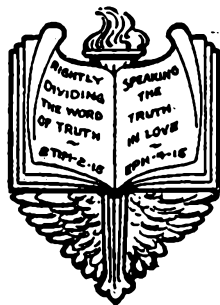


# Words in Season

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



January, 1923

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## WORDS IN SEASON

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### WORK AND WORKERS

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Until further notice mail will receive more prompt attention if addressed to the editor, Dr. E. A. Martin, 534 High St., West Medford, Mass. However, mail addressed to 384 Smithfield Ave., Pawtucket, R. I., will also receive attention in due time.

**PHILADELPHIA, PA.**—The work among the Italians is growing. Bren. C. Patrizio, and L. Rosania are seeking to reach their own people with the Gospel. A new place is being opened in S. Phila. Mr. C. Patrizio's address is 1738 West Columbia Ave., Philadelphia, L. Rosania's is 1547 S. 16th St., Philadelphia, Pa.

**BUFFALO, N. Y.**—An Assembly was begun here on Dec. 3rd, in the Gospel Hall, 764 E. Delavan St. Bren. S. C. Keller and T. Robinson (of Toronto, Ont.) are continuing the meetings.

**RICHMOND HILL, L. I., N. Y.**—Four were baptized recently, the fruit of work in Richmond Hill. Two professed as a result of the conference meetings.

**BOYNE CITY, MICH.**—Mr. F. W. Mehl is having meetings here, with a good hearing. His address is 307 Douglas St.

**PHILADELPHIA, PA.**—Christians who reside in North Phila. have raised up a testimony to His Name, in fellowship with the Mascher St. Assembly, in the Gospel Hall, 5132 N. Fifth St. Correspondent, Mr. Geo. Maltman, 4009 N. Franklin St., Philadelphia, Pa. Bren. J. Marshall and H. G. McEwen have been having a series of Gospel meetings in the new Hall.

**TORONTO, ONT.**—Miss Eva Watson has returned home for a rest after several years in the mission field in Venezuela. Miss Walker is taking charge of the School during her absence.

**NOTES** taken at certain Conferences are being compiled and published, for the benefit of those who are not privileged to attend such meetings, or others who wish to obtain them. Information regarding contribution, and circulation of these notes may be had by writing Mr. Harold E. Kay, 121 Ingraham St., Bay City, Mich.

**BAY CITY, MICH.**—We had Mr. D. McGeachy with us for a couple of weeks' meetings.

**INDIANA, PA.**—Mr. J. Ferguson had some well attended meetings here after the Punxy. Conference.

**PITTSBURGH, PA.**—The Conference was well attended, and from the prayer meeting to the last meeting the ministry was good. Those who took part were Beveridge, Telfer, Martin, Oliver, Blair, Ferguson, Douglas, Wine-miller and Kerr. Bren. Telfer and Blair remained for meetings. W. Beveridge commenced meetings in E. Pittsburgh. Mr. Oliver went to Steuben-ville; and afterwards to Harrisburg.

**LAWRENCE, MASS.**—The Conference was a season of refreshing. Bren. Mauro, Rankin and other took part.

# Words in Season

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1923



HE greeting "A Merry Christmas and a Happy New Year" has resounded from Christendom's myriads; but how few ever stop to consider the real meaning of the words; or to let the light of God's word shine upon their salutation.

Merriment is easily procured by gratifying the sensual desires. In Scripture it is usually connected with feasting. The rich farmer said to himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry," Luk. 12:19. Nabal held a feast in his house like the feast of a king; and Nabal's heart was merry within him, for he was very drunken," i Sam. 25,36. Solomon said in his heart, "I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it?" Eccl. 2, 1-2.

The merry worldling greets his fellow traveler to eternity with the salutation, "A merry Christmas, and a happy New Year," and then they proceed to make merry, by feasting, drinking, card-playing, dancing, movies, theatres, joy-rides, and what not. And it all seems right in their eyes. "There is a way that seemeth right unto a man, but the end thereof are the ways of death. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness," Prov. 14. 12-13.

A Christian in fellowship with God will have no desire for such merriment: nor can he wish the unconverted to plunge into such folly. "It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to heart. Sorrow is better than laughter; for by the sadness of the countenance the heart is made better. The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth. It is better to hear the rebuke of the wise than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool: this also is vanity," Eccl. 7, 2-6. One of the characteristics of the last days is "lovers of pleasures rather than lovers of God," May God keep us from this sin as we journey through the year 1923. "Is any merry? let him sing Psalms, Jas. 5, 13.

The Scriptural atmosphere surrounding the word happy is altogether purer and more spiritual than that surrounding the word

merry. It speaks of a state of blessedness:—in fact, "blessed" and "happy" are translations of the same Greek word. It is impossible for the unconverted to be truly happy. The Gospel that brings salvation to the sinner is called "The glorious Gospel of the happy (blessed) God," 1 Tim. 1:11. The first truly happy moments in a man's life are when he is converted. "Blessed (happy) are they whose iniquities are forgiven, and whose sins are covered." Nor is this a momentary happiness, it is as enduring as eternity, "Blessed is the man to whom the Lord will not impute sin," Rom. 4:7-8. Past sins cancelled: no more to be imputed forever: here is happiness indeed.

The word "blessed," or happy, is found seven times in the book of Revelation, in connection with seven great events in the soul's history. First. "Blessed are they that wash their robes, that they may have a right to the tree of life, and may enter in through the gates into the city," Rev. 22:14. (R.V.). Conversion is one of the great events in the soul's history: and what a happy event!

Second. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand," Rev. 8:3. He is a happy man who reads God's word, and meditates upon it. The Psalmist said "I love thy commandments above gold, yea, above fine gold," Ps. 119:127. But the happy man not only reads, he keeps those things which are written therein. If we desire to make 1923 a happy year, let us see to it that God's word is read carefully, that we hear what God has to say to us; and do His will, for in no other way can we fill out our allotted time enjoying sweet foretastes of that blessedness that shall be when God's will is done on earth as in heaven.

Third. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them," Rev. 14:13. Conversion is a great event. A life lived in fellowship with God is a series of great events. And death is a great event. A happy event for the child of God when he leaves his aches, and pains, and sorrows, his conflict with the world and the flesh and the Devil, to enter the Paradise of God; to rest from his labors; absent from the body, present with the Lord. Is it any wonder that the apostle said, "Having a desire to depart and to be with Christ; which is far better," Phil. 1:23. May we so seek to live that if death overtakes us during 1923 our death-bed may not be made hard with thorny regrets that we have so few works to follow us. How bright the apostle Paul's end! "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day:



and not to me only, but unto all them that love His appearing,"  
ii Tim. 4: 6-8.

Fourth. "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame," Rev. 16:15. In every dispensation, the Scriptures have been pointing to a coming of the Son of Man. In our dispensation it is the "blessed hope" that cheers the weary pilgrim's heart. From the day when the disciples saw the Lord taken up, and a cloud receive out of their sight, and heard the angels say, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven," Acts, 1:11, until now, the proper attitude of the Christian is one of watching and waiting for the coming of the Son of Man in the clouds of heaven. The closing message of the Bible is "Surely I come quickly. Amen." Are we ready to respond, "Even so come, Lord Jesus."

Fifth. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years," Rev. 20: 6. What a great event that will be in the history of the redeemed, when they receive their resurrection bodies! Death then will have lost his apparent triumph, and be swallowed up in victory.

Sixth. "Behold I come quickly, blessed is he that keepeth the sayings of the prophecy of this book," Rev. 22: 6. After the First resurrection, will come the judgment seat of Christ, where rewards will be given according to every man's faithfulness in keeping the sayings of God's book. What a great event that will be when all our works are passed in review! Brethren, let us not forget that every thought, and word, and deed will be tried so as by fire. Only in proportion as we have kept His sayings will we hear His "Well done."


Seventh. "Blessed are they which are called unto the marriage supper of the Lamb," Rev. 19: 9. No transient merry-making that day, but the enjoyment of the fullness of the love of God: the crowning day of our blessed Lord, and of His blood-bought bride. 1923 will be a happy year in proportion as we are found living in the power these "blesseds."

"Bride of the Lamb, forget the past,  
Prepare the Lord to meet;  
'Tis thine to share His throne, and cast  
Thy wreath before His feet."

E. A. M.

### UNITY AND FRUITFULNESS

By Roy Gratias

 **READ** Acts 11:19-30.

As we read this portion we observe the perfect unity of the workers in the work that resulted in a Scriptural Assembly being founded, and made fruitful, at Antioch. In the building of an Assembly, God is pleased to use sinners saved by grace, whose ability and usefulness is of God. The first energy of the builder is spent in laying the foundation, and "other foundation can no man lay than that is laid, which is Jesus Christ," i Cor. 3: 11. We see the first workers on the scene here preaching the word, which from Genesis to Revelation sets forth Christ. The first band preached Jesus only. "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyrus, and Antioch, preaching the word." They had the mind of God in this and humbly went about their service, in true unity. The men from Cyprus and Cyrene would seem to be a second band: these went beyond the confines of the first band, who preached to Jews only, and preached to Gentiles also, but without any rupture of fellowship. No doubt the first band were fitted to preach the word to the Jews, and, like Paul, prove to them from the Scriptures that Jesus was very Christ: and the second band was not suffered to come until the Jews were evangelized first, in accordance with the commission of Acts 1: 8.

The question might be asked, why did they preach "the word" to the Jews, and "the Lord Jesus" to the Gentiles? The Jews were a people to whom the oracles had been given, and they would have to be convinced through their own Scriptures which abundantly prove to all who believe God that Jesus is the Christ. On the other hand, the Gentiles had no oracles, no law, no Scriptures, so could be taken straight to the Cross of Christ as their only hope of salvation.

How it should speak to our hearts to see how these two bands joined in giving out a twofold message, to Jew and Gentile, without a jarring note. Is it any wonder that the Spirit records that "the hand of the Lord was with them," ver. 21. And then note the fruitfulness of thus laboring together in unity, "a great number believed and turned to the Lord."

As is always the case, such working of God became known in regions beyond. Jerusalem heard of it, and sent forth Barnabas to go to Antioch. The Holy Spirit's record of Barnabas is that he was "a good man, and full of the Holy Ghost, hence we need not look for discord when he arrives at Antioch. He might have stopped, or hindered, the work by arousing suspicion as to the genuineness of these converts. Thank God for the record of a good man coming in, and rejoicing at the grace of God, and working in harmony with those already engaged in the work there.

## WORDS IN SEASON

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Were there more of the Barnabas spirit manifested we would be spared the grief of seeing work that gives every evidence of being of God suddenly broken off by some one who is out of touch with God. The judgment seat of Christ will bring to light the hidden cause of much undone work. "The zeal of thine house hath eaten me up," refers to an energy that stops a good work. A "good man" can always work in unity with those whom God is using.

It is well to notice, on the other hand, that the local workers at Antioch did not resent Barnabas coming amongst them. There could be no question about Barnabas being a more gifted man than they; and while he was there they would have to shine as lesser lights. How it must have rejoiced the hearts of the saints to see these brethren dwelling together in unity! They were not jealous of his gift; nor he of their fruitfulness. The right hand of fellowship was extended as far from the one side as from the other.

"Much people was added unto the Lord." We would have thought that the record of the work would have ended here, but not so: Barnabas saw a need for the ministry of the wise master-builder, so he departed to Tarsus to seek for Saul. Then, to us who live and labor in troublous times, is presented the heart-balm of Scriptural unity—local brethren, visiting brethren, a gifted servant of Christ, and a still more gifted one—the apostle—all mingling their labors at Antioch for a whole year, in godly harmony, teaching much people. Surely such subjection to one another, such bearing with one another's faults and failures, as they strove together for the faith of the Gospel, ought to speak to our hearts! As the need of the work required greater gift, God gave it, and the work continued without a note of discord.

Then again the fruitfulness of this work of unity was manifested in their willingness to minister to the temporal need of others during a great dearth, (28). And it was done according to their ability, and with determination.

"Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore," Ps. 133. The parting instruction of Joseph to his brethren "See that ye fall not out by the way," might well be taken to heart by all who desire to see that fruit abounds to the glory of God.

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Whatsoever things are true,  
Whatsoever things are honest  
Whatsoever things are just,  
Whatsoever things are pure,  
Whatsoever things are lovely—  
Think on these things.—Phil. 4: 8.

