shall stand in the Mount of Olives, and describes an earthquake, when that mountain 'shall cleave in the midst thereof towards the east and west and there shall be a very great valley, and half the mountain shall remove towards the north and half towards the south.' It is striking, too, that an earthquake has just occurred at Rome, and has caused some damage, and according to the correspondent of one daily paper, 'the shock was strongly felt in the Vatican and by the Pope personally.' May not this be a warning of what will occur in the future when according to Rev. xvi. 18, 19, 'the great city' (Rome) will as a consequence of the great earthquake in verse 18 'be divided into three parts.'

"Dense clouds of smoke and flames have risen from the Black Sea following a new earthquake in the Crimea. Measurements show that the sea bottom has dropped 700 feet. A number of casualties are reported.

"The Government has terminated all staff holidays in its rest houses in the Crimea, and is evacuating convalescents."

Should not such occurrences make a deep impression upon the world at large: and more especially upon the children of God? A study of the earthquakes of Scripture will reveal the fact that

they were not chance happenings, but the mighty acts of God demanding the attention of the people to the things that God was speaking to them at that particular time.

GOD SPEAKING AS THE LAW GIVER



HE first recorded earthquake was at the giving of the Law, Ex. 19: 16-18. "There were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp **to meet with God**: and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace; **and the whole mount quaked greatly.**"

Such a terrific display of the power and majesty of a holy God could not but strike terror to the hearts of sinful men. "They that heard intreated that the word should not be spoken to them any more. For they could not endure that which was commanded. And if so much as a beast touch the mountain it shall be stoned or thrust through with a dart. And so terrible was the sight that Moses said, I exceedingly fear and quake," Heb. 12: 19-21.

The lesson that God enforced by the quaking, burning, death-dealing mountain is plainly put in Gal. 3: 10, "Cursed is every one that continueth not in **all things** which are written in the book of the law to do them. But that no man is justified by the Law in the sight of God is evident; for the just shall live by faith. And the law is not of faith; but the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

"The law is not of faith," so all who are trying to reach Heaven by "keeping the ten commandments," by "doing the best they can," by trying to "live up to the golden rule," are hoping to reach Heaven without faith, and as sinners are under the curse. Happy they who have had their mouths stopped at Sinai to cease speaking of their own righteousness: and whose eyes have been opened to look away for righteousness to Christ dying beneath the curse of the broken law, in their room and stead, and thus to find the righteousness which is by faith—redemption by the precious blood. This is the lesson that a holy God would enforce by the earthquake of Sinai. Those who do not learn it here will learn it in the fire and brimstone of hell and the lake of fire—solemn fact.

(Continued)

THE PERSONALITY OF THE HOLY SPIRIT



friend sent me an article culled from some magazine in which the writer of the article by a mix-up of Greek, principles of electricity, philosophy and false reasoning sought to prove that there is no such person as the Holy Ghost: that there are only two persons in the Godhead, the Father and the Son.

What is a Person?

"A person is a self-conscious being, in whom resides intelligence, freedom, will and affection; one capable of knowing, willing, loving, hating. The Holy Spirit is such a being; hence a person. As all the attributes and actions of a person are ascribed to the Holy Spirit, He cannot be confounded with the Father or with His Son Jesus Christ."

(1) The Spirit is said to **strive** with man, as only a person can do, Gen. 6: 3. "My Spirit shall not always strive with man."

(2) He is possessed of **knowledge**, which can only be true of a person. 1 Cor. 2: 11. "Even so the things of God knoweth no man, but the Spirit of God."

(3) The Spirit **speaks** in a manner which can only be done by a person. Acts 8: 29. "The Spirit said unto Philip, Go near and join thyself to this chariot." "Then the Spirit said unto Peter, Behold three men seek thee." Rev. 2: 11: "He that hath an ear let him hear what the Spirit saith unto the churches."

(4) The Spirit **helps** in a sense that a person only can help. Rom. 8: 26: "The Spirit helpeth our infirmities."

(5) The Spirit **testifies** and **witnesses**, as only a person can do. John 15: 26: "The Spirit of truth, He shall testify of me." Rom. 8: 16: "The Spirit Himself beareth witness with our spirit." Heb. 10: 15: "Whereof the Holy Ghost is a witness to us."

(6) The Spirit **prophesies**, as only a person can do. John 16: 13: "He shall shew you things to come." 1 Pet. 1: 11: "The Spirit of Christ testified beforehand the sufferings of Christ, and the glory that should follow."

(7) "The Spirit makes **revelations** to men, as only a person can do. John 14: 26: "The Comforter shall bring all things to your remembrance." "As it is revealed unto His holy apostles and prophets by the Spirit." Luke 2: 26 "It was revealed unto him by the Holy Ghost that he should not see death."

(8) "The Spirit works **miracles**, which can only be done by a person. Rom. 15: 19: "Through mighty signs and wonders, by the power of the Spirit of God." "The Spirit of the Lord caught away Philip that the eunuch saw him no more."

(9) "The Spirit **intercedes**, as can only be done by a person. Rom. 8: 26: "The Spirit maketh intercession for us."

(10) The Spirit can be **pleased**, **grieved**, **vexed** as only a person can be. Acts 15: 28: "It seemed good to the Holy Ghost." Eph. 4: 30: "Grieve not the Holy Spirit of God." Isa. 63: 10:

"They rebelled and vexed His Holy Spirit."

(11) The Spirit loves as only a person can do. Rom. 15: 30: "I beseech you for the love of the Spirit."

Can all these things be said of an attribute, or an influence? We find here intelligence, freedom, will, and affection—all distinguishing marks of personality. Scriptures might be multiplied indefinitely proving that the Holy Ghost is a person.

"There be three persons in the Godhead, the Father, and the Son and the Holy Ghost; and these three are one true, eternal God, the same in substance, equal in power and glory: although distinguished by their personal properties." (Confession of Faith.)

"None but the Spirit of God can clear and confirm our title to Christ; for He only searcheth the deep things of God (1 Cor. 2: 10), and it is His office (Rom. 8: 16) to witness with our spirit. This seal or witness of the Spirit must needs be true and certain because omniscience and truth are His essential properties. He is omniscient, and therefore cannot deceive Himself; He is the Spirit of truth, and therefore cannot deceive us; His testimony is more infallible and satisfactory than a voice from heaven. If an angel should appear, and tell us that Christ had said to him, "Go and tell such a man that I love him, that I shed my blood for him, and will save him" it could never give that repose and satisfaction to the mind as the internal witness, or seal of the Spirit doth; for that may be a delusion, but this cannot. The witness of our own heart may amount to a strong probability, but the witness of the Spirit is demonstration." (Flavel.)

Those who have this witness; and who walk with an ungrieved Spirit will not question His personality.

GOD'S LOVE

The manner of God's love, 1 John 3: 1.

The measure of God's love, John 3: 16.

The munificence of God's love, Rom. 5: 8.

The meeting out of God's love, Rom. 5: 5.

The mightiness of God's love, Rom. 8: 35.

The manifestation of God's love, 1 John 4: 9.

The magnanimity of God's love, 1 John 4: 10.

The marvel or mystery of God's love, 1 John 4: 16.

The model of God's love, 1 John 3: 16. F. P. P.

MAN AND WOMAN IN NATURE AND IN GRACE



HE Sovereign of the heavenly kingdom is the Son who is one with the Father, and yet has God for His Head. Yea, as the One who is of the Father, and derives all things from the Father, so as to be able to say, "All Thine are mine," yet is He dependent on the Father, and distinguishable from Him both in His unity and in His equality. The same law reappears in the human sphere. Here man is the chief power, and

woman is dependent on him. But as the woman originally derived her life from the man, and so is subordinate to him in all the relations of life, being created for him and designed to be his helper; so likewise in the spiritual sphere, in the domain of God's Church is woman subordinate to man. Here, too, is it the life of the man through which the Lord primarily acts. Men are the bearers of the Divine message; they proclaim the Divine truth, and by virtue of it beget a spiritual life in others; and they are the shepherds who foster the life thus begotten in its onward development. And as in his doings and management the majesty of God is reflected, so is the glory of man reflected in woman, and in her activities in so far as she acts by the authority and power of the man moulding, informing and training the life received from him, and ruling in the household set up by him, to order, counsel and educate within her own sphere. This is a genuine womanliness, which manifests itself in the constant consciousness of such a dependence which every where follows the man, which regards his mind and will as the ground and rule of her action, which is never obtrusive, arrogates no functions belonging to the man, and always wears the appearance of modesty and decorum whatever may be the prevailing fashion of the times.

But as in the natural sphere, man with all his freedom and independence, is in turn conditioned upon the woman, deriving his existence through her; and as the man with all his freedom cannot isolate himself from the woman, but is obliged to find in her the complement of his whole being and existence, so is it likewise in the sphere of his Christian life. As the woman ordinarily imparts a salutary and refining influence to man's moral and social life, tempering his strength with her mildness, and adding her plastic power to his, in the whole business of education; so is it likewise in the spiritual life. As an evidence of what she is and can do here, we can point to the lives of many distinguished men in the kingdom of God, who have owed their greatness to wise and pious mothers. If on the one hand woman, in fellowship with man, obtains through his influence, energy and boldness, power and independence, freedom and breadth of character, by means of which she is raised above her natural state without injury to her feminine qualities, and is brought to share in his being without altering, but rather ennobling her womanliness; so on the other hand, through the influence of woman, the angularity and sharpness, the harshness and strength of the masculine nature become softened, and acquire a gentleness and grace, which without injuring his true manliness, adorns and ennoble his whole life. And both these effects are seen in their purest and highest forms within the sphere of Christianity. And in this sphere alone is man able to assert and realize in a truly moral way his proper position and influence, for here he has Christ as his Head. By this means, also, are the relations of the divine and the human spheres pro-

perly mediated. In a certain sense, Christ, the Son of God, the First-born of all creatures, in and through whom all things were made, the original image of God after which man was fashioned, the primeval glory of God of which human glory is but a ray, must be considered as the Head of the man, in all the spheres of earthly life, from the beginning to the end; and all true manliness, with its elevating influence upon the character of woman, must be referred back to Him—just as in like manner the receptivity and formative activity of the woman, and the identity of the two-fold life in marriage, is grounded upon the divine act that made them partakers of one common nature. And both these are truly realized in their mutual influences in Christianity in that sphere of redemption which has been wrought out and perfected by the incarnate Son of God. Here the man depends on Christ by faith, and derives from His fulness power, wisdom and love, which enable him to prove a true support for the woman who has been redeemed by the same Christ, is united with him in faith, and is taken into personal communion with him, imparting to her what he has received from Christ, and in the love of Christ, who gave Himself for them, devotes his strength and all his qualities, and so leads her on under his influence that she is daily strengthened through the divine grace derived through him, and so becomes, in turn for him, just what she, according to her own way and destiny, can be, and ought to be by virtue of this same divine life—a true Christian wife, a veritable help-meet for him in God.

(2. **Dress** is not only an article of comfort and convenience, but also, in its original design and use, is a symbol: 1, Of our fallen state—betokening sin and shame. 2, Of sex—distinguishing between man and woman. 3, Of rank and station—designating by its specific differences the positions which persons hold in life. 4, Of character and sentiment—expressing in its style the peculiarities, good or bad, of the wearer. In consequence of this, its symbolic character, it becomes every Christian to be particular as to the manner of his dress. This rule applies alike to both sexes and ought to be fully considered by Christians at this day, when the propensity is so strong for complying with the fashions of a world, which, in forgetting God, is too apt also to ignore and violate the just relations held by men and women. Above all things ought "women professing godliness to adorn themselves in modest apparel, with shame-facedness and sobriety," resisting firmly every fashion that may prove either a dishonor to themselves or a temptation to man.)

THE ASSEMBLY OF GOD
and
TRUTHS CONNECTED THEREWITH

By the late Jas. Meharg, Ireland



N perplexing times like the present it behooves all who love our Lord Jesus Christ in incorruption (Eph. 6: 24 marg.) to inquire diligently, yet reverently, into the teaching of the Word of God concerning God's Assembly, its nature, constitution and government.

And in order that younger fellow-saints might be led into a fuller understanding of the mind of God on the subject, we shall consider it in two aspects:

(1) **The Body of Christ**

including all redeemed ones from the descent of the Holy Spirit at Pentecost until the Coming of our Lord Jesus Christ, and our gathering together unto Him, 2 Thess. 2: 1, when He shall fulfill the promise of John 14 and receive His own unto Himself.

The first intimation of the Church, or Assembly, is in Matt. 16. The Son of God having come into the coasts of Caesarea Philippi almost as far removed from Jerusalem, the religious centre, as He could possibly get, saith unto them "Whom say ye that I am?" and Simon Peter said "Thou art the Christ the Son of the living God," and Jesus answered and said unto him, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee that thou art Peter (Petros, marg. R. V.) and upon this rock (Petra) I will build my church and the gates of hell shall not prevail against it" vs. 15 to 18. On this rock, i. e. Peter's confession Thou art the Christ the Son of the living God, I will build my Church. Note well it is not I **have been** building, or I **am** building. In point of fact the Church had no existence, save in the purpose of God, until the death and resurrection of Christ; then and not till then was the Spirit of God sent down, in which believers are baptized, whether Jew or Gentile, into one Body and united to the Risen Glorified Head in Heaven: See Acts 2: 32, 33. The body of Christ, the Church could not be formed apart from the operation of the Spirit of God. "In one Spirit were we all baptized into one body." 1 Cor. 12: 13 R. V. The Church as spoken of by the Lord in Matt. 16 includes all "Called out" ones from Jew and Gentile from the descent of the Spirit of God until the coming of the Son of God to raise the sleeping and change the living Saints, 1 Thess. 4. When we turn to the Ephesian epistle, which portion of the Word of God treats especially of the Church in its heavenly or Godward aspect as the body of Christ, we learn that Christ is the head, Ch. 5: 23, to whom all the members are united in one Spirit, 1 Cor. 6: 17, forming one body, Eph. 4: 4, the members being set in the body as it hath pleased God, 1 Cor. 12: 18. And God wills that we should hold fast the

Head from whom all the body being supplied and knit together through joints and bands increaseth with the increase of God, Col. 2: 19, R. V. He is not only the Head of the body, the Church, but also the Rock foundation on which the entire building rests, and against which the gates of hell shall not prevail. How safe is the weakest child of God? He is also the Chief Corner Stone, Eph. 2: 20, setting forth that which binds the building together. Christ is the bond of fellowship just as He is the foundation stone on which the building rests. We cannot be too clear on this all-important fact that the one body formed by the distinct action of the Spirit of God is neither kept nor broken by man, it is entirely the work of God; our responsibility therewith is set forth in the following words: "Giving diligence to keep the unity of the Spirit in the bond of peace" we must learn what it means to walk with all lowliness and meekness and longsuffering forbearing one another in love.

The Church as viewed in Matt. 16 has Christ for its builder; every stone built in by Him is a living stone; none built in by Him shall be cast out, Jno. 6: 37, but shall shine in His likeness in that Coming Day when He shall present it to Himself a glorious Church not having spot or wrinkle or any such thing, Eph. 5: 27. He is not only the head of the body the Church, but God has exalted Him and given Him to be head over all things to the Church which is His body, the compliment of Him who filleth all in all, Eph. 1: 21, 22.

(2) The Local Assembly

Secondly, the Church is viewed in another aspect in the Scriptures as a company of Saints gathered together unto the Lord Jesus Christ in obedience to the Word of God—built upon God's foundation according to the pattern given by God Himself, to carry out His will, to maintain His truth in this scene during the rejection of our Lord Jesus Christ. The second mention of the Church in the New Testament scriptures is found in Matt. 18, and it comes in through the Lord Jesus instructing His disciples how to deal with an erring brother. And what a world of sorrow the children of God would be saved if only the Lord's way was taken when a brother trespasses: instead of going by the Book and seeking the restoration of the sinning one, the whole assembly, and in some instances the world, becomes acquainted with the matter ere the sinning one hears of it, and thus hardness and alienation of heart comes in. "If thy brother sin against thee (against thee is omitted in the R. V., see marg.) go show him his fault between thee and him alone; if he hear thee thou hast gained thy brother, but if he hear thee not take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he refuse to hear them tell it unto the Church and if he refuse to hear the Church also let him be unto thee as a Gentile and a publican," Matt. 18: 15-17, R. V. It would be an utter impossibility to tell it unto the Church as spoken of in Matt. 16,

but the Church of Matt. 18: 17, is the two or three gathered unto the name of our Lord Jesus Christ, v. 20. That which constitutes a scriptural Church or Assembly is owning the authority of the Son of God; being gathered unto His Name signifies being gathered by His authority as we learn from 1 Cor. 5: "In the name of our Lord Jesus ye being gathered together . . . to deliver such an one unto Satan," v. 4, 5, R. V. The authority by which the sinning one at Corinth was delivered unto Satan was the authority of the Lord Jesus Christ. It is not numbers that constitute an Assembly, but the authority of Him whom God hath made both Lord and Christ, Ac. 2: 36.

A company of the children of God may meet together and not form a Church of God in Christ Jesus (unless gathered by the Holy Spirit to God's center, viz. Christ; and built upon the foundation laid by God Himself with liberty to carry out New Testament principles). Such a meeting is not an assembly of the living God, and has no further claim on the fellowship of a saint who desires to be well-pleasing unto God, than any of the sects round about. On the other hand we need to be clear, in our zeal for the Truth, that we reject not what is of God, and instead of gathering with Him become scatterers; for an Assembly of God may so depart from the Lord as to become carnal, like Corinth, with factions amongst them, or be dominated over by a pre-eminent living one, as Diotrephos, and yet claim the sympathy, help and ministry of the Lord's Servant. In days like the present when the will of man is at work, and the doctrines and commandments of men are imposed on the children of God instead of the simple Word of God, it behooves us to prepare our hearts to seek the law of God, and certainly if we have the will to do His will we shall know of the doctrine, or teaching, whether it be of God. R. V. John 7: 17.

(Continued)

THE EIGHTH DAY



DAYS in Scripture have their significance to the believer in Christ, and in turning to the Book of Leviticus we find the Eighth day mentioned several times; in Chap. 9: 1 to 4, we read: "And it came to pass on the **Eighth day**, that Moses called Aaron and his sons, and the elders of Israel: and he said unto Aaron take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before the Lord, and unto the children of Israel thou shalt speak, saying, take ye a kid of the goats for a sin-offering: and a calf and a lamb, both of the first year, without blemish, for a burnt-offering, also a bullock and a ram for a peace-offering to sacrifice before the Lord; and a meat-offering mingled with oil: for **today** the Lord will appear unto you." Vs. 22 and 23: "And Aaron lifted up his hand toward the people, and blessed them, and came

down from offering of the sin-offering and the burnt-offering and peace-offering and Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the Lord appeared unto all the people."

Let the reader observe v. 22 the sin-offering, burnt-offering and peace-offerings are offered; v. 23 Moses the mediator and Aaron the priest go into the sanctuary: here we have a typical forshadowing of our Great High Priest on the eighth day, or resurrection day, after going to the cross as the sin-offering, burnt-offering and peace-offering for His people. He went up on high as mediator and priest "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in," were the heavenly strains that hailed the Victor of Calvary, as He took His seat "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

"Behold Him there! the once slain Lamb!
My perfect, spotless Righteousness,
The great unchangeable 'I am'
The King of Glory and of Grace."

Look back at v. 23 again: Moses and Aaron came out and blessed the people and the glory of the Lord appeared. Thank God! our Great High Priest is coming out again and bringing the glory with Him—"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," Titus 2: 13 is the sheet-anchor of the believer in these dark days.

"And though awhile He be,
Hid from the eyes of men,
His people look to see
Their Great High Priest again:
In brightest glory He will come,
And take His waiting people home."

In Chap. 12, v. 3 on the **Eighth day** the male child was to be circumcised. We cannot be occupied with Christ in Glory without knowing a little about true circumcision, "No confidence in the flesh"; "They that are in the flesh cannot please God"; "The flesh profiteth nothing"; "He that soweth to his flesh, shall of the flesh reap corruption." Let us read it in full: "And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the flesh by the circumcision of Christ." Col. 2: 10, 11. "For we are the circumcision which worship God in the spirit and rejoice in Christ Jesus and have no confidence in the flesh," Phil. 3: 3. How often we see a denial of all we confessed in our baptism! "The old man of whom ye spake, is he yet alive?" Yes! Amalek still lives; he can be seen parading the platform at our conference meetings; he thinks the meeting is not a success except he has a place: he

may appear in the form of a learned address or in the garb of mock humility; often he breaks the silence of our worship meetings—he thinks the pause is too long; in a pious way you can hear him read about the sufferings of the Saviour and he will be on his feet two, three, and perhaps seven times, he is the first and the last. He is very daring with his censor; he would seek to enter the sanctuary; he prays long and wearies everybody but himself. Saints refuse to come to the prayer meetings because of his long prayers; he prays about everything and asks for nothing—never gets inside the Vail, for “nothing that defileth shall enter there.”

Let us turn away from this old enemy and dwell in the place where He was crucified, “I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me,” Gal. 2: 20.

We find in Chap. 14 vs. 10-20 it was on the **Eighth day** the cleansed leper came to the door of the tabernacle of the congregation with his trespass-offering log of oil sin-offering and burnt-offering. Previous to this he had used the razor and water, and now with blood and oil on ear, hand and foot, he is consecrated to God. Here we are reminded of the order of Rom. 6: after the exhortation to reckon ourselves to be dead indeed unto sin, we are asked to present our members instruments of righteousness. We think of Chap. 12 “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God,” Rom. 12: 1, 2.

When we, through the mercy of God, were saved, like the cleansed leper, we came to present ourselves for consecration; in our first love we wanted our hands filled for God. Many could sing in those days “Take my all and let it be, consecrated Lord to thee.” Alas! what coldness has crept in, what world conformity; its nude dress, its glorying in its shame, with its love for pleasure more than love for God has left its mark upon many of our young brethren and sisters. May we take heed to those words in 1 Cor. 6: 19, 20, “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God’s.”

In turning to Chap. 15 of Leviticus we learn it was on the **Eighth day** the unclean person came with his sin-offering and burnt-offering: here we see God’s provision for defilement. The Apostle John wrote: “My little children, these things write I unto you, that ye sin not, And if any sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for

our sins; and not for our's only, but also for the sins of the whole world," 1 John 2: 1, 2. We cannot bury unconfessed sin, it will be out "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28: 13. If we have wronged any fellow saint let us hasten to put it right—no communion or cleansing apart from it. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John 1: 9.

"Before the throne of God above,
I have a strong, a perfect plea;
A great High Priest whose name is love,
Who ever lives and pleads for me."

Let us turn to our last word in Chap. 23: 11: the wave sheaf was to be offered "The morrow after the sabbath the priest shall wave it." Let the reader note it was the morrow after the sabbath. On the Jewish sabbath Jesus lay in Joseph's new tomb, on the morrow after the sabbath he rose from among the dead "Christ the first-fruits, afterwards they that are Christ's at his coming," 1 Cor. 15: 23. He is the first-fruits, the harvest is bound to follow—gathered in from north, south, east and west "He shall see of the travail of his soul and be satisfied" when His Church shall be "Presented to Himself a glorious church, not having spot, or wrinkle, or any such thing."

"What rush of Alleluias fills all the earth and sky;
What ringing of a thousand harps bespeaks the triumph nigh;
O day, for which creation and all its tribes were made;
O joy, for all its former woes a thousand fold repaid."

H. B.

QUESTION CORNER

Is there any Scripture forbidding a Christian to marry his half cousin?

We do not know of any Scripture that forbids a Christian to marry his cousin, or half-cousin. The laws concerning marriage, and blood relationship are found in Lev., chapters 18 and 20. It has been learned from experience that when those closely related marry that the children are apt to have any weakness that runs in the line intensified. Those who are not Christians cannot safely intermarry, disregarding blood-relationship. "Defile not ye yourselves in any of these things; for in all these the nations are defiled, which I cast out before you: And the land is defiled therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants," Lev. 18: 24-25.

A Christian is not free to marry an unconverted person, "Be ye not unequally yoked together with unbelievers," 2 Cor. 6: 14. Many a promising Christian has ruined his life testimony, and happiness in disobeying this injunction. Then there is a still closer restriction upon Christian marriages. They must be "only in the Lord," 1 Cor. 7: 39. The Lord does not sanction the marriage of a divorced person, unless that divorce was obtained for unfaithfulness in the marriage relationship, (see Matt. 19: 9). For a Christian gathered unto the name of the Lord Jesus to marry a Christian in one of the sects we believe would not be "in the Lord," and as a rule such a marriage brings strife and contention, and hinders the proper discipline in the home.

WORDS IN SEASON

SYDNEY MINES, N. S.—Bren. Goodwin and Brennan had some meetings here. Some of the young brethren go out with tracts for miles around calling at every home, sowing in hope.

BYFIELD, MASS.—The Conference was their largest, and seasonable ministry was given by Bren. Douglas, Telfer, Dickson, Martin and Dr. Matthews who has just arrived from the Old Country.

SPRINGFIELD, MASS.—R. Telfer gave us a short visit before the Byfield Conference.

UBLY, MICH.—J. Govan had a series of meetings in the old "Rushbrook Hall," using the Two Roads chart, with a fair interest.

F. PIAZZA GIOVINE ITALIA. F. (Viale Angelico), ROME.—I am happy to tell you that tomorrow two other souls will be baptized. The work here is still increasing. New people of both sexes have become interested in the Gospel, and are coming regularly to the meetings.

YORK-ROCHESTER conference was quite well attended: the ministry was searching and edifying, eight of those giving their time to the Lord's work ministered the word: R. McCrory and Dr. Martin continued in York.

HOPEWELL, VA.—S. McEwen has a Tent in this town of 30,000. The Tent seats 200, and some nights there is not room to seat all. (When will the assemblies wake up to their privilege to become fellow workers with those who are reaching out into new fields?—Editor.)

RICHMOND, VA.—Bren. Armstrong and Winemiller purpose D. V. pitching a Gospel Tent here about June 15.

AKRON, O.—The Conference was considered good. Nine of those who give their time to the work were present to minister the word.

ORANGE, N. J.—"We thank our God and Father who permitted us to come together to speak to one another in our native tongue (Italian). The Conference was our largest. C. Patrizio remained for meetings."

OMAGH, IRELAND.—Mr. Wm. Rodgers is paying a short visit to this country where he hopes to visit some of the assemblies. His address will be care of Mr. Hamilton, 118 Armstrong Ave., Toronto, Ont.

MEMPHIS, TENN.—R. Curry hopes to pitch his Tent here shortly for a Gospel siege.

WESTBROOK, MAINE.—H. Thorpe gave us a short visit which we appreciated. (Westbrook is about five miles from Portland, and the electric cars pass the Westbrook Hall on Main Street. Christians spending vacation at Old Orchard, Ocean Park, and Kennebunk, can reach the Assembly and return the same night. Those coming should bring a letter.)

PORT BICKERTON, N. S.—"We have Bible reading Wednesday night: and Sunday School each Lord's day."—Otto Hiltz.

BALTIMORE, MD.—J. A. Clarke gave ten nights Gospel meetings and talks on the work in darkest Africa: these were followed by Lord's day night talks by M. T. Barlow on the work in the Philippines—in the Gospel Hall, 2803 Grindon Ave., Baltimore, Md.

MIDLAND, ONT.—The Conference was large, and helpful ministry was given by a number of the Lord's servants.

DESERONTO.—The conference was good: assemblies from near and far being well represented, and six of the Lord's servants ministered the word.

SARNIA.—The conference was a helpful time, Bren. Muir, Joyce, Wilkie, McCartney, Govan and McBain. Bro. McGeachy left the next week for the Canadian Northwest conferences.

FOREST.—Bren. McGeachy and Watson had two weeks' good meetings here.

BARRIE.—Bren. Silvester and Widdifield saw several saved so continued the meetings six weeks.

TORONTO, ONT.—Bren. Blackwood and Swartz had meetings on N. Yong St. The Tent D. V. will be pitched in the West End of the city this year.

KIRKFIELD.—Mr. Bruce gave us some good meetings.

BAY CITY, MICH.—We had a very good conference, and suitable ministry from eleven of those giving their time to the ministry.

ROCHESTER, N. Y.—R. Telfer's visit resulted in one professing Faith, and in one being restored to fellowship. Bren. D. Oliver and T. Ferguson were with us for a week end: A. Livingstone was with us for a few nights: Dr. E. A. Martin followed with a series of meetings.

WORDS IN SEASON

500 Erie St., LEWISTOWN, MONT.—Chas. Hoehler writes "The assembly here meets at 7-10 Idaho St. The Lord has opened doors in country places to preach the Gospel, at Petroleum, and in a school house near there. I purpose D. V. to work the Tent again in these parts, and would be thankful for a God-sent fellow worker."

GLEN HEAD, L. I.—W. Hunter had some Tent meetings here. H. Thorpe following.

HAMILTON, ONT.—Mr. and Mrs. Fletcher are home from Venezuela for a much needed change.

BROCKTON, MASS.—The Conference was large, Bren. Dr. Matthews, Thorpe, and Dickson ministering the word.

GREENWOOD, N. Y.—Bren. J. Barefoot and T. Ferguson purpose working the Gospel Tent here, address, care Mr. J. Barefoot, R. D. 28, LeRoy, N. Y.

TORONTO, ONT.—W. Rodgers had a number of meetings in the Central Hall.

VANCOUVER, B. C.—We had a good conference, Bren. Summers, Scott, Roy and Harris ministered the word.

FALLEN ASLEEP

MRS. ELIZABETH SARAH PERROTT, of Toronto, Ont., on Wednesday, May 9th, aged 74. For many years in fellowship with Christians at Warren Road, Torquay, Devonshire, England. The end came suddenly as she was eating her lunch. Her favorite hymn was sung, "Forever With the Lord." Bro. R. McCrory spoke a good word to saint and sinner.

MRS. ARNOLD ERNST, of Sydney Mines, N. S., on May 7th, aged 53. She was saved, baptized, and received into fellowship here about 16 years ago, and will be much missed by her sorrowing husband, and by many of the Lord's people for her kind hospitality, and godliness. Bren. Goodwin and Brennan were with them at the funeral.

MARTHA G. LEEMAN, of Westerly, R. I., on May 23rd, aged 36. She was saved in 1923; baptized in 1924. Remember her husband in prayer.

MR. JAS. DECKER, of Clyde, Ont., aged 60. Saved when Bren. Monypenny and Goff were here 32 years ago. Eccl. 7:1, was true of him: he is greatly missed. J. Lyon spoke at the funeral.

MRS. G. LUCAS of Bridgeport, Conn., passed into the presence of the Lord, May 6th. Saved over 30 years ago at Edenderry, Ireland: came to Bridgeport 8 years ago, and had a good testimony. M. Kennedy spoke to a goodly number at the funeral.

MR. IRWIN, of New Bedford, Mass., on June 2nd, aged 49. Born in County Sligo, and born again in New Bedford 30 years ago. Awakened by hearing J. Pearson tell his conversion: J. Menzies pointed him to Christ. He has borne a good testimony. Bren. Matthews, Clarke, Dickson and McGill took the funeral service.

MISS ANNIE ELIZABETH TORBITT, of Olney assembly, Philadelphia, Pa., on May 28th, aged 46. Saved 20 years when Bren. Hunter and Martin had the Tent pitched in Pawtucket. Bro. H. McEwen spoke at the funeral.

MRS. LUIGI ROSANIA, of Waterbury, Conn., June 4th, from pneumonia following child-birth. C. Patrizio spoke at the funeral in Italian, and C. McLean in English.

MRS. MENISH, of Toronto, Ont., on June 8th, passed into the presence of the Lord at a good ripe old age, having been saved many years ago, Mr. T. D. W. Muir took the funeral service.

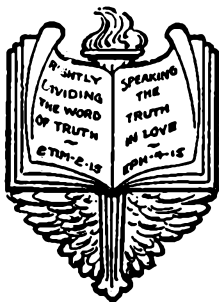
THOS. H. DEMPSEY, of Monrovia, Cal., June 12th, from ulceration of the stomach: a faithful preacher of the word, and a soul winner. He leaves a wife and five children, the oldest 9 years of age, whose address is 150 North Magnolia Ave., Monrovia, Cal. Bren. Ruddock, McDonald, Bultman, and Erskine took the funeral service.