### PHILEMON

#### True Oversight in Activity



**I**N this small epistle, so full of the great principles of Christianity in operation, we have the apostle acting as a **true overseer** lovingly caring for two of his children in the faith, Philemon and Onesimus. One of the marks of a true overseer is that he takes the oversight of the flock, not as a **lord over God's heritage**, but as an **ensample to the flock**. (i Pet. 5: 1-6.) Many of the troubles in the Assemblies gathered unto the Name, are caused by men who are acting as lords over God's people, rather than as overseers in lowliness serving the flock.

The ideal man of the world is the man who exercises lordship. "The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant: Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many," Matt. 20: 25-28. Having to do with the world continually we are in danger of copying the world's ways: and of seeking to exercise Lordship over our brethren rather than in lowliness to spend and be spent for them, as did our adorable Lord and Master.

#### Who Should be the Greatest

When the Lord and His disciples were in the house in Capernaum, He asked them, What was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves, who should be the greatest. And He sat down and called the twelve, and said unto them, If any man desire to be first the same shall be last of all, and servant of all," Mark 9: 33-35. Well might they hang their heads with shame, and hold their peace. No valid reason could be given the Master then, for such conduct; and none can be given now. He had just been telling them that the world was going to nail Him to the cross of shame, but, alas! vain, important, unjudged self in His followers, disputing as to who should be the greatest—who should exercise lordship! How much disputing, strife, and division has been since that day amongst the followers—nay, not followers in this—of the meek and lowly One who came not to be served but to serve and give His life a ransom for many.

#### Jotham's Parable

"The trees went forth on a time to anoint a king over them: and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness wherewith by me they honor God and man, and go to be promoted over the trees?"

"And the trees said to the fig tree, Come thou and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?"

"Then said the trees unto the vine, Come thou and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?"

"Then said all the trees unto the bramble, Come thou and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon," Judges 9: 8-15.

The olive tree was too busy producing oil to keep the lamp of the sanctuary burning for God; and to make men's faces to shine for God to turn aside to seek great things for itself. The fig tree was happy in producing sweetness and good fruit: and the vine in producing wine that cheers the heart of God and man. They had no desire to be served by others, nor to yield the sceptre of royalty. But the useless bramble that neither served God nor man, was ready to reign over the olive tree, the fig tree and the vine. He proclaims his laws—they must either trust in his shadow; or else he would burn them with fire. Trusting in his shadow they would become fruitless, for what tree could produce fruit in the shade of a bramble? If they dared to step from under his shade, into the sunshine, in order to bear fruit unto God and man, then he would burn them with fire. How these two principles characterize the great men in the politics of the world! We see it exemplified in Nebuchadnezzar, the golden head of a deteriorating image that represents the rule of the times of the Gentiles. For those who trusted in his shadow, and bowed to his golden image, he made a gala day, all the musicians of every sort filling the air with entrancing music. But there was no fruit in it for God or man. For those who would not bow to his image; who bowed to the God of Heaven, he heated the burning fiery furnace exceeding hot. At the close of the times of the Gentiles, the Antichrist will take the throne, and the principle upon which he will rule will still be the law of the bramble, submit, or burn. Let Christians who are tempted to dabble in politics remember these solemn facts; and thank God that we are not called into the political arena, to help carry out the law of the bramble.

### **Diotrephes Who Loved to Have the Preeminence**

Diotrephes played earth's politics in seeking preeminence in the Church. We read, "he receiveth not us . . . prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church," iii John 9-10. In refusing the apostle John he refused the word of God. He takes the bramble's throne, sheltering those who bow to his will, partakers

of his sin, and burns as with fire, those who refuse to disobey God, and support him in his evil course. He casts them out of the Church. **This is a sample of the bramble politics that men must play who seek preeminence in God's Assemblies.** A certain amount of ability; self-importance puffed up by pride; a persistent self-will that scruples not to play the part of a politician, shewing favors to and enlisting the sympathy and help of those who will favor his cause; and brushing aside and seeking to down those who will not, must ever be characteristics of those who seek to obtain a controlling influence—lordship—over one, or more Assemblies. From the man beyond the Tiber down to the Diotrophes in the most insignificant Assembly, every man who seeks preeminence must play the role of the bramble.

Where men seek lordship, or preeminence, strife and division are sure to follow; and the sheep begin to scatter, in spite of every effort of those who are the cause of the trouble, to maintain a unity. By rack, fagot, and sword the Pope has sought to enforce unity; and branded as heretics (causers of division) all who will not submit to his jurisdiction. No doubt Diotrophes would do the same. Godly unity can only be attained where there is lowly submission to the word of God. Diotrophes would not be allowed to go on in his evil way. "I will remember his deeds," said the apostle. Those who were suffering at his hands were encouraged not to submit to his rule. "Beloved follow not that which is evil, but that which is good. He that doeth good is of God, but he that doeth evil hath not seen God."

### **A True Overseer, Beseeching, Not Commanding**

How refreshing to turn from the contemplation of the would be bigness of little men, to the true spiritual greatness of the apostle who spoke of himself as "less than the least of all saints," as in the lowliness of love he followed the Master! Observe the language he uses in addressing Philemon. "Wherefore, though I might be much bold in Christ to **enjoin** thee that which is convenient, yet for love's sake I rather **beseech** thee, being such an one as Paul the aged, and now also a prisoner of Jesus' Christ." He would prevail by love and not by force, or cunning. Not mere human love, but divine, shining through a human vessel. Not an ordinary vessel, but an extraordinary—Paul. Not merely Paul as a young inexperienced man in danger of being lifted up in pride, but "Paul, the aged." Not merely Paul the aged, but Paul "the prisoner of Jesus Christ."

In Paul behold a true overseer exercising godly oversight over Philemon: seeking to direct his feet into the path of obedience, of love, of peace, of unity, so that master and slave are to embrace each other as brothers and partners, in Christ Jesus. He might have been bold in Christ to command, yet he says "for love's sake I rather beseech thee." It would be well if those pro-

fessing oversight would stop and consider and see who they most resemble, Diotrephes who loved to have the preeminence, or Paul the aged, the prisoner of Jesus Christ.

(Continued)

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### EXTRACT FROM A LETTER BY JOHN SMITH (1890)

My Dear Sister in Christ Jesus:

"Your letter came duly to hand and I did not expect it would have been so long in being answered, but it has been more or less a busy time since then. We were having meetings in a town adjoining Cleveland. Berea is the name of it, and we went out and in by electric car. It took us one hour and 45 minutes going and the same coming back and other things to look after.

"God gave us two or three souls to Jesus as the result of the meetings. This is cause for praise. Who can tell the value of one soul; what it cost ere one could be redeemed from death and hell. The Lord of life and glory had to lay down His life, and, blessed be His name, He willingly did it. "He loved me and gave Himself for me." How blessed to be able to say that.

"I trust you are still enjoying the sweetness of His love and that He is becoming more and more precious to you as the days go by. "Thou art my portion." What a portion, oh, that our souls could just be satisfied with Him alone. No other portion satisfies. All other joys and delights have their sting with them; but there is no sorrow with Him, I mean no regrets for having enjoyed too much. There are sorrows truly; the bitter herbs of self denial; mortifying our members which are upon the earth; the afflictions of the gospel; the being partakers of His sufferings, but all these, while bitter to the flesh, only increase our joy in Him. "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

Are you making it a habit of your life to have a little time with the Lord and His word, at least three times daily? If you do, you will find it most helpful for your soul and glorifying to Him. No doubt there is much to do in your home where there are so many of you, and your dear mother ought to find in you a comfort and help every way now. You remember our blessed Lord is said to have gone to Nazareth with Mary, His mother, and Joseph, and was subject unto them. I think of Him in retirement and seclusion from the age of 12 till 30, and all that time He was glorifying His father in His subjection and retirement just as when anointed of God. "He went about doing good and healing all that were oppressed of the devil."

We are living in a fast, restless age when everybody wants to be in the front and at the head of things and few are found choosing the good part, Mary's choice—sitting at Jesus' feet. Maggie, choose it? It will not be taken away from you, and the

more you sit there now, while you are young, the easier it will become for you to abide there as you grow old, and when you learn of Him, you have something that will stand you in times of trial.

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### THE DOUBLE HEART

The twelfth Psalm seems to have a very direct bearing on the present day. We hear David crying, "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men" (ver. 1). Then come a few marks of the apostate time, one of which is "With a double heart do they speak" (ver. 2); or, as it is in the margin, "an heart and an heart." With the decline of vital godliness there ever comes a remarkable development of the double heart. In such times you will find men with a seeming heart for Christ when they are in the company of the godly. But, when they are in the company of the ungodly, they appear to have a heart for the things of the world as well. In some cases, alas, it is the songs of the Kingdom today, and the songs of the world tomorrow. These professors manifest a wonderful power of adaptation. They can suit themselves to any company, and seem to enjoy themselves equally in them all. But the close observer will perceive that their seeming joy in the things of God is only assumed for the occasion. They feel that they must keep up appearances. But when they turn round to the world, their smile is no counterfeited smile. They do not need to put on appearances then. They have a heart—a whole heart, for the things of the world. The only mystery is, that they do not throw off the mask, and come boldly out as men of the world. It is entirely different with one who truly longs for the courts of holy fellowship. He is at home in godly company; for his citizenship is experimentally in Heaven; and for him the giddy, pleasure-loving world has no beauty that he should desire it.

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I awoke asking myself, "Lord, why is it that Thou art never weary of heaping favors on ungrateful, perverse, stubborn wretches, who render Thee only evil for good?" In a moment He seemed to reply as powerfully as if He had spoken with an audible voice, "Because I am never weary of gratifying My dear Son, and showing the greatness of My love to Him. Till I am weary of Him and cease to love Him, I shall never be weary of heaping favors on His friends, however unworthy."—Payson.



### TRUSTING GOD IN SICKNESS; OR FAITH HEALING



WAVE of so called "Faith Healing" has been sweeping over the Protestant world; and in some places the largest buildings are too small to contain the crowds that flock to hear the "faith healers." The remarkable thing is that scores of unbelievers and empty professors are healed "by faith," while real children of God hold aloof from the whole thing. They know from the unscriptural way that these campaigns are carried on; from the misleading reports of "cures"; from the fact that most of those who profess to be cured "by faith" have never been born again, and therefore have not faith; and that, after diligent search, they are not able to find a single case of organic disease that has been cured, that the movement is not of God. For the most part those who thought that they were cured find out, after the excitement is over, that they were only deluded. Cures are reported, not only from "faith healers" but from Chinese heathen temples, Roman Catholic churches where relics are exposed, Christian Scientists, and mind healers of all kinds; but this only shews what a powerful effect imagination has on the minds of some people; and besides, there are not a few that are suffering from diseases that are only imaginary, or that are produced by an unhealthy imagination. If such can be persuaded that something will cure them, their persuasion will often effect a real cure.

What are we to understand by "Trusting God in Sickness?" an expression used by those who believe in "Faith Healing." Faith, or trust in God, in this sphere, is no different from the trust that we should have in Him in any other sphere. "Trust in Him at all times; ye people; pour out your heart before Him: God is a refuge for us. Selah," Ps. 62: 8. If we are in need of money, we trust God to supply it, but we do not expect to put our hand in our pocket and find it there: we search for work, and expect God to guide us to the right opening: or in some other way, by whatever means He sees fit, to supply our need. Trust in God is not interfered with by our need being met by applying to a firm for work: neither is our trust in God interfered with by our applying to a physician, as God's means to meet another need.

Medicines are as much God's creatures as dollars. God is the Creator of all things, and not Satan, and "every creature of God (that is every created thing) is good, and nothing to be refused, if it be received with thanksgiving," i Tim. 4: 4. We are acting according to the wisdom given us by God, and according to His word, when we use something that He has created that will meet our need in sickness. The physician is the one most likely to know just which creature of God is likely to meet that need: and though he prescribes the proper medicine we no more put our trust in him than we do in the firm that supplies us with the money that buys our food and raiment, for which we trust in God.

God has created many things for the service of man: among them He has created the herbs, which are not for food merely but also for medicines. "The leaves of the tree were for the healing of the nations," Rev. 22: 2. We read "He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth. And wine that maketh glad the heart of man, and oil to make his face to shine. And bread which strengtheneth man's heart," Ps. 104: 14-15. We are free to use the herb for our "service," whether it be as food or medicine. Wine that maketh glad the heart of man, is a drug prescribed by the Spirit of God for Timothy's "stomach's sake" and his "often infirmities," i Tim. 5:23. A drug is "any substance that is used in the compounding of medicines." Wine is often so used, and here this drug is prescribed for sickness—his often infirmities. The same word is used in Acts 28: 9, of the diseases Paul healed at Melita: and in John 9, the sickness of Lazarus which was so severe that he died of it, although he was one especially beloved by the Lord. The "good Samaritan" of Luk. 10: 34, treated his neighbor's wounds with oil and wine, and the blessing of God accompanied his medicines.

It is impossible to draw any line between food and medicine. Scurvy, rickets and many diseases are due to mal-nutrition, which may exist even though the proper food is being supplied in abundance, *because the various organs are not properly functioning*. When the proper food is supplied in drug form, and easily assimilable, a cure is readily affected.

Diseases, or predisposition to diseases, are very frequently inherited. The Pharisees who opposed our Lord in John 9, foolishly said, Who did sin, this man or his parents, that he was born blind? The Lord's answer is a rebuke to all who think that when the Lord's people are sick that it must be because they are living in sin. "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Saints whose holiness of life, and joy in the Lord we covet may suffer beyond description from sickness which they brought with them into the world. What a manifestation of the work of God when a saint, in the strength of God, triumphs over pain and suffering, and glorifies God in the fires! Let us learn of them what it is to "Trust God in Sickness."

(Continued.)

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### THE LORD JESUS CHRIST

At the greatest of all names we who believe bow in adoration, love and praise. "Thou art the King of glory!" Thou art the everlasting Son of the Father! Thou art the chiefest among ten thousand! Yea, the altogether lovely!

Redeemed by His blood from among men; enlightened by

the Holy Spirit from heaven, with adoring eyes of faith we behold in Him the image of the invisible God, the First born of every creature. And contemplating the wonders of His creation, the marvels of His handiwork, our hearts break forth in holy song; for by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by Him and for Him.

Again, as we ponder in prayerful spirit, the Law, Psalms and Prophets, the wondrous testimonies to Christ, and trace in the revelation of God the gracious purpose of His redemption for sinners; and the gift of eternal life in Christ, our souls entranced by the majesty and glory of such infinite love join with the Psalmist in spiritual harmony, "I will sing unto the Lord as long as I live, I will sing praise to my God while I have my being," Ps. 104: 33.

He trod this earth, this dark labyrinth of sin and death—the Lord of life and glory; the holy One of God—as the Lily among thorns; the path of faith and perfect obedience to God, (Job, 28: 7-8). The voice of Him; the word of life who spake as "never man spake" still speaks in the fulness of life-giving power, raising souls from spiritual death to everlasting life. I could say "I am the Resurrection and the Life": "I am the light of the world": "I am the Way, the Truth, and the Life." These, truly, are words of infinite import to men.

With solemn earnestness we would ask this great question, What think ye of Christ? Thou canst not afford to despise God's grace and reject the Word of life. Dear unsaved one, wilt thou pursue thy course of blind folly to a Christless grave and an awful eternity? The Saviour calleth thee. Wilt thou refuse the love of God? Wilt thou in stupendous folly reject salvation? The Lord will raise thee up in thy body for judgment. Thou canst not escape. Wilt thou cheat thyself with thy poor blind carnal reasoning? The winds and waves obey Him. The demons depart at His word. He framed worlds by the word of His mouth. He brought out of nothing things that are. Art thou wiser than Wisdom? (Prov. 8). Art thou wiser than Solomon or Daniel? "Seek Him that maketh the seven stars, and Orion, and turneth the shadow of death into morning," Amos 5: 8. Choorest thou vanity and death? Wilt thou be satisfied with the perishing things of a transient life? Hast thou found eternal life and joy unspeakable in the dead philosophers and poets? Wilt thou not flee from wrath and judgment?

Amid the turmoil and strife of these last days of grace a voice from heaven calleth thee. The voice of Jesus sounds over the troubled waters of this dark world, even now ripening for the coming tribulation and judgment, "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," Heb. 12: 25. "There is life in a look at the crucified One."

J. R. O.

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### SERVICE

True service begins with Christ, who is the Head, and when Christ is forgotten then the service is defective; it has lost connection with the spring and fountain of all service, because it is from the Head that all the body, by joints and bands having nourishment ministered, increaseth. The body is of Christ and He loves it as He loves Himself; and every one who would serve it will best learn to do so by knowing His heart and purposes towards it. In a word, it is Christ who serves, though it may be through us. We are but "joints and bands." If we are not deriving from, and communicating from Christ we are useless. To be useful my eye and heart must be on Christ, and not on the issue of my service; though, if true to Him, the end will vindicate me too, however disheartening the interval.

He who judges his service by present appearance will judge by the blossom, and not by the fruit; and after all the service is not for the sake of the Church, but for the sake of Christ, and though the church own it not, Christ being served He will own it.

Now the constant effort of Satan is to disconnect in our minds Christ from our service; and this much more than any of us have fully discovered. Whether in reading, or praying, or speaking, how seldom if we judge ourselves do we find that we act simply as toward Christ, and Him alone! How often may sentimentality and natural feeling affect us in our service, instead of simple love to Him!

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### JESUS CHRIST THE SAME YESTERDAY, TODAY AND FOREVER

If we, beloved, did but value what we have in Christ; if we but took account of our condition in relation to the Lord, and not in relation to *circumstances*, we should always be happy beyond expression—our joy would be full; but it is in that point we fail. We love pleasing circumstances; we live in the power of them too much, and in the light of the Lord's favor too little, and consequently we are dull, and low, and half-hearted. Were it not so with us, the journeys in company with the cloud, checkered as they are, would find us and leave us still a happy people. For it is one Jesus throughout, whether it be the day of the blood (Ex. xii), of the song (Ex. xv), or of the cloud (Ex. xiii); one and the same Jesus who was with us in the circumstances of human

## WORDS IN SEASON

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life, in the dying love on the cross, in the life of intercession in heaven, and who will give us His unchanging self in glory for ever.

Content with beholding His face,  
My all to His pleasure resigned;  
No changes of season or place  
Would make any change in my mind.

While blest with a sense of His love,  
A palace a toy would appear;  
And prisons would palaces prove,  
If Jesus would dwell with me there.

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### QUESTION CORNER

I notice in Luke 16, that Lazarus did not reply to the rich man. Would we conclude that he was "asleep," and "at rest," and that the rich man's condition did not trouble him because he himself was unconscious?

This question makes one fear that the one who asks it, to say the least, is in great danger of imbibing that modern heresy—soul-sleeping. In the first place, the rich man in hell did not address Lazarus, so it would have been out of place for him to have spoken. That the soul of Lazarus was not asleep is very evident from what Abraham says about him, "now he, (Lazarus), is comforted, and thou, (the rich man), art tormented." Who would think of comforting, or tormenting a corpse? And if the soul were as unconscious as a corpse, to talk about it being comforted would be nonsense.

When death is spoken of as "sleep" the reference is always to the body, and not to the soul. The careful reader will see in studying the fifteenth chapter of First Corinthians, for instance, that the Apostle is giving proof after proof that there is a resurrection of the body. It commences with the death, burial, and resurrection of Christ and of how He was seen after his resurrection by many witnesses. The soul is not buried, nor resurrected, nor seen by men living on the earth. "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?" Then we have a description of the character of that which has "fallen asleep." It is sown in corruption—dishonor—weakness—a natural body: that these things refer to the body is too evident to need proof. Again, when the Lord comes, "We shall not all sleep, but we shall be changed. In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal shall put on immortality." Living bodies are mortal, i. e. subject to death: dead bodies are corruptible, i. e. when the soul leaves them they fall into corruption. At the Lord's coming the bodies that are asleep in death will be raised in incorruption: we which are living in mortal bodies will be changed so that our bodies will then be immortal.

In speaking of the part that leaves the body, the apostle says "For me to live is Christ, and to die is gain—for I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better," Phil. 1:21-23. Not a word here about sleeping when that part which leaves the body is spoken about, but of a condition far better than living in the body. The same thing is noticeable in II Cor. 5: 1-8. There is not a word about

## WORDS IN SEASON

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being asleep when the real man leaves the body. "We are confident, I say, and willing rather to be absent from the body and present with the Lord."

The "soul-sleeping" theory is a most unscriptural, God-dishonoring, soul withering doctrine, that is usually associated with the modern heresies of a "second chance," annihilation of the wicked, &c.

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### A NEW YEAR'S PETITION

"Ask what I shall give thee."—1 Kings iii. 5.

Master, I want this year to be  
A year of Thy control,  
To know the lordship of Thy love  
Triumphant in my soul,  
And all my longings, all my cares,  
Upon that love to roll.

I want to know Thy fellowship  
More fully, all the way,  
And in its bright reality  
To walk with Thee each day,  
Losing my life, that in Thy life,  
God's will may be my stay.

I want to prove, as Spirit-taught,  
The power of Jesus' Name:  
In it to pray, to speak, to work,  
In it each promise claim,  
As victors did, who thro' Thy Blood,  
Once fought, and overcame.

Master, oh, make these "wants" to be  
Unto fulfilment brought:  
And day by day, to Thee, O Christ,  
Lead captive every thought;  
Then shall, at evensong, be praise  
For all that God hath wrought.

J. H. S.

## WORDS IN SEASON

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**HAMILTON, ONT.**—Mr. Henry Fletcher was to sail Dec. 16th for the mission field in Venezuela. His address for the present will be San. Felipe, Yaracuy, Venezuela, S. A. He purposes going further inland into a part where the Gospel has never been publicly preached.

**DECKERVILLE, MICH.**—D. McGeachy had three weeks' Bible study, followed by two weeks' Gospel Meetings, which were very helpful.

**PAWTUCKET, R. I.**—J. Waugh had several weeks' meetings on his tabernacle which were well attended.

**WESTERLY, R. I.**—The Conference was good, brethren Bradford, S. McEwen, Waugh, and Thorpe ministered the word.

**BRANDON, MAN.**—Bren. Gratias and Chawner were together during the summer in Gospel work. They write, "We have laid up the car for the winter having covered some 1800 miles, over some old territory and much new. We visited small Assemblies as we passed through, and carried a word of cheer to many an isolated saint; as well as broadcasted the Gospel in village, farm and city by tract work and open air preaching. At Conquest quite an interest was stirred up, three professing to be saved; others now desire baptism. New fields were opened up at Invermay, Sask.; Perdue, Sask., and Hargraves, Man. We also secured the names of many interested persons whom we have put on our mailing lists. Also located several who had come in from the Old country, and got them into touch with the nearest Assembly." Mr. Roy Gratias' home address is 753, 13th St., Brandon, Man.

**NEW GLASGOW, N. S.**—"Bro. I. McMullen and I got back from Newfoundland last week. We were there nearly three months. We got to some new places this year with tracts, but had meetings in Harbor Grace and Freshwater only. The clergymen opposed us in both places. I suppose we could not blame them much, for those who got saved at our meetings last year, and this, did not want to go back where they never heard the truth of God: and confessed that they had been deceived all their lives. This made their leaders angry, and of course they preached against us, both publicly and from house to house. We baptized four in the open sea that were saved last year: this led the Methodist preacher to preach on "infant baptism," taking for his text Ezek. 36:25. He began by ridiculing what we had done, but God seemed to confound him, for he had to stop and apologize to his congregation by saying that the lights had gone out in his house the night before so that he was not able to study his subject very well; and yet he has been preaching for over 40 years. Some who got saved have received word from the clergyman that if they or any of their family should die that they will not bury them. But God keeps them happy. The Gospel is still 'the power of God unto salvation to every one that believeth.' The Church will be complete notwithstanding all man's opposition. The Son of God is still despised and rejected by the world; and when sinners get saved under persecution, they are driven to God, and become as a rule better witnesses for Him. Six professed this year, one an old woman of 84 years." (Extract from a letter from W. N. Brennan.)

**TRURO, N. S.**—Bro. Milnes has been in Truro seeking to help those who professed during the Tent meetings: one or two have professed since he went there. Bro. Goodwin is at his home not very well. Bro. McMullen has gone to his home in N. B.

**CLEVELAND, O.**—Mr. Geo. Duncan's present address is 3806 Parkdale Ave., Cleveland Heights, O.

**EDMONTON, ALTA.**—M. W. Williams of Venebuela had a splendid missionary meeting here.

**FOREST GROVE, OREGON.**—C. H. Willoughby is with us for meetings; he has not been very well for some time.

## WORDS IN SEASON

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**ROCHESTER, N. Y.**—D. H. Oliver was with us for a few nights. The saints were helped, and sinners exercised. The address of the Hall is 102 State St. Some have been added recently.

**NOTICE.**—Send Mr. D. Suiter, 6133 Catherine St., Philadelphia, Pa., a Post Card with your name and address and he will send you a booklet of 44 pages, on "Reception and Fellowship in An Assembly of God," extracts from various authors.