CONFERENCES

CLEVELAND, O.—The Annual Convention will be held, D. V. in the Gospel Hall, 1477 Addison Road, on Sept. 1, 2 and 3rd, with Prayer Meeting Friday evening, August 31st. Circulars from A. G. Lawrence, 10508 Superior Avenue.

Words in Season

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



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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

TILLSONBURG, ONT.—We have had three baptisms, and four have been added recently. T. Touzeau is visiting the neighboring towns with tracts and Gospel magazines.

GREENSBURG, PA.—The Keller brothers have pitched their Gospel Tent in this new district.

GARY, IND.—J. P. Conaway is working a Gospel Tent in this place that has the largest steel plant in the world.

CANTON, N. C.—Bren. Foster and Nugent are together in the Gospel Tent in this town of about 4000 which is about 24 miles from Asheville.

PUGWASH JUNCTION, N. S.—A good representation from many of those parts was at the Conference and eight of those giving their time to the work were present. I. McMullen took sick the first day with scarlet fever and will not be able to go to Newfoundland as he had purposed for Tent work. One professed to get saved.

COLUMBUS, O.—W. H. Hunter has joined W. F. Hunter in Tent work here, hoping to see some saved and others led on in the Lord's ways.

MIDLAND PARK, N. J.—Prayer is desired for guidance in planning and erecting a Gospel Hall. (S. C. Greene, Glen Ave., Paramus, Ridgewood, N. J., R. F. D. 3.)

GLEN EWEN, SASK.—Helpful and searching ministry was given by five of the Lord's servants: about 300 were present Lord's day afternoon and evening, some from long distances: two professed to get saved.

BLACK EARTH, WIS.—Bren. Hamilton and Stewart are in Tent work here: Bren. Mick and Gratiot are in a Tent at Cassville, Wis.

DANBURY, CONN.—Mr. R. Capiello's address is now 18 Elm Street, Danbury, Conn. One was baptized here June 17th.

VICTORIA ROAD.—The conference was their largest. The word was ministered by eleven of those giving their time to ministering the word, and was profitable.

STAYNOR, ONT.—God helped at the conference and practical truths were ministered by 22 of the Lord's servants.

COLLINGWOOD.—Bren. Williams and Wells, who is accompanying him to Venezuela—were with us after the Staynor conference: Bren. Silvester and Watson have their tent pitched on the Mountain, about 13 miles from here: attendance fair.

CRAIGHURST.—Bro. Wills had meetings in an unused kirk near here: we also had a visit from Bro. Gunn.

HUNTSVILLE, ONT.—The work goes on with some blessing from God: Bro. Widdifield has gone up to New Ontario for the summer's work in that needy part.

ORILLIA.—We had a much appreciated visit from J. Pearson, and also from F. Watson: the former also visited Midland and other places while in Ontario.

TORONTO, ONT.—Mr. W. Rodgers had good meetings in Central Hall and Brock Ave. Hall, and some of the other Halls. The Tent is pitched in the West End of the city, and is being worked by the McEwen brothers.

Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 20

AUGUST, 1928

No. 8

FROM VARIOUS AUTHORS

Come, guilty souls, and flee away,
Like doves, to Jesus' wounds;
This is the welcome gospel day,
Wherein free grace abounds.
God loved the world, and gave his Son
To drink the cup of wrath;
And Jesus says, he'll cast out none
That come to Him by faith.

* * *

Self-judgment is one of the most valuable and healthful exercises of the christian life; and, therefore, anything which produces it must be highly esteemed by every earnest Christian.

* * *

Diversions, properly so called, have no foundation, either in reason or Christianity. They are the offspring of a corrupt heart, and nourished by vicious example. God requires duties, and nothing but duties. And the duties which He requires are so various, and so well adapted to our present state, that in performing them, we may find all the relaxation of body and mind, which either can ever require.

* * *

That Christ is God and Man, the same is above human sense, reason, and understanding. For when we are to bring the two Natures in Christ (the Divine and Human) into one person, then human wit, wisdom, sense, reason, and understanding do startle, and say, How can this be? I understand it not. O (said Luther) no thanks unto thee for this confession; for it is not written to that end and purpose, that thou shouldest understand and comprehend it with thy natural sense, wit, and wisdom, but thou must yield thyself captive and believe the Word of the Gospel through the operation of the Holy Ghost, and give God the honor, that He is true. Christ saith, John xvi., Matthew xxi., and Mark xi., "Whatsoever ye shall ask the Father in My name, that will He give unto you." Here Christ speaketh, as, that He hath all in His hand and power, to give everything which a man prayeth unto Him for in faith.

* * *

Whether His voice comes to us by day or by night, in adversity or in prosperity, let us hear and heed it—"that shalt

thou do." Ah, here is the whole secret of all true consecration—a walk and service in the "obedience of faith." Let Him rule my heart by the sweet impulse of His will. And though "the flesh" may sometimes "strive for the mastery," let us "seek grace, whereby we may serve Him acceptably, with reverence and godly fear." "If children," we "are His workmanship"; and we should seek to heed Mary's injunctions to the servants at Cana marriage feast, "Whatsoever He saith unto you, do it" (John 2: 5).

A STRANGE PAPER WITH NEW THINGS

A case which occurred recently in the province of Jujuy has interested me deeply, and I think others in reading it may be stirred to a more earnest spirit of evangelization.

A friend handed a four page leaflet with Gospel texts, etc., to a stranger in the train, who received it carelessly and put it in his pocket. Shortly after he got out at his station, and saddling a mule, rode away some 60 miles to his home up in the hills.

At night, turning out his pockets, he found the tract and laughingly threw it to a friend, who glanced at it and passed it on to a companion, who read it quietly and then remarked, "This is a strange paper, with new things in it, but if they are true we ought to look into them."

All three then read the paper together and God's Spirit began to work, convicting them of sin, with the result that together they saddled their horses and rode down to the station to find an Evangelist.

They succeeded and spent a day with him. They all accepted the Gospel, and a month later returned with others for further instruction, with such good effect that today some twenty-four happy Christians gather for worship and mutual help.

Worldly Christians oppose and ignorant ones despise the work of distributing tracts, but certainly they have been one of the most potent instruments for the spread of truth.

HIS JOY

I have just been reading that lovely fourth chapter of John. What a little heaven it is, to sit, in spirit, there, and be in company with Him that is the Eternal Life, in full grace dispensing Himself to one of the degraded captives of pollution and death.

The satisfying water springs from that grace in the Son of God which reaches and quiets the conscience; and it was such that Jesus here dispenses to her. Till our need as sinners is met and answered, we must be thirsting again, let us get what we may, because the soul is not at rest with God. But Jesus came to repair the breach in the conscience—to give rest

before God, and in God, and thus to impart the satisfying water of life, through the Holy Spirit.

And when this is done, in a great divine sense, the end is reached—God is glorified—the sinner made happy, and entrance into the places of glory becomes a necessary result.

This end is beautifully shown in this same exquisite and marvelous chapter, for the woman goes away with a spirit in deep refreshment because of conscious acceptance and life, and the Son of God Himself is so satisfied in the fruit of His own way, that He has had that which sets Him above the thirst He had been feeling and the food He had wanted: "I have meat to eat that ye know not of." It was as manna to Him. What a thought!—The Son of God comes down to our degraded earth to find His manna, His strange mysterious food and satisfaction of heart—bread which He could never have known in heaven—a joy that He could never have tasted amid the glories of His unfallen creatures. But here, on earth, among sinners, He finds in the dispensing of the Father's grace, the deepest and fullest answer of all the longings of His Divine love. When a sinner is happy in Him, His end is reached, and so is ours, and all that remains is to spend eternity in the glory that becomes such an end as this—His joy in us, and ours in Him.

J. G. B.

EARTHQUAKES IN DIVERS PLACES

Paper 2.

God Working by An Earthquake for the Man of Faith



AUL, the king of man's choice, was not a man of faith, consequently the armies of Israel were powerless before the Philistines: in fact there was neither sword nor spear to be found in Saul's army except his own and his son Jonathan's. Jonathan, however, was a man of faith in the living God, so he said to his armor bearer, "Come and let us go over unto the garrison of the uncircumcised: it may be that the Lord will work for us; for there is no restraint to the Lord to save by many or by few." See 1 Sam. 14.

He put out his fleece to see if God would prosper his purpose. God having granted his sign he said to his armor bearer, "Come up after me for the Lord hath delivered them into the hand of Israel." The first slaughter that Jonathan and his armor bearer made was about twenty men. "And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling . . . and behold, every man's sword was against his fellow, and there was a very great discomfiture. . . . So the Lord saved Israel that day."

The earth-quake which terrorized the enemies of God only strengthened the men of faith. God and two men of faith were too many for all the hosts of the Philistines. All the forces of nature, as we call them, are the forces of God, not working at

random, but according to the will of God. How this ought to strengthen faith. A missionary and his wife were in Minnesota in the early days on the Western frontier. Their store of food was exhausted. They were a long distance from a white settlement; and the Indians were away on a hunt. The husband's faith was shaky. The next morning his wife rose at the usual hour, and prepared to cook the usual meal. Seeing her building the fire he said, "My dear, what are you doing?" "Building a fire to cook our breakfast." "Do you not know that we have not a morsel of food in the house to cook?" he said. "You must know, my husband, that before the food is needed, the fire must be built," she replied. By the time the fire was well burning, an old Indian rode up to their camp with plenty to meet their need. "Faith is the victory," even though God sends an earthquake to gain that victory. **God had spoken to Israel. By that earthquake He enforced His word on behalf of those who believed Him.**

An Earthquake to Send a Discouraged Prophet Back to His Work

Elijah, threatened by Jezebel with death, fled to Mount Horeb and lodged in a cave. There the Lord said to him, "What doest thou here Elijah? And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I even I only am left; and they seek my life to take it away."

We are apt to think of Elijah as a lion-like man, afraid of nothing; but here we see that he had his spells of depression, like others—more surprising when we think that this fear and depression was caused by the threat of a wicked woman. It is not death that he is afraid of: he prays, O Lord take away my life, for I am not better than my fathers. For Jezebel to kill him would appear to be victory for Jezebel: for God to take him would frustrate her evil purpose. To long for death to deliver from trouble is no uncommon thing, but this God does not always grant. The Lord had something further to teach him: and something further for him to do. God is not always done with us when the world wants to get rid of us: nor when we would gladly be discharged. So God said to Elijah, "Go forth and stand upon the mount before the Lord. And behold, the Lord passed by, and a great and strong wind, rent the mountains and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake. And after the earthquake a fire, but the Lord was not in the fire: and after the fire a still small voice. And it was so when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering of the cave. And, behold, there came a voice unto him, and said, What doest thou here Elijah?" 1 Kings 19: 11-13.

The discouraged servant of God has his eye upon himself, or on circumstances, and off God, and then there is very much to discourage the true servant of God in a day of declension. True he had brought fire from heaven that licked up the water-soaked sacrifice; he had brought rain; and slain the false prophets. But Isreal did not want him to interfere with their ways: with their flesh-pleasing doctrines; with their improved altars; and with those who sacrificed thereon—the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred which ate at Jezebel's table. Who would not be depressed under such circumstances?

It is the same in our day with those who are departing from the Old Paths. They are "rich and increased with goods and have need of nothing." They did not want advice: in fact they were full of advice, and any who would not fall in with their ways were slain with the sword. So far as Elijah knew he was the only man to stand out boldly against the inrush of lawlessness. We need not wonder that he thought that further resistance to the evil was useless. True, God had, as He always has, His remnant—seven thousand in Israel which had not bowed unto Baal, and every mouth which had not kissed him. Laodicea has its overcomers; but what a contrast it presents to Philadelphia?

God had His eye upon His discouraged servant: and He gave Elijah a little example of the resources of power that were in His hand—wind, earthquake, fire, and yet these were not the instruments that He choose to use at this time. He is sovereign in the choice of His instruments, and this time "a still small voice" was His chosen instrument. Like Elijah, we are apt to get discouraged because we do not see some great work going on—the great works were all apparently being done by the false prophets. God can overturn a mountain by an earthquake, or He can remove it grain by grain noiselessly. God had His own way of bringing judgment upon the guilty people; and Elijah was His chosen instrument to carry the message that would start the wheels of judgment into motion. "Go, return . . . anoint Hazael to be king over Syria: and Jehu . . . king over Israel: and Elisha . . . prophet in thy room. And it shall come to pass that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay; Yet have I left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." 1 Kings 19: 18. However Laodicean our day may become, we may still hear God's still small voice, and carry His messages of mercy and judgment until, like Elijah, we are caught up to meet our blessed Lord in the air. May the lesson of the "still small voice, enforced by the wind, by the fire, by the earthquake, and by the still small voice keep us diligently witnessing for our God until that day.

(Continued)

THE ASSEMBLY OF GOD, AND TRUTHS CONNECTED THEREWITH

(Paper 2)



ET us inquire first of whom an Assembly of God is composed; second, what is its foundation; third, what is the Centre of Gathering; fourth, what is the source of its ministry.

In 1 Pet. 2: 5 we have an answer to the first query, "Ye also as living stones are built up a spiritual house." On the day of Pentecost there were 3,000 sinners quarried out of nature's quarry, these living stones were not left lying in an unsightly heap at the quarry's mouth, they were builded together. The Lord added the saved ones together and these added ones continued steadfastly in the Apostles' teaching, in the fellowship and in the breaking of bread and in the prayers (Newbery). What a precious sight it was ere the enemy got in amongst them sowing discord and division. Surely it was like the precious ointment spoken of in Ps. 133, in fragrance and fruitfulness. The presence and power of God was so manifest among them that hypocrisy was detected, and the sinning ones judged, "and of the rest durst no man join himself to them," Acts 5: 13. Holiness becometh God's House, and in the Epistles we learn of certain evils, moral and doctrinal, any within, guilty of such should be "put away," and those without guilty of the same should not be received, unless God has manifestly wrought repentance in the soul. He would have us awake to our responsibility in these matters, to see that none that are unclean in any thing should enter into God's sanctuary, 2 Chro. 23: 19.

Receiving Into An Assembly

In the matter of receiving into fellowship it is the Assembly that receives, as it is the Assembly that excludes. Each individual that composes an Assembly has a responsibility in this solemn matter and should feel it. A sister may know of something in the conduct or doctrine of an applicant for fellowship that would wholly unfit for a place amongst gathered saints: on account of limitations in the Word of God a sister is debarred from allowing her voice to be heard in the Assembly (see 1 Cor. 14: 34), but has the privilege, yea responsibility, of making known to leading ones the knowledge she has received. The practice in some places of bringing one not in fellowship in about the time when disciples sit down to show the Lord's death, and announcing that so-and-so will break bread with us today, is without Scriptural precedent or example. Acts 9, is cited in proof of such practice, let us see what Acts 9, does teach: Saul comes to Jerusalem without a letter of commendation from Damascus; he essays to join himself to the disciples. They were all afraid of him because they believed not that he was a disciple. But Barnabas took

him and brought him to the apostles and declared unto them how he had seen the Lord in the way, and how he had preached boldly at Damascus in the name of the Lord Jesus, and he was with them coming in and going out at Jerusalem. Please observe he essayed to join himself to them, **not just to break bread for the day and no more about it.** Next see what Barnabas does. He brings him to the Apostles, not unto the Assembly in the first instance, but to the Apostles, assures them of his conversion, also of his subsequent behaviour. And he was with them coming in and going out at Jerusalem. This, in our humble judgment, affords no Scriptural reason for receiving a person for a day, and on their first appearance at the Assembly of God. God's word supposes **unlearned ones sitting as onlookers** when the Assembly is gathered for worship, see 1 Cor. 14: 23. Such are to be instructed, weak ones received, Rom. 14: 1, to the glory of God. "For God is not the Author of confusion, but of peace in all the churches of the saints," 1 Cor. 14: 33, and brethren should exercise patience in this as well as in other matters. Some can see a thing more quickly than others. One can see the trace of reality where another cannot. In all such cases we **need patience one with another that all may act together**, "that with one accord ye may with one mouth glorify God," Rom. 15: 6 R. V.

The Foundation of the Assembly

The Apostle Paul speaks of himself as a wise master builder, occupying the position in connection with the Church that Moses occupied in connection with the Tabernacle, and he was commanded to make all things according to the pattern showed in the mount. Ex. 25: 40; 26: 30; Heb. 8: 5. From the sockets of silver, forming the foundation, to the cords and pins in the hanging of the court, all was according to the pattern "As the Lord commanded Moses," and when finished the glory of Jehovah filled the tabernacle, Ex. 40: 33. Paul, God's chosen vessel, having become a minister of the Church, (Col. 1: 25-27) was entrusted with the pattern of God's dwelling place of this dispensation, said "I have laid the foundation," for other foundation can no many lay than that is laid which is Jesus Christ" 1 Cor. 3: 10, 11. The foundation for the entire building, as seen in Matt. 16 is Christ. The foundation for the local Assembly at Corinth (and not they only, but all that in every place call on the name of Jesus Christ our Lord) is Christ—nothing narrower for the Assembly in its manward aspect than for the Assembly in its Godward aspect. Only take in God's thoughts concerning His Church as a Divine institution, built upon a Divine foundation, from a Divine Pattern, and it gives breadth to our thoughts in a godly way, at the same time making us careful to keep what is of God apart from every human invention or counterfeit of the reality; and never was there a moment in the history of God's people when there was

such a Babel of institutions as at the present, all virtually saying that God's only institution viz. the Church, has become a failure to accomplish the purposes designed by God for her in this world. Shall we, for a single moment, acknowledge this to be so? No! a thousand times no. As for God His way is perfect. But we frankly admit that man in his attempts to carry out the will of God has sadly, yea miserably, failed; but does man's failure give license to any who want to earn the Master's "well done" at the Judgment Seat, to cease building on God's foundation, forming some new thing to meet the want of the times? Certainly not; you might as well speak of a new way of salvation as to speak of adopting a new way for God's children to assemble together.

(Continued)

A WARNING WORD

"I have been a constant reader of Words in Season for the past fifteen years, and have always been glad to see the attitude it took against increasing worldliness. Many of God's people now feel the great need of plain words against the appalling changes in the ways of many professing Christians. God's word is just the same as twenty-five years ago, when it brought me out of the Presbyterian church to which I have never had any desire to return, and I have never yet seen a sect good enough for the Lord Jesus to promise His presence in its midst.

The same word of God, ministered by faithful servants took the crimping pins out of my hair, and the chain of pearls off my neck. Godly elders, then, would have frowned upon much that is seen now in modern courtship, holiday trips together, and the indecent mixed bathing, and such like things. Many were grieved at a conference to hear a preacher say that it was almost impossible for a sister to stay in an office unless she bobbed her hair and painted her face, as if to defend those who practise these sins. I know what it is to serve the public for many years, and have found that the business man's wife, calling at his office, was more than pleased to see a modestly dressed Christian woman there, one she had confidence in would never allow an indecent remark, and whose clothing was not like the harlot of the street.

God's word distinctly says "Flee also youthful lusts," 2 Tim. 2: 22. "Shun the very appearance of evil," 1 Thess. 5: 22. "In like manner also that women adorn themselves in modest apparel with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with good works," 1 Tim. 1: 9-10. Modest apparel can be obtained: not old fashioned, nor odd, but good and plain, such as an exercised Christian can walk with God in.

Let those who are older do a little oversight work, speaking kindly to the young of the flock lest they fall into the snare of the fowler: and let them take heed that they do not allow in their homes, or wear on their persons that which will prove a stumbling-stone to the young people. A revival of these "old ways" would prevent much sorrow; and save the disgrace of having to carry out the discipline of 1 Cor. 5, in so many cases. It is a dangerous thing for Christians to tamper with worldliness in its many modern attractive forms."

INTO CANAAN AT LAST

Abraham has got into Canaan at last; and no sooner is he in the place where God wanted him to be than God appears to him. How good is our God! He never fails. "And the Lord appeared unto Abraham." What a welcome Abraham got into the promised land! No wonder he builded an altar. Ah, my dear brother, when our hearts are filled with the joy of God, we can't help praising Him. The Canaanite might be in the land: Abraham cared not. The Canaanite might wonder what new religion this was: but Abraham calmly builded his altar, and thus boldly declared himself a worshipper. This was the first thing. Abraham's soul was full; and he had to pour it out in adoration before God. Nowadays the first thing that is required is to declare yourself a worker. As for worship, many say it is of little consequence, and it does not matter where you worship, or with whom you worship, or how you worship. But, beloved, these are not the "ways that be in Christ." God's Word is very clear as to how a sinner is to be saved; and that Word is just as clear as to what I am to do now that I am saved. Others may agree to differ, and have an understanding that "you'll let me alone, and I'll let you alone, and we'll each take our own way." But the point is simply this: **What does God's Book say?** In that Book do I find God's way? Then, that's enough for me. I don't want my way: I want His way; and His way is clearly laid down in His Book. What, then, have I got to do? I have just got to take God's Book; and do what He tells me, no matter what the consequences may be, and no matter what "eminent" Christians stand by and wonder what new doctrine this is. I make no bargain to let me alone and I'll let you alone. If I am wrong I don't want to be let alone; and as to pulling down what is wrong, the way Abraham did it was by boldly building his altar; and what you and I have to do is boldly to act out what we find in God's Book.

Now at this stage of our journey with Abraham, it may be well to speak plainly as to this question of worship. We don't want to be in a position of which we need to be ashamed, and to speak of it as if begging pardon for mentioning the subject. Whatever is of God need not shun the light. And if it be wrong to gather together simply as Christians to break bread in remembrance of Jesus on the first day of the week—

to gather unto His name alone—to own **Him** only, as Lord in the midst—if it be wrong to have no more distinguishing name than the one He has given us—viz., Christians—and if it be wrong to be baptized after we have believed—then the sooner we have done with these things the better; and all we ask is simply to be shown out of God's Book that they are wrong. But if these things are so—if they are clearly and unmistakably taught in God's Word, we must obey **Him** rather than men. And let it be done boldly; for we need to beg no one's pardon for doing the will of God. Let us hold fast what we have got; and let us see that the risen One in the midst is mighty in each of our hearts **every day** of the week, so that those around may be constrained to say of us, as they said of Daniel, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God" (Daniel vi. 5).

WITH THY MIGHT

I remember hearing of some great public occasion at which one speaker tried to silence another by remarking, "Why, I remember when he used to brush my boots." But the remark had the very opposite effect to what was intended; for he who had formerly been the shoe-black at once replied, "Yes, sir; and didn't I do them well?" Now the children of this world are constantly teaching us that they are wiser in their generation than the children of light; and we do well to take a leaf out of their book this time, or rather out of God's Book; for it is there the leaf really is. We have a great truth taught here; and it is this: whatsoever thy hand findeth to do, **do it with thy might**. It does not matter how small a thing is, if you are doing it for God, do it well; and if you are not doing it for God, don't do it at all. A Christian is one who is to be a pattern to the world, instead of letting the world be a pattern to him. "Whatsoever ye do, do it heartily as to the Lord and not unto men." If it is the "Lord's work" you are doing, don't undertake more than you can do. Rather undertake very little; but **do it well**—"with thy might"—throw your soul into it: do it heartily. Quantity appears well in the eyes of the world and of our brethren; but it is quality God deals with. There is no getting over the fact that we never read of a reward to the man who has gone through much work and done many things; but we do read, "Well done, thou hast been faithful in a few things" (Matt. xxv. 21). It may be very little the Lord gives me to do; but, very little though it be, I want to do it well, because it is for **Him**; and how sweet will it be to hear **Him** say, "You did it well!" But to do it well, applies to my **everyday** work quite as much as to the Lord's work: indeed, we ought to be able to call all our work the Lord's work. It may be in brushing the boots like the one who did them well;

or in sweeping the floor, or mending the stockings, or cleaning up the house, or even bringing a cup of cold water—it matters not. The Lord says I am to do it heartily, I am to do it well. It may be my lot is cast in a factory, a mill, a shop, a counting-house—the same rule applies. Whatsoever ye do, do it heartily—do it with thy might. An idea seems to prevail that conversion to God is a sentimental thing that we carry about with us in our pockets so to speak, and only bring out at the prayer meeting and such like: but it is nothing of the kind. It is a “new creation” in Christ Jesus; and the new creation is to manifest itself in everything we do, and everywhere our lot may be cast—“always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body” (2 Cor. iv. 10), “that whereas they speak evil of you as evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.”

A WONDERFUL PRAYER

Ps. 67



WHEN men are right in their own souls: and giving God His rightful place in their hearts and lives, there is a wonderful depth in their prayers that is altogether lacking in the lip prayers of carnal Christians, and empty professors. The godly soul is one who realizes his dependence upon God for every blessing: realizes, moreover, that if he is blessed of God that he will become a blessing to others. The carnal soul asks for blessing and receives it not, because he asks amiss that he may consume it upon his own lusts (Jas. 4: 3). Such are like the Dead Sea, they receive, but give out nothing. Not so the faithful Jewish remnant whose prayer is given us in this psalm.

“God be merciful unto us,
And bless us;
And cause His face to shine upon us;
Selah.”

They begin where the publican began, “God be merciful to me the sinner,” Luke 18: 13. What a day when Israel becomes conscious that it murdered its Messiah, and sues for mercy! “They shall look upon Me whom they have pierced,” Zech. 12: 10. The repentant sinner’s look is always a life-look. And the blessing wherewith God blesses the one who looks to the crucified Saviour is the blessing of salvation in all its infinite fulness. “God who commanded the light to shine out of darkness hath shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ,” 2 Cor. 4: 6. What the Shekinah cloud was to Israel this glory-light is to the believer. Oh for more of the consciousness of the shining of His face upon us; Selah.

Three times we have had the word “us,” in three short

petitions. And yet the hearts of these people were not contracted: they desired that the blessing should flow freely through them to others:

“That Thy way may be known upon earth;
Thy saving health among all nations.”

Mercy received in order that we might proclaim mercy to others: blessed that we might become channels of blessing to others: brought into the glorious light of God in order that we might bring others into the light of His presence. No Dead Sea this, but a living spring, sending out its refreshing waters for the healing of the nations. Restored Israel will be the channel of blessing to all the nations. There is something seriously the matter when men profess to be saved, and yet they are not channels of blessing to others. We are saved to serve.

When men turn, every one to his own way, sin-sick and weary the whole creation groans: but when **God's Way**, He who said “I am the way,” is proclaimed by that remnant whose cry for blessing has been heard, then will God's saving health be known among all nations, as never before in the history of the world: and songs of thanksgiving rise as they emerge out of the “great tribulation.”

“Let the peoples praise thee, O God;
Let all the peoples praise Thee,
O let the nations be glad and sing for joy:
For thou shalt judge the people righteously,
And govern the nations upon earth.
Selah.”

Thus will be ushered in the millennial day with songs of joy and gladness in which every nation will join. A worse than Pharaoh—the antichrist—and his hosts will have miserably perished: Babylon the great will have sunk as a millstone into the mighty deep, never to rise again: and as redeemed Israel sang upon the banks of the Red Sea, so these who know God's way, God's saving health will shout for gladness. Their cry shall be, “Thou shalt **judge** the people righteously, and govern (lead) the nations upon earth.” Heretofore the nations have never been governed by God. They make and change laws as they list. The voice of the people is, to them, the voice of God: and the word of God is set at nought. When the Son of God came they said, “We will not have this man to rule over us,” and they murdered the Prince of Peace. But God has said “I will overturn, overturn, overturn it: and it shall be no more until He come whose right it is; and I will give it Him,” Ez. 21: 27. The overturning becomes more and more pronounced as that time approaches. What overturning has been the last few years: and ominous clouds are gathering blackness. Soon His bride will be caught up to meet Him: then in due season He will come forth and take the throne and reign as King of kings and Lord of Lords, and every knee shall bow to Him.

"Let the people praise Thee, O God:
Let all the people praise Thee:
Then shall the earth yield her increase,
And God, even our own God, shall bless us.
God shall bless us:
And all the ends of the earth shall fear Him."

When the songs of the redeemed ascend from the ends of the earth, then the earth that has yielded bountifully thorns and thistles, and scantily, to man's toil and sweat his daily bread, under His beneficent rule will bring forth plentifully. "And He shall judge among many people, and rebuke strong nations afar off; 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. But they shall sit every man under his vine and under his fig tree: and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it," Mic. 4: 3-4.

While we are not looking for our portion on the earth, as the Jewish remnant in that psalm will be, let us not forget that if we are now to enjoy the spiritual counterpart to all this blessedness we must find it in Him; and by going forth to follow in the footsteps of the flock.

E. A. M.

A POINTED PRAYER

"A young man had been quite active in the prayer-meeting for several days, but his business transactions on the street had been very irregular, and it would seem he was endeavoring to prop himself up by his activity in our meetings. Where he was present, I prayed that God might convert a hypocrite present with us today.

"An anonymous letter came the next day, asking if I felt myself justified in singling out an individual in that way and praying for him? Before the next day noon meeting, a gentleman came into my private room, and wished to know honestly if I meant him in my prayer yesterday. I replied: 'Well, I fear you are not as near Christ as you should be, or you would not have come to me thus. Let us pray about this'; and we knelt, and he confessed to God, not to me, his unfaithfulness. I told him upon rising, I did not mean him, but wished him a blessing. Before forty-eight hours expired six persons had inquired of me if I referred to them. I took the letter into the meeting and read it, and stated these facts, and referred to the style of men who had been a real damage to meetings. God blessed it to the best good of our work. Some of these 'loafers' have not been in since; others seldom, others seem humble, better men."

HEBREW FOR THE HEBREWS

The Turkish Government—what is left of it—is in alarm. It has issued an edict that no longer shall notices and placards in

the Hebrew tongue be posted on the dead walls of Jerusalem and other cities of Palestine. Although up to thirty years ago classic Hebrew was not ordinarily used by the Jews of Palestine, it is now the common language of tens of thousands of people in Palestine. It is the medium of instruction in many schools, and newspapers, street car tickets and shopkeepers' signs are in Hebrew. The occasion of the Turkish alarm is evident. This renaissance of the Hebrew language, which has rapidly taken the place of the Yiddish jargon spoken by the great mass of Russian immigrants into Palestine, has doubtless served to call attention to the ancient Hebrew prophecy of the final return of the Jews to Palestine and the restoration there of a Jewish commonwealth. It has doubtless seemed to the Turkish Government to be a concrete expression of the long heralded Zionist movement, which aims at the actual fulfilment of the words of Zechariah: "Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem." In this movement the wealthy Jews of the world are generally interested. Through this organization many Jewish schools have been established and financed, and a fund is now accumulating for the endowment of a Hebrew university in Jerusalem.

It is not the great influx of immigrant Jews into Palestine which alarms the Turks, but the rapid increase of education among them, and especially the unification which will undoubtedly result from a general restoration of the ancient classical Hebrew tongue. Hence the edict prohibiting the use of that language in such a manner as will meet the eye and assist in educating the mind of the common people. It is an effort to check the inevitable impulse, the tendency of which cannot be otherwise than to weaken the hold of the Turk upon this portion of his Asiatic possessions.

BE A STEAMER

Some Christian workers are like the old-fashioned barges that carry cargoes on the canal. They are pulled either way by any one or anything that likes to tug them.

Like Mr. Pliable in Bunyan's "Pilgrim's Progress," at one time they are towed along in the heavenly direction and then, when trials come, they are dragged back by the pull of the world. Do not be a barge.

Other Christian workers are like the sailing vessels. They are dependent on favorable winds and currents to make a good voyage. When the breath of human approval fills the sail and the current of good comradeship is in their favour such vessels make headway. But, let the stiff headwind of criticism blow and let the fellowship of others flow less strongly, then little or no progress is made. At other times such vessels get becalmed in the spiritual doldrums, better known as the dumps. There they lie,

**"As idle as a painted ship
Upon a painted ocean."**

Do not be a sailing vessel.