**CEDAR COTTAGE, B. C.**—Bren. Roy and Greer had meetings here after the Conference, with some conversions. C. S. Summers went on to Langley Prairie and Abbotsford: Scott and Roy were at all-day meetings in Arlington, Wash., and then went on to Everett, where a suitable Hall has now been obtained for the Assembly, at cor. Broadway and 19th St.

**SOUTH MANCHESTER, CONN.**—We had a few meetings by Bren. Bradford and McEwen. They also visited Waterbury Assembly.

**GUANO BAY, BAHAMAS.**—W. A. McCullough had two week's meetings, and three were brought to a knowledge of sins forgiven.

**MEDICINE HAT.**—Mr. H. Clifton visited Lethbridge. The meetings were encouraging. He then went on to New Dayton, Alta., where there are a few Christians: had some Gospel meetings, but not many attended.

**SEATTLE, WASH.**—We have secured the use of an unused "Church" building for Sunday nights, in a neglected neighborhood, and hope to see some souls reached. W. Williams was with us for a few nights.

**SAN ANTONIO, TEX.**—R. A. Barr is holding nightly meetings here.

**PHILADELPHIA, PA.**—On account of the house being sold Mr. Jas. Marshall had to move again. His present address is 5823 Beaumont Ave., Philadelphia, Pa.

T. Black had two weeks' meetings in Midland. J. Silvester visited Wau-  
baushene, Vasey and Waverly. R. N. Bruce and H. Harris had meetings in Bolton and Cremore. R. Milnes had a series of Bible readings, with fruit in conversions. Bren. Chawner and Gratias had two weeks' meetings in Rose Isle. C. S. Summers has had meetings in Langley Prairie, and Abbotsford.

Mr. J. Govan visited Deckerville and Yale, Mich. J. Ferguson had meetings in Indiana, Pa. Bren. Bradford and McEwen had meetings in Waterbury, S. Manchester and Bridgeport, Conn. Seven were baptized in the Dickinson St. Hall, Philadelphia, the fruit of work among the Italians. Bren. Rankin and Thorpe visited Waterbury, five were baptized. R. A. Barr has been visiting a number of the Texas Assemblies.

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### FALLEN ASLEEP

**MR. BALFOUR MEIL**, of Cleveland, O., on Nov. 18th, after a long and severe illness. He was a man of good report, and loved by the Lord's people. W. P. Douglas spoke at the funeral services, from Ps. 37:37.

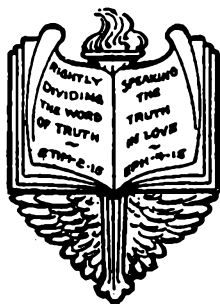
**MRS. HODEL**, of Minneapolis, Minn., on Sunday, Nov. 26th, aged 73. She had been in the Assembly some thirteen years, and will be much missed. Local brethren conducted the funeral services.

**MRS. SYBIL WALTON**, of Byfield, Mass., on Dec. 14th, aged 86. She was the fruit of the labors of our brethren, D. Ross and D. Munro: and was in the Byfield Assembly from its beginning 44 years ago, until she passed into His presence. Bren. Stressenger and Farquhar 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



February, 1923

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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

**STEUBENVILLE, O.**—Our Conference was good: those who ministered the word were Bren. Telfer, Douglas, Blair, Black, Beveridge, Duncan, Ferguson and Conaway. It is a good thing for brethren to dwell together in unity, all speaking the same thing, perfectly joined together in the same mind and in the same judgment. There were a good number from the surrounding Assemblies."

**PHILADELPHIA, PA.**—About 550 persons sat down to remember the Lord, at the Conference. The word ministered produced results in the salvation of souls, and restoration of some who had drifted out of the Assemblies. Fourteen of the Lord's servants were present.

**BRIDGEPORT, CONN.**—Bren. Bradford and S. McEwen had two weeks' good meetings. Bren. Telfer and Pearson had a week's meetings also, one professing.

**SPRINGFIELD, MASS.**—W. Gourley, Correspondent for the Assembly, has moved just outside the city line, to 48 Rimmon Ave., Chicopee, Mass. J. Pearson had a few meetings with us.

**ELGIN, ILL.**—Mr. Louis W. Gabler, 621 Laurel St., wishes to thank all the Lord's people who have helped financially, by prayer, and in the free distribution of tracts to the unsaved. The Lord has enabled him to send out over 350,000 Gospel tracts during the past year. He purposes D. V. to continue this year also, and will value the prayers of the Lord's people for this work.

**NOTICE**—Upon receipt of your address, Mr. D. Suiter, 6133 Catherine St., Philadelphia, Pa., will send you a booklet of 44 pages, free, on Reception and Fellowship in an Assembly of God, extracts from various authors.

**VANCOUVER, B. C.**—Things go on here much as usual, the Lord adding blessing with His word. A few have been saved of late, and God's people are happy.

**REDLANDS, CALIF.**—We thank the Lord for giving a splendid Sunday School and Bible Class. Quite a number come to the Gospel meetings also.

**SEATTLE, WASH.**—The Lord did cheer our hearts at our Conference. A large company of believers from various Assemblies was present. The word was ministered by Bren. Summers, Willoughby, Greer and Roy.

**NEWPORT NEWS.**—The New Year's Conference was well attended by Christians from Petersburg, Matoaca, Richmond, Norfolk and other places. Bren. S. McEwen and Foster ministered the word. S. McEwen went home to have meeting there, (Matoaca).

**DETROIT, MICH.**—Mr. J. Ferguson and family have moved from Flint. His address is 5066 Fernwood Ave., Detroit, Mich.

# Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 15

February, 1923

No. 2

## FROM VARIOUS AUTHORS

Could we with ink the ocean fill;  
Were every blade of grass a quill;  
Were the world with parchment made,  
And every man a scribe by trade  
    To write the love  
    Of God above  
Would drain that ocean dry;  
Nor could the scroll  
    Contain the whole,  
Though stretched from sky to sky.

From time to time we have met with these lines, generally without any indication of their author, but sometimes with the statement that they were written by an imbecile boy who in lucid moments thought upon the love of God. At length it seems that they came from the pen of a Jewish writer, Meir Ben Isaac Nehorai, who in an Aramic poem on the Feast of Weeks "let himself go" on the majesty and love of the God of Israel. The interesting fact was intimated in a sermon preached by Dr. Hertz, Chief Rabbi; and reported in the Jewish Chronicle of June 5th, 1914.

\* \* \*

"Which were born, not of blood"—nature or heredity; "nor of the will of the flesh"—culture and human effort; "nor of the will of man"—society and environment; "but of God"—a real supernatural birth by the Spirit of God. It is therefore not a matter of ancestry and heredity—"good blood"; nor of personal reformation, however sincere; nor of combined forces of society, however select, and including Church ordinances; but of the Spirit of God (John 3:1-10). Here every false hope of human salvation without God's intervention is exploded as delusive.

\* \* \*

Queen Mary declared that she feared John Knox's prayers more than a host of armed men. A man is never so manly, never so godlike, never so strong as when on his knees. And the mightiest form of prayer is intercession. If God hears us when we ask favors for ourselves, how much more when we supplicate for others. He loves unselfishness in us. He stands pledged to hear us in behalf of our friends; He is bound, self-bound by His promise to hear us.

### THE SCARRED HAND



WILLIAM Dixon was an infidel. Even if there was a God, which he doubted, he would not forgive Him for taking away his young wife about two years after they were married: and his little boy had also died. He was extremely fond of children, and the death of his boy was almost as bitter as the death of his wife.

Old Peggy Winslow's cottage caught fire, and was burnt to the ground. The poor old woman was pulled out alive, though nearly suffocated by smoke, when the bystanders were horrified to hear a child's pitiful voice; the voice of little Dicky, Peggy's orphan grandchild, who had been forgotten in the excitement of the fire until the flames awoke him and drove him shrieking to the attic where he slept. The onlookers felt that it was too late to save him, as the rickety stair had already fallen in. Suddenly, with an exclamation of "Cowards!" Dixon climbed up the tottering wall by means of the iron piping, and took the trembling little boy in his arm. Down he came again, just as the smoking walls fell. Little Dicky was not hurt, but the hand with which Dixon had held on to the hot piping was terribly burnt. The burn healed, but left a deep scar that he would carry to his grave.

Poor old Peggy could not rally from the shock and died soon after. Then the question was: What is to become of Dicky? James Lovatt, a most respectable person, begged that Dicky be given to him to adopt as he and his wife longed for a little lad, having lost one of their own. To every one's surprise Will Dixon made a similar request. A meeting was called. Mr. Haywood, the miller, said "We will hear what the applicants have to say, then I will put the question to the vote. Now Mr. Lovatt, give us your reasons for wanting the boy."

Mr. Lovatt replied: "Well, gentlemen, my wife and I lost a little lad of our own not long ago, and we feel as if this child would fill the vacant place. We would do our best to bring up the child in the fear of the Lord. Besides a child so young needs a woman to look after it, and my Susan is very fond of children and real clever with them, and we never had any of our own but the dear little boy who died."

"Now Mr. Dixon, what arguments have you?" I have only one argument sir, and it is this," answered Dixon quietly, as he took the bandage off his left hand, and held up the scarred and injured member.

There was something in the sight of that scarred hand which appealed to their sense of justice, and was more powerful than all James Lovatt's well-grounded reasoning: so the meeting decided by a majority in favor of William Dixon. One in speaking of it afterwards said, "It was the sight of Dixon's hand as did it; none of us could go against that."

A new era began for Dixon. He was both father and mother to the orphan boy, and lavished all the pent up tenderness of his strong nature upon the child he had saved. He taught the boy to read, and told wondering Dicky the stories which would have been for the little son who did not live to hear them.

One summer there was a great exhibition of pictures in the town, and Dixon took Dicky to see them. The boy was greatly interested in the pictures, and the stories daddy told about some of them. The picture that impressed him most was the Lord reproving Thomas; underneath which were the words: "**Reach hither thy finger, and behold my hands**" (John 20;27).

Dicky read the words and said, Please, daddy, tell me the story of that picture. No, not that one, said Dixon. Why not that one? Because it's a story I do not believe. Oh, but that's nothing, urged Dicky; you don't believe the story of Jack the Giant-killer, yet it's one of my favorites. Do tell me the story of the picture, please, daddy. So Dixon told him the story and it interested him greatly.

It's like you and me, daddy, said the boy. When the Lovatts wanted to get me, you shewed them your hand. Perhaps when Thomas saw the scars on the Good Man's hands, he felt that he belonged to Him. I suppose so, answered Dixon. The Good Man looked so sad, said Dicky, I 'spect He was sorry Thomas did not believe at first. It was horrid of him not to, wasn't it, after the Good Man had died for him?

Dixon did not answer, and Dicky went on: It would have been horrid of me if I'd contradicted like that when they told me about you and the fire, and said I didn't believe you done it: wouldn't it, daddy? Yes, very. Supposin I'd been horrid, like Thomas, and not believed about you and the fire, should I have had to be the Lovatt's little boy? Of course not. Whether you had believed it or not, I had saved you, answered Dixon almost fiercely, conscious that he was carrying on a line of argument which he had heard somewhere before. But I would have believed at once when I saw your hand, like Thomas did, said Dicky, noticing that his beloved daddy was ruffled.

For the rest of the day Dicky's thoughts ran on what he called his favorite picture, and in the evening he wanted daddy to tell him the story again. Thomas must have been sorry that he made the Good Man look so sad. I should be awful sorry if I made you look sad like that, daddy. I don't like Thomas very much, do you? I don't want to think about him, my boy. But perhaps he loved the Good Man after that, though, like I love you. When I see your poor hand daddy, I love you more than millions and millions.

Dixon's rest was sorely disturbed that night. He could not get out of his thoughts the picture of that tender, sorrowful face which had looked down upon him from the walls of the exhibi-

tion. He dreamed of Lovatt and himself contending for the possession of Dicky, but when he shewed his scarred hand the boy turned away from him. A bitter sense of injustice surged up in his heart, and he awoke with tears running down his face. When he fell asleep again he dreamed that some one was holding out a scarred hand to him, and a voice pleadingly said, "Reach hither thy finger, and behold my hands."

Dixon could not forget the picture and his dreams. His love for Dicky had softened his heart, and the seed that was dropped in it that day did not fall upon stony ground. He could not fail to see that the argument that he had used to make Dicky his own, rose up in judgment against him whilst he denied the claim of those scarred hands which had been pierced for him. After a time he was led through reading the Book to trust the Saviour who was wounded for his transgressions and bruised for his iniquities. He now belongs to the blessed Man whose hands had once been pierced for him.

Adapted.

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### A CUP OF COLD WATER

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—Matthew x. 42.

Mr. Moffat, the African Missionary, had been travelling once in the interior of Africa all day and all night without having had any food. They drew near to a village inhabited by some people belonging to one of the Hottentot tribes, who were of a dangerous and bloodthirsty character. A man, whom we met, warned us against entering the place. We looked at each other, for we were hungry, and thirsty, and fatigued beyond measure. At last, an individual came: we asked for water, it was refused. I offered the two or three buttons remaining on my jacket for a little milk, but it was refused with scorn. It was evident something was brewing in the minds of the people, and we had good reason to be alarmed. We lifted up our hearts to God, and as we gazed, a woman descended from the heights, and approached us. She had a vessel in her hands and a bundle of wood. The missionary saw the vessel was full of milk. She then came with another vessel full of water in one hand, and a leg of mutton in the other. She soon began to cut up the meat in silence. Mr. Moffat asked her name, and tried to find out who she was, and to get some reason for this strange generosity, but all in vain. At last, when the fire was lighted, and the meat cooking, with tears flowing down her cheeks, she exclaimed, "I know whose servants ye are, and I love Him Who hath told me, that he who shall give but a cup of cold water to one of His disciples, shall in no wise lose his reward."

### THE GOLDEN SNUFFERS

By D. R. Scott



HE lamp stand, with its six branches, was all of pure gold, of beaten work: and the oil olive was to be pure, beaten out for the light, to cause the lamp to burn always, (Ex. 37:23. 27:20). God knew that the lamps would need snuffing and, as He did for everything else, He made provision for this. No doubt the snuffing was a very important thing if the light was to burn brightly. Replenishing the oil was very necessary; but the snuffing was just as important.

A company of saved sinners, if they have been gathered by the Holy Spirit unto Him, according to His word, is now looked upon by God as His lampstand in a certain place, to shine for Him in this dark world. These need the unpleasant experience of being "snuffed" or else their light will become dim. True love one for another will, surely, not hinder the snuffing process, when needed. But there is the danger of forgetting where the dirty black snuff that has just been snuffed off with the golden snuffers—which might speak of the divine authority of the word—should be placed. If the priest had thrown the soot on the floor of the Tabernacle, and then trod upon it, and others did the same, it would have defiled their feet, and even been carried into their homes dirtying everything that they touched.

Is there not a lesson in this for us? The importance of putting that which has been removed from the candle into the "golden snuff-dish, before the Lord is often overlooked. Assembly matters that ought to be left in the presence of the Lord are often talked over freely in the presence of unsaved children to their hurt. On the other hand, while there are things that should be covered up, there are other things that should be made known, for the safeguarding and welfare of others. Gal. 2;11-16 might serve as an example of the one and Gen. 9;20-27, of the other. When the truth of God and the honor of His name is at stake, then it is not the snuff-box that is required, but the faithful exposure of the evil. "A little leaven leaveneth the whole lump" was as true of the legality that was creeping into Galatia, as it was of the immorality of the Corinthians. Both required to be exposed and judged.

He who seeks to keep a good conscience will be able to say, "Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil which shall not break my head, for yet my prayer also shall be in their calamities," Ps. 141;5. "If we would judge ourselves we would not be judged, but when we are judged we are chastened of the Lord, that we should not be condemned with the world," 1 Cor. 11;31-32. The One who walks in the midst of the seven golden lampstands cannot go on in fellowship with evil.

### PHILEMON



BESEECH thee for my son, Onesimus, whom I have begotten in my bonds; which in **time past** was to thee unprofitable, but **now** profitable to thee and to me," Phi. 10-11.

The history of every true child of God divides into an unprofitable "time past," and a profitable "now." The time past of every Jew is summed up in a few words, "The Jews who both killed the Lord Jesus, and their own prophets, and have persecuted us (Christians); and they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost," i Thess. 2; 15-16.

What possible good could the world derive from a people that would stamp out Christianity if they could? Every nation has felt the blighting influence of the Jew. He is under the curse of God and can only carry that curse wherever he goes. What profit can he bring to God?

But God's grace can reach the unprofitable Jew: can bring to an end his "time past," and inaugurate a new era in his history, making him profitable. In the apostle Paul's conversion we see how an enemy of the cross of Christ, a Jew, was transformed into a standard bearer of that cross, a herald of good news, a man profitable both to God and man. Let those who delight to exercise their ingenuity in seeking to obliterate the dividing line that separates the **unprofitable time past**, from the **profitable now** explain, if they can, how a Jew could possibly cross that line and not remember the **how**, **when**, and **where** of his conversion. The apostle delighted to tell how, when, and where he was converted. What shall we say of the Gentile? How does God describe his unprofitable "time past?" "Wherefore, remember that ye being in **time past** Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands: That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh by the blood of Christ," Eph. 2; 11-13. Again, "And you being in **time past** alienated and enemies in your mind by wicked works, yet **now** hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight," Col. 1; 21-22. We will add still another quotation. "And you hath He quickened who were dead in trespasses and sins; Wherein 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: Among whom also we all had our conversation in **times past** in the lusts



of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others," Eph. 2; 1-3.

It is evident from these, and similar Scriptures, that the Gentiles' time past is no better than the Jews: and consequently the change required to bring him into the "now" will be none the less marked. That he could pass through repentance, the new birth, and conversion into newness of life without realizing that a mighty transformation had taken place is incredible. The Philipian jailor would not soon forget his experience: neither would the Thessalonians forget the time when they "turned to God from idols to serve the living and true God and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come," i Thess. 1: 9-10.

"But," some one will say, "we readily grant that a Jew, or an idolatrous Gentile, will have no difficulty in distinguishing between their unprofitable time past, and their profitable now; but we consider that it is altogether different with the children of believers, that have been christened, and brought up in the nurture and admonition of the Lord; and who have always lived clean lives: with such the change is so gradual that many do not know just when the change came. Besides, as long as I know that I am now a Christian what difference does it make whether I know when I was converted, or not?"

Millions would endorse these sentiments—mostly empty professors who have no conversion to tell. But what saith the Scriptures? "That which is born of the flesh is flesh," John 3;6:, "The carnal mind is enmity against God, for it is not subject to the law of God neither indeed can be. So then they that are in the flesh cannot please God," Rom. 8;7-8. "There is no difference: for all have sinned and come short of the glory of God," Rom. 3;22-23. Such Scriptures are just as applicable to the children of believers as to others.

But does not christening, or baby baptism (falsely called "household baptism" by some) put the children of believers on a different ground from the children of unbelievers? For the baptism of a baby there is neither example nor precept in the word of God: and what can this man-made performance do for a child only help to deceive it? An empty professor had his babies christened. God saved him and opened his eyes to the folly of what he had done, so that when other children were born into the family he did not have them sprinkled. The religious neighbors called the sprinkled ones "Christians," and those that were not sprinkled "heathen," but he could see no difference between them. They alike needed to discover that they were lost sinners, and needed just the same regeneration.

Christening is supposed to take children off heathen ground, and to put them on Christian ground, and in some sense, to remit their sins: then the next step is to teach them the doctrines of

Christianity, and the manner of behaviour that becomes Christians, and when they have made sufficient progress, ask them are they not exercised about taking their place at the communion table. And now they are supposed to be real Christians. But just ask these man-made Christians to tell you how they were led to see themselves lost sinners; what means were used of God in bringing about their conversion; and if they have been baptized since they believed, and see the look of consternation that comes over their faces. Many of them will tell you that they were saved so long ago, or when they were so young, that they do not remember just when it took place. Some will try to put you off by saying "I know that I am a Christian now, and what matter does it make when I became one?: And so the word of God is made void by the traditions of men. And many are deceived into thinking that they are Christians when they have never experienced the new birth. Baptism of babies, character building, education in the Scriptures and assent to the doctrines, and Church fellowship may make an intelligent **book-Christian**, but they afford no proof that a man has ever experienced the new birth.

Against this sort of deception God has imposed some very plain barriers. "Except ye **repent** ye shall all likewise perish," Luk. 13:3. Is the discovery that I am a lost, helpless, ungodly, sinner on the broad road that leads to destruction such a dim, uncertain, shadowy, elusive experience that it leaves no impression on the memory?

"Except a man be **born again** he cannot see the kingdom of God," John 3: 3. When we were born into the world our memories had not yet begun to record events, consequently we remember nothing about that event. But a repentant sinner's memory is very active, and he feels his lost condition very keenly. In his soul's helplessness and distress he looks away to the Man of Calvary: he is quickened into life by the Spirit of God, and becomes a new creature in Christ Jesus. Peace, joy, hope, spring up like flowers: and the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. (See Rom. 5: 1-5.) "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," ii Co. 4: 6. Is light so like darkness: death so like life: the new creation so like the old: sight so like blindness: faith so like unbelief: joy in the Holy Ghost, so like the sorrow of repentance, that a soul passes from the one to the other without memory recording the event? If spiritual idiots were born into God's family might such a thing be. Not otherwise.

"Except ye be **converted**, and become as little children, ye shall not enter into the kingdom of heaven," Matt. 18: 3. Not only is there the inside change, the new birth, but there is also the outside change that we speak of as conversion. In the eyes

of the world there is not much change when the decent respectable man gets converted; in fact the world would prefer his former manner of life, especially if he is out and out for Christ. But what a conversion he himself experiences! Dead formality, and drudgery give place to a living interest in the things of God; and the word of God begins to unlock its treasures, not merely to the intellect, but to the soul; an immense difference!

"Except your **righteousness** shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," Matt. 5: 20. The Scribe and the Pharisee could obey the word of God outwardly, but God calls their works "dead works." The book-made Christian can only perform dead works, but these cannot admit him into the kingdom of heaven.

What right has a man who has no repentance to tell; no time when he was begotten; no conversion; and no vital change in his righteousness to take for granted that he has crossed the line of demarcation between the unprofitable time past and the profitable now spoken of in Philemon 10-11? "I beseech thee for my son, Onesimus, whom I have begotten in my bonds. Which in time past was to thee unprofitable, but now profitable to thee and to me. Beautiful, simple, Scriptural history of a true conversion to God, with the day when he was begotten as the dividing line between his unprofitable "time past" and his profitable "now."

That repentance and conversion, may be so similar to the repentance and restoration of a backslider that some true Christians may find difficulty in deciding which experience was really that of their conversion to God, in no way interferes with the great fact that any person who has no such experience to tell has no right to expect others to believe that he is a child of God. With not one example in the Scriptures of conversion other than one where an intelligent answer could be given to the questions "How? When? and Where were you converted?" what right has any person to consider himself a Christian who cannot answer these questions, by relating the story of his conversion?

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### A RIBBAND OF BLUE.

Read Numbers 15: 38-39.



HE Heavenly color should always be conspicuous in the habits, ways and manner of life of the people of the Lord, so that they are ever reminded of loyalty to Christ and obedience to His Word. To forget whose we are and whom we serve is to be like the man gathering sticks on the Sabbath Day—serving our own interests, and forgetting the character of the God with whom we have to do. Judgment stern and severe could only be the portion of such an one though ignorance of the will of God, in this case, might be pleaded. We of

today are not left in the dark as to our pathway and behavior here—the pattern is Christ—and as He is so are we in this world. They are not of the world even as I am not of the world, and as is the Heavenly such also are they who are heavenly, 1 Cor. 15:48. To bear about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our mortal flesh, ii Cor. 4:11; to glory in His cross though marks of Christ be imprinted on the body, Gal. 6:17, is surely having the color of Heaven upon us. We need a constant reminder, like the ribband of blue, of what is due our Lord Jesus Christ and His precious Word. Certainly the taking up of politics, associating with secret societies of all kinds, trades unionism, gambling with stocks and real estate, the craze for rich-quick schemes of getting wealth, tainted money, etc., is but the man gathering the sticks over again—bearing burdens when God and His people are resting in Christ—and must necessarily end with the judgment of God upon all such doings. The gatherer of sticks took his own way and paid no attention to the claims of the God above.

The mind of God is laid out clearly for us in the sayings, commandments and doctrines of Him who spake as never man spake, as recorded in the Gospels, Acts and Epistles. To be constantly reminded by the outward marks of heavenly life of His desires for us and His teachings to be obeyed, and to be prompted and spurred on in our pilgrim and stranger character down here is surely a most blessed thing. That ribband of blue would instantly do for the wearer what the most complicated system of memory training could not do—give an instantaneous reminder for the Word of God. The law of associating ideas would not fail to bring up the claims of God, and that at once. No need for long disputings and seeking to justify one's practice; if spirituality of life be ours, we will at once remember whose we are. May we indeed wear this outward badge and not keep it in our intellectual drawer, like so many other trinkets, to be pulled out and shewn around at convention meetings and the like, then as quickly put away again. Let us be saints abroad, (the field is the world), and saints at home—the Heavenly color always in sight. Many a Christian, and many a servant of Christ, utterly spoils the effect of his own preaching by unseemly laughter, and jokes kept up long after the meeting is over. Let the speaker and his preaching be always of one piece. His garment was one, woven from the top throughout.