Let us all be like the steamer which moves by a power imparted to it. In the upper room the hundred and twenty believers were like new ships launched on the sea of Christian life and service. They had to remain in dock until their engines were fitted. The order was, "Tarry ye . . . until ye be endued with power from on high" (Luke 24: 49).

When the constraining power came they were ready to sail away on the voyage of Christian witness. They went everywhere carrying a cargo of full and free salvation through faith in Jesus Christ.

Christian worker, be a steamer for the Lord Jesus, Who, true to His promise will act as Pilot. Did He not say?: "Go . . . and lo I am with you always, even unto the end of the age" (Matt. 28: 20).

QUESTION CORNER

Ques.—"I have been solicited to take out a life insurance policy. Humanly they have a very good proposition to offer. Why would it be any more wrong than putting money in a bank for future use?"

Ans.—Life insurance is speculating, or gambling on one's life. He who dies soon makes a big haul of money that he has not earned, for some person else to spend; if he lives long enough he pays for more than he gets, for those who live long must pay the companies' losses on those who die soon, and all the expenses for the upkeep of the company. If it is right to gamble on my life why should I not gamble on stocks, or anything else: many make plenty of money so doing? "Gambling has different forms. In some cases, as in dice and lotteries, it is simply an appeal to chance. In others as in cards there is a mixture of chance and skill. In others as in betting, of chance and judgment. In all cases the object is gain without an equivalent, and while there is some gain on one side, there is on the other loss without compensation. In legitimate trade both parties are benefitted; in gambling but one. Legitimate trade requires and promotes habits of industry and skill: gambling generates indolence and vice, and stimulates a most infatuating and often uncontrollable passion. It is wholly selfish, and wholly injurious in its effects upon a community. That a practise thus inherently vicious should be resorted to for charitable purposes, does not change its character, but only tends to confound moral distinctions." (Hopkins, *The Law of Love*, 175.) While life insurance cannot be classed as wholly gambling, or speculation, yet there is a strong element of these in it, that makes it attractive to many.

There is a temptation for those who insure when money is plentiful, to keep up their insurance payments and let their honest debts go unpaid; this is pure roguery.

The right to property, whether it be flocks and herds as the patriarchs of old had; or lands and houses, or money in your purse, or lent to exchangers, is on a different principle altogether, and is sanctioned in the word of God. Life is ennobled by industry, frugality, carefulness, as ministering to cheerful giving, as well as to meeting our own needs. "If any would not work neither should he eat," and work is the legitimate way of earning money. To be a spendthrift is contrary to God's word; as well as to be a miser. We are not to lay up our treasures on earth in order to be rich, but we are to husband what we earn for necessary uses. Banks are convenient places for this; but can be used sinfully as well. What you have in a bank is at your hand to be used whenever you see a need for it: what you have

WORDS IN SEASON

in life insurance is apt to be bound up until you die for some person else to scatter it for things that you would never think of using it for.

From another standpoint life insurance is a faith-destroying thing, and unworthy of those who profess to know God as their Father. Are we afraid that He will desert us in future days of need? The angel of the Lord in one night slew 185 thousand Assyrian soldiers, 2 Kings 19:35. When the rabble came out against the Lord He said to Peter, "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?" Matt. 26:53. Why need a Christian fear to trust God for the future? Are life insurance companies more sure than He?

1 Tim. 5:8, has no reference to providing for those who are left when you are gone. Tim. speaks of a living man, or woman, who will not provide for his own while he is living, that man denies the teaching of the Scriptures which everywhere teach that men are responsible to provide day by day the necessities of life. If called away by death their responsibility for providing is ended. Widows and orphans are God's special care: He is the Father of the fatherless and a Judge of the widow, Ps. 68:5. Their very trials are made a blessing to them. The tendency now-a-days is to count God as a great nothing and dollars as the great everything.

That faith destroying thing—may God make you afraid to gamble on your life, and so put your money in bags with holes in them. He might let your loved ones have the dollars, and take you home as one who can not trust Him for the future, even though He has saved your precious soul.

BE CAREFUL FOR NOTHING

Sometimes a light surprises
The Christian while he sings:
It is the Lord who rises
With healing in his wings.
When comforts are declining,
He grants the soul again
A season of clear shining,
To cheer it after rain.

In holy contemplation,
We sweetly then pursue
The theme of God's salvation,
And find it ever new:
Set free from present sorrow,
We cheerfully can say,
E'en let the unknown morrow
Bring with it what it may.

It can bring with it nothing
But He will bear us through;
Who gives the lilies clothing,
Will clothe his people too:
Beneath the spreading heavens
No creature but is fed,
And He who feeds the ravens,
Will give His children bread.

Though vine nor fig-tree neither
Their wonted fruit shall bear,
Though all the field should wither,
Nor flocks nor herds be there,
Yet God, the same abiding,
His praise shall tune my voice;
For, while in Him confiding,
I cannot but rejoice.

WORDS IN SEASON

ENOLA, PENNA.—Bren. Beveridge and Duncan are in Tent work here, a town composed mostly of railroad men.

HEBRON, ST. GEORGES, GRENADA, B. W. I.—J. H. McKay writes: "Three have professed here lately. I had the joy of baptizing 12 believers recently."

BROOKLINE, MASS.—Bren. J. Govan and J. Marshall are under canvas, using the Boston Tent, with fair attendance to start with.

REHOBOTH, TRICHUR, COCHIN STATE, S. INDIA, will be the address of J. M. Davies who has sailed for the missionary field after visiting a number of assemblies in this country.

BRISTOL, CONN.—Bren. Dickson and Bradford are in Tent work here, and had a fair interest to start with for a new field.

MEMPHIS, TENN.—Mr. R. Curry has his Tent pitched here, and is encouraged by the interest, but feels the lack of a fellow laborer. The temperature is trying, from 90 to 100.

STANWOOD, WASH.—Chas. Summers purposed going into Tent work here. Mr. E. B. Roy will help.

FAIRVIEW, VANCOUVER, B. C.—Bren. Harris and Black were to have meetings in Grandview in a church building rented for the purpose.

DRESDON, ONT.—J. M. McMullen and W. Pinches hope to see something done for God in the Tent in this new ground.

GALT, ONT.—Bren. McCrory and Gillespie are under canvas here.

WORCESTER, MASS.—Mr. Jonathan Dalzell, 31 Caro St., Worcester, Mass., is now the correspondent for the assembly in the place of Mr. Jas. Scott who has looked after this service for a number of years. Dr. E. A. Martin has returned home after a number of weeks in York, N. Y., Rochester, Buffalo, East Aurora, and a short visit to Michigan.

LONDONDERRY, N. S.—Bren. McCullough and Green are in Tent work here where the Lord saved a number last season.

HAMILTON, ONT.—Mr. H. Fletcher and family had a good trip from Venezuela: his address now is 108 Myrtle Ave., Hamilton, Ont.

ST. MARTIN, DUTCH WEST INDIES.—"Mrs. McCune and I are at present on the island of St. Martin. The need is great: have good opportunities of preaching in the open air. The R. C.'s have a firm hold upon the people here. We purpose to visit Curacao, and ask earnest prayer for these islands.

GREENWOOD, N. Y.—Bren. Jas. Barefoot and Thos. Ferguson are under canvas here, pray that the Lord may give fruit in conversions.

SANTA ANA, CALIF.—S. Greer rented a building and had meetings in this city of 40,000.

RIVERSIDE, CALIF.—Bren. Hunt and Davis are in Tent work here.

NEW YORK, N. Y.—Bren. William Williams and Mr. W. J. Wells sailed on the 20th of July for Venezuela. His address will be the same as formerly Puerto Cabello, Apartado 38, Venezuela.

MONROVIA, CALIF.—Mr. Jas. Erskine's address is 510 West Lemon Ave., Monrovia, Calif.

RICHMOND, VA.—Bren. Armstrong and Winemiller are working the new Tent in this place.

CAPE BRETON.—Bren. Brennan and Goodwin have been distributing tracts, and having meetings in various places in this Island.

MONTREAL, QUE.—Mr. Jos. Pearson called at Worcester and Springfield on his way to Montreal to have Tent meetings for the summer.

BRYN MAWR, PA.—Mr. W. Rodgers had meetings in Hamilton, St. Catherines, and Niagara Falls on his way to Bryn Mawr. Later he purposes spending a short time in the New England assemblies before returning home to Ireland.

WORDS IN SEASON

PLUMAS, MAN.—D. R. Scott has had meetings here, where some were saved a year ago.

DETROIT, MICH.—Bren. Sheldrake and Mehl are working the Detroit Tent this year.

S. MANCHESTER, CONN.—Dr. W. Matthews was with us for a Lord's day, and remained for a few nights. He also had meetings in Pawtucket, R. I.

BRACEBRIDGE, ONT.—Bren. Shivas and Bruce have their Tent up here, with increasing numbers in attendance.

FALLEN ASLEEP

MRS. BOND, of Toronto, O., on June 23rd, aged 34. Saved four years ago when Bren. Armstrong and Winemiller had a Tent here, and was a burning and a shining light. Her message to the people was, "My commendation to Christ was my sins: His commendation to me was His love." Mr. Bradford spoke at the funeral. Pray for the husband.

CHARLES W. RODER, of Elizabeth, N. J., went home to be with the Lord June 20th, aged 62: saved over 50 years. His wife read him Ps. 23, and he exclaimed, "Isn't that beautiful?" He had a great heart for the Gospel and when able was a great tract distributor and won souls to Christ. Bren. Keller, Thompson and Hanley took the funeral service.

HELEN, daughter of Mr. Jas. Erskine of Monrovia, Cal., on June 22nd, aged 28. She was saved during her lingering sickness, and gave a good testimony. Bro. Bultman read Job 1:20-22; John 5:24; Dan. 12:2; Rev. 20:4. Bro. Checkley read Phil. 1:21-23; Heb. 10:34; Heb. 11:16, 35. Roy also took part.

MR. GEO. CHAMP of Galt, Ont., after a long illness fell asleep in Jesus on June 13th, aged 70: saved over 50 years: in the assembly 48 years: a good man with a big heart and an open hand. The funeral service was taken by Bren. McMullen and Lyon.

MR. GEO. KNIGHT, of Lawrence, Mass., was suddenly called "home" to be with Christ, aged 49. He lay down to rest, and when called was found to have passed away. Saved some 30 years, and a real help in the ways of God. Bren. Douglas and Pearson took the funeral service.

CONFERENCES

SPRINGFIELD, MASS.—The usual conference will be held, D. V. in the Memorial Church Parish House, on Sept. 2 and 3, commencing with a prayer meeting Saturday, Sept. 1st. Wm. Gourley, 48 Rimmon Ave., Chicopee, Mass.

NEW BEDFORD, MASS.—The assembly has decided not to have their annual Labor Day conference, owing to the continued strike in the cotton factories, a good number of the Lord's people are idle.

LA CROSSE, WIS.—The annual convention will, D. V. be held Sept. 1, 2 and 3, with prayer meeting Friday evening, Aug. 31st. Correspondent L. R. Sundvay, 1209 West Ave., So. La Crosse, Wis.

SYDNEY MINES, N. S.—Our annual conference will be held, D. V. on Sept. 2, 3 and 4, preceded by a prayer meeting Saturday, Sept. 1st, 7:30 P. M. (Thos. Hamilton, Box 123, Sydney Mines, N. S.)

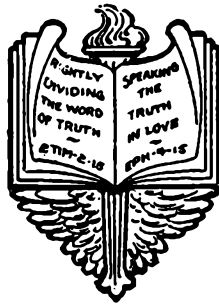
ORILLIA, ONT.—Our annual convention will, D. V. be held in Dominion Hall on Sept. 1st, 2nd and 3rd, with prayer meeting Friday evening, Aug. 31st. (S. Shivas, Box 390, Orillia, Ont.)

CLEVELAND, O.—The Annual Convention will, D. V. be held in the Gospel Hall, 1477 Addison Road, on Sept. 1, 2 and 3, with prayer meeting Friday evening, Aug. 31. (A. G. Lawrence, 10508 Superior Ave., Cleveland, Ohio.)

DETROIT, MICH.—The 38th Annual Convention of Christians gathered unto The Name will, D. V. be held in "Diamond Temple," Lawton Ave., Sept. 21, 22 and 23. Circulars later.

Words in Season

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



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WORK AND WORKERS

BAY CITY, MICH.—Bren. G. Smith and J. Waugh called here and gave refreshing ministry.

PETERBOROUGH, ONT.—J. Blackwood is with us working the Tent, with a little encouragement, and fair attendance.

CANADIAN PRAIRIES.—The Conferences in these Prairies are now over; five in all, Winnipeg, Rose Isle, Portage La Prairie, Glen Ewen, and Waseca. The attendance at most of them was larger than a year ago. Bren. Dickson, McGeachy, Telfer, Scott, and McCartney ministered the word, giving help to the Lord's people, and some unsaved ones professed. Five auto loads—25 persons—came 340 miles to the Waseca conference through wet and mud.

PHILADELPHIA, PA.—W. Rodgers has had meetings in Bryn Mawr, West Philadelphia, and Olney St. Halls with good interest.

STANWOOD, WASH.—C. S. Summers is in Tent work here, 12 miles from Arlington: Mr. E. B. Roy helping.

VANCOUVER, B. C.—Bren. T. Black and H. Harris are having meetings in a new part with good interest. Several have professed conversion, and the Lord's people have been refreshed.

MEMPHIS, TENN.—R. Curry continues in the Tent here with a fair attendance, some are interested, and one has professed. The children's services on Saturday nights are well attended.

BALDWINTON, SASK.—A number of Christians now meet in the home of Mr. and Mrs. Baynton to remember the Lord Jesus Christ in the breaking of bread: and in seeking to follow on in simple Scriptural lines the truths that constitute such an assembly. The home is in what is known as the Vance district, about 12 miles from Baldwinton. Address correspondence to A. G. Sinclair, Baldwinton, Sask., Canada.

PHILADELPHIA, PA.—Mr. Jas. Smith, 5445 Hunter St., is the correspondent for the assembly at 265 S. 60th St., Philadelphia, Pa.

PLUMAS, MAN.—D. R. Scott has had some meetings in these parts.

IRENE, OTAKIA, OTAGO, NEW ZEALAND.—We have had Bro. F. Macleod, and Mr. John Blair with us from time to time. The latter has seen some blessing further south in conversions.

SPRINGFIELD, MASS.—J. Pearson had a night here on his way to Montreal.

MONTREAL, QUE.—J. Pearson is having meetings in the Gospel Tent here, with fair interest.

DECKERVILLE, MICH.—Mr. R. A. Barr has pitched his Tent at White Rock, and we are enjoying him here each Lord's day. June 15th he baptized 3.

DETROIT, MICH.—Bren. Sheldrake and Mehl are having meetings in the Tent here, with large attendance.

SAN DIEGO, CAL.—Mr. R. Bultman spent a week in the assembly ministering the word.

Words in Season

Edited and Published by Dr. E. A. Martin

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No. 9

FROM VARIOUS AUTHORS

Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

When from the dust of death I rise,
To take my mansion of the skies,
Even then shall this be all my plea—
"Jesus hath lived, and died for me."

* * *

Base envy withers at another's joy,
And hates that excellence it cannot reach.

A proud man has no God; an envious man has no neighbor;
an angry man has not himself.

* * *

When Christ would put peculiar honour upon his servants
He often suffers them to be brought low in the sight of men.
If the saints are favoured to suffer reproach for Christ's
sake, then will they own the honour put upon them to be thus
conformed to their Master. Paul and Silas, thrust into prison
at Philippi, sang praises to God. Christ never allows any
faithful servants of His to suffer loss but He turns that loss
to great gain. God always honours faithful servants and
comforts persecuted ones.

* * *

The shepherds were either asleep or else they were hiring shepherds for the wolves have crept in stealthily one by one till now they have the sheep at their mercy, and the most of the sheep are firmly persuaded that the wolves are really a superior breed of sheep. They wear the sheep's clothing so jauntily, and imitate the sheep's bleat so perfectly that only a comparative few of the older and wiser and bolder sheep have detected the difference or dared to protest, even when they do detect it. But, by their fruits ye shall know them. There have been no new lambs born into the flock since the wolves have been in control. The additions are many, but they are like their parents, nice, young, highly educated, cultured, polished young people, who have not experienced the New Birth, and have not acquired the sheep nature, nor acknowledged the ownership of the Shepherd. The wolves as well as the sheep, bring forth after their own kind."

CONVERSION

By O. C. Fish



IN reading a short biography of Frances Willard the organizer, and president in her day, of the Woman's Christian Temperance Union, in vain I looked for one word as to the need of regeneration, the new birth, or salvation by faith in the finished work, through the precious blood of Christ. This may seem surprising to our readers as it did to me, that such efforts after education, powers of organization, dressed up in garments of philosophy and religious piety could be possible, and all be resting on only a foundation of sand.

I turned with a deep sense of relief and holy joy to God's blessed word. Let God be true, but every man a liar, thought I, and how well to cultivate a deep reverence for, an earnest desire after, and habits of reading and meditating on the Scriptures of truth which alone can keep us well balanced, and turn to God in these very evil times wherein our lot is cast. Beware of Satan transformed into an angel of light, for now, and this is the subject so much on my heart, **What is conversion, or being saved?** Let us look at a much read verse, for Scripture will ever stand the test of "wear of time," and stress of circumstances: "Marvel not that I said unto thee, Ye must be born again," John 3: 7. Would that all evangelists in these days of easy profession and low practice might allow these words to sink into their souls. Would it not be the very best preparation for the very solemn work of preaching the Gospel? Would it not shew us at the very outset that God alone can bring about conversion in a dead sinner's heart, in His time and way? We can neither arrange the time, nor dictate the mode, but we can in prayerful dependence on Him, and this is happy work, sow the incorruptible seed, the word of God which liveth and abideth forever, and let us remember what follows 1 Pet. 1: 24-25, "For all flesh (in those who preach, whether persuasive, attractive or self-seeking flesh) is as grass: and the glory of man, self-glory, and God will not give His glory to another, as the flower of grass. The grass withereth and the flower thereof falleth away: but the word of the Lord endureth forever: and this is the word which by the Gospel is preached unto you."

I must say that my own soul is both subdued and refreshed as I read again, and write anew these very elementary Scriptures. How differently a man works and preaches who has in some measure learned dependence on God, and confidence in the incorruptible seed he is seeking to sow? Is it not so much a question of how much ground we can compass, or how many tracts we can give away? though we would not discredit the labors of those who in this manner "sow beside all waters." It is easy for the flesh to be restless, hurried, impatient, while quiet waiting upon God would still give what the apostle got as to Macedonia—

"assuredly gathering that the Lord had called us for to preach the Gospel unto them," Acts 16: 10: or as to further time, "Be not afraid but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city. And he continued there a year and six months, teaching the word of God among them," Acts 18: 9-11.

May we have the unspeakable peace of being furnished from God, sent of God, and maintained by God, though we may have to wait years perhaps for fruit and blessing; and though others may reap where we have sown; and if need be wait until we hear our Lord and Master saying, "Well done good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Beloved, the best is always worth waiting for.

What is the effect of the new birth on a converted sinner? May Scripture still be our guide. And I would first remind you that the writings of the apostle John, Epistles and Gospel, have a very peculiar interest for us now. Departure from the faith had already commenced, as witnessed by the second Epistles of Paul, and Jude. Inspiration ceased for probably twenty-five years while declension and failure continued: then the Holy Spirit again spake by John bringing us back to the person of Christ, "In the beginning was the Word, and the Word was with God, and the Word was God. Christ can never fail us: the same yesterday and today, and forever.

How then is reality of profession tested now? Firstly, **confession**, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God," 1 John 4: 3. How simple and beautiful! A new-born soul knows in measure surely, and confesses the Christ as revealed in the Scriptures. "And this is life eternal that they might know Thee the only true God, and Jesus Christ whom thou hast sent," John 17: 3.

Secondly, **Hearing**. See John's credentials of apostleship, John 1: 1-4. Paul's, 1 Cor. 9: 1. So "He that knoweth God heareth us." Or as it is expressed in another way, "They continued steadfastly in the apostles doctrine," Acts 2: 43. "He that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error," 1 John 4: 6. "My sheep hear my voice, and I know them, and they follow me. They hear the Shepherd's voice. "A stranger will they not follow."

Thirdly, **Love**. "Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God," 1 John 4: 7. "We know that we have passed from death unto life because we love the brethren," 1 John 3: 14. Love Godward will surely be manifested by love manward. "A new commandment I give unto you that ye love one another as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another," John 13: 34-35.

Many confess Christ today, but not the Christ revealed in the Scriptures: and is there not amongst ourselves a turning away from, or at least a light regard for apostolic doctrine, "the footsteps of the flock." And what shall we say of love, so often-used as an excuse for carelessness? Nay, beloved Christians, divine love esteems God first, and His honor and glory; and with it the greatest good to all our beloved brethren. "By this we know that we love the children of God when we love God and keep His commandments," 1 John 5: 2.

"O tell us often of Thy love,
Of all Thy grief and pain;
And let our hearts with joy confess
That thence comes all our gain."

REPROBATE

Jas. Megaw



HIS word first occurs in Jer. 6:30 where it is used to describe unfaithful Israel. "Reprobate Silver shall men call them, because the Lord hath rejected them." The figure suggested is that of silver ore being tested and refined in the furnace, with a view to the removal of the dross, and the production of a metal so pure that it would reflect the image of the refiner. The silver was worthless, unless this dross could be separated from it. Therefore heat and yet more heat was applied, but without effect. Traces of brass and iron were to be found (ver. 28), but no silver. Still hotter did the refiner make it, until the very bellows which he was using to produce the heat were on fire themselves (ver. 29). Lead, which not only melted but burned up, he could see (ver. 29); but still no silver separated itself from the mass of ore. So at last the verdict was spoken—"REPROBATE"—a failure under test.

Now God has many ways of testing man. He "visits him every morning and tries him every moment," Job. 7:18. That "God did tempt (or try) Abraham," we read in Gen. 22:1. The test was severe, but Abraham came through it well, giving glory to God, and accounting that He was able to raise up Isaac again from the dead, Heb. 11:19. May we, like him, have grace to stand fast in the hour of trial, remembering that "there hath no temptation taken us, but such as man can bear; and that God is faithful, who will not suffer us to be tempted above that we are able; but will, with the temptation, make also a way to escape, that we may be able to bear it," 1 Cor. 10:13.

In connection with the occurrences, in the New Testament, of the word usually translated REPROBATE, let us consider some of the tests which the Lord uses. The first one we may call—

WORDS IN SEASON

Knowledge of God,

for that is what is referred to in Romans 1:28, where the word 'REPROBATE' is first mentioned. "As they did not like to retain God in their knowledge, God gave them over to a REPROBATE mind." The people who lived before the Flood said to God, "Depart from us, for we desire not the knowledge of Thy ways," Job 21:14, 22:15-17. Like the fool of Psalm 14, and like many similar fools to-day, they said in their hearts, "No God." God's Spirit strove with them, just as He still strives with sinners, but they resisted Him, as men do even now; until the word went forth, "My Spirit shall not always strive with man," Gen. 6:3; and they were "given over" to the judgment of the Deluge.

A second one of God's tests is—

The Faith.

We read of it in 2 Tim. 3: "In the last days men shall be lovers of pleasures, more than lovers of God; having a form of godliness, but denying the power thereof, as Jannes and Jambres withstood Moses, so do these also resist the Truth; men of corrupt minds, REPROBATE concerning the Faith." Against all such we are commanded to "earnestly contend for the Faith which was once delivered unto the Saints," Jude 3.

Jannes and Jambres resisted the truth by imitation, Exod. 7 and 8; and so do these evil men, with their 'form of Godliness.' But it is written that "their folly shall be manifest unto all men, as their's also was." Many to-day are taking the place of servants of God, who have never been truly born again; and who deny the Inspiration of the Scriptures, the Deity of Christ, His Virgin Birth, His Vicarious Sufferings, and the Eternal Punishment of the wicked. Such men are unable to stand the test of "the Faith," or in other words of the truths contained in God's Book. God calls them "REPROBATE" and He will manifest their folly to all. "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are His," II Tim. 2:19.

But we get our word in a somewhat different connection in Titus 1:16, where it is linked with—

Works.

"They profess that they know God, but in works they deny Him, being abominable and disobedient, and unto every good work REPROBATE." This test goes even deeper than either of the former ones. They profess the knowledge of God, but their life gives the lie to it. They evidently would claim to hold the Faith, but it does not influence their walk and ways. To a man who says he believes that there is one God, James replies, "The devils also believe and tremble; but wilt thou know, O vain man, that faith without works is dead," Jas. 2:19,20. Where there is real faith in Christ, it must always

manifest itself in works; and he who has not the works may be certain he has not the faith.

The next test which we shall consider, is closely allied with the last one. It is—

Fruit Bearing.

The word "rejected" in Heb. 6:8 is that for which our Authorised Version usually gives "reprobate." We read that "the earth which bringeth forth herbs, meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briars, is REPROBATE, and is nigh unto cursing, whose end is to be burned." In Ezek. 15 also, where God uses the vine as an illustration of His people, He points out that fruit bearing is, as it were, the very reason of their existence. If the vine-tree bears fruit, well; but if not, it is only fit for the fire. Similarly, in John 15, our Lord likens us to branches in the True Vine. If the branches bear fruit, they are purged to cause them to bear still more fruit; but if they are fruitless, they are taken away, and men gather and burn them.

What the fruit is like, which God expects from us, we see in Gal. 5:22, where nine fruits of the Spirit are enumerated. More of it we find in Rom. 1:13, Sinners won for Christ; and still more in Phil. 4:17, 18, giving of our means for the furtherance of God's work. May we make sure that we are daily bearing fruit that shall "remain," John 15:16: instead of being stamped "reprobate," like the barren ground of Heb. 6:8.

Again, we have what may be called the test of—

The Race.

It is brought before us in I Cor. 9:24-27, where the word rendered "castaway" is the same which we have seen elsewhere translated "reprobate," and which really means, 'not able to stand the proof or test.' In this race every Christian has entered, and it is his business to so order his life, and to so exercise self-control, that he will be able to run it successfully and gain the prize. Can we say of our bodies what the Apostle says of his, "I keep under my body, and bring it into subjection." Can we say of trials from without, what he says when faced with far worse ones, "none of these things move me, neither count I my life dear unto myself, that I may finish my course with joy," Acts 20:24. And shall we at last be able to say what he could say in his closing hours, "I have fought the good fight, I have finished the course, I have kept the Faith; henceforth there is laid up for me a crown," II Tim. 4:7, 8. Or shall we be found REPROBATE, when that rewarding time arrives.

Remember we are not out of danger until we actually reach the goal. Israel's entire course through the wilderness was strewn with the graves of those who had fallen by the way, I Cor. 10:5. The Galatians began to run well, but they

did not continue, Gal. 5:7. And in Heb. 12, the Apostle urges "Let us lay aside every weight, and let us run with patience (endurance) the race that is set before us."

Remember too, that in order to make a good finish, we must strive "lawfully," 2 Tim. 2:5; that is, run according to the rules laid down for us in the Word of God. Otherwise no reward will be ours.

There is yet one other passage where the word "Reprobate" is used—2 Cor. 13: 5, 6. Paul here says to the Corinthians "Ye are ever ready to test US—to seek a proof of Christ speaking in us. Well then—

Test Yourself.

Examine yourselves whether ye be in the Faith; prove your own selves. Know ye not that Jesus Christ is in you, except ye be REPROBATES." They were his converts, and in questioning his standing as an Apostle, they were undermining their own standing as Christians.

The exhortation "Examine yourselves" is very much needed still, because there are many who name the Name of Christ, yet do not depart from iniquity, 2 Tim. 2:19, and who therefore would not stand the Lord's testing. The sooner they find out their mistake the better, since there is ever the danger that it may be only brought to light when too late.

EARTHQUAKES IN DIVERS PLACES.

(Paper 3)



IN the book of Amos we have the last recorded earthquake of the Old Testament. "The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah two years before the earthquake," Amos 1:1. It must have been a dreadful one for it is distinguished as **the earthquake**, and is alluded to long afterwards in Zech. 14:5. It took place just two years after the despised Amos had warned the people Israel of the judgments that were to overtake them because of their sins. His first words were "The Lord will roar" (as a lion) "from Zion, and utter His voice from Jerusalem;" and again, "The lion hath roared who will not fear? the Lord hath spoken, who can but prophesy?" Amos 3:8. God had sent them "cleanness of teeth," "blasting and mildew and the palmerworm," "pestilence and the sword." "Yet have they not returned unto me, saith the Lord. Therefore prepare to meet thy God, O Israel." (See Amos 4). Two years after the terrible earthquake followed. God will enforce His prophetic word, if needs be, by shaking the very foundations of the earth.

The earthquakes of the New Testament are equally significant. Three are recorded as having taken place already—Matt. 27:51. 28:2. Acts 16:26. We quote the words of another:

"God marked the dying of His eternal Son with miraculous tokens of its infinite worth. There were the three hours darkness ending with His cry of God's having forsaken Him; there was the rending of the veil; and there was also an earthquake sufficiently great to rend the rocks of Jerusalem's limestone foundations. If the miraculous darkness tells of the dark doom of sinners, and of Jesus bearing it: and if the rent veil tells of access to God, even into His marvellous light, for all who trust in Jesus' death, then surely the third miracle, the earthquake, has its meaning also. It tells of the doom of this creation, and it tells also of the "first resurrection" consisting of the righteous only. The sin hating God, who had smitten His own Son because of our sin, must needs shake and dissolve the earth and the entire creation in which the sin has been committed. When once Adam sinned in the garden, the whole creation over which man had been made to have "dominion" was doomed. "The creature (creation) was made subject to vanity, not willingly (i. e. not by act of its own), but by reason of him (Adam) who subjected the same," Rom. 8:20. Of this an earthquake was surely a fitting token. The stroke that had smitten Immanuel smote also the earth which that same slain One had ages before called into existence.

But curse-smitten and doomed though earth be, it still had in it the precious dead; it is the treasure chest of the dust of the righteous. And this violent earthquake was so ordered by God to shew this. The graves of many sleeping saints were opened; and after three short days when Jesus arose from the dead in Joseph's garden, they also came forth to life. As wind and wave, and the grave of Lazarus had obeyed Jesus in life, so earthquake and rock, and bodies of sleeping saints now obey God at Jesus' death.

Four leading characteristics of "the first resurrection may be learned here. (1) The difference of the time of their resurrection from that of the ungodly: (2) the openness of their graves as compared with the graves of the wicked: (3) their entrance at resurrection into the Holy City: and (4) their appearing (i. e. shining forth) unto many. Surely this earthquake did as truly give a glimpse of the coming kingdom as did the transfiguration mount.

In the next chapter of the same Gospel (Matt. 28:2) we have the record of the second New Testament earthquake. This sin-stained earth can no more bear the glorious face of the rising Jesus than it could the hour of His death-stroke. The final fleeing away of earth and heaven at the day of the **great white throne** is from the face of Him who fills it; that is Jesus. (See John 5:22.) Of this the earthquake at His rising from the dead is a premonition. It is as a **Judge God** has raised Him as well as a **Saviour**. (Acts 17:31). But here also saints are distinguished from sinners. To the feeblest

ones who seek Jesus, the crucified one, it is said, "Fear not ye." The glories of their rising and triumphant Lord bring them only comfort and joy. So surely and so speedily do the peace and the joys of a new creation follow the shaking and passing away of the old."

The last recorded earthquake has been called the **Gospel earthquake**. (See Acts 16:26). Men thought to close the door against the Gospel, so they imprisoned Paul and Silas. But He who says, "I have set before thee an **open door**, and no man can shut it," Rev. 3:8, unlocked the prison doors at Philippi, and shook off the prisoners bands and stocks. And by that earthquake he shook the jailors dormant conscience so that he trembled, and said, "Sirs, what must I do to be saved? If the prisoners sang at midnight, with their feet in the stocks, what must their joy be now as they uttered those blessed words, "Believe on the Lord Jesus Christ and thou shalt be saved," Acts 16:31.