THOS. BLACK.

## TRUST IN GOD, OR SCHEMING FOR OURSELVES

Gen. xxvii.



**T**HOSE who believe in God, and yet for some reason refuse implicitly to follow His directions, are always on the outlook for some "sign" to justify them in setting aside the clear intimations of His will. Rebekah had heard the conversation between her husband and Esau. Probably she had long been apprehensive of some such event and was on the outlook for it. And now the danger seemed most pressing. Another hour and the blessing might be forever lost to Jacob. Humanly speaking safety lay in quick resolution and decided action. In her sight, it mattered not what were the means employed, if only the end were obtained. Had not God distinctly pointed out Jacob as heir of the promises? Had not Esau proved himself utterly unfit for it, and that even before he married those Canaanitish women? She could only be fulfilling the will of God when she kept her husband from so great a wrong, and secured for her son what God had intended him to possess. Thus probably Rebekah reasoned in her own mind.

Such hours come to most of us, when it almost seems as if necessity obliged, and holy wisdom prompted us to accomplish, in our own strength, that which nevertheless, we should leave in God's hand. If once we enter on such a course, it will not be long before we cast to the winds any scruples about the means to be employed, so that we secure the object desired, and which possibly may seem to us in accordance with the will of God. Here faith is the only true remedy: faith which leaves God to carry out His own purposes, content to trust Him absolutely, and to follow Him whithersoever He leadeth. And God's way is never through the thicket of human cunning and devices. "He that believeth shall not make haste"; nor need he, for God will do it all for him.

Rebekah proposed to Jacob to personate Esau, taking advantage of his father's dim sight. Jacob at first objected rather for fear of detection than from a sense of wrong. Rebekah quieted his misgivings by offering to bear the blame, if found out. Jacob found his part more difficult than he had expected. Deceit, equivocation, and lying repeated again and again were required to allay the suspicions of the father. At last Jacob succeeded, with what shame and remorse we can readily imagine.

But what after all did his scheming do for him? God would have found a way to fulfill His promise without Rebekah's schemes and Jacob's lies. Esau full of hatred and envy resolved to murder his brother; and again Rebekah had to scheme, for having begun without God she had no faith that God would protect Jacob. So she sent him away to her brother Laban who was as well versed in scheming as she, and who deceived Jacob, and "changed his

wages ten times." So far as we know Rebekah never saw her son again. What a tangled story, the faith of God's people interspersed with human unbelief, weakness, and sin! This is one of the most remarkable complications of life, shewing in the clearest manner that God's hand guides the threads of history, so that neither sin nor error can ultimately entangle them. Each one weaves the threads committed to him according to his own views and desires; by unbelief often bringing shame and sorrow upon himself, and stumbling to others; still, at last, when the texture is complete, we behold in it the pattern which the Master had long devised, and toward which each laborer had only contributed one or another feature.

### TRUSTING GOD IN SICKNESS.

(Paper 2.)



We must now examine briefly some of the Scriptures used to bolster up so called "faith healing."

Ex. 15: 26. "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." The diseases referred to are evidently the plagues of Egypt, the botch, the emerods, the scab, the itch, (Deut. 28: 27). Israel's healing here was on condition of **doing and keeping God's** commandments and statutes, and not on the ground of "trusting God in sickness." "He will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep . . . and the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee," Deut. 7: 13-15. He would be a bold interpreter that would maintain that the corn, and oil, and wine, and kine and sheep would come along "by trusting in God," without using means; and yet their prosperity was on the same condition as their freedom from disease. And if through transgression their prosperity and health were lost, and they repented and returned to obedience, and God restored their prosperity again would it come without their using the accustomary means? Would their health return without their using means? As well expect the one as the other. Both are promised on the same ground, obedience. Then again observe, that the diseases were to be placed upon their enemies. Do faith healers look for this? The whole thing was on the ground of law, and not grace. In Ex. 15: 25, we see that God did not heal the bitter waters of Mara without their using means. "The Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet."

ii Chron. 16: 7-12. Asa sought to the king of Assyria for help against the king of Israel. In doing this he disobeyed the direct commands of God. When God sent a prophet to reprove him for his disobedience he was wroth with the seer and put him in a prison: and oppressed some of the people at the same time. Because of this disobedience and wickedness, the Lord smote him with a disease in his feet. It was perfectly right for him to go to war, and use various inventions, to defend himself against the encroachment of the king of Israel: only he must not disobey God. God would have blessed his army and made them to conquer had he relied upon the Lord instead of on the king of Assyria. Because he did not keep God's commands, He smote him with a disease in his feet. To shew Asa's further obduracy it is added "yet in his disease he sought not to the Lord, but to the physicians." Asa should have repented of his disobedience, and the Lord would have kept his promise and sent deliverance by some such means as He had been pleased to use in other such circumstances, whether it were from his enemies or from his disease. Where is there any command against his going to a physician, any more than there was a command against his going to war? In his army he had the means to wage a successful war had he used that means in **dependence upon God**. In the physician he had the proper means to bring about a cure had he used that means in reliance upon God. But armies and physicians were of no avail because Asa did not "rely on the Lord." The legs of the lame are not equal when they maintain that it would have been perfectly right to have used the proper means, in reliance upon God, for warfare; but wrong to use means, in reliance upon God, for sickness.

Ps. 41: 3. "The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." Jehovah Jireh will provide all that is needed on the bed of sickness, food nursing, medicine. If trusting God in sickness means that we are not to have physicians, or medicines, then, by the same process of reasoning, it must also mean that we are not to have cooks, or nurses. Will we not rather trust God to guide us to the nurse, the physician, the medicine, as he shewed Moses the tree in Ex. 15: 25? How often we have heard afflicted ones praising God for so directing! "Is there no balm in Gilead: is there no physician there? Why then is not the health of the daughter of my people recovered?" This passage shews us that balm was used, and physicians were in practice. The same applies to Isa. 1: 6. This statement would be quite meaningless unless the practise of such medical treatment was quite common and well known. And the complaint is that none have attended to the wounds and putrefying sores, "they have not been closed, neither bound up, neither mollified with ointment." Possibly these people believed in "faith healing" and would not apply to physicians. If so their

condition would very aptly apply to those in our day who refuse medical attention. Instead of being healed they wear out their disease, or else, as not unfrequently happens, it wears them out.

i Tim. 5;23. Here wine is prescribed for Timothy's stomach's sake, and his "often infirmities." The same word is used in Acts 28;9, of the diseases Paul healed at Melita: and in John 9, of the "sickness" of Lazarus, which was so severe that he died of it, although specially beloved of the Lord. A drug is defined in the Encyclopaedia, as "any substance that is used in the compounding of medicines." And when the apostle, by the Spirit, prescribes a drug for Timothy's disease, who shall say that it is a sin to use drugs? Many of the substances used as foods are also prescribed as medicines; and there is no hard and fast line between foods and medicines. Scurvy, rickets, anaemia, and many other diseases are easily traced to mal-nutrition, which may exist even though the proper food is being supplied in abundance, because certain organs are not performing their proper function. When the needed food is supplied as a medicine, or drug, in a form easily assimilable, the health is often restored. The "good Samaritan" acted the part of a physician, and is commended for treating the man's wounds, pouring in oil and wine, (Luk. 10;34). When Hezekiah was at the point of death, because of his boil, Isaiah said, "Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover," Isa. 38;21. Although God had already promised to lengthen out Hezekiah's life for fifteen years, the application of a poultice in no way interfered with Hezekiah's trusting God in sickness. The writer, when studying medicine in the University of Maryland, heard Prof. Atkinson recommend a warm poultice of figs for boils. Can we censure those who now recommend poultices without censuring the prophet Isaiah? The Hebrew midwives "saved the men children alive----therefore God dealt well with the midwives----and it came to pass, because the midwives feared God, that He made them houses," Ex. 1;17-21. Were it not for sin in the world parturition would, doubtless, be unattended by danger, but as things are it is one of the most complicated, dangerous, and painful experiences of life, and would be much more frequently fatal, were it not for the intervention of medicine and surgery. We might well ask the question that the Lord asked the Pharisees, "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? Mark 3;4. The Lord commended the midwives in Moses' day, will he censure them now? This important branch of medical work has thus the stamp of God's approval upon it. In principle it matters not whether it be performed by a neighbor woman or a graduate in medicine: nor whether it be in this branch of medicine or some other.

Continued.



### THE SMALL AND THE GREAT

Rev. xi, 18; xix, 5.

Think with comfort on these words. Be willing to be amongst the "small." Heaven has been fitted for the accepting of "small" and "great" together. Do not be uneasy if you judge yourself little in either fruitfulness or devotedness, or grace, in comparison with others. Be willing to enter heaven as a "small" one. The glory has made its reckoning accordingly. The "millions of the saints" are there as well as "apostles, prophets, martyrs." All the congregation, the small ones of Dan, as well as the princes of Judah, were alike in the shout of triumph when the glory appeared, (Lev. ix). Clement and others were not Paul in the measure of their labors, in the love of Christ, and energy of the spirit: but they were as Paul in having their names written in the book of life, (Phil. iv, 3).

It is indeed a happy thought—the system of the glory has counted upon the small as well as the great, as John xiv, 2, intimates that the Father constructed His house on the very plan of receiving the saints as well as Christ. It was part of the original design. It was built as a many mansioned house, because all that trust in Jesus were to be there just as surely as Jesus Himself. Oh the solid and deep consolation of faith in these great and precious mysteries.

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### MINISTRY

When I read ii Corinthians I feel what a thing real Christian ministry is; and that preaching is but a little part of it indeed. The toils, the sorrows, the self-emptyings, and the contradictions of various sorts, which that dear man of God went through and exercised in his service for Christ tell me something of the nature of ministry. When I turn to myself the contrast is humbling. I have taught a good deal for the last twenty years from the book of God, and written a good deal about it; but in the midst of all this real ministry for Christ has been a small measure indeed. I am seeking now to realize a little more in my own soul, and if I speak or write to have the souls of others more simply before me.

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### HIDDEN

To take off the covering of the Tabernacle before the time, and present it out of wilderness circumstances, displaying that glory that was to be hidden, is the way the church becomes a lure to the kings of the earth when she puts on outward glory. "Glorious within," the "hidden man of the heart," "doves eyes within her locks." When she leaves her position of dependence as the weaker vessel, and becomes the unveiled harlot, she loses

her honor in the sight of the Lord, while she gains it in the sight of men. Thus was Sarah reprov'd when it was said, "Behold he is to thee a covering of the eyes, unto all that are with thee, and with all other; thus she was reprov'd," Gen. xx, 16.

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### QUESTION CORNER

**Did Saul of Tarsus see the Lord with his natural eyes, or did he only see him by the eye of faith?**

In the first chapter of Acts we read, "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning with the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection," (21-22). To be a witness of His resurrection, evidently, was a part of the testimony of an apostle. Paul, in speaking of his apostleship, brings this in, "Am not I an apostle? have I not seen Jesus Christ our Lord? are not yet my work in the Lord? I Cor. 9:1. In proof of the resurrection of Christ he says, "And He was seen of Cephas, then of the twelve: After that He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God," I Cor. 15: 5-9.

That these were all eye-witnesses, having seen Him with their natural eyes, is evident. The last to see Him in His resurrection body was the apostle Paul. Millions have seen Him by the eyes of faith since then.

The questioner says, "It does not seem likely that the Lord would leave the right hand of God to shew Himself to Saul of Tarsus." Perhaps not, but neither does it seem likely that He would leave the glory to be born in a stable, or to be crucified on a cross. It does not seem likely that one who is put in a grave would ever rise again: nor does it seem likely that Stephen could see the heavens opened and Jesus standing at the right hand of God. But faith believes what God says, however improbable to reason; never has once been deceived, and never will. We believe it because we find it plainly told in the word of truth.

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### "BE STILL BEFORE THE LORD"

Psalm xxxvii. 7 (R. V. Margin).

"Be still before the Lord," "be still,"  
Until with love thy heart He fill,  
And make thee strong to do His will,  
Oh soul, "be still."

Then cease thy hastening to and fro,  
Wait on the Lord, and thou shalt know,  
The perfect rest He can bestow,  
Oh soul, "be still."

In His blest presence fears will flee,  
Thy heart from earthly care be free,  
Kept ever peaceful thou shalt be,  
Oh soul, "be still."