That is a good story of an individual who was not noted for his piety. As he was walking near a meeting house to which Friends were gathering, he saw one of them with whom he was on intimate terms, and feeling disposed to enter, he asked his acquaintance when proceedings would commence. The Friend, pointing him to a convenient seat, replied in a whisper, "If thou sits down there, and looks back over the bad actions thou hast committed, preaching will begin with thee directly." Conscience makes cowards of all men, when aroused as by an earthquake. Nothing can do the aroused conscience good but the Glad tidings of the Gospel. How blessed to know that the omnipotent God is with those who preach the Gospel: that no prison doors can hold them in, if it be for God's glory that they be liberated. "Go ye," is accompanied by, "Lo, I am with you alway, even unto the end of the age."

The worst earthquake is yet to come. "And there were voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great," Rev. 16:18. The Gospel age past, worse than Mount Sinai's terrors will strike to the very hearts of rebel sinners. The increasing frequency of earthquakes is one of the Lord's signs that that day is drawing near. "See that ye refuse not Him that speaketh. For if they escaped not who refused him that spake on earth much more shall not we escape, if we turn away from Him that speaketh from heaven. Whose voice then shook the earth; but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom

which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear. For our God is a consuming fire," Heb. 12:25-29.

E. A. M.

THE ASSEMBLY OF GOD, AND TRUTHS CONNECTED THEREWITH.

(Paper 3)



SOME beloved brethren in their zeal for precious truths in God's Word have allowed the Enemy to displace the truth, and that which should have gone to the building up of the Saints has been used as a wedge to split up and divide the Saints of God. For example Baptism is a precious truth of God to which the children of God should yield unhesitating obedience, but God never intended it to be the basis of our association together as Christians; those who make it such naming themselves "Baptists" form a sect, **from which all who desire to be well pleasing to God must withdraw in order to carry out New Testament principles.** Others in their zeal for the truth of the one body (a blessed truth indeed), the Enemy in his subtlety to displace the truth made it the rallying centre, the ground of gathering, and thereby caused division contrary to the teaching of God's Word. Others make the truth of fellowship of Assemblies the basis of fellowship together as an Assembly of God in Christ Jesus, separating from all those who cannot see eye to eye with them in this particular line of teaching. But some may say, "Do you mean to infer that Believers' Baptism is not the truth of God?" By no means; we ourselves have through grace obeyed our Lord and Master in this precious symbolic ordinance, and esteem it our privilege and responsibility to teach the same to fellow-saints, but we cannot for a moment allow ourselves to misplace God's truth. Others may say, "do you mean to throw overboard the truth of the One Body?" Far be it from us to deem it or any other truth of God non-essential; we extol God for His Truth, and that we ourselves are members of the body of Christ, but we cannot lend ourselves to further what seems to us at least to be an unscriptural course of action by connecting discipline with the Church as the body of Christ. **God's Word ever connects discipline with the local Assembly gathered together unto Him whom God hath made both Lord and Christ.** In the Lord's messages to the seven churches in Asia Rev. 2:3 it is abundantly plain that each assembly is responsible for its own condition, and the Lord Jesus reserves to Himself the right of removing the lampstand Rev. 2:5. But we are more anxious to "hold fast the Head" see Col. 2:19. We may be asked again, "Do you mean to set aside the truth of Fellowship of Assemblies as a commandment and doctrine of men, as a basis of fellowship for Saints of God, it is in our

humble judgment a forcing of truth into a place God never intended it to occupy. As we understand the **fellowship of Assemblies**, it is the **natural outcome of fellowship with God** just on the same principle as individual fellowship. **Two children of God are walking in the light**, as a **natural result they have fellowship together**; **two Assemblies are walking in the truth contending earnestly for the faith once for all delivered unto the saints**, Jude 3 R. V., and in the measure in which they are found in fellowship with God, in that measure will they be in fellowship one with another. One Assembly may be in a carnal state as Corinth, another in a spiritual condition as Phillipi, but there is no hint given that the latter had any ***judicial responsibility** to the former; there was the responsibility of brotherly love. That which holds Assemblies together is not some outside force; it is **Him** who is in the midst, Rev. 1;12, 13. **As Assemblies own the absolute authority of Christ as Lord and submit to the word of God in everything there is real fellowship in the Spirit and in the truth.** The same word that introduces into one Assembly introduces into all that in every place call upon the name of Jesus Christ our Lord, (the individual bearing with him a letter of commendation, Ac. 18. 27. Rom. 16: 1). The same word that separates from one Assembly separates from all, the man who was put away in Corinth was looked upon as outside every Assembly of God in Christ Jesus. Reception into one meant reception into all, expulsion from one meant expulsion from all, not because they were bound together by outside law but simply because the authority of the Lord Jesus was owned; the same as a rule is true to-day, and where it is not true whether arising from ignorance or self will it is cause for humbling and confession. In New Testament times there does not seem to be any difficulty as to this, we find it carried out in a very practical way with blessed results when the Church which was in Jerusalem heard of the Work of God in Antioch they sent forth Barnabas that he should go as far as Antioch, who when he came and had seen the grace of God was glad, exhorting them all with purpose of heart to cleave unto the Lord. He in this was strengthening what others had built, and Jerusalem has fellowship in the work of the Lord at Antioch in the day of Antioch's gladness, see Ac. 11. Again in Ac. 15 we find they of Jerusalem sending forth chosen men of their own company to Antioch with the object of helping them in the hour of trial. Peter at this time was withstood to the face because he was to be blamed, Gal. 2:11; the truth of the Gospel was assailed and timely help is given. Paul and Barnabas continued in Antioch teaching and preaching the word of the Lord, strengthening their hands in God. How much might be accomplished in our own time after the same example. A neighboring Assembly has a time of blessing, souls are saved, there is not much gift amongst them, how seemly if a Barn-

abas would go forth with the fellowship of his brethren and help them on in the Lord's ways, exhorting them all with purpose of heart to cleave to the Lord. On the other hand there may be a time of trial as there was brighter and better days; Godly ones go down to render timely help, manifesting their care and sympathy for fellow-believers; the saints are glad of such help; and fellowship after a sort "worthy of God" is promoted amongst Assemblies of saints. Again we find the saints of Macedonia out of their deep poverty sending a gift to the poor saints at Jerusalem, see Rom. 15, 26. 2 Cor. 8:1 this sort of fellowship is very rare, in these days of self love when all seek their own and not the things that are Jesus Christ's.

*Assembly fellowship is not broken by some judicial decree, but by perverted doctrine, (Acts 20: 30), and by departing from what the apostle calls "my ways which be in Christ, as I teach every where in every church," I Cor. 4: 17. When fellowship is thus broken it cannot be restored by these diverse companies passing a decree to receive from and commend to each other. This is simply a deceptive confederacy, (Isa. 8:12-13), a sham unity with the elements of unity still lacking, (See I Cor. 1: 9-10).

The Lord Jesus alone can plant a "lamp stand," and He alone can remove it: but those who are in fellowship with Him will recognize when He has planted one—it will be a company of saved people, gathered unto His Name alone, keeping the ordinances as found in the Scriptures, and seeking to carry out godly discipline. Such an assembly may degenerate until God's message is "Come out of her my people, that ye be not partakers of her sins," (Rev. 18: 4; 2 Tim. 2: 15-26; 3: 1-17).

(Continued)

"A FRESH START"



notice that many who have been converted to God in their early days, get settled down, and become backsliders when they grow up to be young men and women. The world seems to get hold of them, and for a time it is not easy to determine whether they are children of God or not. Then, by-and-bye, there comes a time when they get wakened up, and restored in heart to the Lord and to the fellowship of His people. But the time spent away from God has been lost. Some of the very best years of their precious lives stand as a blank in their history, only to be looked back upon with shame and sorrow. And this is not all. Many who have been thus wakened up and restored to God, after years of backsliding and worldliness, seem to carry with them to the grave the effects of these lost years. They have to reap in after years the fruit of the seed that was sown in these days of backsliding. Now, there must be reasons for this, and I

think we might spend a profitable half hour over our Bibles, dear young saints, seeking to find them out. May God in His infinite goodness keep us from losing our precious days in backsliding.

We will begin with Abraham. He had a very good start, but he did not obey the call of God in full. He left his "country," but not his kindred and his father's house. Terah, his father, and Lot, his nephew, went with him, and both were a clog and a hindrance to him. He halted half-way to the promised land, and settled down in "Haran." Many years were spent there, in which no message came to him from God. By-and-bye his father died: then he made a fresh start, and got into the land at last. But it was a pity that he fell short of it at first. All the time spent at Haran was a blank. Has it not been so with some of you? When you were born again, you did not make a clean cut with the world, only a kind of half-and-half separation. Unconverted companions were not left behind; and what was the result. You became like them; you got settled down. Converted, no doubt, but with just enough of Christ to keep you out of open ungodliness, and as much worldliness as to keep you from enjoying Christ. What a miserable kind of life this is. I am sure the aged patriarch thought so, when he looked back on it from the plains of Mamre, where he lived and communed with God.

If any of you are living at Haran, you should clear out of it at once, and make a fresh start. Get into the good land, and enjoy God. There is real happiness in walking with God, real joy in following Christ fully, but little or none in that half-worldly, half-Christian kind of life that so many live. There was Jacob, who ran away from home after deceiving his father and swindling his brother. For a long time he had a strange kind of life, away in Padanaram; but one night, when on his way back, God met him all alone by a brook, and that was a solemn night in Jacob's life, and a turning point in his history. He got "a fresh start" with God that night, and a new name was given him. Is there any of you, young saints, that have got away from God? Perhaps not openly into sin, but you do not enjoy Christ as once you did. You are not so happy as in days of old. The quiet hour with God, and the morning chapter, are not so sweet as once they were. You do not speak to companions about Christ as once you did. It is time to call a halt and get alone with God. Ask Him to show you what has robbed you of your joy, and when you find it out, deal honestly with it at once. Some secret sin perhaps quietly indulged; some worldly habit practised; or some ungodly companionship formed. Make a clean breast of it, no matter what, to God, and renounce it at once. Then He will restore your soul, and you will get a "fresh start."

S. M.

CHRISTIAN INTERCOURSE

"It is frequently most painful and deeply humbling to observe the character of intercourse which prevails now-a-days amongst those whose professed principles would lead us to look for very different practical results. While marking the intercourse, and hearkening to the conversation which frequently obtains amongst professing Christians of the present day, one feels disposed to ask, Is it possible that these people really believe what they profess? Do they believe that they are "dead and risen with Christ," that their calling is a heavenly one—that they are part of Christ's body—that they are crucified with Christ—that they are not in the flesh, but in the Spirit—that they are pilgrims and strangers—that they are waiting for God's Son from heaven? It may be that all these weighty principles are items in the creed to which they have given a nominal assent; but it is morally impossible that their hearts can be affected by them. How could a heart, really under the power of such stupendous truths, take pleasure, or even take part, in vain, frivolous, empty talk—talk about people and their circumstances, with whom and with which they have nothing whatever to do—talk about every passing trifle of the day? Could a heart full of Christ be thus occupied? It is as impossible as that noon could intermingle with midnight. Yet, professing Christians, when they meet in the drawing-room, at the dinner table, and at their tea parties, are, alas! too often found thus occupied.

I cannot doubt but that much of that lack of deep, settled, habitual peace, of which so many complain, is very justly traceable to the light and trifling habits of conversation in which they indulge; to their reading of newspapers and other light works. Such things must grieve the Holy Spirit; and if the Holy Spirit is grieved, Christ cannot be enjoyed; for it is the Spirit alone who, by the written Word, ministers Christ to the soul."

THE TWO PECULIAR LETTERS

Whilst a postman was attending to his letters one morning his attention was attracted by a text of Scripture which he saw on an envelope. The words were these: "What shall it profit a man if he gain the whole world and lose his own soul?" As he pondered the question, and thought of the solemn and momentous issue involved, he became alarmed. What if he were to lose his soul?

About a week from the time of his noticing the text on the envelope, he observed a second one with a different text imprinted. This time it was the Apostle Paul's reply to the Philippian jailer's question: "What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30, 31). There was a clear, definite, and Scriptural

answer to the greatest of all questions. He gazed earnestly at the answer to the all-important question. Did he not believe on the Lord Jesus Christ? Had he not always believed on Him? Did he really believe, though not in the right way? Most certainly he did not believe on Christ, and had not believed on him in any way. The apostle did not say to the jailer: "Believe on the Lord Jesus Christ with the right kind of believing, and thou shalt be saved." If he had, the poor heathen would not have understood what he meant.

The same day that the letter carrier read the second passage of Scripture he happened to pass a place where he observed that a service was going on. He entered the building, and was surprised that the preacher's text was the passage of Scripture he had seen on the second envelope: "Believe on the Lord Jesus Christ, and thou shalt be saved." As the preacher told out the wondrous story of God's mighty and matchless love in giving Christ to die as a sacrifice for sin; as he showed what His death had accomplished, the postman laid hold of the glorious Gospel and rejoiced in Christ his Saviour.

"I have been a different man ever since," said he to a lady to whom he told the story, "And I do bless the one that sent that envelope."

Believe on Him who bore sin's penalty, and died to deliver you from going down into the pit, and you will be saved in a moment—

Moses assayed to deliver Israel, full of his own bigness, "learned in all the wisdom of the Egyptians, and mighty in words and deeds," but what a failure he made of it. God sent him back into the wilderness, and gave him a good wife to teach him some good common sense; a babe to give him a father's heart; and a flock of sheep in order that he might cultivate a shepherd's care for the flock—all this was required to take the bigness out of him, and to prepare him to be a faithful servant in God's house. Some of the Lord's servants in our days would be none the worse for a similar experience.

THE TRANSFORMING POWER

If you have a fire, cast wood and straw upon it, and it will cause them to burst forth into a flame. Let the fire be furnace-heated, then cast stones into it, it will break and dissolve them. Submit to its heat gold or silver, it will purge away their dross. Cast iron into it, and it will soon transform the metal into its own likeness, a mass of molten fire.

Even so with the Holy Spirit. To him bring your worthless soul to receive revelations and discoveries of the love of God, and the grace and goodness of Jesus; and the Spirit, in

WORDS IN SEASON

taking of the things of Christ and showing them to you, will fire your whole soul with the flames of gratitude and love. Submit your stony heart to his operation, and he will break it into pieces with the hammer of the word and melt it into prayers of penitential return. Carry your corruptions to be subdued, and he will purify your soul from sin and from dead works, to serve the living God. He will yet quicken your mortal body and will make you like unto himself, pure as he is pure, and you shall be changed into the same image, from glory to glory, even as by the Spirit of the Lord.

QUESTION CORNER

Is the Holy Ghost, and the Holy Spirit the same person? If so, why are the two expressions used?

Ans.—There is no difference in the two expressions, "Holy Ghost," and "Holy Spirit." The word ghost comes from the Saxon root of our English language: spirit comes from the Latin. The translators made no distinction as to the use of the words ghost and spirit: both are well recognized ways of expressing the same thought.

Did the Lord sweat blood?

Ans.—We do well to stick to the form of sound words. The Scripture says, "His sweat was as it were great drops of blood falling down to the ground," Luke 22: 44. Doubtless it had the appearance of blood.

"WE ARE COME"

(Heb. 12: 18-24)

"We are come" unto Mount Zion; city of the Living God:
We have been brought nigh, Oh Father! by Thy Son's atoning blood:
Not to "blackness," nor to "darkness," not to "tempest" are we come,
But to share the place of nearness—children in the Father's home.

"We are come"—dark Sinai's tempest gathered o'er our guilty heads:
Then in love to us thou gavest, Thy Dear Son to die instead—
Made a curse for us, the cursed, slain upon the shameful Tree:
This the blood-besprinkled pathway, by the which we come to Thee.

"We are come;" no more sin's distance, when by law we dwelt apart;
But to feel Thy kiss, Oh Father, all the throbbings of Thy heart:
Here no bounds are set about Thee: here no darkness veils Thy face;
Since the Son from out Thy bosom, hath declared Thy "truth and grace."

"We are come" where Jesus reigneth, throned upon Thy holy hill:
Kingly, Priestly, in His service ministering for us still:—
What though man in fury rages, and Thy cords asunder tears,
Thou hast throned Thy heart's Beloved: He the crown eternal wears.

"We are come,"—though still the desert sands around us hem us in—
Faith mounts to mingle with the heavenly throng, all pure and clean:
This high honor, this high honor have faith's risen sons of God
There to see their lovely Jesus, there to gaze upon the blood.

"We are come," and 'mid the darkness, shining on us even now
Rests the light of Heaven's fair glory, from that marred, yet lovely brow:
And our soul's Adored, Beloved, in His beauty we now meet:—
We are come! oh words of rapture! and our welcome there—how sweet!

A. E. B.

WORDS IN SEASON

ATLANTIC CITY, N. J.—We held our S. S. outing at May's Landing, N. J., July 12th, and we had the pleasure of baptizing a young sister in the lake: over 100 listened to Bren. Sprigg and Kelly preach the Gospel. Bren. Oliver and Livingstone visited us in July. Correspondent for the assembly is Mr. Peter Kelly, 2835 Fairmount Ave., Atlantic City.

LONG LAKE.—After meetings at Charlton and Engelhart Bro. Widdifield came here, and has been joined by Bro. Jas. Kay. Meetings are well attended spite of wet weather which makes the roads in this new country very bad.

BRACEBRIDGE, ONT.—Bren. Bruce and Shivas have their Tent pitched here: attendance fair, and some fruit seen.

HUNTSVILLE.—Bro. Wills has had meetings here.

OWEN SOUND.—W. Baillie had a week's meetings here on his way to the Manitoulin Island. He is at Spring Bay at present: some interest in the word spoken.

ALLANDALE.—Bren. Silvester and Watson moved their Tent here: so far attendance is good in spite of wet weather which is causing the Christian farmers much exercise as crops are seriously affected.

MITCHELL.—Bren. Joyce and Wilkie have their Tent here. They were hindered from getting pitched until late by sickness, but are seeing some interest, and help of God.

TORONTO.—The Tent is being worked by Bren. S. and H. McEwen. It was badly wrecked by a storm while a meeting was in progress, but God preserved the audience from harm: and the Tent is again in service, and the meetings are being well attended.

DRESDEN, ONT.—Bren. Pinches and McMullen are continuing meetings in the Tent, and are encouraged by attendance and interest, though the weather is unfavorable through terrific rainfalls.

MONCTON, N. B.—Mr. I. McMullen has returned home and is getting on well after the scarlet fever, but not able yet for Gospel work.

WELLSBORO, PA.—Bren. Hazelton and Hoogendam are in Tent work here with a nice increase in interest and attendance: 150 to 200 on Sundays: several have professed, and a number of Christians are interested. They hope to see an assembly formed. Mr. Hazelton has moved here, so that his address is 10 Helvetia St., Wellsboro, Pa.

LONG BEACH, CAL.—Mr. Jas Erskine has had two weeks' meetings: several unsaved attending. Home address, 501 W. Lemon Ave., Monrovia, Calif.

EVERETT, WASH.—Mr. John McCartney has had some meetings here, and purposed going on to Forest Grove.

VALPARAISO, IND.—J. P. Conaway moved the Tent from Gary. The attendance is good.

CRIVITY, WIS.—Bren. W. Ferguson and Warke had meetings in a School House: five professed faith in Christ. On account of trouble with the Bible carriage they are returning to Detroit.

GREENWOOD, N. Y.—Bren. Barefoot and T. Ferguson have moved their Tent to another part of the town and are getting a better hearing.

YORK, N. Y.—J. Ferguson had two nights meetings with us.

STRAFFORDVILLE, ONT.—The conference was a season of refreshing: ten of those giving their time to the Lord's work were present. This is one of the oldest assemblies in these parts, having begun as the result of pioneer work fifty-three years ago.

GUATEMALA.—Bren. Ruddock and C. A. Kramer are being encouraged in their labors. Mr. Kramer saw some saved in Seville. Bro. Ruddock baptized three in Quezaltenango lately.

RICHMOND, VA.—Bren. Armstrong and Winemiller are working the Tent here with tokens of the Lord's blessing in conversions.

WORDS IN SEASON

BOSTON, MASS.—Bren. Marshall and Govan have the Tent up in Brookline district, with a good attendance, and one at least has professed.

WATERBURY, CONN.—Bren. Dickson and Bradford had the Tent up in Bristol for a time, then they moved it to Waterbury: the attendance is good.

GREENSBURG, PA.—The Keller Brothers have continued in the Tent here with a fair hearing.

PAWTUCKET, R. I.—W. Rodgers had a few nights here, also in Barrington, and Worcester.

ENOLA, PA.—Bren. Beveridge and Duncan continued Tent work here, with some interest.

KITCHNER, ONT.—Mr. Andrew Brown, 82 Simeon St., is now correspondent for the Kitchner Assembly.

GLEN HEAD, L. I.—Mr. H. Thorpe had about nine week's meetings here in the Tent. Also two nights in Lowell, Mass., then went to Westbrook, Maine, for a couple of weeks in the Tent there.

MANITOULIN ISLAND.—A. R. Croker has been laboring for the Lord here for a month, and purposes continuing some weeks longer.

SEATTLE, WASH.—Mr. Arnold visited us; then Mr. McCartney was with us for a few nights, and expects to return soon.

FALLEN ASLEEP

MRS. ELIZABETH BINNIE, of Winnipeg, Man., on June 30th, aged 64: formerly of Coatbridge, Scotland: a beloved and esteemed sister. Bren. Dickson and McNeill took the service which was held in the West End Hall.

MRS. GEO. IRWIN, of Saute Ste Marie, Mich., on Sept. 15, aged 78. She bore an excellent testimony. "She hath done what she could," Mark 14:8.

MRS. R. MULDER of La Crosse, Wis., on July 12th, aged 45, after an auto accident. She bore a good testimony amongst both saved and unsaved: leaves five children of which only one is saved, pray for the others. Bro. O. Smith spoke from Ps. 23. She was born again in 1918, and received into the assembly the following year.

MRS. MARY JANE OSBORNE, of Byfield, Mass., departed to be with Christ, Aug. 5th, in her 89th year. Blind for some years, she used to say, "I shall see Him as He is and be like Him." A faithful witness to all who visited her. Bren. J. Marshall and J. Govan took the funeral service.

MR. JAS. PRITCHARD, of Detroit, Mich., on July 3rd, aged 48., met death while in bathing with his two boys. He was saved over 30 years. A good man. Bren. Muir and Cameron took the funeral services.

MR. J. MCCOY, of the Pawtucket Assembly, R. I., Aug. 14. A quiet man who loved the Lord. Bren. Hunter and McGill took the funeral services.

MRS. SUSAN POWLUS, of Cleveland, O., aged 84, on July 27th. Saved 34 years ago when Bren. Kay and McGeachy had a Tent in Saginaw, Mich. A quiet consistent Christian. Bren. Waugh and Wilson spoke at the funeral in Saginaw, Mich.

CONFERENCES

GALT, ONT.—The annual Convention D. V. will be held Sept. 1, 2 and 3.; first meeting Saturday, Sept. 1st, at 2:30 P. M.

SAULT STE. MARIE, MICH.—Our 12th Annual Conference of the American and Canadian assemblies will D. V. be held on Sept. 2 and 3, with prayer meeting Sept. 1st. Labor day season.

HUNTSVILLE, ONT.—D. V. our Conference will be held Sept. 21, 22 and 23, in the Gospel Hall, Huntsville. (C. H. Draper, Box 749.)

LA CROSSE, WIS.—The Conference dates, D. V. are Sept. 1, 2 and 3 in the Gospel Hall, Clinton St.

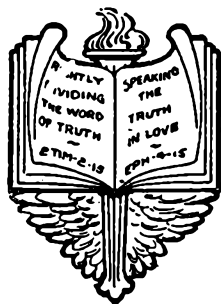
ORILLIA, ONT.—The dates of the conference are Sept. 1, 2 and 3, with prayer meeting Aug. 31st, in Dominion Hall.

DETROIT, MICH.—The 38th annual conference will be held as usual in "Diamond Temple," Lawton Ave., just north of Grand River Ave., on Friday, Saturday and Sunday, Sept. 21, 22 and 23.

SYDNEY MINES, N. S.—D. V. the conference will be held Sept. 2, 3 and 4 in the Gospel Hall. Prayer meeting Sept. 1st.

Words in Season

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



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WORK AND WORKERS

As has been our custom in the past, we will send October, November, and December numbers of Words in Season of this year to all new subscribers for 1929. Why not interest some in your assembly to subscribe now, or subscribe yourself for a friend?

Already our readers are beginning to renew their subscriptions for the coming year. For this we are thankful, as it makes our bookkeeping easier; and it will also make it easier for you when the rush season is on—renew early, please.

BUFFALO, N. Y.—We had Bro. T. Dobbin with us, and he gave a helpful word on the Christian's walk and responsibility as a witness for Christ.

GLEN EWEN.—R. Dickson returned here after the Waseca Conference and had a series of meetings, four have professed conversion, one a Russian, and three have followed the Lord in baptism.

WESTBROOK, ME.—Mr. H. Thorpe had the Tent up for a couple of weeks at the close of the season. Some seemed interested.

TACOMA, WASH.—Bren. Summers and Roy had a fair attendance at the Tent meetings the past summer.

VISCOUNT, SASK.—D. R. Scott has been having meetings in a number of sections, pioneering, some places without much to encourage, and again with a nice interest, from 20 to 60 present, and God has given fruit in conversions. The need of pioneers in such places is truly great.

DRESDEN, ONT.—The interest in the Tent kept up very well until the end of the season. Bren. Pinches and McMullen operated the Tent.

GREENWOOD, N. Y.—Bren. J. Barefoot, and T. Ferguson had an encouraging Tent season here, meetings not large but steady; three professed to receive Christ, and others were interested. The Tent blew down in a storm and ripped about 30 feet, but they had it repaired to do till the end of the season: a new top will be required if it is to be used another year.

WINNIPEG, MAN.—Bren. McGeachy and Telfer are enjoying meetings here: attendance good, and God's hand seen in salvation. They purposed continuing on the prairies for September, as the need is great.

DECKERVILLE, MICH.—The Tent season by Bren. Barr and Smith at White Rock closed Aug. 26th. There was some fruit, and the Christians were encouraged.

CASSVILLE, WIS.—Bren. Mick and Gratias had a fair attendance in Tent work, two professing faith in Christ. They have reached the surrounding neighborhood with tracts and open air meetings Saturday nights and Sunday afternoons.

TORONTO, ONT.—Mr. Gould, and his son have begun meetings in the West Side Hall.

MITCHELL, ONT.—Bren. Joyce and Wilkie were encouraged with the interest in the Tent meetings, and hope to follow up the work another season.

CHARLTON.—B. Widdifield has seen fruit in souls saved, and some who were saved baptized and led on in the truth.

ORILLIA.—The Labor Day Conference was large and good, more breaking bread than at any previous time. Bren. Livingstone, Joyce, Bruce, Shivas, Miller, Wills and Watson ministered the word. The saints were cheered and some professed to get saved.

ALLANDALE.—Bren. Silvester and Watson had a good attendance at the Tent meetings: some professing to trust Christ. Bro. Silvester had to go home sick, Bro. Watson continuing as long as the weather permitted.

Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 20

OCTOBER, 1928

No. 10

FROM VARIOUS AUTHORS

Fixed to no spot is happiness sincere;
'Tis nowhere to be found or everywhere.

* * *

Christ compares Christians to lights in use. A hidden lamp is not a paradox, but a contradiction. The light of Christ may burn within, but what help will it bring the world if the Christian be not a transparent medium?

* * *

Love is the greatest thing that God can give us, for He Himself is Love: and it is the greatest thing that we can give God, for it will also give ourselves, and carry with it all that is ours. The apostle calls it the bond of perfection. It is the Old, and it is the New, and it is the great commandment, and it is all the commandments, for it is the fulfilling of the Law.

* * *

It is not trouble that troubles, but discontent. It is not the water without the ship, but the water within that sinks it. It is not outward affliction that can make the Christian sad: a contented mind would sail above these waters, but when there is a leak of discontent open and trouble gets into the heart then it is disquieted and sinks. Do therefore as the mariners, pump the water out and stop the spiritual leak in thy soul and no trouble can hurt thee.

* * *

The Scriptures give four names to Christians, taken from four cardinal graces so essential to man's salvation, saints for their holiness; believers for their faith; brethren for their love; disciples for their knowledge.

* * *

So called mourning for sin is a nauseous and perilous affectation if it does not also mean a firm resolution to put it away. All true Christians must be like Noah's ark that was pitched within and without. They must have a holy inside and a holy outside: their profession and practice must agree together.

* * *

When the truth is come to your hand, hold it fast; go not again to make a new search and inquiry for truth. It is easy to cause conscience to believe as ye will, not as ye know.

"LET THIS MIND BE IN YOU"



N the first chapter of Philippians we have the apostle's declaration that he was "set for the defence of the Gospel," 1: 17. The Gospel had done great things for him. Its glorious light had so dispelled the darkness in which he walked, as an unconverted sinner, that he was now able to say, "For me to live is Christ." And not only so it had also dispelled the denser darkness that envelops death enabling him to say, "having a desire to depart and to be with Christ which is far better," Phil. 1: 23. A story so potent might well engross the energies of the people of God. To this end he exhorts the saints in these words, "Only let your manner of life (Marg.) be as it becometh the Gospel of Christ."

The only **manner of life** worthy of the Gospel is the manner of life lived by the Lord Jesus Himself. "Let this mind be in you, which was also in Christ Jesus. Who being in the form of God thought it not robbery (a thing to be grasped, Marg.) to be equal with God. But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And being found in fashion as a man He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. 2: 5-11.

What other manner of life is possible? We answer, There is but one other great model after which it is possible for men to fashion their lives—the life of the great adversary, the Devil. As God sees the unconverted he sees them as faithful copies of their father, the Devil. "Ye are of your father the Devil, and the lusts of your father ye will do. He was a murdered from the beginning, and abode not in the truth, because there is no truth in him," John 8: 44. Or as we have it again, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be," Rom. 8: 7. Those of us who are saved were once following the same course, as we have it in Ephesians 2: 2. "In time past ye walked according to the course of this world according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

When God laid the foundations of the earth: when the waters gushed forth as from the womb: when God made the cloud the garment thereof, and thick darkness the swaddling-band, then there was no devil—"The morning stars sang together, and all the sons of God shouted for joy," (See Job 38: 6-9). His history dates no further back than the garden of Eden. There we see him unfallen, the measure or pattern, "full of wisdom, and perfect in beauty." Of him God said "Thou

art the anointed cherub that covereth; and I have set thee so." (Read Ezek. 28: 11-17.) "Thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee." He was a murderer from the beginning. How did he become a murderer? Listen to the parable of the householder who last of all sent His Son saying "They will reverence my Son; but when the husbandmen saw the Son they said among themselves, This is the heir; come, let us kill Him and let us seize on the inheritance . . . and they slew Him," Matt. 21: 37-39. This is a continuation of the story that began in Eden. Adam was placed in Eden to represent the Heir. Lucifer said, This is the heir; come let us kill Him. The only way that Lucifer could become the "god of this world," was by bringing in death, and that could only come by sin, so with his lies he deceived Eve and induced her to take the forbidden fruit, and through her Adam fell. "By one man sin entered into the world, and death by sin, so death passed upon all men for that all have sinned," Rom. 5: 12. From that day until this Satan has robbed God of the fruits of His vineyard; mistreated His servants, and murdered His Son. The unconverted are Satan's willing servants, yea rather, sons, doing the deeds of their father the Devil. In pride he lifted himself up in rebellion against God, (1 Tim. 3: 6). "Thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the heights of the clouds; I will be like the most high. Yet thou shalt be brought down to Hell, to the sides of the pit," Isa. 14: 12-15. The Antichrist will be the truest representative of the Devil, and the most successful, that he can produce. He is called "that man of sin, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God shewing himself that he is God. . . . Even him whose coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved," 2 Thess. 2: 3-10. Every unconverted person, from this monster of wickedness down to the most religious and refined unconverted person that the world has ever produced, they all have the mind of the Devil in them: they all say in their hearts "This is the Heir, come, let us kill Him and let us seize on the inheritance." And they are all going to the same doom, the "everlasting fire prepared for the Devil and his angels," Matt. 25: 41.