"Be still," for when with Him apart,  
He'll speak and shew thee what thou art,  
Then cleanse and purify thy heart,  
Oh soul, "be still."

F. B.

## WORDS IN SEASON

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**CAMP HILL, PA.**—S. C. Keller has been home for a much needed rest, but purposes returning to Buffalo soon.

**BUFFALO, N. Y.**—The new Assembly goes on happily, being helped by brethren from various places. T. Robinson of Toronto, Mr. Warburton of Hamilton, and G. Shivas of Orillia, have visited them recently.

**BARRINGTON, N. J.**—Mr. McCartney, of Toronto, Ont., had a series of meetings here, following the Philadelphia Conference.

**PAWTUCKET, R. I.**—Bren. Pearson and Telfer were with us for a week, and then went on to New Bedford.

**WESTERLY, R. I.**—Mr. Rankin was with us for some meetings.

**SOUTH MANCHESTER, CONN.**—Bren. Thorpe and Martin were with us for some meetings; and then went on to Waterbury.

**TORONTO, ONT.**—Mr. W. Pinches is having helpful meetings in Brock Ave. Hall. T. Black had a few meetings in the Central Gospel Hall. A. Livingstone had meetings in the Pape Ave. Hall. F. G. Watson has gone to the Bahamas for a season of Gospel work.

**COLLINGWOOD.**—J. McMullen has had a series of meetings with us.

**GRAND BEND.**—A. Joyce is helping on the young Assembly here. He hopes to get the use of a School-house near here for Gospel work.

**HAMILTON, ONT.**—J. Pearson had a few meetings in McNabb St. Hall, which were appreciated.

**CYLDE.**—W. Baillie hopes to get the use of a School-house near here for Gospel meetings.

**GALT.**—G. Duncan was with us for some meetings.

**AKRON, O.**—W. Armstrong had a few meetings here. God saved a young woman Dec. 13th, and she fell asleep in Jesus Dec. 29th. She was very bright and happy, and testified to all around as to how God had saved her.

**WELLAND.**—Thos. Robinson called on the few gathered unto the Name in this place, where few call. His call was much appreciated.

**BOYNE CITY, MICH.**—Bren. Sheldrake and Mehl had a full School house about ten miles out in the country. They hope to try East Jordan with the Gospel.

**STANDISH, MICH.**—J. Ferguson was with us for a week end.

**PHILADELPHIA, PA.**—J. Conaway remained for meetings Down Town, after the Conference: he had meetings also in Mascher St. J. Marshall purposed having some meetings in W. Phila.

**SOUTH MANCHESTER, CONN.**—Bren. Thorpe and Martin had some meetings, and a young man professed to get saved.

**WESTERLY, R. I.**—We had another visit from Mr. Rankin, but on account of bad weather not so many came out. Mr. Thorpe spent a week end with us also. A few have professed of late and some are interested.

**INVERMAY, SASK.**—We were refreshed and encouraged by the visit of our brethren R. Gratias, and Mr. Chawner last fall. A number heard the Gospel in the open air and in the School house.

**BOSTON, MASS.**—R. Telfer and J. Pearson purpose having some meetings in Boston, after visiting New Bedford.

## WORDS IN SEASON

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**GLEN EWEN, SASK.**—The Lord has helped in a marked way during the last year; and by faith we look forward for blessing during the coming year.

**STEBENVILLE, O.**—Bren. Chas. Keller and G. Winemiller are having a series of meetings here.

**ST. CATHERINES, ONT.**—The four weeks' meetings by R. McCrory were well attended and profitable to saved and unsaved. Mr. McCrory used his chart "From eternity to eternity."

**TILLSONBURG, ONT.**—The Conference was about the same size as usual, but with more outsiders in attendance. Those who ministered the word were Bren. Ferguson, Black, McGeachy, McCrory, Dobbin, Touzeau, Lyon, McMullen, Goodfellow, Livingstone, and Bailley. Since the conference the meetings have been well attended.

**STRAFFORDVILLE, ONT.**—The brethren desire to make it known that Lewis C. Garnham is now correspondent for the Assembly here.

**EXETER, ENGLAND.**—L. R. Steel has sailed for Shanghai, China, to join a Mr. Oliver there.

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### FALLEN ASLEEP

**MISS JEAN MORTON**, of Lonaconing, Md., on Dec. 25th, aged 16 years. She had been saved for three years, and gave a fine dying testimony. J. Conway spoke at the funeral.

**MRS. MCCLINTOCK**, of Toronto Ont. (the mother of our esteemed Bro. R. McClintock), fell asleep Jan. 3rd. She has been in a weak condition for some time, and the shock of the recent fire in the home seemed too much for her. Her end was peace. A good woman who loved God, His people, and the Assembly of His saints. She will be much missed. Bren. Pinches and Livingstone spoke at the funeral.

**MR. JOSHUA GUEST**, of the East End Assembly, Toronto, on Dec. 26th, aged 69. Saved about 33 years, he was first gathered unto the Name near Painswick. Bren. Telfer and McClintock took the funeral service.

**MR. SAMUEL EWING, Sr.**, of Hartford, Conn., on Dec. 25th, in his 70th year. He was in the Assembly at 435 Park St., Hartford, since its beginning; a quiet, faithful brother who will be much missed. Brethren McBride and Guthrie spoke goodly words at the funeral service.

**MRS. J. BROWNELL**, of Deslile, Sask. Passed into the presence of the Lord, Nov. 13th, 1922.

**MISS JENNIE MCCLINTOCK**, of Toronto, Ont. Jan. 14th, after suffering for sixteen days from burns received at the fire in the home. She was saved for a number of years.

**MRS. WILLIAM WINTERS**, of St. Catherines, Ont., was called home after a long sickness, Dec. 22. She was buried on Christmas day. R. Telfer spoke to a large number at the funeral.

**MISS FANNY WILCOX**, of Parry Sound, on Jan. 8th. Saved nearly 30 years, and leaves a good testimony.

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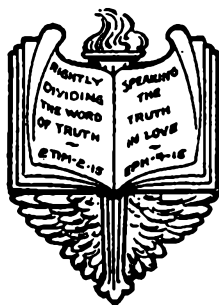
### CONFERENCES

**BRIDGEPORT, CONN.**—The Annual Conference will, D. V. be held in Calvary Baptist Church building, cor. Connecticut Ave. and Bunnell St., beginning with prayer meeting Thursday evening, Feb. 22, and continuing Friday, Saturday and Lord's Day, Feb. 23, 24, 25. S. Rainey, 975 Connecticut Ave., Bridgeport, Conn.

**OWEN SOUND, ONT.**—Christians gathered unto the Name of the Lord Jesus, will, D. V. hold their annual Conference June 30th, July 1st, and 2nd.

# Words in Season

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



March, 1923

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## WORDS IN SEASON

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## WORK AND WORKERS

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**TAMPA, FLA.**—The Assembly now meets in the home of W. J. Montgomery, 3412, 7th Ave.

**OKEECHOBEE, FLA.**—An Assembly now gathers to the Name in the home of Paul F. Ireland, whose address is Box 273.

**ROCHESTER, N. Y.**—We had Bro. S. C. Keller with us for a week's meetings: one professed and the saints were refreshed.

**HAMILTON, ONT.**—Mr. R. McCrory had two weeks' meetings in the Gospel Hall, Kensington Ave., which were very interesting and well attended. Three obeyed the Lord in baptism, and two others have applied for baptism. Mr. McCrory spoke on foundation truths of our faith—redemption, resurrection, things accompanying salvation, Christ the gathering center for His people, the Lord's coming, the great tribulation and reign of the Antichrist, and the great day of judgment.

**LANSING, MICH.**—We have had some good meetings by Mr. T. Dobbin.

**YORK, N. Y.**—The Assembly has a new Hall here which was opened by a two day Conference. Bren. Douglas, Keller and Curry ministered the word. It was a happy and refreshing time. The Correspondent for the Assembly is Mr. J. Barefoot, R. F. D. 28, LeRoy, N. Y. One was baptized here a week ago, and has been added to the Assembly.

**CLIFTONDALE, MASS.**—Mr. Rankin was in Cliftondale for a series of meetings. Mr. Thorpe joined him later.

**TACOMA, WASH.**—C. S. Summers and C. H. Willoughby had three weeks in the Gospel Hall, and from door to door with tracts. The Lord's people turned out well to the meetings.

**MERLIN, ONT.**—Mr. Jas. Goodfellow had meetings in the Gospel Hall, in company with Mr. Victor Fuller, with good attendance, and some professing faith in Christ Jesus.

**GREEN TURTLE CAY, Abaco, Bahamas.**—"We are enjoying very much meeting the Lord's people here. They very rarely have a visit from any apart from those laboring amongst them, and they have given us a most hearty welcome, and appreciate the word very much. We were kept from Monday till Saturday waiting for a boat coming this way, but arrived at Guana Cay about 2 P. M. Sunday, Jan. 7th. They had held back the Conference in hopes that we would get there until Sunday, so we got most of it as it went on till Thursday. It was indeed a joy to see 125 gathered in many of the meetings to hear the word of God in that quiet nook of this remote part. We came on here on Friday, and are making our home in Mr. Kendrick's house as he has left to visit several settlements where he has labored in the past; and then go on to America and England. There is a nice Assembly of 30 here, and they have built a new Hall that will hold about 200. Bro. McCullough and I are having meetings here at present and get a fair number in each night. The meetings start at dark, about 6:30, and when we let out at 8, we are continually receiving complaints that it is too short. Even those who do not come inside, but stand outside and listen, make the same complaint. This is very different from our more favored Assemblies up North."—F. G. Watson.

# Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 15

March, 1923

No. 3

## FROM VARIOUS AUTHORS

Be calm in reasoning, for fierceness makes  
Error seem true, and truth discourtesy;  
Why should I feel another man's mistakes  
More than his sickness or his poverty?  
In love I should; but anger is not love;  
Nor wisdom neither; therefore, g-e-n-t-l-y  
m-o-v-e.

\* \* \*

Bezaleel worked in perfect harmony with Moses, and according to the pattern of the tabernacle which He had received. In this he is a type of the Holy Spirit, who works in perfect unison with the Lord Jesus in the present work of grace, and in accordance with the word of God. No one who is under the guidance of the Spirit will go contrary to the written word. R. N. B.

\* \* \*

What a shame, and what a crime for any to spoil God's saints, and the character of God's Assemblies: "Of what sort it is" will be the test in that coming day. Quantity glorifies man, while only quality glorifies God. The life of our blessed Lord looked like a failure in the eyes of the world, when He died, but what infinite and eternal blessing has come to God and man from that holy "Seed" sown in the earth! It was the quality of His person, His service, His testimony that caused it to yield such a bountiful harvest to God; and such a rich reward to Himself; and such blessing to man. It is surely a worthy purpose to seek to maintain, as far as possible, the character of God's testimony, and to be enemies to everything that would mar the temple of God. L. S.

\* \* \*

The apostasy is on—"a falling away first." The hinderer shall be taken out of the way, with the rapture of the saints—the bulk of the harvest. "Then shall that wicked one be revealed," the one who is coming in with flattery. But we shall see, from the battlements of heaven, this flatterer, after we have in a measure satisfied ourselves with gazing at the face of Him who is in the midst the "Lamb as it had been slain." Oh what a change! Caught up from this world of abounding iniquity! Now is our salvation nearer than when we believed—nearer to being saved from the presence of sin. When we believed we were saved from the penalty of our sins. Let me tell you how thorough that salvation was—"For by one offering He hath perfected forever them that are sanctified." J. F. L.

**QUEEN MARY'S DILEMMA;  
or, "I Know Not Who to Believe."**



**I**T was on the 19th day of August 1561, that a comely young Princess, accompanied by her three uncles and a retinue of attendants, arrived at the port of Leith, from France. The same day, amid the booming of cannon and the rejoicings of her people, Mary, the young Queen of Scots, was welcomed to Edinburgh and escorted to Holyrood Palace. The young Queen had been brought up in the Roman Catholic faith, and when she arrived in Scotland, she not only continued to adhere to her religion, but determined to introduce Popery as the national religion of Scotland. John Knox, who had for long been a powerful preacher of the Word and a champion of the Protestant faith, fearlessly denounced the Queen's attempt to re-establish Popery in Scotland, and had frequent personal interviews with her, in which he fully and fearlessly set before the young Queen, the Gospel of God's grace and the way of salvation through faith in Jesus Christ alone, apart from penances, masses, or prayers for the dead, as taught by the Church of Rome.