Professing Christian, which mind is in you, the mind that was in Christ Jesus who did not grasp at equality with God, but made Himself of **no reputation**, and took upon Him the form of a servant, and was made in the likeness of men—what a stoop for the Son of God! and being found in fashion as a man, he humbled himself, and became obedient unto death,

even the death of the cross." Are you seeking to climb in the world where He descended? Are you filled with pride, pomp, and vain glory? Do you want the world at the expense of Him who is the rightful heir of the world? Happy are they who bow the knee to Him now: who suffer with Him now: they shall reign with Him by and by.

E. A. M.

FUNDAMENTALISM AND MODERNISM



HE religious world busies itself seeking to establish "a credal basis" upon which all may form a great religious unity. C. H. Spurgeon wrote as follows concerning this attempt to form unity:

"I must confess that I do not understand the action of either side in this dispute. Why should they wish to be together? Those who wish for the illimitable fellowship of men of every shade of belief or doubt would be all the freer for the absence of those stubborn evangelicals who have cost them so many battles. The brethren, on the other hand, who have a doctrinal faith, and prize it, must have learned by this time that whatever terms may be patched up, there is no spiritual oneness between themselves and the new religionists. They must also have felt that the very endeavor to make a compact which will tacitly be understood in two senses, is far from being an ennobling and purifying exercise to either party.

The brethren in the middle are the source of this clinging together of discordant elements. These who are for peace at any price, who persuade themselves there is very little wrong, who care chiefly to maintain existing institutions, these are the good people who induce the weary combatants to repeat the futile attempt at a coalition, which, in the nature of things, must break down. If both sides could be unfaithful to conscience, or if the glorious Gospel could be thrust altogether out of the question, there might be a league of amity established; but as neither of these things can be, there would seem to be no reason for persevering in the attempt to maintain a confederacy for which there is no justification in fact, and from which there can be no worthy result, seeing it does not embody a living truth. A desire for unity is commendable. Blessed are they who can promote it and preserve it! But there are other matters to be considered as well as unity, and sometimes these may even demand the first place. When union becomes a moral impossibility, it may almost drop out of calculation in arranging plans and methods of working. If it is clear as the sun at noonday that no real union can exist, it is idle to strive after the impossible, and it is wise to go about other and more practicable business.

Numbers of good brethren in different ways remain in fellowship with those who are undermining the Gospel; and they talk of their conduct as though it were a loving course

which the Lord will approve of in the day of His appearing. We cannot understand them. The bounden duty of a true believer towards men who profess to be Christians, and yet deny the Word of the Lord, and reject the fundamentals of the Gospel, is to come out from among them. To stay in a community which fellowships all beliefs in the hope of setting matters right, is as though Abraham had stayed at Ur, or at Haran, in the hope of converting the household out of which he was called.

Complicity with error will take from the best of men the power to enter any successful protest against it. If any body of believers had errorists among them, but were resolute to deal with them in the name of the Lord, all might come right; but confederacies founded upon the principle that all may enter, whatever views they hold, are based upon disloyalty to the truth of God. If truth is optional, error is justifiable.

There are now two parties in the religious world, and a great mixed multitude who from various causes decline to be ranked with either of them. In this army of intermediates are many who have no right to be there; but we spare them. The day will, however, come when they will have to reckon with their own consciences. When the light is taken out of its place, they may have to mourn that they were not willing to trim the lamp, nor even to notice that the flame grew dim.

Our present sorrowful protest is not a matter of this man or that, this error or that; but of principle. There either is something essential to a true faith—some truth which is to be believed, or else everything is left to each man's taste. We believe in the first of these, and hence we cannot dream of religious association with those who might on the second theory be acceptable. Those who are of our mind should, at all cost, act upon it. The Lord give them decision, and wean them from all policy and trimming!

The party everywhere apparent has a faith fashioned for the present century—perhaps we ought rather to say, for the present month. The sixteenth century Gospel it derides, and that, indeed, of every period except the present most enlightened era. It will have no creed, because it can have none: it is continually on the move; it is not what it was yesterday, and it will not be tomorrow what it is today. Its shout is for "Liberty," its delight is invention, its element is change. On the other hand, there still survive, amid the blaze of nineteenth century light, a few whom these superior persons call "Fossils": that is to say, there are believers in the Lord Jesus Christ who consider that the true Gospel is no new Gospel, but is the same yesterday, today, and for ever. These do not believe in "Advanced views," but judge that the view of truth which saved a soul in the second century will save a soul now, and that a form of teaching which was unknown till the last

few years is of very dubious value, and is in all probability "another gospel, which is not another."

It is extremely difficult for these two parties to abide in union. The old fable of the collier who went home to dwell with the fuller is nothing to it. The fuller would by degrees know the habits of his coally companion, and might thus save the white linen from his touch; but in this case there are no fixed quantities on the collier's side, and nothing like permanency even in the black of his coal. How can his friend deal with him since he changes with the moon? If, after long balancing of words, the two parties could construct a basis of agreement, it would, in the nature of things, last only for a season, since the position of the advancing party would put the whole settlement out of order in a few weeks. The adjustment of difficulties would be a task forever beginning, and never coming to an end. If we agree, after a sort, today, a new settlement will be needed tomorrow. If I am to stay where I am, and you are to go travelling on, it is certain that we cannot long lodge in the same room. Why should we attempt it?

Nor is it merely doctrinal belief—there is an essential difference in spirit between the old believer and the man of new and advancing views. This is painfully perceived by the Christian man before very long. Even if he be fortunate enough to escape the sneers of the cultured, and the jests of the philosophical, he will find his deepest convictions questioned, and his brightest beliefs misrepresented by those who dub themselves "thoughtful men." When a text from the Word has been peculiarly precious to his heart, he will hear its authenticity impugned, the translation disputed, or its Gospel references denied. He will not travel far on the dark continent of modern thought before he will find the efficacy of prayer debated, the operation of divine Providence questioned, and the special love of God denied. He will find himself to be a stranger in a strange land when he begins to speak of his experience, and of the ways of God to men. In all probability, if he be faithful to his old faith, he will be an alien to his mother's children, and find that his soul is among lions. To what end, therefore, are these strainings after a hollow unity, when the spirit of fellowship is altogether gone?

The world is large enough; why not let us go our separate ways? Loud is the cry of our opponents for liberty; let them have it by all means. But let us have our liberty also. We are not bound to belong to this society or to that. There is a right of association which we do not forego, and this involves a right of disassociation, which we retain with equal tenacity. Those who are so exceedingly liberal, large-hearted, and broad might be so good as to allow us to forego the charms of their society without coming under the full violence of their wrath.

At any rate, cost what it may, to separate ourselves from those who separate themselves from the truth of God is not

alone our liberty, but our duty. I have raised my protest in the only complete way by coming forth, and I shall be content to abide alone until the day when the Lord shall judge the secrets of all hearts; but it will not seem to me a strange thing if others are found faithful, and if others judge that for them also there is no path but that which is painfully apart from the beaten track."

C. H. S.

HAPPY IN THE LORD



E are sometimes asked (not very often, sorry to say) "Are you happy in the Lord?" and sometimes we have the desire expressed for us, in letters, that we may be happy in the Lord. What is the meaning of it? What is implied by it? We judge it means that we are to be happy in acknowledging Jesus as our Lord in all things. Thus only can we be truly said to be happy in the Lord. When we were newly saved we did it up to the measure of light we had then; since then, no doubt, He has taught us many things we did not then own Him as Lord in, simply because we did not know them. Some of us were quite a while saved before we had the truth of baptism brought before us; that is, our responsibility and privilege to be buried with Christ in baptism, but when He showed it to us in His blessed word, then by His grace we owned Him as Lord and obeyed Him, although it cost some of us a little persecution, and we were happy in owning Him as Lord in that ordinance. Then we saw from the word of God it was wrong to be yoked up with unbelievers in church fellowship, and that sectarianism was contrary to God's mind, and that our place was to gather to the name of the Lord Jesus alone, owning Him as Lord at His own table and in the midst of His gathered ones. So by His grace we obeyed Him in this, leaving the denomination we were connected with, owning Him as Lord, and we were happy in doing it. But the question arises: Is this all that is meant by owning Jesus as Lord, obeying Him in baptism and separation from the ungodly in their religion?

Do we seek to own Him as Lord in our hearts; having all desires and thoughts brought into captivity to Him, wishing for nothing but what would be pleasing to Him, making no plans or schemes but such as He makes for us and guides us in?

Then in our homes. Do we seek to own Jesus as Lord? In the way the wife or husband is spoken to, in the way the children are trained? Also in the way we furnish our houses and furnish our tables? In other words, are we really seeking in our homes, that whether we eat or drink or whatsoever we do we should do all to the glory of God?

Then in our business. Do we seek to own Jesus as Lord? Is our business or the position we occupy such as He can smile on? If so, are we seeking to own Him as Lord in the way we

conduct our business or in the way we fulfill our obligations in our situations? Is it the Lord Christ we seek to serve?

Is Jesus Lord of our pocketbooks? Do we seek to spend the money He entrusts us with for His glory? Do we remember we are His stewards? Are we seeking to lay up treasures in heaven; or are we laying up treasures on earth? Ah, brethren and sisters, we are not our own. He, our Lord Jesus Christ, has bought us with His own blood. Haven't we been to a great extent really forgetting this and saying "Who is Lord over us?"

Oh, to get our eyes on Him—the Son of God, our Lord Jesus Christ, think of Him in His great love for us, becoming poor that we might be rich! Oh, to see Him from Bethlehem to Calvary, the self-emptied One, in the stable, in the manger, at the carpenter's bench; then as the anointed of God wandering up and down healing all that were oppressed of the devil, having no where to lay His blessed head, and then see Him in Gethsemane, the agony and bloody sweat; then the insults heaped upon Him in the palace of the high-priest and in Pilate's judgment hall, then Calvary, dark Calvary! Who can tell the anguish His holy soul passed through there when made an offering for sin, forsaken of God and all for us. Surely, surely, He is worthy that we own Him as Lord. He is now yonder at God's right hand for us and coming back to receive us unto Himself. Oh, to give Him His rightful place in our hearts, then it will not be saying Lord, Lord and doing not, but it will be from the heart, saying: "Lord what wilt thou have me to do?" May God our Father by His Holy Spirit beget in us the deep desire and purpose of heart to own Jesus as Lord, then when we are asked the question, "Are you happy in the Lord?" we shall not feel annoyed nor yet look confused, but we will be able to say:

"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."

J. S.

THE ASSEMBLY OF GOD, AND TRUTHS CONNECTED THEREWITH (Paper 4)



HAT which is built on God's foundation is designated "God's building," 1 Cor. 3: 9. The house built by Solomon, from the pattern given by God to David, is called the House of God, 2 Chro. 5: 14; a little later in the history of God's ancient people, on account of their sin, the house of God is forsaken and brought to desolation. After 70 years captivity a little company have their hearts stirred up by God; they come forth from Babylon; are gathered as one man to Jerusalem; they build the altar of the God of Israel,

Ezra 3:1-2, and lay the foundations of the temple of God; v. 10. After a time of declension they are again restored through the ministry of Haggai and Zechariah to go on with the building, and in due time the house is finished and they keep the dedication of the house of God with joy, Ezra 6:16. Although in comparison it was as nothing, yet it is designated the house of God. However small the company of saints gathered unto our Lord Jesus Christ in remnant days like the present, having been built upon God's foundation to carry out collectively the word of God, they form a dwelling place for God, a temple of God, 1 Cor. 3:16 R. V. Holiness of walk should characterize such a company, not only individually as seen in 1 Cor. 6, but collectively as a house of God which is an Assembly of the living God the pillar and ground of the truth, or, firm foundation of the truth.

The Centre of Gathering

Around Jehovah the children of Israel gathered when every man pitched "by his own standard." So where saints are today gathered Scripturally they have for their centre the Lord Jesus Christ, He is in the midst as truly as Jehovah dwelt in the midst of Israel; not only is He there to receive the homage of grateful hearts, but to supply the every need of such a company collectively. If God's saints entered into this what a source of comfort and power it would be, how it would save us from being turned from the fountain-head to the streams, from the Giver to the gifts, every eye and heart would be turned unto Him, and He in whom all fulness dwells would fully supply the every need of such a company, causing the trusting soul to sing when drought and barrenness is all around.

"Thou O Christ art all I want,
More than all in Thee I find."

Every child of God has proved the all-sufficiency of the name of Jesus in connection with Salvation, but how few of those who have thus proved the all-sufficiency of His name in that respect, believe in the all-sufficiency of His name as a gathering name, and thus Christ is robbed of His glory and saints of untold blessing, well might the apostle say: Let us go forth therefore unto Him without the camp, bearing His reproach, Heb. 13:13. Unto Him would the Holy Spirit gather and cause gathered ones to prove the sufficiency of His name whether it be in connection with prayer, worship, ministry or the solemn action of putting away from amongst ourselves any guilty of moral or doctrinal evil.

The Source of Ministry

The risen exalted Head in Heaven is the source of all true ministry as we have most fully expressed in Eph. 4: "When He ascended up on high He led captivity captive and gave gifts unto men. . . . And He gave some evangelists and some pastors and teachers for the perfecting of the saints unto the work of ministering, unto the building up of the body of Christ,"

v. 8, 12. Education, however valuable in its proper place, never yet fitted a man either as evangelist, pastor or teacher, nothing but a positive gift from the risen Head and grace to use it. The Levites' service and charge was allotted unto them by God and each division of the tribes served accordingly, so now according as each hath received a gift, ministering among yourselves as good stewards of the manifold grace of God, 1 Pet. 4: 11, R. V.

The character of ministry is two fold. First, towards the world in the Gospel, see Mk. 16: 15; Acts 13: 4; Col. 1: 23, and for which special provision is made in the gift of evangelists; second, in the church, for which the gifts of pastors, teachers, exhorters, elders, helps, governments, are bestowed, and the body is benefitted by the proper action of each member, Eph. 4: 16; Col. 1: 23. Do God's people in any place see the need for evangelists? Where are they to turn? To Him who gives and sends forth His servants. Is there a lack of shepherds? He is the source from whence they come, the promise is I will give you shepherds according to mine heart which shall feed you with knowledge and understanding, Jer. 3: 15. Do we need gifted ones able to teach? Let us stir ourselves to take hold on Him and He shall supply our every need.

A word as to how these gifts are to be recognized. According to the world's custom, be a man ever so gifted as the servant of Christ unless he has been formally appointed by the laying on of hands he dare not minister. On the other hand be a man destitute of the gift of Christ, he and he alone has the liberty to minister: and gifted and godly men have to sit in their pews while stones instead of bread is being set before the people of God; and law instead of grace is preached to perishing sinners. The passage given in proof of human appointment is 1 Tim. 4: 14: "Neglect not the gift of God that is in thee which was given thee by prophecy with the laying on of the hands of the Presbytery" (or Elderhood), and in turning to 2 Tim. 1: 6 we learn it was the apostle's hands that was upon him, others being associated with him in the act; but please note it was no office or charge that Timothy was ordained to, he received a positive gift through the laying on of the apostle's hands. Another Scripture given in proof of human ordination is Acts 13: 1: "There were in the church at Antioch certain prophets and teachers; as they ministered to the Lord and fasted the Holy Ghost said, Separate me Barnabas and Saul for the work whereto I have called them." Be it observed that these two brethren were busily engaged in the work of preaching and teaching years prior to this, now they are sent forth on a special mission, called and sent forth by the Holy Ghost; the Church simply, yet significantly, expressed their fellowship in the going forth of these brethren, by the laying on of hands, and would doubtless feel their responsibility to care for them in supplying their temporal need while on this

missionary tour, and we find them returning to Antioch and rehearsing all that God had done with them, Acts 14: 26-27. It is unscriptural for Christians to choose their pastor or teacher: our responsibility is to recognize whatever gift the risen Christ has given. The only choosing of the Church that we have is men to serve tables, Acts 6: 5, or men to look after the temporal affairs of the Church, 2 Cor. 8: 19. None save those vested with apostolic authority, or those deputed by an apostle had any authority to appoint men to spiritual work.

(Continued)

DECAY

Decay will begin to shew itself in gatherings of God's people after a few years—Alas! Alas! Some will begin to get covetous, going in for better incomes, and more money-making. Some will learn more truth than they practice. They will be found like those who gathered more manna than they could eat. The uneaten manna bred worms and stank. Unspiritual dry ones have come in and began to rule meetings that they never had any hand in gathering. These are like the water drenched three times on the sacrifice; nothing but the fire of God can overcome this.

Donald Ross.

HUMBLE SERVICE



MOSES stood up and helped them, and watered their flock," Ex. 2: 17.

How affecting it is to read about Moses' great renunciation! He who was learned in all the wisdom of the Egyptians and was mighty in word and deed; who was called the son of Pharaoh's daughter, and doubtless lived in luxury served by an army of attendants, that he should one day turn his back deliberately upon the brilliant life at court to take his place with the despised Israelites, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of reward," Heb. 11: 24-26. He saw in the distant future by the eye of faith the outlines of a golden city which hath foundations whose builder and maker is God.

His was a wonderful renunciation; a triumph of faith. Perhaps he had to brush aside the entreaties of the one who had adopted him, and the mocking laughter of his old companions as he stepped from the palace to the brickyard. But he had a glorious ideal before him, that of taking his enslaved people with him to the promised land. "He supposed that his brethren would have understood how that God by His hand would deliver them, but they understood not," Acts 7: 25. It was an admirable ideal, and eventually he was to become the instrument in God's hand to accomplish it. Now, however, he is young, strong, enthusiastic, with plenty of self-confidence;

he feels capable of doing something noble and great, so when he saw an Israelite suffering at the hands of an Egyptian he becomes a champion for him, and having made sure that no one saw him he slew the Egyptian and hid him in the sand.

He had made a beginning; the ice was broken, and probably he formed wonderful plans of carrying on the work of deliverance; and so he hastens out again to his brethren, but everything turned out so utterly different from what he had expected. He gets a rebuff from one of his Hebrew brethren, "Who made thee a prince and a judge over us? intendest thou to kill me as thou killest the Egyptian?"

His ideals are smashed, and he hurries away over the burning desert sands not knowing whither. Perhaps an occasional sob would shake his athletic frame, or hate for the Egyptians fill his heart that was so disappointed in his brethren. Evidently all was lost and his people must remain in bondage.

Next we see him sitting by a well in the land of Midian. Seven shepherdesses were busy drawing water and filling the troughs to water their father's sheep when some rude shepherds came and drove them away in order to use the water those virgins had drawn. Moses' interest was awakened. Shall he mix himself in this affair? It has nothing to do with him, and nothing to do with his suffering brethren in Egypt. But it was oppression, and he cannot be a callous spectator of oppression, "Moses stood up and helped them and watered their flock." What a tremendous difference this insignificant bit of work was from his great project of delivering Israel? But it was God's way of preparing Moses, who had renounced Egypt by faith, for the gigantic task of forty years later—leading Israel out of the house of bondage.

How instructive this incident! The Holy Spirit would have us see how hidden service in an unostentatious manner, in little things that God puts in our way leads to greater things. The natural heart longs for praise. There may have been mixed with Moses' desire to see his people liberated a good deal of self. Had he despised this humble service at the well we might never have heard about him in the Scriptures. Would that we might learn to be faithful in little things. Our Lord could then commit to us more important matters. Has He not said, "He that is faithful in that which is least is faithful also in much," Luke 16: 10.

Possibly some young brother imagines that he ought to be on the platform, since he is a good speaker, but to sweep the floor is too humble a service for him. Moses had to begin in a very lowly way—drawing water for some strangers. Without knowing it he was being tested by an all-wise God. He stood the test and shewed that he had a heart to help those in distress, and do menial work though so highly educated. Many imagine that they would do something great if they had the

opportunity, but to dry the tears of some little child would be quite beneath their notice. Was not our Lord's first recorded miracle to provide wine at a simple wedding? Did He not rather come into the world to vindicate the holiness of God? to glorify the Father, and by His sacrificial death save sinners? Why should He then stoop to supply some simple village people with wine? Yes, but in doing this He manifested forth His glory, not merely His power to turn water into wine, but also His wonderful condescension and willingness to help at all times those who needed Him.

Moses commenced in this very humble way, and continued for forty years daily to tend sheep on the grassy slopes of Horeb. Was that humble service all in vain? Did he get peevish and fretful over this monotonous task? We believe not. God had him in His own training, preparing him for the important service of delivering Israel. God thinks more about the spiritual fitness of His servants than about the success of their service for Him in the eyes of others. His silver must be purified of dross: the wish to impress others must be mortified and the flesh brought into subjection. Let no one think that because he is not sent to do great things in Central Africa that there is nothing at home worth going in for: or that because he is not invited to speak at large conferences that he has no message for any person. Elisha began by pouring water on the hands of Elijah, 2 Kings 3:11. Humble service indeed, but the stepping stone to greater.

May we all, who are inclined to wish to shine before men, learn to do God's humble service faithfully as unto the Lord even though it be drawing water for a few thirsty sheep. How much better to scrub the floor of the Gospel Hall than to take the platform in one's own carnal energy! To hear His "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things."

F. Butcher.

THE FIRST DAY OF THE WEEK



N our last paper we were considering a number of references in connection with the eighth day in the Book of Leviticus. Let us turn to the New Testament and look at several passages where we have the First day of the week mentioned. In John 20: 1, "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre," here we learn it was on the First day the stone was rolled away, it was the **Day of Resurrection**. The first begotten from among the dead, leaving behind Him the napkin and the linen clothes, rises triumphantly as the Conqueror; the sin question forever settled: "Delivered for our offences, raised again for our justification"; Satan overthrown and God Himself perfectly glorified; the Son of God having spoiled princi-

palities and powers, He made a shew of them openly, triumphing over them in it. The visitor to the tomb comes forth the Victor.

"Death cannot keep his prey—

Jesus, my Saviour!

He tore the bars away—

Jesus, my Lord!"

Verses 19 and 20: "Then the same day at evening being the First day of the week, when the doors were shut, where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and said unto them, 'Peace be unto you' and when He had so said, He shewed unto them His hands and His side, then were the disciples glad when they saw the Lord"—here we see it was the **Day of Manifestation**. To the disciples within bolted doors, with fearful hearts and shattered hopes, the risen Lord appears and speaks Peace to the little flock. This has been the privilege of His Church ever since, to gather around Himself according to His own promise "Where two or three are gathered together in my name there am I in the midst of them," Mat. 18:20. Years afterwards John could say: "I was in the Spirit on the Lord's day and when I saw him, I fell at his feet as dead": I heard, I saw, I fell.

"Amidst us our beloved stands,

And bids us view His pierced hands,

Points to His wounded feet and side,

Blest emblems of the Crucified."

Ver. 26: "And after eight days again His disciples were within, and Thomas with them: then came Jesus the doors being shut, and stood in the midst and said 'Peace be unto you.'" Let the reader note the addition "Thomas with them," here we have a foreshadowing of a future manifestation in the last days when Israel, like Thomas, after their long night of unbelief "shall look on him whom they pierced," and confess "My Lord and my God."

In turning to Acts 20: 7 we find it was on the First day of the week "the disciples came together to break bread—the **Day of Assembling**. In Deut. 16: 16 the three yearly feasts were the rallying point for the males in Israel, the passover or the feast of unleavened bread, the feast of weeks and the feast of tabernacles. These types pointed forward to Christ in death, Christ in resurrection, and Christ in coming Glory. In this day of grace the believer can see all these in the breaking of the bread, "For as often as yet eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Cor. 11: 26. Gathering together according to apostolic practice to keep the feast we look back to His cross, upward to His throne, and forward to His day of glory, the Christian can sing:

"We eat and drink with gladness

The symbol bread and wine.

And sing with sweetest sadness

Our song of love divine."

It was the early practice of believers, when they met together to edify one another, and there would be words of edification, exhortation and comfort—something to build up, to stir up and to bind up. There was to be order, “Let all things be done decently and in order,” 1 Cor. 14: 40; a time for meeting, “when the hour was come he sat down” was the example of our divine Lord. How sad in these days to see fellow saints coming in to the meeting late, making a fuss in order to get a seat, and thus breaking Godly order; others habitually rushing out as soon as the bread is broken; some in giving out their favorite hymns; others in reading their well known portions of Scripture; all this gone through with little, if any, exercise of soul before God. The patience of the saints is severely tried in many places, because of the setting aside of divine order. In 1 Cor. 12: 21, it is written “And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet I have no need of you”; here we learn there was consideration one for another, each member filling his own little niche, not leaving the burden of responsibility to rest upon the shoulders of a few while the greater part are unexercised. We know of godly brethren who are gifted to help fellow-saints being backward and reticent; they wait too long, and of course some modern Diotrophes takes the lead, with the result the Spirit’s leading is hindered and all are discouraged.

In 1 Cor. 16: 2, we read “Upon the First day of the week, let every one of you lay by him in store as God hath prospered him.” It was the **Day of Laying Up**. Many decent critics make the laying up as something to be done at home—laying up at home as God has prospered. One thing is certain, the Lord was to get His portion. Abraham recognized this in his day when he gave to Melchizedec of the chief of the spoils; “He that soweth sparingly shall reap also sparingly.” Again, “the liberal shall be made fat.” In Malachi’s day the solemn charge was “Will a man rob God? Yet ye have robbed me, but ye say wherein have we robbed thee? in tithes and offerings.” In our day might not our spiritual dearths be traced to this lack of laying up the Lord’s portion? Thank God, there are brethren and sisters who, like the Philippians, have made this their habit, experiencing again and again the truth of those words “Them that honor me I will honor.” “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.” Mat. 6: 19-20. May we be able to sing from our hearts:

“Nought that I have, mine own I’ll call;
I’ll hold it for the Giver;
My heart, my strength, my life, my all
Are His, and His for ever.”

H. B.

WORDS IN SEASON

QUESTION CORNER

Should a Christian be a member of a Trades Union, or take part in any strike?

The late J. R. Caldwell "The Witness" (1880) answered as follows: "We approach a question such as this, which so seriously affects so many of God's dear children, with the utmost tenderness; but we must not shrink from declaring the mind of the Lord concerning it, however painful and difficult the path of obedience may be.

The principle at the root of the Trades Union, is a mutual agreement whereby one is bound by and committed to the action of another.

A Christian in a Trades Union not only suffers through the action of the Union (others not in the Union may also suffer in consequence of the course adopted), but he is committed to act as the Union acts, thus manifestly being "unequally yoked together with unbelievers." He, as an individual, may respect his master, and be fairly contented with his wages. He also, as an individual, might be willing in times of low wages to work a little harder, or longer hours, in order that those dependent on him might want for nothing.

He may desire as the Lord's servant so to act. But he is in "the Union," and therefore

Voluntarily Subject to a Despotism

of the most absolute description, which prevents him from acting independently before God. He is voluntarily yoked to those whose counsels are not even in pretence guided by the Word of God, and is dragged by them into a course from which his own conscience revolts.

But it is said, "If we do not join the Union then it is simply impossible to obtain employment." Does it not seem as if already the dark shadow of the coming dominion of the Man of Sin were setting in upon the world? In whose day none shall be able to buy or to sell "save he that hath the mark or the name of the beast, or the number of his name" (Rev. 13:17). What does that mean? Simply that the authority of the Lord is denied, and the authority of "the beast" is submitted to. And if one says, "I must disobey the Lord in order to obtain employment," is it not the same thing in principle as receiving the mark of the beast in order to buy and sell?

We have known of some who acted in obedience to the Lord and lost their employment, but who immediately had their path opened up by a faithful God, to employment where they could work with a good conscience."

The Christian is under no obligation to work for the corporation, while the strike is in progress, thus endangering his life, and it may be helping on a wrong cause.—(Ed.)

GOD'S CHARGE ACCOUNT

You may think you are getting by. You may get by awhile.
But do not snap your fingers in the face of God, and smile.
Although He may not now demand of you the full amount,
Some day you will discover that God keeps a charge account.

He never quarrels with us, nor bestows unseemly looks;
But no one ever yet has found an error in His books.
He writes down every item very quietly, but still
There certainly will come a day when He presents His bill.

He asks no more than is His due, for God is always just,
No tradesman yet in all the world so worthy of our trust.
God's righteous judgment, that is all. There is no other way.
You may get by awhile, my friend; but some day you will pay.

The Great White Throne will shew the books where every sin is found,
To meet their judgment, long foretold, those sins most sure are bound—
Unless by faith, while here on earth, effaced by precious blood
Of Christ, who in our room and stead paid all our debt to God.
Read Rev. 20:12; John 3:16.

Adapted.

WORDS IN SEASON

TORONTO.—Bren. S. and H. G. McEwen continued the Tent work most of August and saw a break e'er they closed, some professing.

The Brock Avenue Assembly is building a new Hall on Brock Avenue, north of Dundas Street, and hope to get into it about Oct. 1st.

BALSAM LAKE.—Mr. Miller had some meetings after he closed in the School House in Gormley, but it was hard to get the people on account of harvesting.

SYDNEY MINES, N. S.—We had good meetings throughout the conference the word being ministered in power by Bren. Goodwin, Brennan, McCullough, McMullen, Greene and Sharp.

DANBURY, CONN.—Mr. R. Cappiello was married to Miss Lina Mazza on Sept. 3rd. Their home address is 18 Elm Street, Danbury, Conn. He purposes continuing in the Lord's work.

EDMONTON, ALTA.—Mr. C. H. Willoughby has moved, new address 10625 127th Street, Edmonton, Alta., Canada.

GROTON, CONN.—The assembly goes on quietly and with some little encouragement. Six were baptized this summer in Mystic by Jas. Smith; five going to Westerly assembly and one to Groton, so we thank God and take courage.

FAIRVIEW, VANCOUVER, B. C.—The Fairview assembly rented an old "church" and Bren. T. Black and H. Harris had a number of weeks' meetings. The attendance has been excellent, and a good number have professed faith in Christ; and the Christians are much encouraged.

NASSAU, BAHAMAS.—Wm. A. McCullough writes: "We have been away at Hope Town seeking to help the little assembly there. Glad to say two were added to their number, and two married women professed to get saved. Since the hurricane of 1926 they have been without their own Hall. We had the meetings in a Society Hall having to supply our own seats—boards placed on boxes."

RALEIGH, N. C.—Bren. S. McEwen and W. G. Smith hope to pitch a Tent in Raleigh shortly to see if they can lead on those who professed, and others who were interested last year.

RICHMOND, VA.—Bren. Armstrong and Winemiller have taken their Tent down after a fairly encouraging season.

SPRINGFIELD, MASS.—The Conference was scarcely as large as some years but most of the meetings the Hall was well filled, and for the most part the ministry was conscience searching and good.

GREENSBURG, PA.—The Keller Brothers had a fair hearing in the Tent, later Chas. visited Lewistown.

ROCHESTER, N. Y.—S. C. Keller was with us for a short visit: A. Hazelton followed for a series of meetings.

EAST AURORA, N. Y.—T. Dobbin had a week here, then went on to York for some meetings.

DETROIT, MICH.—Bren. Mehl and Sheldrake had well attended meetings here in the Tent, and some were led to Christ. T. Robinson of Toronto gave help one Lord's day evening.

CANDLER, N. C.—Mr. B. B. Shelburne, of Chicago, Ill., has moved here and is seeking to spend and be spent in the work of the Lord in preaching the Gospel, and helping to care for those who have been converted in these parts.

LA CROSS, WIS.—The Conference was one of the best we have had, some coming from Duluth, Minneapolis, Waterloo, Manchester, Clayton, Garville, Beetown, Cassville, Black Earth, and Valparaiso. We had with us Stewart, Mick, Gratiyas, Matthews and Hamilton who ministered the word profitably.

WORCESTER, MASS.—One was baptized Sunday, Sept. 9th, and has been added to the assembly. H. Thorpe gave us a few good meetings.

LONG BRANCH, N. J.—C. Patrizio pitched his Tent here Aug. 12th, and Mr. Stephenson of Toronto was with him two weeks until called home. The attendance continued good, and some Italians have professed to be saved. On Sunday we had an afternoon meeting in English, and in Italian. I had the privilege of baptizing nine, one German, one Spanish, three Americans and four Italians.

WATERBURY, CONN.—Mr. Rosania had the Tent here, for the Italians, and saw some fruit in conversions. He is now with Bro. Patrizio.

WORDS IN SEASON

SANTIAGO, CHILE.—Mr. Andrew Stenhouse, Casilla 2039, Santiago, Chile. This is the correct address of our missionary brother.

LONG BEACH, CAL.—Mr. Alex. McDonald's present address is 401 W. 11th St., Long Beach, Cal. He has been visiting **SAULT STE MARIE, MICH.**, and reports the Conference there very good. He and J. Ferguson continued after the Conference with Gospel meetings.

Mr. Jas. Erskine had a number of weeks' meetings in Long Beach, Cal., and it pleased God to bless His word to the salvation of some.

WESTBROOK, ME.—There was a happy little conference, Mr. Thorpe and brethren from Boston ministering the good word.

RIVERSIDE, CAL.—Bren. Davis and Hunt had a good Tent season, some being saved, and others desiring baptism.

FALLEN ASLEEP

MR. JOHN BARRIE, of Worcester, Mass., on Aug. 26, aged 63, from heart disease. He was born in Scotland and saved in Glasgow about 38 years ago. He was highly esteemed by those in the assembly here. He leaves his wife, four sons, and three daughters. The services in the home were opened by Mr. Shaw, followed by Dr. E. A. Martin: at the grave by Mr. Dalzell, followed by Mr. Richmond.

MRS. MCGAW of Toronto, Ont., fell asleep on Sept. 1st, in her 91st year: saved and gathered unto the Name in Painswick, Ont., about 40 years ago. Bro. Robinson spoke to a large company at the funeral, J. Gilchrist closed with prayer.

MISS ANNIE SOMERSET passed peacefully into the Lord's presence Aug. 27th in her 73rd year, at Toronto, Ont. For many years in fellowship in Hamilton, of late in Brock Ave. A woman that feared the Lord and spent much time in intercession for His people at the throne of grace.

MISS RUTH MITCHEL, of Westerly, R. I., on Sept. 2nd. She was saved a number of years ago, and always enjoyed the things of God, and the fellowship of God's people.

MRS. CHAS. WESTON, of Williamsfield, O., fell asleep in Jesus July 23rd, aged 75. A godly woman. W. P. Douglas conducted the funeral service.

MR. GEO. WILSON, of Denver, Col., on Aug. 7th, aged 72. Saved in Dalmellington, Scotland in 1877. A faithful distributor of tracts: and an open home for the Lord's servants.

MRS. KELLY, of Toronto, O., on Aug. 18th, aged 58 years. Saved 36 years ago when Bro. D. H. Oliver was having meetings, and has been "outside the camp" all these years. W. B. Johnson spoke at the funeral.

THOS. DOWNEY, of Toronto, Ont., on Sept. 9th, aged 17. Saved over three years, through Rom. 10: 9. He said, "I looked for help in the verse, but as I read it I lost sight of the verse and found Himself, faith rests on Him to whom the verse points." A consistent life ended in a triumphant death. Bren. McMullen and Gould spoke to a goodly company.

MR. ALEX. MARSHALL, of Prestwick, Scotland, on Aug. 9, aged 81.

MRS. J. N. DALE, of Arkona, Ont., on June 19th. Saved 34 years ago when "she ceased from her own works" and received the Lord Jesus Christ as her Saviour. All these years she bore a steady, clear-ring testimony under trying circumstances—she has long been an invalid.

MRS. JOHN GUNN, of Winnipeg, Man., on Aug. 17th in her 79th year. A good woman, better known in Heaven than on earth.

MRS. GEO. CUTTLE, of Standish, Mich., on Sept. 5, aged 79; saved 31 years. W. Ferguson spoke at the funeral.

CONFERENCE

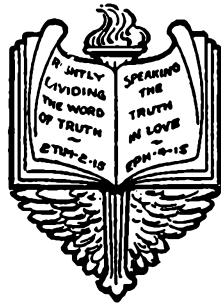
CLFTONDALE, MASS.—The Conference will, D. V. be held on Columbus day, Oct. 12th, in the "Odd Fellows Hall," Cliftondale Square. Circulars later. Address Harrison Hartly, 483 Central St., Cliftondale, Mass.

PITTSBURGH, PA.—Annual Four Day Conference at Thanksgiving time D. V., Nov. 29th to Dec. 2nd, in the Gospel Hall, Friendship Ave. Details later. (Jas. Wilson.)

WATERVILLE, CONN.—We hope to have our Conference, D. V. Friday evening, Nov. 9, in the Gospel Hall; meetings to continue Saturday and Lord's day.

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 1928

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WORDS IN SEASON

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WORK AND WORKERS

VENEZUELA.—"We have been much encouraged since returning here to see how God has sustained His servants and His work. We have had good meetings in the Port, and have visited Valencia for a week-end, and I never saw so many in before at a regular Gospel meeting. We spent last week-end at La Quigua and had two good meetings. The numbers increased there, too; and real godly order. There is a nice spirit among the assemblies and workers. D. V. we leave on Friday for El Jaracuy, where Bro. Douglas is the only worker." (William Williams, Apartado 38, Puerto Cabello, Venezuela.)

DETROIT, MICH.—The Conference was large, and fairly good. Between seven and eight hundred remembered the Lord; and fifty of those who give their time to the work. Two at least professed to get saved. A number of the Lord's servants remained for meetings in the various Halls.

WORCESTER, MASS.—J. Dickson had a short series of Gospel meetings which were appreciated.

PAWTUCKET, R. I.—W. H. Hunter was with us for a week-end. Mr. Bridges from China was also with us for a night, and went on to Barrington.

WESTMONT, N. J.—Bren. Conaway and Halliday have had a series of meetings with an encouraging attendance.

NASSAU, BAHAMAS, BOX 446.—"You will be glad to know that we have escaped from harm during the recent hurricane that passed over these Islands (and Florida). Much damage has been done to property, but little loss of life. The Hall here is safe, but the Halls at Palmetto Point and Savannah Sound are destroyed for use; and a good number in those places are homeless. The brethren feel their loss keenly and will value prayers at this time. God is speaking loudly in these storms, but the ungodly seem harder than ever."

(The Apostle Paul wrote, "Now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the **poor saints** which are at Jerusalem," Rom. 15:25; 1 Cor. 16:1-2; 2 Cor. chapters 8 and 9. Any desiring to help these "poor saints" might send their bounty to Mr. W. A. McCullough, Box 446, Nassau, Bahamas.)

TAMPA, FLA.—The same hurricane that passed through the Bahamas devastated Palm Beach, and a strip across Florida. The assembly here did not suffer much. The assembly is being encouraged in its testimony.

BRANDON, MAN.—We had D. R. Scott for two weeks: meetings not large, but the ministry calculated to edify the Lord's people. He went on to Esk and Taylorside. The correspondent for the assembly is Mr. John McDowell, 719 Victoria Ave., Brandon, Man., Can.

CARBON, ALTA.—Bren. McGeachy and Telfer had two weeks, and God saved several, and His people were encouraged. They went on to:

WINNIPEG, MAN.—God came in again and several professed conversion. They hoped to call at Duluth on their way home.

DETROIT, MICH.—W. Ferguson writes, "We returned to Detroit after four months' trip with the Bible Carriage, during which time Bro. Warke and myself were able to visit many towns and villages (some quite isolated) with the Gospel, distributing about 30,000 tracts and booklets, for the most part from house to house; as well as preaching publicly. God gave help and it was a happy time, though at times we were made to feel the opposition of the enemy."

Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 20

NOVEMBER, 1928

No. 11

FROM VARIOUS AUTHORS

Come then, and, added to thy many crowns,
Receive yet one, the crown of all the Earth,
Thou who alone art worthy! It was thine
By ancient covenant, ere Nature's birth;
And thou hast made it thine by purchase since,
And overpaid its value with thy blood.
Thy saints proclaim thee king; and in their hearts
Thy title is engraven with a pen
Dipp'd in the fountain of eternal love.
Thy saints proclaim thee king; and thy delay
Gives courage to their foes, who, could they see
The dawn of thy last advent, long desir'd,
Would creep into the bowels of the hills,
And flee for safety to the falling rocks.

* * *

David's magnanimity in sparing the life of Saul, amid his fiery persecution, was greater heroism than the destruction of the Giant of Gath.

* * *

It would be far more becoming for brethren to keep sitting in their seats till the call came from heaven to them to rise and stand before a number of God's people, gathered from North, South, East, and West. It would then be manifest that the speaker had help from God for His people. If there is a rising before the call comes from heaven the best that the speaker can do is to manifest before the people his own emptiness. This is a very humbling thing to us when we get to our own seats again and think over the time that has been wasted, when it might have been used by another to the help of the Lord's dear people.

* * *

I esteem those to be the best preachers which teach the common people and youth most plainly and simply, without subtilty, screwed words, or enlargements. Christ taught the people by plain and simple parables. In like manner, those are the best hearers that willingly do hear and believe God's Word simply and plainly, and although they be weak in faith, yet so long as they doubt not of the doctrine, they are to be holpen forward; for God can and will bear with weakness, if it be but acknowledged, and that we creep again to the cross, and pray to God for grace, and amend ourselves.

The Story of an Artist's Studio



WITH the bursting of the young green leaves and the upspringing of the first flowers, a hunger had seized upon the artist's soul to leave Dusseldorf, and with his sketch-book wander over the surrounding country. On the border of the forest he came one day upon a gipsy girl plaiting straw baskets. Her face was beautiful; her coal-black hair fell in ripples to her waist; and her poor, tattered, red dress, faded and sunburnt to many hues, added to her picturesque appearance. But her eyes were the feature that caught the artist's regard—restless, limpid, black eyes, whose expression changed every moment: pain, joy, fun, and roguery were reflected in their depths as swiftly as the cloud shadows chase each other across a lake.

"What a capital picture she would make!" thought Stenburg; "but then, who would buy a gipsy girl? No one!"

The girl noticed the artist, and flinging the straw down, sprang up, raising her hands above her head, and snapping her fingers to keep time, danced lightly and gracefully before him, showing her white teeth, and her glance sparkling with merriment.

"Stand!" cried Stenburg, and he rapidly sketched her. Quickly as he drew, it was a weary position for the girl to maintain; but she never flinched, though a sigh of relief, as the arm dropped and she stood at rest before him, attested to the artist the strain the attitude had been.

"She is not only beautiful, she is better—a capital model. I will paint her as a Spanish dancing girl."

So a bargain was struck. Pepita was to come thrice a week to Stenburg's house to be painted. Duly at the appointed hour she arrived. She was full of wonder. Her great eyes roved around the studio, glancing on the pieces of armor, pottery, and carving. Presently she began examining the pictures and soon a great altar-piece, now nearing its completion, caught her attention. She gazed at it intently. In an awed voice, she asked:

"Who is that?" pointing to the most prominent figure, that of the Redeemer on the cross.

"The Christ," answered Stenburg carelessly.

"What is being done to Him?"

"Being crucified," ejaculated the artist. "Turn a little to the right. There! that will do."

Stenburg, with his brush in his fingers, was a man of few words.

"Who are those people about Him—those with the bad faces?"

"Now, look here," said the artist, "I cannot talk to you. You have nothing to do but stand as I tell you."

The girl dare not speak again, but she continued to gaze and speculate. Every time she came to the studio the fascination of the picture grew upon her. Sometimes she ventured an inquiry, for her curiosity consumed her.

"Why did they crucify Him? Was He bad, very bad?"

"No; very good."

That was all she learnt at one interview, but she treasured each word, and every sentence was so much more known of the mystery.

"Then, if He was good, why did they do so? Was it for a short time only? Did they let Him go?"

"It was because——"

The artist paused with his head on one side, stepped forward and arranged her sash.

"Because?" repeated Pepita breathlessly.

The artist went back to his easel; then looking at her, the eager, questioning face moved his pity.

"Listen. I will tell you once for all, and then ask no further questions"; and he told her the story of the Cross—new to Pepita, though so old to the artist that it had ceased to touch him. He could paint that dying agony, and not a nerve of his quivered; but the thought of it wrung her heart. Her great black eyes swam in tears, which the fiery gipsy pride forbade to fall.

WORDS IN SEASON

The altar-piece and the Spanish dancing-girl were finished simultaneously. Pepita's last visit to the studio had come. She looked upon the beautiful representation of herself without emotion, but turned, and stood before the altar-piece, unable to leave it.

"Come," said the artist, "here is your money, and a gold piece over and above, for you have brought me good luck. The 'Dancing Girl' is already sold; I shall want you some time perhaps again, but not just yet. We must not overstock the market even with your pretty face."

The girl turned slowly.

"Thanks, Signor!" but her eyes, full of emotion, were solemn. "You must love Him very much, Signor, when he has done all that for you, do you not?"

The face into which she looked flushed crimson. The artist was ashamed. The girl, in her poor, faded dress, passed from his studio, but her plaintive words rang in his heart. He tried to forget them, but impossible. He hastened to send the altar-piece to its destination. Still he could not forget, "**All that for you.**"

At last the pain was not to be borne. He would face it and conquer it. He went to confession; Father Hugo questioned Stenburg. He believed all the doctrines of the Church. So the Vicar gave him absolution, and assured him that "all was well." The artist allowed a liberal discount on his altar-piece, and for a week or two felt at ease. But then up rose the old question, "You must love Him very much, do you not?" and would be answered. He grew restless, and could not settle to his work. So wandering about he heard of things which had not come under his notice before. One day he saw a group of persons hastening to a house near the walls, a poor place, and then he noticed others coming in the opposite direction, and they, too, passed into its low doorway. He asked what was happening there, but the man he questioned could not satisfy him. This roused his curiosity.

A few days later he learned that a stranger, one of the "Reformed," lived there—one of those despised men who appealed on every occasion to the Word of God. It was hardly respectable, hardly safe, even to know them. Yet, perhaps, here he might find that which he sought. They might possess the secret of peace. So Stenburg went to observe, perhaps to inquire, certainly not to join them; but a man cannot approach fire and remain cold. This reformed preacher spoke and looked as one who walked the earth with Christ; yes, one to whom He was all. Stenburg found what he longed for—a living faith. His new friend lent him for a time a precious copy of the New Testament, but hunted from Dusseldorf after a few weeks, he left, and had to take the Book with him; but its essence was left in Stenburg's heart.

Ah! no need to question now. He felt in his soul an ardent love. "Did all that for me! How can I ever tell men of that love, that boundless love, which can brighten their lives, as it has mine? It is for them too, but they do not see it, as I did not. How can I preach it? I cannot speak. I am a man of few words. If I were to try I could never speak it out! It burns in my heart, but I cannot express it—the love of Christ!" So thinking, the artist idly drew with a piece of charcoal in his fingers a rough sketch of a thorn-crowned head. His eyes grew moist as he did so. Suddenly the thought flashed through his soul, "I can paint! My brush must proclaim it. Ah! in that altar-piece His face was all agony. But that was not the truth. Love unutterable, infinite compassion, willing sacrifice!"

The artist fell on his knees, and prayed to paint worthily, and thus speak.

And then he wrought. The fire of genius blazed up—up to the highest fibre of his power; nay, beyond it. The picture of the crucifixion was a wonder—almost Divine.

He would not sell it. He gave it a free-will offering to his native city. It was hung in the public gallery, and there the citizens flocked to see it, and voices were hushed and hearts melted as they stood before it, and the burghers returned to their homes knowing the love of God, and repeating to themselves the words written so distinctly beneath:

WORDS IN SEASON

**"All this I did for thee;
What hast thou done for Me?"**

Stenburg also used to be there, and watching far back from the corner in the gallery the people who gathered about the picture, he prayed God to bless his painted sermon. One day he observed, when the rest of the visitors had left, a poor girl standing weeping bitterly before it. The artist approached her. "What grieves thee, child?" he asked.

The girl turned; she was Pepita. "Oh! Signor, if He had but loved me so," she said, pointing to the face of yearning love, bending above them. "I am only a poor gipsy. For you is the love, but not for such as I"; and her despairing tears fell unrestrained.

"Pepita, it is also all for thee." And then the artist told her all. Until the late hour at which the gallery closed they sat and talked. The painter did not weary now of answering her questions, for the subject was the one he loved best. He told the girl the story of that wondrous life, magnificent death, and crowning glory of resurrection, and also explained to her the union that redeeming love effected. She listened, received and believed his words. **"All this I did for thee."**

* * * *

Two years have passed since the altar-piece had been ordered. Winter had come again. The cold was intense, and the wind moaned down the narrow streets of Dusseldorf, and shook the casements of the artist's dwelling. His day's work was done, and by the blazing pine logs he was seated, reading a copy he had with difficulty obtained, of his beloved Gospel. A knock sounded at the door, and a man was admitted. He wore an old sheep-skin jacket, on which the snow had frozen; his hair hung in dark locks about his face. He glanced ravenously towards the bread and meat upon the table, even as he gave his message.

"Would the gentleman come with him on urgent business?"

"Wherefore do you wish me to come?"

"I cannot say," replied the man; "but one who is dying wants to see you."

"Eat," said the artist. "I will accompany you." The man murmured his thanks as he devoured the food.

"You are hungry?"

"Sire, we are all famished with hunger."

Stenberg brought a sack of provisions.

"Can you carry this?"

"Ah! gladly, gladly. But come—there is no time to lose."

The artist followed. His guide led him quickly through the streets, and out into the country beyond. The branches were laden with snow and the great crowded trunks confusing. No path, but the man never hesitated. He silently and swiftly kept ahead of Stenburg. At last they came to a glade belted around with trees. Here a few tents were erected.

"Go in there," said the man, pointing to one of the tents, and then turned to a group of men, women and children, who thronged about him. He spoke to them in a wild tongue, and lifted his bag from his shoulder.

The artist crouching, crept into the tent. A brilliant ray of moonlight illuminated the poor interior. On a mass of dried leaves was the form of a young woman. Her face was pinched and hollow. "Why, Pepita!"

At the sound of the artist's voice the eyes opened. Those wonderful dark eyes still were brilliant. A smile trembled to her lips, and she raised herself to her elbow.

"Yes," she said, **"He has come for me! He holds out His hands! They are bleeding. 'For thee.' 'All this I did for thee.'"** And she bade him farewell.

* * * *

Long years after both the painter and the gipsy girl had met in another land, a gay young nobleman drove in his splendid equipage into Dusseldorf, and while his horses were being fed, wandered into that famous gallery. He was rich, young, intelligent—the world bright, and its treasures within his grasp. He stood before Stenburg's picture arrested. He read and re-read the legend on the frame. He could not tear himself away—it grew into his

heart. The love of Christ laid its powerful grasp on his soul. Hours passed; the light faded; the curator touched the weeping nobleman, and told him it was time to close the gallery. Night had come—nay, rather for that young man, the dawn of eternal life! He was Zinzendorf. He returned to the inn and re-entered his carriage, but to turn his back on Paris and seek again his home. From that moment he threw life, fortune, fame, at the feet of Him who had whispered to his heart:

**"All this I did for thee;
What hast thou done for Me?"**

Zinzendorf, the father of the Moravian Missions, answered that question by his devoted life and his welcomed death.

Stenburg's picture no longer hangs in the gallery of Dusseldorf, for when some years ago the gallery was destroyed by fire, it perished; but it preached, and God used it to tell of His gift—Calvary's Substitute—of Whom Paul said: "He loved me and gave Himself for me."

Can you, dear reader, say, **"and for me?"**

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

GOD REVEALED

By Creation



HE invisible things of God, from the creation of the world are clearly seen, being understood through the things that are made, even His eternal power and Godhead," (Read Rom. 1:20, 32).

When we think of Adam in Eden, in his perfect state, with everything perfect around him, fresh from the hand of God, it is easy to believe that the eternal power and Godhead would be clearly seen by him. Before his very eyes were as many miracles of divine power; as many monuments of divine goodness; as many proofs of divine wisdom, as there are species of things in the world, and even as there are individual things, either great or small.

He who became Satan had all this before him, as he stood in all his wondrous perfection in the Garden of Eden, as we read in Ezekiel 28: 12-17: even had access into Heaven itself, and yet he became lifted up in pride and fell into corruption, for whatever evil quality he has, he has acquired by his defecation and fall: knowing the truth, he abode not in it, but became a murderer and a liar from the beginning: opposing Divine truth with lies; obscuring the light with shades of darkness for the purpose of subverting the kingdom of God. But in spite of the fall, the darkest place in heathen darkness has God's handiwork still bearing testimony to His eternal power and Godhead; and fallen man is still without excuse for changing the glory of the uncorruptible God "into an image of corruptible man, and to birds, and to fourfooted beasts, and creeping

things." The present-day evolution scientists are more degraded still than the heathen, accounting themselves the offspring of brutes—they acknowledge no God.

God Revealed by Revelation

"Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by **the foolishness of preaching** to save them that believe," 1 Cor. 1: 20-21. God by revelation has made Himself known, to those who believe His word, in a way that none by human wisdom could search out. The light of the word is necessary to make Himself known unto salvation. "He not only uses mute creatures, but also opens His own sacred mouth," as one puts it. Through the word we not only know Him as Creator, but also as Redeemer, the author and arbiter of all events. God has not only given His infallible word, He has also preserved it inviolable in the sacred Scriptures, given to us by inspiration. These Scriptures make men wise unto salvation.

God Revealed by the Son of God

God has still further revealed Himself in the person of His Son. To make Himself known as a Father, He sent His only begotten Son, in whom "eternal life was **manifested**," 1 John 1: 2. So wonderful was that manifestation of eternal life that the apostle says, "That which we have seen and heard declared we unto you that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ," 1 John 1: 3. In Him we are made "Sons of God," and by Him we know the Father. He said, "I am the way, the truth and the life, no man cometh unto the Father but by Me. If ye had known Me, ye should have known my Father also: and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord shew us the Father, and it sufficeth us. Jesus said unto him, **Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen Me hath seen the Father**; and how sayest thou then, **Shew us the Father**? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of myself; but the Father that dwelleth in me He doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works sake," John 14: 6-11. The Son was the screen upon which the Father was displayed.

The Son of God in all His words and ways was the perfect manifestation of the Father, and those who recognized Him to be very God were through Him acquainted with the Father. This is why, as soon as we get acquainted with Jesus as our Saviour, we take up the language of sons, and cry Abba, Father.

The Son of God did not cease to reveal the Father when He

ascended to His right hand: He inspired the apostles to write the New Testament—the written word—which, as He was, is a revelation of the Father. “Behold what manner of love **the Father** hath bestowed upon us, that we should be called the sons (children) of God (and such we are, R. V.) therefore the world knoweth us not because it knew Him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear we shall be like Him, for we shall see Him as He is,” 1 John 3: 1-2.

God Revealed by the Spirit

When the world rejected the Son He ascended on High, and sent down the Holy Ghost: but the Holy Spirit must have a screen upon which to manifest the triune God, and this screen is the Church. “Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the **Spirit of the living God**; not in tables of stone, but in fleshy tables of the heart,” 2 Cor. 3: 3.

Many profess to preach “ruin by the fall, **redemption** by the blood, and **regeneration** by the Spirit of God,” and yet they seek to get sinners to profess to be saved by urging them to “decide,” to “come out on the Lord’s side,” to reason them into saying that they are saved because God says “he that believeth on Him that sent me **hath** everlasting life,” John 5: 24, and many other clever tricks to get professions: then they wonder that these professed converts are not heart epistles “known and read of all men.” Indeed heart work is discouraged as if regeneration were not accompanied by feelings. The Scriptures describe regeneration as accompanied by the deepest feelings that a soul is capable of. “Godly sorrow worketh **repentance** to salvation not to be repented of, but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge,” 2 Cor. 7: 11. Where the Holy Spirit grips the conscience about sin this is the character of repentance whether with saint or sinner. Who that ever saw souls distressed about their lost condition will say that they had no feelings?

Then, when the Spirit of life quickens the dead soul: When “God who commanded the light to shine out of darkness shined in our hearts to give the light of the knowledge of God in the face of Jesus Christ:” when we became a new creation, and old things passed away, and all things became new, were there no feelings connected with these things? Was there no heart-work? Where there is no heart work there is no Holy Ghost work. Where there is heart work there are feelings. “Being justified by faith we have **peace** with God through our Lord Jesus Christ . . . and rejoice in hope of the glory of God

. . . . hope maketh not ashamed Because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us," See Rom. 5. Peace, Joy, Love, are there no feelings springing from these? We are not saved by feelings, of course not, but a feelingless conversion is a sham. The feelings are heavenly feelings expressed in earthly language. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faithfulness, meekness, temperance (selfcontrol), Gal. 5: 22-23. We may well ask ourselves, Do we believe in regeneration? Do we preach regeneration? The reason why so many converts give us no joy is because so many of them give no evidence of regeneration, they have no heaven-born joy, no spirit-born feelings.

Upon our young converts hangs the future of our assemblies. Those who have believed with the heart; whose hearts have been purified by faith; into whose hearts the light has shined; who have had the love of God shed abroad in their hearts by the Holy Ghost; who with unveiled face "beholding as in a mirror the glory of the Lord are changed into the same image from glory to glory even as by the Spirit of the Lord," 2 Cor. 3: 18, upon these depends the welfare of the future assemblies.

Those who have taken up a profession without the regenerating power of the Holy Ghost, may get baptized, and added to the assembly: may give out hymns and say orthodox prayers, and preach eloquent sermons, but they are going to run the assembly into ruin. No amount of godliness, nor of godly advice can make these anything else than formalists; and haters of God and of His ways: and they will soon run the assemblies back into the things out of which God has delivered those who are gathered unto His name.

How important then that men be born of the Holy Ghost, who alone can interpret spiritual things to spiritual men, opening up the Scriptures to profit, for it is only such that are the screens, or epistles which He uses to display Christ, known and read of all men. What an honored place God has given the saints, revealing Himself through them during this, the world's dark night. How careful we should be that we grieve not the Holy Spirit of God whereby we are sealed unto the day of redemption, Eph. 4: 30.

E. A. M.

Many diversions wear an innocent appearance, though they really murder time, and unfit the heart for the duties of devotion. All diversions, whether more mean or more manly, are "the grapes of Sodom," and "the clusters of Gomorrah;" and though they are sweet to the taste, yet they are bitter to the conscience, and injurious to the soul.

GODLY ACTIVITY

"Be ye steadfast unmoveable always abounding in the work of the Lord." 1 Cor. 15: 58.



WE are living in a day when there is much activity—"RUSH" is a word often heard and we see it marked on goods for delivery. Contracts are made which are known as "Penalty Contracts." This work must be completed by a certain time or a penalty is imposed for every day beyond that date, which must be paid by those who accept the contract, or at times an extra sum of money is given if the contract is finished satisfactorily before a settled time. Consequently everyone must hustle. In our large cities subways or elevated trains may run every two or three minutes, yet people must run to get the one that is almost leaving the station. How we must guard against this spirit of "RUSH" lest it rob us of the time for prayer and meditation on the Word of God, and also forget the exhortation "Not forsaking the assembling of ourselves together, as the manner of some is," Heb. 10: 25.

Now while there is much to regret regarding the speedy way we are now living, industrially and otherwise, yet there are also lessons to be learned. Let us remember that people are dying at the alarming rate of 76 every minute, or about 40 millions every year. Should we be slow in our service for God?

While activity is not always a sign of progress, yet we can make little progress apart from activity, if that activity be of a Godly character. An old preacher, of a past century, on entering a home saw a boy rocking on a "hobby horse" and as he looked upon the boy the preacher began to laugh. On being asked what amused him, he replied, "The boy reminds me of some Christians—much activity—little progress."

Godly progress is the outcome of service done in accordance with the mind of God, or in fellowship with God. We rejoice to see souls saved, and we should all rejoice to see the Assemblies grow in numbers, still it is well to remember that the strength of an Assembly is not to be reckoned by its numbers, but by the Godliness of those in the Assembly.

Godly activity is to be encouraged. We see a beautiful picture of this in Genesis 18. Abraham had three heavenly visitors. Note his expressed desire to serve them (verses 3-5). This being agreeable to them, we read: "Abraham hastened into the tent unto Sarah and said: Make ready quickly three measures of fine meal, knead it and make cakes upon the hearth—and Abraham ran unto the herd and fetched a calf tender and good, and gave it unto a young man; and he hastened to dress it. He took butter and milk, and the calf which he had dressed, and set it before them, and he stood by them under the tree, and they did eat" (verses 6-8). Abraham gave the very best to them. His heart was right, hence his prompt service and his substance was acceptable to God. Sarah

is in the background, but none the less active. She did her work **quickly**, and the cakes she made were presented with the tender calf. How often we see religious activity amongst women today which is not pleasing to God, because it is not done according to the will of God (See 1 Cor. 14: 34; also 1 Tim. 2: 11-12).

How beautiful to see husband and wife of one accord in serving the Lord. It is interesting to note what follows this incident. A son is promised and in due time this child was born, who like Moses, was a "proper child." How much we need to pray, in these days of religious activity, when methods are employed which are not according to the mind of God, "Rid us and deliver us from the hand of **strange children**," Psalm 144: 11.

These strange children may be likened unto unconverted professors who at times get into an Assembly of the Lord's people and who, like the mixed multitude who went with the Children of Israel out of Egypt, will also be a cause of much sorrow, causing discontent amongst the children of God (See Ex. 12: 38; Numbers 11: 4; Neh. 13: 3). Such are active in hindering Godly activity. May we be found "Redeeming the time because the days are evil—wherefore be ye not unwise but understanding what the will of God is" (Eph. 5: 16-17). This will result in Godly activity in the sphere where God has placed us.

Hugh Thorpe.

THE ASSEMBLY OF GOD AND TRUTHS CONNECTED THEREWITH (Paper 5)



N Evangelist is one who shares God's love for perishing sinners; a Pastor shares the love of the Good Shepherd for the sheep and lambs of the flock; the Teacher is fitted of God to open up the Scriptures by the teaching of the Holy Spirit leading the saints into a fuller understanding of the mind and will of God. The Evangelist who shares God's love for perishing sinners and has ability from God to lead lost souls to Christ has the world for his parish, his ambition being to preach the Gospel in the regions beyond; this may mean the next village or county and to carry out the longing of heart implanted in him by the Spirit of God. He may be called to leave his daily business and go forth in the Lord's name. It is important that such should be recommended to the grace of God for the work by brethren with whom they have been in fellowship. Third John Epistle furnishes us with divine instructions as to how saints should act towards such—"Beloved, thou doest faithfully whatsoever thou doest to the brethren and to the strangers which have borne witness of thy love before the church, whom if thou bring forward on their journey worthy of God thou shalt do well, because that for the sake of the **name** they went forth taking nothing from the

Gentiles. We ought therefore to welcome such that we might become fellow-helpers to the truth." Such and only such as bear the above marks deserve the sympathy and fellowship of saints gathered together unto our Lord Jesus Christ. An Evangelist who either publicly or privately receives collections from the unconverted forfeits his claim on the sympathy of those who seek to "become fellow helpers to the truth" and such as bear the Divine credentials should not only have the sympathy and fellowship of saints when laboring in their midst, but as it was in apostolic days they of Phillipi sent once and again unto the apostle while at Thessalonica; they knew his manner of life, he was no servant of man, he served under no committee of management or board of directors, he served his Lord and Master and preached the Gospel of God freely, and to help forward the work of the Lord they sent a loving gift which was indeed the odor of a sweet smell, a sacrifice acceptable, well pleasing to God.

The Shepherd or Pastor after the New Testament pattern is a man who shows the sympathy and care of the Good Shepherd for the sheep and lambs of the flock; he goes after the erring, feeds the standing still, heals the broken, tending with ceaseless care the flock because of his affection for the Good Shepherd, having the tenderness of a nursing mother, at the same time possesses the firmness and decision of a father. Such men in these days are rare, yet thank God, such are still to be found who serve with their eyes on the judgment seat of Christ, knowing that when the Chief Shepherd shall appear they shall receive a crown of glory that fadeth not away, 1 Pet. v. 4. The service of such as are pastors or shepherds should be in constant contact with the flock, diligent to know their state, Prov. 27: 23. Such being the nature of the ministry, the shepherd may be called upon to follow his daily calling, working with his hands, and in this as in all else being an example to others they who thus serve our Lord Jesus Christ are to be **known**, 1 Thes. 5: 12, obeyed, Heb. 13: 17, highly esteemed for their works sake, 1 Thes. 5: 12, and submitted to in the fear of God. Those thus serving should be found "acting together" of one mind in the Lord, and by this means the saints are in a great measure saved from distraction. How can young ones be led on in the ways of the Lord if those taking the lead are found divided in their judgment as to the right and wrong course? In 1 Thes. 5, the apostle first of all addresses the saints, exhorting them to know them "that labour among you and are over you in the Lord or take the lead (inter trans.) in the Lord and admonish you. Then further down in v. 14 he addresses the guides: now we exhort you brethren, admonish the disorderly, encourage the fainthearted, support the weak, be long suffering toward all (R. V.), those stepping out of the ranks need to be admonished as to disorderly ways, the fainthearted need to be encouraged. the hands which hang

down require to be lifted up. One of the qualifications in an overseer is to be "apt to teach," able to bring the Scriptures to bear on the disorderly, and from the same word to encourage the fainthearted, supporting the weak. Another qualification needful for the bishop is not soon angry, for if soon angry he would not be longsuffering toward all.

If John's third epistle instructs us as to whom we should receive, the second epistle as distinctly tells us who are to be rejected not only in the Assembly, but also in the houses of the saints. If any come unto you and bring not this doctrine, receive him not into your houses, neither bid him God speed, etc. There is today a falling short of the teaching on the one hand, and a transgressing or going beyond the teaching on the other. Let us seek grace from God to have an even balance of truth in love, Eph. 4: 15, and love in the truth, 3 John 1. The teaching that takes away from the person and work of Christ is deadly error, a damnable heresy; how needful that saints should be alive to their responsibility that none save those sent of God should have a place as teachers in the Assembly of God—the cause of division to be avoided, Rom. 16: 17, the heretic or sectarian man rejected. The responsibility of the teacher is to bring forward nothing that cannot be clearly established by Scripture, to open up the truth as saints are able to bear it, bringing forth from God's treasure things new and old. The Lord Jesus had to say "I have many things to say, but ye cannot bear them now," and the Apostle Paul had to feed the Corinthians with milk, and not with meat on account of their carnality. How true it is today that many of God's saints are in a carnal condition and need the first principles of the Word of God, whereas by reason of age they should be able to instruct others seeing that this has been and is still the condition of many saints, how needful that those who have addicted themselves to the ministry of saints to be able as faithful and wise stewards to give them their portion of meat in due season, that babes be fed with the sincere milk of the word of God, and that those more advanced should be led into a fuller understanding of the mind and will of God, that each saint may stand perfect and complete in all the will of God.

In conclusion, let me impress on my heart and yours, dear reader (if already saved) to seek to find out from the Lord what your special work is and with your eye on the Coming One, who shall come and not tarry to serve as under His eye knowing that when He comes there shall be a full reward for all who have wrought the work of the Lord. There is nothing brings greater confusion among God's people than brethren occupying a place for which they have neither gift nor grace to fill; let us hearken to the exhortation of Paul to Archippus "Take heed to the ministry that thou hast received in the Lord that thou fulfill it," Col. 4: 17. James Meharg.
(Footnote, page 140 by Editor)

CHRISTIAN INFLUENCE

Every Christian who is not laboring to be conformed to the image of Christ, is **depriving** mankind of some good which can be communicated by his **agency alone**. On the other hand, he who lives in habitual communion with God is surrounded by a divine influence, silent and impalpable, it is true, yet not the less real. Like the High Priest he comes from the holiest place, with the odor of incense fresh about him. His life is the most eloquent of sermons and the amount of good which he does, merely by living in the world as a Christian ought to live, is beyond the power of human calculation. How about your life? How about your habits? Do they commend Christ?

The habit of tobacco smoking has been called "Heathendom's most popular gift to Christendom." Its origin is certainly pagan. When Columbus and his companions visited the West Indies they saw "strange savages going about with fire-brands and smoking like devils." They had never seen such a thing, and it was a disgusting sight to them. Judge for yourself: is it a seemly habit for a professed follower of Christ? A certain evangelist was denouncing theatre-going and exclaimed: "How would Christ look at a theatre?" Next evening he found a slip of paper before him with the question: "How would Christ look with a cigar in His mouth?" To his honor be it said that this preacher there and then gave up the use of tobacco.

FEAR

Fear is an essential feature of the Christian. The worldly man neither fears nor loves God. He sometimes imagines he loves God because he is not afraid, because he is not awed by the holy majesty of God, and does not tremble at the righteous condemnation of the law. He mistakes his feeling of ease for a feeling of love to God, of whose character he has a shallow and false view. Absence of fear he mistakes for a feeling of love. The soul which is roused and convinced of sin fears God, His displeasure and punishment; he fears the future with its darkness and misery. There is in this fear, as there is in repentance, a longing after the peace of God.

When Christ is beheld and accepted, there is peace, but is there not also fear? "With thee is forgiveness of sin that thou mayest be feared." Where do we see God's holiness and the awful majesty of the law as in the cross of Christ? Where our own sin and unworthiness, where the depth of our guilt and misery as in the atonement of the Lord Jesus? We rejoice with fear and trembling. "If ye call on the Father who without respect of persons judgeth every man's work, pass the time of your sojourning here in **fear**." It is because we know the Father, because we are redeemed by the precious blood of the Saviour, it is as the children of God and as the saints of Christ that we are to pass our earthly pilgrimage in fear. This is not

the fear of bondage, but the fear of adoption; not the fear which dreads condemnation, but the fear of those who are saved, and whom Christ has made free. Let us not imagine that this fear is going to vanish at some subsequent period of our course, that it is to disappear in a so-called "higher Christian life." No, we are to pass the time of our sojourn here in fear. To the last moment of the fight of faith, to the end of our journey, the child of God, while trusting and rejoicing, walks in godly fear. "Work out your own salvation with fear and trembling, for it is God which worketh in you to will and to do of His own good pleasure," Phil. 2: 12-13. Not the fear of the self righteous who are under the law, without peace and strength, but the fear of those in whom the Holy Ghost dwells with His light and energy. Fear is therefore compatible with faith and assurance. The children of God who cry Abba, who praise the Lamb, who are sealed by the Holy Ghost, rejoice with fear and trembling.

WEDDED HAPPINESS

To insure mutual love between husband and wife it is necessary that there should be mutual kindness and mutual loveliness of character. Whatever is seen to be offensive or painful should be at once abandoned. All the little peculiarities of temper and modes of speech that are observed to give pain should be forsaken, and while one party should endeavor to tolerate them and not to be offended, the other should make it a matter of conscience to remove them.

A great secret of wedded happiness is in a cultivation of a proper temper. It is not so much in the great and trying scenes of life that the strength of virtue is tested; it is in the events that are constantly occurring, the manifestation of kindness in the things that are happening every moment, the gentleness that flows along every day like the stream that winds through the meadow and around the farmhouse, noiseless but useful, diffusing fertility by day and by night. Great deeds rarely occur. The happiness of life depends little on them, but mainly on the little acts of kindness in life. We need them everywhere, we need them always. And eminently in the marriage relation ~~there is~~ need of gentleness and love returning each morning, beaming in the eye and dwelling in the heart through the live-long day.

The key to a successful accomplishment of this condition is to be found in daily fellowship with the Living God, for God is love. The daily reading of His Word together; the pouring out of the heart in prayer; and the uniting of the voices in praise is an absolute essential. When there is loyalty to Christ what consecration of the individual must follow, what winsome piety, what earnest devotion!—Ex.

A BIBLE-LESS WORLD

"A famine in the land, not a famine of bread, nor a thirst for water, but of hearing the Words of the Lord."—(Amos 8: 11)

"A Bible-less World?" A careless criticism might declare the phrase to be inappropriate and untrue. The fact is pointed to that the various Bible Societies, for a century and more, have been issuing millions of Scriptures amid the polyglot races of mankind. Can it really be maintained that the world is still largely Bible-less? Unfortunately it is so, in spite of all that has been already done.

The population of the world is reckoned today as 1,849,500,000. Analyse this total and what do we find? Of Christians (in name at least) there are 682,400,000, made up of 331,500,000 Roman Catholics, 144,000,000 Orthodox, and 206,900,000 Protestants. But on the other hand, there are 240,562,000 Moslems, 230,150,000 Hindus, 150,180,000 Buddhists, 250,000,000 Confucians, 158,270,000 Animists, 43,000,000 Taoists, 25,000,000 Shintoists, 15,435,000 Jews, 3,230,000 Sikhs, 1,178,000 Jains, 100,000 Zoroastrians, and 50,000,000 of unclassified non-Christian faiths. That is to say that there are still a thousand million persons in this world, who have been, as yet, unreached by the Christian message. The Scriptures circulated in a century or so amount to 647,000,000, the unevangelized peoples at the present hour number 1,000,000,000! Is it not true that the world is still largely Bible-less?

It is good that attention should seriously be directed to this ominous fact. The American Bible Society has done well in recently scattering broadcast a picture of our globe, two-thirds of which is dark with the deep shadow of paganism resting across it, and with those arresting words attached to the picture, "More than half the world still lives in Bible-less homes!"

QUESTION CORNER

1. What is the church?
2. What is a woman's position in the church?
3. What is the woman's place toward public preaching?

ANS.—The church is composed of all believers from the day of Pentecost until the Lord comes and takes them as His bride to the marriage supper of the Lamb. (See Eph. 5: 23-27; Rev. 21: 1-27.) They shall reign with the Lord Jesus Christ as a Queen reigns with the King.

Then the word Church, or assembly, is used to denote a local gathering of the people of God unto the name of the Lord Jesus Christ to carry out His will in that community. (See Acts 2: 41-43; Acts 5: 13; Acts 20: 7; Heb. 10: 25; 2 Tim. 2: 22.)

The first local church was formed on the day of Pentecost when the Holy Ghost baptized into one body the believers who were assembled at Jerusalem. Seven things characterized that company, and those who were added to it:

1. They were all believers—gladly received the word.
2. They were all baptized.

WORDS IN SEASON

3. They were all added.
4. They all continued in the apostles' doctrine.
5. They all continued in fellowship.
6. They all continued in breaking of bread.
7. They all continued in prayers.

This pattern was right to begin with, and so has never needed to be changed from that day to this, and every change has been for the worse and not for the better.

The woman's position in the church is clearly defined by the Man, Christ Jesus, who ascended into Heaven, and gave by inspiration, through the apostles, instructions for the government of the church; which instructions we have in the Holy Scriptures. Wives are to submit themselves unto their own husbands (Eph. 5:22) for the husband is the head of the wife, even as Christ is the Head of the Church. The woman's place is to give the man—who represents the Man Christ Jesus—the place of headship in the assembly, as well as in the home. "Let your women learn in silence with all subjection. But I suffer not a woman to teach, not to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression," 1 Tim. 2:11-14.

This is plainly put in the fourteenth chapter of First Corinthians where assembly order is set forth. "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything let them ask their husbands at home; for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only?" This is equivalent to asking the question, Who gave us the Scriptures? Was it the woman, the Church? or was it the Man, Christ Jesus? Rome says, "Listen to the Church," and burns the Bible, as much as to say, "Never mind what the Man, Christ Jesus says." The lesson is so plain that there is no excuse for a woman usurping the significant place given her by the Lord Jesus. "But if a man be ignorant let him be ignorant," 1 Cor. 14:38. There is such a thing as wilful ignorance.

"WHOSOEVER LIVETH AND BELIEVETH IN ME SHALL NEVER DIE BELIEVEST THOU THIS?" (John 11:26).

To die "in CHRIST," is not to die;
In CHRIST death met its doom;
It is to pass to those bright scenes
Where death can never come.

To die "in CHRIST" is just to pass
From darkness into light:
To say farewell to all but bliss,
A last "adieu" to-night.

To die "in CHRIST," the Risen LORD,
Is not to sink, but rise—
A blessed moment of release,
A joy, a glad surprise.

To die "in CHRIST"; so let me pass,
Should JESUS tarry long,
At perfect rest with Him, before
Heaven's rapturous burst of song.

A. Midlane.

WORDS IN SEASON

DECKERVILLE, MICH.—Bro. A. R. Crocker is having meetings here with good interest.

BOSTON, MASS.—J. Dickson had a week-end in Boston.

ROCHESTER, N. Y.—Bren. Hazelton and Hoogendam have had a series of meetings here. The meetings were not large, but some strangers came in.

NEW GLASGOW, N. S.—W. N. Brennan was two weeks helping finish the Hall at Debert, where they had a week-end conference. Christians from nearly all the assemblies around were present: 75 sat down at the Lord's table, and a number of strangers were present to witness the service. Bren. McCullough and Greene are continuing meetings in the new Hall.

HUNTSVILLE, ONT.—The conference was a time of blessing: larger than usual: Bren. Steen, Silvester, Bruce, Miller, Wills, Bailie and Watson gave varied and practical ministry.

CHAPMAN VALLEY.—The conference was their largest, and many could not get into the Hall Sunday afternoon. Bro. Widdifield, with the above named brethren, ministered the word.

CHARLTON.—Bren. Steen, Bruce, Widdifield, Miller and Watson motor-ed here and had all day meetings, Thursday and Friday, many of the Earilton saints joining us. They then went to Earilton for all day meetings Saturday and Sunday, many of the Charlton saints joining with them. Altogether it was a time of real blessing and profit for these two assemblies which are about 200 miles from the nearest assembly fellowship.

ARNSTEIN.—Bro. Wills gave us a visit after the Chapman Valley conference. He also had meetings in Orillia.

SOUTH RIVER.—Bren. Watson and Silvester had a few nights meetings but all services were prohibited because of a diphtheria outbreak.

PARRY SOUND.—D. Miller gave us a short visit; and he and Bro. Bruce also visited Falding, where their visits were much appreciated.

DUNCHURCH.—We enjoyed a visit from Bro. Silvester, who also called at Parry Sound.

HARTFORD, CONN.—B. Bradford had three nights meetings: he baptized five. We have moved to a better Hall, in another section of the city, 464 Farmington Ave., corner Sherman St., opposite Sisson Avenue, on the 2nd floor. Jas. Waugh was with us for two weeks at the opening of the Hall. Mr. Bridges gave us a night on his way back to China.

CLEVELAND, O.—The Conference was large and many of the Lord's servants ministered to the edification of the Lord's people.

YORK, P.A.—Mr. Chas. Keller was here for a baptism, Sept. 23, which was well attended by strangers who listened attentively to Bren. Weidman, Winemiller, and Chas. Keller, Bren. Jas. Barefoot and Thos. Ferguson were with us over Lord's day, Sept. 30th, and continued meetings in E. E. Raffensperger's home with good interest and attendance.

FALLEN ASLEEP

MRS. WM. GAILEY, of Worcester, Mass., on Oct. 2nd, aged 57. Saved 34 years ago in Glasgow, Scotland: gathered unto the Name of the Lord Jesus Christ in Worcester in 1910, from which time she has been an excellent testimony, and highly esteemed by all in the assembly. She leaves a sorrowing husband, one son, and two daughters. Bren. Shaw, Martin, Dalzel, and Richmond took part in the funeral services.

MRS. JAS. SHAW, of Owen Sound, Ont., went to be with Christ Sept. 6th, after a brief illness, from a stroke, aged 86. Thirty-five years ago she heard Bren. Smith and McFadyen preach, and when asked if she was saved she replied, "Yes, but I can't say like you men that I am sure if I died tonight I'd go to heaven. I haven't that feeling." Mr. McFadyen replied, "If you had Christ you'd have the feeling." A few days later she found joy and peace in believing; and took her place in the assembly, where she continued to the end. R. McCrory spoke a faithful word to a large company at the funeral.

MRS. EDMUND DECKER, of Clyde, Ont., was suddenly "called home" to be with Christ, aged 85: saved in 1870 when D. Russell labored in Galt. A. R. Crocker spoke to a large company at the funeral.

WORDS IN SEASON

MISS LAURA ELLIOTT, of Port Howe, N. S., at Waverly, Sask., on Sept. 6th, aged 32. Saved 12 years ago at meetings held by Bro. Milnes. Funeral was from the Gospel Hall, Port Howe. Bren. Goodwin and Brennan taking part.

MRS. NATHAN J. REAGER, of Hartford, Conn., departed to be with Christ, Sept. 15th, aged 56, after much suffering: saved 30 years ago at Tent meetings by Bren. Matthews and Hunter, at Westfield, Mass. She leaves a husband and three children, all saved. Bren. Hunter and Waugh took the funeral services.

MRS. ALEX. MURDOCH (nee Mason), of New York, went home to be with Christ, Aug. 6th, aged 50. Was in happy fellowship in 125th St. for about 35 years: diligent in S. S. work: leaves a husband, son, and aged mother.

MR. BUICK, of Chicago, Ill., was called home Oct. 3rd. Born near Ballymena, Ireland, in 1853: saved and in the assembly over 50 years. F. W. Mehl took the funeral service in 66th and Normal Pk., Mr. Livingstone at the grave. The funeral was large.

MRS. ED. MILLAR, of Lake Geneva, Wis., on Sept. 24th: saved in early life: over 40 years in the assembly: loving and laboring for the Lord's people. Bren. Gould and Mehl spoke to a large company.

MRS. BASS, of the Soo, Mich., aged 65: saved 15 years. Her testimony was good. W. Ferguson took the funeral service.

MRS. JENSEN, of Tacoma, Wash., on Sept. 24, aged 85. Saved about 35 years ago in St. Paul, Minn. Bren. Summers and Arnold spoke to a goodly company.

CONFERENCES

BRYN MAWR, PA.—D. V. we will have our annual Conference in the Gospel Hall, N. Summit Grove Ave., Bryn Mawr, Thanksgiving day, Nov. 29th, 10:30 A. M., 2:30 and 7:30 P. M.

PHILADELPHIA, PA.—The New Year Conference will, D. V. be held in the large and commodious Hall, centrally located and easy of access, the Philadelphia Labor Institute, 808 Locust St., on Dec. 30, 31, 1928, and Jan. 1, 1929. Prayer meeting at 2447 North Mascher St., Philadelphia, on Saturday, Dec. 29, 7:30 P. M. Circulars from David P. Harry, 535 Robbins Ave., Lawndale, Philadelphia, Pa.

HAMILTON, ONT.—Our Conference will be held, D. V. at Canadian Thanksgiving time, Nov. 9, 10, 11, 12, Friday, Nov. 9th, prayer meeting in the Gospel Hall, 140 McNab St., 7:30 P. M. The other meetings will be held in the Odd Fellows Temple, Gore St., at 10 A. M., 2 P. M., and 7 P. M. The usual arrangements will be made for entertaining. Correspondence should be addressed to Mr. A. Marks, 160 Bay St., S. Hamilton, Ont. Please pray for blessing.

PITTSBURGH, PA.—Annual four day Conference at Thanksgiving time D. V. Nov. 29th to Dec. 2nd, in the Gospel Hall, Friendship Ave. Circulars can be had from Jas. Wilson, Gospel Hall, Pittsburgh, Pa.

WATERVILLE, CONN.—We hope to have our conference, D. V. Friday evening, Nov. 9th, in the Gospel Hall: meetings to continue Saturday and Lord's day at Temple Hall, Waterbury.

METHUEN, MASS.—Annual conference, Thursday, Nov. 29, in the Gospel Hall. (Thos. Wilkinson, Brown St., Methuen, Mass.)

VANCOUVER, B. C. (Cedar Cottage).—The conference, D. V. will be held Nov. 10, 11, 12, with prayer meeting on 9th, 7:30 P. M. (J. Bashan, 4231 Beatrice St., Vancouver, B. C.)

TILLSONBURG, ONT.—D. V. we purpose having our conference at the beginning of the year. Dates will be announced later.

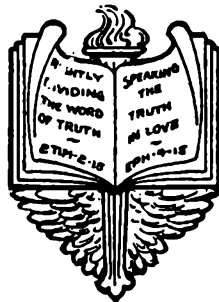
PETERBORO, ONT.—Conference, D. V. as usual in Victoria Hall, Nov. 11th and 12th. (E. G. Wagar, 273 Park St.)

WESTERLY, R. I.—D. V. our annual conference will begin Friday, Nov. 29, with prayer meeting 7:30 P. M., and continue over Saturday and Lord's day, Dec. 1 and 2. (W. Jessiman, 32 Moss St.)

RICHMOND HILL, N. Y.—Conference in Gospel Hall, 118th St., near Jamaica Ave., Richmond Hill, Nov. 3, 4, 5 and 6. For circulars write J. Fenty, 9143 110th St., Richmond Hill, 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



December 1928

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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

With this number we close volume 20 of Words in Season. We are truly thankful to our God for the privilege of bringing before our readers "things new and old," from the inexhaustible mine of truth—the Holy Scriptures. Times are growing more and more perilous, therefore we have need to appeal the more frequently to the chart of the ages. The darkness of rejected light grows more and more dense, but so much the more need for us each one to let our light shine, even though it be not very bright. "God made the stars also." God willing, Words in Season will be continued during the coming year 1929, or until "He that shall come will come, and will not tarry." (The Editor.)

BUFFALO, N. Y.—We had S. C. Keller for a week: ministry appreciated.

CLIFTONDALE, MASS.—The conference was well attended: ministry of a practical character was given by Bren. Dickson, H. McEwen and Dr. Martin.

BOSTON, MASS.—H. McEwen had a week's meetings, illustrated by a chart: interest good. A Gospel effort is being tried in the Board of Trade building, Cambridge: Dr. Martin spoke to a nice number Lord's day evening.

SEATTLE, WASH.—Thos. Black had a few meetings: well attended, and enjoyed by the Lord's people.

VALPARAISO, IND.—Bren, Livingstone, Shivas, and Mick had some meetings, the latter enroute to Cassville, Wis.

JACKSON, MICH.—Bren. Warke and W. Ferguson had meetings here. W. Ferguson had some cottage meetings in Alpena, Mich.

RALEIGH, N. C.—Bren. S. McEwen and W. G. Smith have their Gospel Tent in Boylan Heights, and are having a splendid hearing.

TACOMA, WASH.—The assembly is building a new Gospel Hall, 43rd and A Streets, to be opened about Dec. 1st. Correspondent Walter D. Firth, 7244 Pacific Avenue.

WESTFIELD, MASS.—Mr. J. F. Pearson was with us for a few meetings, remaining over Lord's day: meetings much appreciated.

SO. MANCHESTER, CONN.—B. Bradford was with us for a week: Jas. Waugh for two weeks: and J. E. Bridges for a night on his way to China.

HAMILTON, ONT.—Mr. J. Fraser, who was home on account of his health, purposes sailing about Dec. 15th for his old field of labor. His address will be Hope Town, Abaco, Bahamas, B. W. I. At present his address is 298 Ottawa St. N., Hamilton, Ont.

SAULT STE MARIE, MICH.—Mr. Jas. M. Kay's address is now 334 Peck St., Sault Ste Marie. He visited St. Charles recently.

SYDNEY, N. S.—I. McMullen had two weeks' good meetings, with a good hearing in the open air also to the Gospel in its simplicity.

BLACK EARTH, WIS.—We had a baptism Sunday, 12 obeyed the Lord and the Gospel was preached to about 600 people by Bren. Stewart, Mick, and Jamison. S. Hamilton was there also, and later had the joy of baptizing nine near Black River Falls where the Gospel was preached to about 200. Eight of these professed when he was there last winter.

GLEN EWEN, SASK.—Mr. O. C. Fish had some meetings here, also Treherne.

NO. CHELMSFORD, MASS.—Mr. J. F. Pearson had a series of meetings with us. He also visited Hartford and S. Manchester.

Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 20

DECEMBER, 1928

No. 12

FROM VARIOUS AUTHORS

Joy is the lesson set for some,
For others, pain best teacher is;
We know not which for us shall come,
But both are Heaven's high ministries.

* * *

A good conscience. Keep the conscience whole without a crack! If there be a hole in it, so that it take in water at a leak, it will with difficulty mend again.

* * *

When David Livingstone was in Scotland on one of his furloughs he spoke of the need of having a native helper, and a poor Scot's widow gave him twenty pounds for this purpose. That native helper was the means of saving his life one day when attacked by a lion. And when the old lady learned afterwards that her little gift had saved the life of the missionary hero she felt as if she had won a fortune. Thus we become workers together with God and with God's workers. Some day we will wish that our wealth, our time, our strength, our life had been invested in something more satisfying than the trifles of this passing day.

* * *

The glory of the Kingdom shed
Its splendour o'er the mountain head
And rocky steep;
And Jesu's robes are glistening white;
His face—the sun in all its might:
And Peter sleeps!

'Tis night, and in Gethsemane
A prostrate form in agony,
With bitter crying weeps.
The darkness deepens at His groan,
The darkest night this earth has known—
And Peter sleeps!

* * *

Integrity—what men love to praise, and hate to practice. Moses, Samuel, Daniel, and especially Christ, found that it cost immense self-denial to maintain it in high places; and in all places, it is liable to persecution. Its end, however, is always glorious. The universe will yet do it homage.

THE MIDNIGHT CRY OR THE LAST CALL BEFORE HE COMES



N our beloved brother Paul's voyage to Rome, we read: "As they were being driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little further, and sounded again, they found it fifteen fathoms." Then they came to a standstill, and wished for the day. So in these last perilous days of our pilgrimage; in our tossings to and fro upon the billows of this life, many who are seeking to know the mind of the Lord, and to care for the safety of others; deem that the coming of the Lord is just at hand. They have sounded with the lead of God's blessed word, and found the form of godliness with the denial of the power thereof, the religion of the present day. Yea they have sounded again, and found the scoffers of the last days on every hand. Heeding the Master's warning voice, "from such turn away," many in these days, have come out from a godless form, to His name.

But in that wonderful picture of the last days, the 25th of Matt., we see how far one can go from mere conviction of the truth, or other causes, without experiencing the new birth. The chapter opens with telling us, "Then shall the Kingdom of Heaven be likened unto ten virgins who took their lamps, and went forth (or rather came out which is the rendering of the word elsewhere, see II Cor. 6: 17) to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps." Here we have simply described what took place at their coming out.

Many are the motives that induce unconverted sinners to profess faith in Christ, and come out from an open ungodly world, to, as they say "the Lord's side." A husband's persuasion helped by angelic power brought Lot's wife forth out of a godless Sodom, only to perish in the plain. A fleshly love for the people of God, constrained Shechem willingly to be circumcised, and to become an earnest and successful preacher among his own countrymen. (Gen. 34: 19.) The power of God manifested on Israel's behalf, brought up with them out of the land of Egypt a mixed multitude. (Ex. 12: 38.)

Fear of perishing made the wily Gibeonites form an alliance with the same people, (Joshua 9: 24), as fear of Absalom's fire made Joab willing to become his friend. (II Sam. 14: 31.)

An Ahitophel whose counsel was as if one had inquired at the oracle of God, (II Sam. 16: 23), was rotten at heart, he loved David because he could advance him to great honor; or like Judas he followed the bag. A Saul might greatly love the company of a godly David, because through his ministry he

was refreshed, and made well, being delivered from an evil spirit, so that we read "he was well" (I Sam. 16: 21.) And yet when it came to the question who was to be Lord, he cast a javelin at him, and became his enemy, like believers in John 2: 24, whom the Lord could not commit Himself unto. His wonderful works, or their eating of the loaves and fishes might make them seek to honor Him, but when he speaks about them being in bondage, and his coming to make them free, the pride of the natural heart is stirred within them, and they take up stones to stone him. **Such is man by nature—a selfish being that can never rise above himself.** The foolish virgins (for let us remember they were virgins, that is, separated ones: separated from the open ungodliness that closes the 24th chapter where men do as they please; actuated by whatever various motives they may be), come out to meet the bridegroom. They have a lamp, denoting profession, something in which oil (the spirit of Christ), can burn, with which no fault is found. There is at least a measure of professed obedience, and love for the coming one: and because of their correct knowledge concerning his coming, there is the separation from the evil of the irreligious wicked and slothful around. And in company with the five wise ones whom they esteem, they wait the coming of the Lord. It is to be carefully noted, that the God begotten love of the brethren in John's first epistle, is to be distinguished from love of a party, because of something they hold in common. A Saul out of love to the inhabitants of Jabesh, may have his anger kindled greatly, when his enemy and theirs is about to bring disgrace upon all Israel. (I Sam. 11: 6.) But he slew the priests of the Lord, and sought the help of the devil; and like the five foolish virgins "played the fool and erred exceedingly." But we read "while the bridegroom tarried they all slumbered and slept." Believers do sometimes slumber and sleep, through the many ensnaring influences around and within. Yea, foolish virgins' company, like the mixed multitude that came up out of the land of Egypt may help in a good measure to make God's manna insipid, and rock one to sleep in the devil's cradle, dreaming of the good things of Egypt.

A delicate Agag may make a sleepy Israel believe that the bitterness of death is past for him (I Sam. 15: 32), but a wide-awake Samuel can detect disobedience in bleating sheep and lowing oxen. Many go far apparently on the way to heaven who never reach it. Jehu could drive furiously in his apparent zeal for Jehovah, and invite others to witness his work for God; yea, could detect the hypocrisy of a painted Jezebel, and call her a cursed woman; and never get further than the golden calves himself. An Ahab may chain up his lusts for fear of coming judgment, as you chain up a dog, and walk softly for awhile. But a bosom companion can stir him up again, and break every band asunder. What a picture of a foolish virgin

we have in the empty house swept and garnished that our Lord tells us about, out of which the unclean spirit has gone for a time. All looks so well, but alas! it is an empty house, and back comes the old master with others worse than himself, and enter in and dwell there, and the last state of the man is worse than the first.

"But at midnight there was a cry made. Behold the bridegroom (R. V.), go ye forth (lit. come ye out) to meet him." He who was coming, who was on the way, is now appearing as it were in sight. "Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise give us of your oil, for our lamps are going out." A realizing of the near presence of the Lord causes a trimming of our profession with the scissors of God's word, and manifests the want of oil in the case of the foolish virgins. But mark the cry, "Come ye out to meet him." They had all obeyed apparently the call implied in the first verse, and came out from an irreligious world. Like the call to the marriage feast in the 22nd ch., all both bad and good, through belief of the servant's word, come to the banquet, though one comes, foolish virgin like, without a wedding garment. But now comes a second "Come out," in obedience to which wise virgins with lamps trimmed and burning come out from foolish ones, who are now manifest to all and to themselves to have no oil, telling them as they come out, the only way to get ready; while they being ready and waiting pass in with the bridegroom.

Beloved, has not this last cry been heard in our days? Have not some found that a realized sense of the nearness of our Lord, accompanied with a trimming of our ways before Him, has manifested to others their lack of the right thing, and caused separation from some who meanwhile had companied with us; who, having but the name to live were dead. "Watch therefore, for ye know not the day nor the hour" (R. V.) Like Paul's shipmen "Make your calling and election steadfast" while ye wish for the day.

But is my reader unsaved, has he found out that he never really has been born again? Does he know that if the Lord was to come at this moment he would be shut out? Dear friend, if at an end of your own efforts there is good news for you, for "when we were yet without strength in due time Christ died for the ungodly."

And as a lost ruined hell-deserving sinner receive Him and you shall receive power to become a Son of God, for "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." Upon believing you shall be sealed with that Holy Spirit of promise until the day of redemption, and gladly hail the coming of your absent Lord and Savior.

W. M. (1884)

A PSALM OF PRAISE

Ps. 103



HIS Psalm begins with individual praise, and ends with universal praise. He found plenty to praise God for, and a praising soul is a grateful soul; and a grateful soul is a soul in good condition. There are about 30 exhortations to be thankful in the Pauline epistles. Cicero said, "Gratitude is the mother of all virtue." In 1 Sam. 18, we get a good example of this, "And it came to pass when he had made an end of speaking unto Saul, that the soul of Saul was knit to the soul of David, and Jonathan loved him as his own soul . . . and Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments even to his sword and to his bow, and to his girdle."

Jonathan had felt the sad reproach of that uncircumcised Philistine defying the armies of Israel. For forty days he had heard the boastings of Goliath, and he knew too well that there was not a man in the army to meet him. Sad forebodings filled his honest heart as to how it would all end? Now David the deliverer was before him, and his heart went out in gratitude to that ruddy youth, and nothing seemed too good to give him. He had no reserve that day. This is the source of all true Christian service—gratitude to our David, our blessed Lord Jesus Christ. As we contemplate Him single-handed meeting the Devil at Calvary's Cross, and delivering those who through fear of death were all their lifetime subject to bondage," Heb. 2: 15, because of sin, are we not grateful? Have we any reserve? Can we not sing truthfully:

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

That day of Jonathan's "first-love" he was ready to give all he had. How sad that later he would not share David's rejection! First-love had waned, and lost its ardor. So is it with many a Christian. In their early days nothing is too good for the Lord; but as time passes worldly wisdom suggests certain reserves—it is not necessary to go to all the assembly meetings; it is well to prepare for a rainy day so give less to the Lord, and so on. Thus the fine gold becomes dim.

In Luke 17: 17, the Lord asks a sad question, "Where are the nine?" Ah! that loving heart felt keenly the ingratitude of the nine. Cleansed from that foul malady, leprosy, they did not even return to thank their deliverer. "Where are the nine?" we might well ask today at the Bible reading; at the prayer meeting; at the street meeting; at the missionary meeting. "Where are the nine?" when we think of our little corner here in Venezuela: open doors: invitations from the unsaved to come and have meetings, and houses offered to have them in; and none but one cleansed Samaritan in all the state of

Yaracuy, and another in the state of Lara; and many a state without a single God-sent evangelist?

"Bless the Lord, O my soul, and forget not all His benefits," "Unthankful and unholy," tersely describes us before we were saved. I Tim 3: 2. But now we should be thankful and holy. Oh for a grateful spirit toward our God! Oh for some tangible evidence that we love Him! Oh for grace to give up the goodly apparel, the sword, the bow, the girdle, to the One who tasted death's bitter cup for me! Oh for some trophy to lay at His feet at His coming! Something that will gladden the heart of the Christ of God, who loved me and gave Himself for me!

Yes the writer of Ps. 103 finds his heart overflowing with praise and gratitude to God. He speaks of five reasons in the first paragraph why he should praise Him. 1st, "Who forgiveth all thine iniquities." This is the first note of praise, thanksgiving and worship that rises from any sinner saved by grace. The death of Christ on Calvary to save us from Hell is the key-note of all true thanksgiving. Some object to thanking God for saving us from hell as not in keeping with the morning meeting, or at least as a very low form of worship; but the death of Christ for the sinner is the true foundation of all worship. It was the Cross the apostle gloried in. It was the Cross provided him the Advocate, the Great High Priest seated within the veil; the coming Morning Star. It is at the Cross we must begin. No soaring up to the High Priest, without the Cross. The song of the redeemed is the precious shed blood, shed to save us from hell and the lake of fire. All else is but the frothings of a trained intellect; tickling the ear, but never melting the heart to tears as we sit around Himself. 2nd, "Who healeth all thy diseases." Before we got to the Cross we traced all our healings to the doctor, or to nature, but the Cross taught us that the true Physician was the Lord Jesus. 3rd "Who redeemed thy life from destruction." The Cross taught us to thank Him for our daily preservation. 4th, "Who crowneth thee with loving kindness and tender mercies." 5th, "Who satisfieth thy mouth with good things." Notice the word "Who" occurs five times—in Spanish it is rendered "He that," the thanksgiving is all about what He has done.

Then in verses 11, 12, 13 we have three beautiful figures to describe the mercy, forgiveness and compassion of the Lord, introduced by the words "For as," "as far as," and "like as." "For as the heaven is high above the earth, so mighty is His loving kindness over them that fear Him," (Newberry). Air men are reaching wonderful altitudes, but after all it is only a question of so many feet: but who can measure the height of the heaven above the earth; or who can span the mighty loving kindness of our God? Kindness which bore with Abraham in his trek to Egypt. Loving kindness which restored David when Amalek prevailed. Mighty loving kind-

ness which melted Peter's heart when the Devil triumphed. How precious then to have One whose mighty loving kindness is greater than our triune foes—the world, the flesh, and the Devil. "As far as the East is from the West so far hath He removed our transgressions from us." Here we have another distance which cannot be measured in feet—it is infinite, the infinite forgiveness of our God: yet many of God's people putter around with their tiny foot rules, and talk about "enduring to the end," "seeing the end of a praying life," "continuing in grace," "future sins," etc. The sins of all who are in Christ were borne by Him at the Cross, and are gone as far as the East is from the West. However, do not confound sin with service. All our service will be judged at His coming, (See 2 Cor. 5: 10). "Like as a father pitieth his children, so the Lord pitieth them that fear Him." Pity cannot be compared to distance so the figure used is a father's pity. I went to visit a man not long saved, who lived near San Felipe. When I rode on horseback into the yard all the children came to see the newcomer. His wife came forward and shook hands, but I did not dismount. The children were dirty and sparsely clad. One chubby little fellow of about three years had soiled badly the dress he was born with, and I was glad that I was well up on my horse so that I would not have to touch the nude child. A man stepped out from the house and instead of shaking hands with me he heard the child's cry and made a bee line for him; took him up in his arms; gave him a good hug; and planted a kiss on his cheek. That was his father. He knew the boy, dirt, trouble, and all, and he pitied him because he had a father's heart.

Yes, beloved fellow saint, we get into trouble, at times, are misjudged, misunderstood by even our most intimate friends: but how blessed to have a Father in Heaven who, no matter how faulty, never misunderstands us, and is ever ready to give us that loving embrace, when we turn to Him, for "He knoweth our frame." The Lord help us then to have a true spirit of gratitude and thankfulness to Him, and it will put new life into the home, the business, the assembly: and then service for the Lord will become a real joy.

"Go labor on, 'tis not for naught,
Thy earthly loss is heavenly gain;
Men heed thee, love thee, praise thee not,
The Master praises, what are men?"

William Williams

* * *

He that blows the coals in quarrels he has nothing to do with, has no right to complain if the sparks fly in his face.

HEAPING COALS OF FIRE



ANY years since, there was a Christian merchant in M——, of great wealth. A neighboring trader published a calumnious pamphlet about him. The Christian merchant read it. It was very abusive, and wicked and malicious. All he said was, that the man who wrote it would be sorry for it some day. This was told the libelous trader, who replied that he would take care that the Christian merchant should never have the chance of hurting him.

But men in trade cannot always decide who their creditors shall be, and in a few months the trader became a bankrupt, and the Christian merchant was his chief creditor. The poor man sought to make some arrangement that would let him work for his children again. But every one told him this was impossible without the consent of Mr. Grant.

"I need not go to him," the poor bankrupt said. "I can expect no favor from him."

"Try him," said one who knew the good man better.

So the bankrupt went to Mr. Grant, and told him his sad story of heavy losses, and of heartless work and sore anxiety and privation, and asked Mr. Grant's signature to a paper already signed by the others to whom he was indebted.

"Give me the paper," said Mr. Grant, sitting down at his desk.

It was given, and the good man, as he glanced over it, said, "You wrote a pamphlet about me once"; and without waiting for a reply, handed back the paper, having written something on it. The poor bankrupt expected to find libeler, or slanderer, or something like that written. But no! There it was, fair and plain—the signature that was needed to give him another chance in life.

"I said you would be sorry for writing that pamphlet," the good man went on. "I did not mean it as a threat. I meant that some day you would know me better, and see that I did not deserve to be attacked in that way. And now," said the good man, "tell me all about your prospects, and especially tell me how your wife and children are faring."

The poor trader told him that to partly meet his debts he had given up everything he had in the world, and that for many days they had hardly had bread to eat.

"That will never do," said the Christian merchant, putting into the poor man's hand money enough to support the pinched wife and children for many weeks.

"This will last for a little, and when it is gone you shall have more; and I shall find some way to help you, and by God's blessing you will do beautifully yet. Don't lose heart; I'll stand by you."

I suppose I need not tell you that the trader's heart overflowed, and he went away crying like a child. To meet evil with

good, fairly beats the evil and puts it down. The poor debtor was set on his feet again; the hungry little children were fed. The trader never published an attack again upon that good man as long as he lived; and among the good man's multitude of friends, as he grew old, among all the things that should accompany old age, there was not a truer, heartier one than the old enemy thus fairly beaten. "Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."—Rom. 12: 20, 21.

ACTING ON THE WORD OF THE LORD



NOW often do we hear Christians saying, "Who are we to believe; how are we to understand; how should we know, with so many thoughts and opinions, what God's word really is?" In God's counsel chamber. "For who hath stood in the counsel of the Lord, and hath perceived and heard it?" There, is our safety from human tradition, and in that counsel chamber, blessed be God, we can still hear His Word, and know that it is His Word, and know that our faith is not standing in the wisdom of man, but in the power of God, when we have God's own Word for all we are doing, and know that we are doing it simply because we have God's Word for it, and not because certain others are doing it with us. Are we prepared to stand alone with God, and therefore for God? It can only be as we get the Word of God for ourselves.

Rejecting The Word of The Lord

Just see how the Word of God was treated after that in the 36th chapter. Jeremiah is in prison, and gets a roll of Scripture and gives it to Baruch, and he, we are told in the 10th verse, read "in the Book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at entry of the new gate of the Lord's house, in the ears of all the people." Further down, in the 20th verse, men "went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, he cut it with the pen-knife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words." In other words, the Word of Scripture came to that king, and tested him, and found him wanting.

The result was, he cast away the Word of God that he was not prepared to act upon.

Now, you and I may not take that Book and cast it on the fire; but if as we read the Word of God, we have to turn our eyes away from any chapter, and are not prepared to allow any portion of it to settle down on our consciences, we are practically acting in the same way. I remember a brother saying to me, "We read through the Scriptures at family worship at night. We came to a certain chapter. I looked at it before, and I passed over that chapter and read the next one." Why did you pass it over?" said I. "Well," he said, "it condemned me, and I did not like to read it." That was a word in the sixth of Romans in connection with baptism. It was not convenient, and he passed it over. How often do you find believers passing over that which does not suit them—which would deal with their consciences. It is just in principle the same as Jehoiakim the king cutting the roll and casting it on the fire. Instead of judging the Scripture, may we allow it to enter and judge us more and more.

Josiah And The Book

Now, the opposite of that found in 2 kings xxii. 8. We read, "And Hilkiah the high priest said to Shaphan the scribe, I have found the Book of the law in the house of the Lord. And Hilkiah gave the Book to Shaphan, and he read it. And Shaphan the scribe came to the king and brought the king word again, and said, Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the Lord. And Shaphan the scribe showed the king, saying, Hilkiah the priest hath delivered me a Book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the Book of the law, that he rent his clothes."

That would condemn Josiah in his day as much as it did Jehoiakim, his son, in a later day; but instead of rending the Scripture he rent his garment, humbled himself before God, and then rose in the power of God to obey that truth, which was to him newly-found truth, which he made precious to himself as he sought to act it out. God grant us that, when His Word comes home, we may not rend the Scripture, but our garments, and if it condemns us, instead of turning away from the Word, turn away from that which it condemns.

Saul And Amalek

I want you to look at 1 Samuel xv. 2—"Thus saith the Lord of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt." They should have remembered (see Deut. xxv. 17-19) God had not forgotten. The instruction went forth to Saul to go and utterly slay and spare none. Did he act on the Word of God? No; he spared Agag and the best of the flock, I dare-

say Saul thought he would have a grand ceremonial, acting in the spirit of Jehu—"Come, see my zeal for the Lord." A spectacle to be looked at by Israel, by which he should be remembered.

But Samuel comes on the scene, and charges him with his neglect of the Word of God (23rd verse); "for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the Word of the Lord, He also hath rejected thee from being king." We are not only to reverence the Word of God as did Josiah in opposition to Jehoiakim, but we are to take the Word of God in order that we may utterly slay Amalek—keep down the flesh, and not allow it to act.

Mordecai The Jew

Now, look at the book of Esther. Saul's was a day of comparative quietness; not so Mordecai's. Because of idolatry the people had been led into captivity. Everything was out of order. This book, as we have often heard, has not the name of God in it, and yet God is there, so to speak, in every word of it. See how Mordecai acts. We have seen that Saul spared Agag. Here is Haman the Agagite. Will Mordecai spare him, and bow down to him, or act on Deut. xxv. 17-19?

Mordecai is a man of God, a stern, uncompromising man, in a day of difficulty and trial, thought he could have spared his people all the trouble that befell them, by a nod of the head that would have taken a keen observer to see it. Yet Mordecai holds his head stiff and erect. No bowing to that man though he be in the next place to the King of Persia himself. God has said, "Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it," and Mordecai is one who will not forget it. Saul, the king, may fail; but a simple soul, in days of apostacy, will stand where he failed. Do not think that days of difficulty and trial are to hinder the acting out of all that God has revealed. It is ours to cleave to it. Blessed is it when we can say with the Psalmist, "I have stuck unto Thy testimonies." (Ps. cxix 31.) Stick fast to the testimony, though you will be called a Pharisee by some, or a bigot by others.

David's New Cart

You remember the taking of the ark and the bringing it back to Beth-shemesh, the men of Beth-shemesh looking into the ark and perishing because of it, as recorded in 1st Samuel. David resolved to bring it back (1 Chron. xiii), so he brought up the ark upon a new cart, having taken counsel with the captains of thousands, and not with the Word of God. Though there were two drivers, they could not keep the cart straight; Uzza putting forth his hand to stay it. God smote him, and there he died. David had to learn that it is not enough to do the right thing, but we must do it in the right way. "If a

man also strive for masteries, yet is he not crowned, except he strive lawfully." (2 Tim. ii: 5.) We may seem to have great success here, and yet may never get the welcome, "Well done, good and faithful servant." Oh to be faithful to the whole of the Scriptures! David's was a day of wondrous blessing; he was a man after God's own heart. How God was with him! And yet David made this mistake in connection with the ark.

Nehemiah

Nehemiah's day was one of feeble things. Yet when you might have looked for even greater failure, Nehemiah comes out brightly as an obedient one. The people read together in the law of God, concerning the feast of tabernacles, and found out (Neh. viii: 14) that the children of Israel should dwell in booths; and the 16th verse tells how obedient they were to the written word: "So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. And all the congregation of them that were come again out of the captivity made booths and sat under the booths; for since the days of Joshua the son of Nun unto that day, had not the children of Israel done so? And there was very great gladness."

Little Things

Do you call these little things? How often I have heard believers say, "I wonder how the Christian can waste his time on such little things." Nehemiah and the people, as they read the law, might have said, "What need of boughs and branches? We will do these things in spirit, and what matters for anything else?" Not so Nehemiah, he has found the Word, and can say with the Psalmist, "I rejoice at Thy Word as one that findeth great spoil." And having found it, he soon proves the blessing which comes from obedience to it. So we read, "and there was great gladness." Was it ever otherwise?

Abraham and Lot

I have no doubt Lot thought Abraham very narrow-minded; and when God had dragged him out of Sodom, he thought Abraham's a very terrible place. "I cannot escape to the mountain, lest some evil take me and I die." But the mountain was a place of joy to Abraham's soul, while Lot thought it a terrible place to go to. So it is now; the child of God who walks with Him, who seeks to search into the little things of His Word, and thus to please Him, though looked down upon by worldly Christians in doing it, gets a rich blessing to his soul. If in walk and worship we take the Word, and act upon it, we shall find the mountain a place of communion and joy, in the very heat of the day. God grant us a large heart, but to walk a very narrow path. The more we do so, the more blessed shall we be, and the greater blessing shall we be made to others through God's infinite grace and love.

SIGNS OF THE TIMES



False Unity. F. B. Meyer stated that in the early part of his ministry there had been great divisions between the Churches, but he had lived to see the emerging of the true spiritual Church. He said "I saw that recently at Keswick when I had the honor of presiding at the greatest Communion service which I should think has ever been held since Pentecost." **The people** were served by a bishop of the Church of England, and many clergymen, ministers, and missionaries; and 3500 took the communion.

There was no care exercised as to whether these were born again or not, as to whether they were baptized or not, as to whether they were members of sects or not, as to whether they were under discipline or not, as to whether they were sound in doctrine or in morals or not, all who cared to, went forward. Let us compare this with Pentecost: "Then they that gladly received His word (converted), were baptized, and the same day there were added unto them about 3000 souls, and they continued steadfastly in the apostles doctrine, and fellowship, and in breaking of bread, and in prayers," Acts 2: 41-42. The contrast is so great that one feels like calling it the Devil's Pentecost, for it certainly does not bear the marks of God's Pentecost in a single particular.

In this F. B. Meyer "Caught a passing glimpse of the Church that was yet to be. The barriers that were between God's people were becoming more and more broken. At the bottom of the mountain there were a good many little folds, representing all the different denominations, but soon the gates would be opened, and the one flock would stream out of all those tiny folds, and meet upon the mountain pastures. The various hurdles, though they were not quite broken down, were getting very slender, and the sheep were creeping through."

Alas! alas! this future "emerging Church" is the apostate Church of the "last days." Examine the character of its communicants. "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 pleasure more than lovers of God; having a form of godliness, but denying the power thereof, from such turn away," 2 Tim. 3.

Rome already has an apostate unity, and all such characters can be found at her "mass," and she offers leniency to the poor Protestant prodigal sons if they will but return to the "mother church." The "Revised Prayer Book" shews at what a rate the "High Church of England" is returning. Modernism has broken the spine of Protestantism so that truth has fallen in the streets. God's word is being scrapped on every hand,

and things are ripening fast for the "strong delusion." The Lord's presence is to be "after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie. That they all might be damned who believed not the truth but had pleasure in unrighteousness." 2 Thess. 2: 9-12. The religious world is preparing for the "Antichrist," and who knows how soon he may be on the scene? The false "unities" of today are ominous signs that the end is drawing near. Satan's work is not completed until he unifies men against God and His Christ.

The Invisible Aeroplane

The Peace Pact between Great Britain, France, and Germany is supposed to give those nations which sign it, strength to hold back any other nation from engaging in war, at least with them. The very effort to secure peace in this way shews how the feeling of uncertainty pervades the nations. We read: "Experts of four countries are working to produce a new type of aeroplane which will revolutionize war. It will be almost silent and invisible. Death by gas and bombs will be rained from it without warning. The countries which are carrying out secret experiments on these lines are Great Britain, France, Germany and Russia. They are within measurable distance of producing this new horror of the air. Flying fast, unseen, unheard they will be able to wipe out populations who will be plunged in a second from peaceful pursuits into terrors against which they will be defenseless." These bombs of destruction carried by aeroplanes are said to reach a ton's weight.

Another writer says: "The eastern nations are now awakening from the slumber of ages: the march toward Europe and Palestine of the kings of the East will soon begin. . . . Military leaders in all countries are aware of it. In spite of Locarno, Geneva, and all such pacific attempts there was never a time when mightier preparations were made among the nations for their mutual extermination."

Have such things not a voice for the saints of God? Is it a time for worldliness, and greed for gold? Should we not be up and doing for the Master? Should we not be separating ourselves more and more from everything that is not according to the word?

"I counsel thee to buy of Me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see," Rev. 3: 18. Surely the coming of the Lord draweth nigh." Even so come, Lord Jesus!

CONSCIENCE SILENT

"My conscience did not trouble me in the least." So said a professed believer, after spending an evening in an unconverted company. She seemed to be perfectly satisfied that everything was right, seeing that her conscience did not make any alarm.

But everything was wrong. Her conscience had become hardened. Departure from God had been going on; and, by gradually descending stages, she had reached the plain of carnal security—that fatal region where the pulse of conscience scarce seems to beat, and where the world that lieth in the Wicked One seems not so bad a world after all! What was the result? Was she the means of drawing any of that unconverted company nearer to heaven? Alas, no. On the contrary, the world soon brought her down to its level; and then even her profession was given up.

Therefore we would say, "Beware of the testimony of a hardened conscience." When some servant of God delivers a message against worldly-conformity in one of its many shapes he is frequently told with the utmost complacency: "My conscience does not upbraid me at all; I feel the utmost liberty in doing this." Thus conscience has become another bible to some people; and if that "other bible" remains silent, they flatter themselves that all is well.

But how did conscience become silent? It became silent through continued neglect of its warnings, like the alarm-clock that soon gives its alarm in vain, if you pay no attention to its voice. Conscience will become silent through a careless walk, a prayerless closet, or an "unthumbed" Bible. It is quite possible to silence the voice of conscience, and then sit down with the greatest composure and say, "Now conscience is not saying a word against my worldly conformity, as it is called." But what does the word of God say about it? Is the testimony of the written word against you? Then, seek not to make it appear that you have got a new revelation from heaven.

What is wanted is a new turning to God. The downward path of departure is being trod. You say that your conscience is at ease in the matter. But that is the very reason why conscience must be aroused out of that deadly sleep. It was said of Ephraim: "Gray hairs are here and there upon him, yet he knoweth not" (Hos. 7: 9.) When Samson was shorn of his separation locks, "he wist not that the Lord was departed from him" (Jud. 16: 20). Therefore, let the question be asked, "O Lord, is it so with me?" It is one of the most deadly symptoms of departure from God, when we have departed from Him and know it not.—(Treasury.)

WORDS IN SEASON

QUESTION CORNER

"Let him be unto thee as an heathen man and a publican," Matt. 18:17, is this to the person alone or to the whole church?

Ans.—"This is the fourth step (seeking the man's deliverance) the man is now to be treated as in the outside place, as a Gentile, a man of the nations, by itself expresses. "A tax gatherer" adds to this the thought of having lost his place inside by his unworthiness. The outside place is manifest. . . . It is one of that hated class—the tax-gatherers—who records and alone records this injunction: himself the most signal example of the grace that sought all such. On the other hand, while business intercourse and communications might go on, even in all this would it be but the more apparent that what was Christian had come to an end, till divine grace should restore it. The Christian in the world was to be but the reflex of his Master's mind; and as surely as He could not go on with sin, no more could those who were to act on earth for Him who had left it.

It is true that it is said here, "Iet him be to thee," and this is the binding of this conduct on the individual; but any proper consideration given to the matter will assure us that this could not possibly mean that this refusal of Christian fellowship was to be merely on the part of the one against whom the sin had been. Were the witnesses who had shewn their sympathy up to this point with the brother who had been sinned against, now to withdraw it, and go on in fellowship with him they had condemned because the case was not their own? Was the brother offended, and to whom this at least must apply, to act in such a way, not because of the sin, but because he himself was the person wronged? How this would destroy the whole character of discipline, as well as the spiritual character of Christian fellowship.

The assembly would be little Christian which could become partner in anything of this sort, or look at sin as having merely a particular reference, and not being the general concern of all." F. W. G.

The lawlessness of these evil days seeks to annul discipline of almost every kind from that of the child by the schoolmaster up to the murderer by the state. The highest of all discipline is the discipline prescribed by God to be enforced by the assembly: but how best to get round God's discipline seems to be the bent of most people's minds nowadays.

(2) Will the sins that Christians commit be brought out at the judgment seat of Christ?

Ans.—"Wherefore we labor that whether present or absent we may be accepted (well pleasing) unto Him. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad," 2 Cor. 5:9-10. "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire," 1 Cor. 3:15. These Scriptures are sufficiently plain. When Israel was away from God in heart and ways then they lost cities, but when they were brought to repentance they often regained those cities, and so it is with Christians: when they do wrong they have lost a city, when that wrong is repented of and made right they have regained that city, so that at the judgment seat of Christ victory will be whereas otherwise it would be defeat and loss instead of victory. Keep short accounts with God, and with your fellow man, so that you will be on the victory side at that day.

THE OLD, OLD GOSPEL

Give us the old, old gospel—the truths of bygone days,
When men believe the Bible and sought to learn its ways.
Give us the old, old Gospel of Jesus, Son of God.
Of free and full salvation, bought by his precious blood.
Give us the old, old Gospel—the power of God to save,
That whosoe'er believeth, eternal life may have.
This is the old, old Gospel for which the martyrs died,
Oh, may we ever prize it and spread it far and wide.

WORDS IN SEASON

NOTE.—Any mail addressed to Mr. Lorne McBain, care 197 Kathleen Ave., Sarnia, Ont., will be forwarded to him. He and Bro. Klabunda have had meetings along George's Creek, Maryland, with some fruit in conversions. They also visited several towns and villages with tracts in West Virginia, and had meetings in a school house at Reeses Mill, W. Va.

GREENWOOD, N. Y.—Mr. Thos. Ferguson is following up the Tent work in a Grange Hall; with interest.

WATERVILLE, CONN.—Mr. Waugh had some meetings here using his chart. H. Thorpe called and went to Torrington for the Gospel meeting. The Conference was our largest, over 350 at some meetings: 13 of those giving themselves to the work being present.

BLACK RIVER FALLS, WIS.—S. Hamilton has been speaking from a chart—From Egypt to Canaan—seeking to help young Christians. Mr. Redpath is with him helping.

PATERSON, N. J.—The assembly meeting at 181 Van Houghten St. commends Mr. Peter Hoogendam to the Lord's work. Signed W. Hein, W. Keay, J. McKellin, and J. Baikie. He was with A. Hazelton in Tent work in Wellsborough this summer, several professing to trust Christ.

WORCESTER, MASS.—Bren. W. McCracken, and McKelvie gave short visits to Sprnigfield, Worcester, Pawtucket and Boston.

BARRINGTON, R. I.—W. Armstrong visited here, and Pawtucket, then went on to Hartford for meetings.

TORONTO, ONT.—Miss Eva Watson has sailed for Venezuela again. Her address will be Apartado 38, Puerto Cabello, Venezuela.

PIAZZA GIOVINE. ITALIA. F. VIALE ANGELICO, ROME.—Recently other three converts have been baptized, a couple and a young soldier, the latter on leaving for his family in Milan wrote the assembly concluding, "Rejoice dear brethren, considering how great things the Lord has done for this man." We have good opportunities to spread the Gospel. (V. O. Lella.)

SPRINGFIELD, MASS.—J. Dickson had some good meetings here, and went on to Hartford.

ST. KITTS, B. W. I.—"I have been able to visit a number of Dutch West India Islands—St. Eustatius, Saba, Bonaire, and Curacao. There is great need for the Gospel, especially Bonaire and Curacao. I remained in Curacao three weeks, and every day impressed me more and more with the need. I hope to visit them again in the New Year, and would ask earnest prayer for the work.

TORONTO, ONT.—R. Telfer has returned home after about five months in the Canadian Northwest preaching the word.

BARRIE, ONT.—The first conference for 14 years was large, happy and profitable: Bren. Silvester, Widdifield, Steen, Baillie and Watson ministered the word.

WHITESTONE, ONT.—Bren. Bruce and Miller are having meetings in this backward country place: a number have professed. On arriving there they found a number of saved souls ready to obey God so seven were baptized.

ARNSTEIN.—Bro. Wills had good meetings here.

WAUBAUSHENE.—J. McMullen gave us a much appreciated visit.

CAMPBELLFORD.—W. H. Hunter gave us a call which was appreciated.

GALT.—B. Bradford was with us for a few nights.

ST. CATHERINES.—Bren. Gould, Sr. and Jr., have had well attended meetings here.

STRONGVILLE.—Mr. Baillie is having well attended meetings here.

TORONTO, ONT.—Bren. Hunter and Bradford had a series of meetings in the Central Hall. Bro. Bridges from China had meeting in the various halls telling of the work in China.

TILLSONBURG.—J. Ferguson had two weeks on the "Tabernacle," attendance good, God's people helped. T. D. W. Muir was with us for a night, the Christians enjoyed the word. B. Bradford was also with us for a week.

WORDS IN SEASON

ROCHESTER, N. Y.—Bren. Hazelton and Hoogendam had five weeks' meetings: three professed, one restored who had been away from the Lord for years. C. R. Keller is commencing a series of lectures on "the seven churches of Asia."

COSTER, IOWA.—Bro. O. G. Smith is having a good interest in the Gospel in this new field.

DECKERVILLE, MICH.—Bren. A. R. Crocker and A. Stewart were with us three weeks: meetings enjoyed.

ORANGE, N. J.—Mr. C. Patrizio had two weeks' meetings, refreshing to the Lord's people, and searching to the unconverted.

HARTFORD, CONN.—J. F. Pearson gave us three nights in our new Hall: W. J. Armstrong is having a series of meetings in the Gospel. The correspondent for the assembly is N. J. Reager, who has removed to 123 Sisson Ave., Hartford, Conn.

BAY CITY, MICH.—Bren. Crocker and Stewart gave us two weeks' in the Gospel and encouraging the Lord's people.

BROOKLYN, N. Y.—Chas. Keller had meetings with good interest in the assembly 434 Franklin Avenue, speaking on the "Seven Churches of Asia."

HATBORO, PA.—Bren. Oswald Macleod, and S. J. Rea had a Tent here the past season and saw some fruit in conversions: they then rented a store for meetings on Lord's day and God has given a nice interest.

WORCESTER, MASS.—Bren. Marshall and Govan had several nights here with good interest. Three were baptized recently and added to the assembly.

CONFERENCES

BOSTON, MASS.—Our Annual Convention will D. V. be held in Gospel Hall, 24 Cliff St., Sunday, Monday and Tuesday, Dec. 23, 24, 25, with prayer meeting Saturday, Dec. 22. Information from W. G. Farquhar, 51 Fairbanks St., Brighton, Mass.

PHILADELPHIA, PA.—The New Year Conference will D. V. be held in the Philadelphia Labor Institute, 808 Locust St., on Dec. 30, 31, 1928, and Jan. 1, 1929. Prayer meeting at 2447 N. Mascher St., Philadelphia, on Saturday, Dec. 29, 7:30 P. M. Circulars from D. P. Harry, 535 Robbins Ave., Lawndale, Philadelphia, Pa.

TILLSONBURG, ONT.—Our annual Convention will D. V. be held in the Gospel Hall on Dec. 29th, 30th, and 31st, with prayer meeting Dec. 28th, 8 P. M. Communications "Convention," Box 322.

MONTREAL, QUE.—The annual Conference will be held at the New Year season, D. V. in the Gospel Hall 119 Laurier Ave. West., Dec. 30, 31, and Jan. 1, with prayer meeting Saturday evening, Dec. 29th. Circulars later. (W. E. Reid, 696 Clanranald Ave., Montreal, Que.)

SEATTLE, WASH.—Our one day's conference, D. V. Dec. 25th, will be held in the Roy St. Gospel Hall, Fourth N. and Roy St. Three meetings, 10 A. M., 2:30 and 7:00 P. M.

STEUBENVILLE, O.—Our Annual Conference will, D. V. be held Dec. 23, 24 and 25, with prayer meeting Saturday night, Dec. 22nd. (A. Cousley, 1309 Euclid Ave., Steubenville, O.)

FALLEN ASLEEP

MRS. ROBERT ANDERSON, of Waverly, Ont., died in the Hospital for Incurables in Toronto, on Oct. 31st, in her 61st year. She was saved and gathered unto His Name over 40 years ago, and left an excellent testimony. Bren. Silvester and Watson spoke the word to a large company at the funeral.

MR. ALFRED WRAY, of Montreal, Que., on Oct. 9th, after a serious operation, in his 65th year. Saved at 19, in Cookstown, Ireland; 43 years in the assembly in Montreal: he was a good man.

MR. ADDE CHRISTIANS, of Aplington, Iowa, went to be with the Lord Oct. 26th, aged 72. Saved, baptized and gathered unto the Name in 1926. Mr. O. G. Smith spoke to a large company at the funeral.

MRS. BOND, of Kyser, Md., aged 53: saved 13 years ago at Tent meetings held by the Keller brothers: she bore a good testimony ever since: leaves four unsaved children to mourn her loss. Bren. C. Keller, Klabunda, and McBain took the funeral service.