The clear and decided testimony of the fearless preacher amazed the Queen, so that she sat in silence it is said for a full quarter of an hour before answering. She had never been so spoken to before. She was greatly distressed. Turning to Knox, she said, "You interpret the Scriptures in one manner, and the Pope and his cardinals in another. Who am I to believe, and who shall be judge? I know not who to believe."

"You shall believe God, who plainly speaketh in His Word, and further than the Word teacheth you neither shall believe the one nor the other," was Knox's reply.

But such was the power of Popery and its doctrine over the unhappy Queen, that although the Word of God was in her hands, and its plain and simple teachings open to her inspection, she had to say, "I know not who to believe."

The same miserable condition exists in thousands at the present hour. They have the Word of God in their hands, telling of salvation full, free, present and eternal through Jesus Christ alone, yet, because of prejudice, and false teaching, they will not examine the word of God for themselves.

Reader, if you have a Bible and can read it, God holds you responsible to read from that Book your state as a sinner before Him and His way of salvation. "Believe God." His words are in the Bible. You may read them here for yourself. There is no mystery about God's way of salvation. "All have sinned" (Rom. iii. 21). "Christ died for our sins" (1 Cor. xv. 3). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31.)



# HIM THAT OVERCOMETH



O him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne," Rev. 3;21. Here the highest point of glory is reached, and that by the Laodicean. It is refreshing so to read; and happier than the oft repeated word, "I will spue thee out of my mouth," or as it really is, "I am about to spue thee," as if the Lord would linger and give space for repentance. Is there any reason why there should not be repentance? Do we in this Laodicean age need it? Do we seek it? Is the Lord ready to grant it?

We do not, however, dwell here, but would for a little delight in the extended injunction of verse 18. There is an important preface to this verse, "because thou sayest----and knowest not." What they say about themselves, and what the Lord says about them are two very different things. According to what they said, they could not be better off: what the Lord knew was that they could scarcely be in a worse plight. "Thou art the wretched one, and miserable, and poor, and blind, and naked." And yet to such is His message. Not a word between ere He begins. "I counsel thee to buy of me." This is with no middle man, with no one between, "Buy of Me." Evidently they had been buying elsewhere, and had "grown rich," (ver. 17). But to buy of Him we must get to where He is. And when we get there, what do we find? We find this, that the Lord Jesus is in Himself the "fine gold;" and that fine gold can be found nowhere else. "For both He that sanctifieth and they who are sanctified are all of one." This we find in type in the mercy seat. "He made the mercy seat of pure gold----And he made two cherubims of gold, beaten out of one piece made he them, Ex. 37;6-7. "Out of the mercy seat shall ye make the cherubim," Ex. 25; 19, Heb. He is the mercy seat of pure gold. "Whom God hath set forth a mercy seat," Rom. 3;25. And we are united to Him: "we being many are one body, so also the Christ," 1 Cor. 12;12. (See also Job. 22; 23-25, with marginal readings.)

Those who were invited to buy were those who were without money: but in coming to Him they were coming to the One in whom all fulness dwells, (Col. 1;19), hence there is no possibility of any stint in the supply. That was the object of His descent from the glory, "that ye through His poverty might be rich," 2 Cor. 8;9. I am rich in His riches, yea, my riches will all be in Him. It is in the fullest sense for my good that He tells me of my poverty. And will it not be that the gift of His riches will enable me to trade?

"And white raiment." This in addition to the riches, clothing worthy of our new position relative to Him. Are not white garments, fellowship with Him wrought out in the life? "Thou hast a few names, even in Sardis, which have not defiled their

garments; and they shall walk with me in white; for they are worthy." "And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints," Rev. 19:8. A brother, meeting the contention that God did not look on the outside, but on the heart, said, "Yes, but He seeks the adornment of a meek and quiet spirit." "Having your behaviour seemly among the Gentiles, that whereas they speak against you as evil doers, they may by your good works which they shall behold, glorify God in the day of visitation," 1 Pet. 12. (See also 3;16. 4;14-16). If Christ lives in me, there should be no moral nakedness manifest on me.

The next thing is to see with His eyes. Am I poor and blind and naked? then all I need in Thee I find. To see as I ought to see I must come to Him, and must from Him be supplied with that which will enable me to see. "The anointing which ye have received of Him abideth in you: and now abide in Him that we may not be ashamed before Him at His coming," 1 John 2;27-28. The "eye salve" in its spiritual fullness is both from Him and of Him. He opened the eyes of those who could not see, when He was here. The apostle prayed, "the eyes of your understanding being enlightened," Eph. 1;18. And why enlightened eyes? "that ye may know," and knowledge with God is always power. Here the eyes to be enlightened were of those whose eye sight was almost gone. (See 2 Peter 1;9). How are the eyes to be enlightened? "The command of the Lord is pure, enlightening the eyes," Ps. 19;8. "In thy light shall we see light," Ps. 36;9. Thine eyes shall see the King in His beauty. When He is seen by faith, today, there will be a spiritual fulfilment of what the apostle experienced in his conversion, "I could not see for the glory of that light." That sight of Christ in the glory blinded the apostle, once and forever, to the things of time and sense. Should any question the abiding power that seized him at the beginning, let him read 2 Cor. 11;23-33., and then tell us what enabled him to travel that road, other than fellowship with the Man at God's right hand. The spiritual man is the man who has learned God's truth by the Spirit. Learning the truth by the Spirit, there will be as a sequence, walking in the light. Asaph knew nothing aright until he went into the sanctuary of God: but once there he learned two things, first, "that God is good to Israel:" second, "it is good for me to draw near to God, Ps. 73.

The anointed ear is to hear for, and from God. It is barred against every other sound. The anointed eye is equally barred against gazing on, or being occupied with, or spending time reading that which I would be better without. It is a privilege to see; and the ability to see is a sequence of the God anointed eye.

John Bain. (S. Africa).

### GOD'S GRAND PRINCIPLE IN CREATION

T. R. English, (Denmark)



**I**N the beginning was the Word, and the Word was with God, and the Word was God---- All things were made by Him; and without Him was not anything made that was made, John 1;1-3. As all things have been created, there must have been a time when there was no created thing, or being in existence. God only was. But when God did commence He must evidently have had a definite plan and purpose before Him. The instruction given by king David to his son Solomon about the building of the Temple, apparently points to this. The building of the Temple, I consider the central event of the Old Testament, as the building of the Assembly is the chief and central event of the New, these being preliminary stages as it were, whereas His glorious and eternal dwelling place is evidently the main object of all God's creation. (Eph. 2;22.) But this must be a dwelling place worthy of Himself, on which He will set the stamp of His divine character.

No sensible man will think of building a house without a definite plan, shewing how the house is to be when finished. The greater and richer the man the more perfect will his plans be, and his arrangements for the completion of his dwelling. When David gave the pattern of the Temple he said "All this----have I been made to understand in writing from the hand of the Lord, even all the works of this pattern," 1 Chron. 28;19. So complete was the pattern that there was nothing to alter or improve upon. "The house, when it was in building, was built of stone made ready at the quarry; and there was neither hammer nor axe, nor any tool of iron heard in the house when it was in building," 1 Kings 6;7. There was nothing to correct, nothing to improve upon; all was in perfect accordance with the design of the builder.

God, the great Architect of the universe, in building for His own habitation will have the several parts made in exact correspondence with His plans, without the least deviation, so that when each stone is placed in its final position there will be no sound heard of "hammer, nor axe, nor any tool of iron." Everything will be perfectly in accordance with the divine pattern given "in writing from the hand of the Lord."

We are apt to think that the visible creation, as the stars, and mountains, have been created more or less hap-hazard; or as occasion might require at different times. This is a great mistake. Who would build in such a manner? He who feeds the young ravens, without whose will not a sparrow falls, He most surely executes all His works in strict accordance with what He planned beforehand. "Known unto God are all His works from the beginning of the world."

This line of truth vindicates the doctrines of predestination and election. Think of the absurdity of an architect planning a

house without knowing whether he can get, or where he can get, the materials required! God is surely not at the mercy of man's will, (free will, as they call it), for the execution of His building operations. The word of God tells us that "the potter hath power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor," Rom. 9;21. He has perfect control over the materials He intends to use, and He requires both kinds. The objections of the human mind are perfectly futile.

Two kinds of vessels, "unto honor," and "unto dishonor," exactly describes the materials God is using for the demonstration of His character for all eternity. The grand purpose of creation, doubtless is to manifest to all intelligent creatures, in His universe, the true nature of His character and being. He has many great and glorious attributes, but only these two do the Scriptures declare that God is, Light and Love. To make Himself known God is carrying out, during the existence of this present world, His plans, the final result of which will be the erection of two eternal monuments, the one formed by the saved ones, both heavenly and earthly: and the other by the lost ones in torment. The first being an everlasting demonstration of the truth that "God is love," and the other an everlasting demonstration of the truth that "God is light." (Rom. 9;22-23. Eph. 2;7-8.)

We read that God's purpose is, "that in the ages to come He might shew the exceeding riches of His grace in His kindness toward us in Christ Jesus." The unsearchable riches of Christ have been proclaimed "to the intent that now unto the principalities and powers in the heavenly places might be known through the Church the manifold wisdom of God," Eph. 3;10. These passages shew clearly that God has an ulterior object beyond the salvation of men. This the opponents of the doctrines of predestination and election ignore, considering the matter from man's standpoint only, failing to see what God's plans and intentions are.

Some may think that God might have chosen a way of manifesting His character, and the deep feelings of His heart, less painful to Himself, and to the human race. There is undoubtedly wisdom in it, which the history of Satan may explain. God evidently made him an object of special favor, raising him even to His throne. "Thus saith the Lord God: Thou sealest up the sum, full of wisdom and perfect in beauty. Thou wast in Eden the garden of God; every precious stone was thy covering---- Thou wast the anointed cherub that covereth, and I set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee," Ez. 28; 12-15. (cp. Ex. 25;20.)

The creature, although perfect from the hand of the Creator, was unable to bear such exaltation. God knew it, of course, be-

forehand; but through the example of Satan He has made it manifest that without the ballast of a guilty, but purged conscience, forgiveness of sins, and redemption from eternal perdition, a created being would not be able, without fatal pride, to bear the nearness, dearness, and wonderful exaltation God, in His marvellous grace and love purposed for His creatures, especially the redeemed seed of Adam. In other words, the love of the heart of God is so great that it cannot be fully revealed except on the dark and sinister background of the sinner's lost condition.

Continued.

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### THE WAY OF THE LOVE OF JESUS

The more perfect love is, the more will it regard the good of its object. Its ways, therefore, at times may appear harsh and decisive, as when the Lord rebuked Peter in Matt. xvi., or when He reproved the two disciples in Luke xxiv. But this is only because love is perfect, and therefore is undistractedly considering its object..

Imperfect love will shew itself otherwise—more attractively at times, but far, far intrinsically less true, because imperfect love will not in this way unmixedly consider its object, but itself—it will be set upon **enjoying** its object rather than **serving** it; and this will give it a more tender and considerate bearing at times, and get for itself great credit; while perfect love has all the while forgotten itself and its enjoyments, and ordered its course and its actings in more undistracted concern and desire to have another blessed and profited.

Where do we see perfect love but in Jesus, in God! A mother has it not, but will at times enjoy her child: but Jesus had it. He considered His disciples when He was with them; He ordered His way with them to their profit, and not to His own gratification. He will gratify Himself with them in that coming age, when He need no longer care for them in a place of instruction and discipline. He will then have no occasion, in the exercise of perfect love, to consider only their profit, for their profit will have been brought to its accomplishment in that place of their Lord's delight in them.

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"Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain," Prov. 30, 8-9.

### TRUSTING GOD IN SICKNESS

(Paper 3)



THE New Testament Scripture, Jas. 5: 14-16, requires careful examination. This epistle is addressed to the "twelve tribes which are scattered abroad," that is to Israel. In it the Law is mentioned, not the Gospel; religion but not redemption: justification by works, and not justification by faith: the errors of Judaism rather than the sins of the Gentile believers. The place of worship was the Synagogue (2:2 R. V.) and not the place of the Assembly. The word Gospel is not used: the mystery is not mentioned. The doctrines of incarnation, atonement, redemption, resurrection or ascension are not referred to.

We judge that this epistle was written early in the Church's history. James, and those under his ministry, were slow to learn that the whole ceremonial law was annulled. "Before that certain came from James, he (Peter) did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with them, Gal. 2:12-13. At the conference at Jerusalem, where this matter was considered, James as spokesman said, "My sentence is that we **trouble not them, which from among the Gentiles are turned to God**.... For Moses of old time hath in every city them that preach him, being read in the Synagogues every day," Acts 15: 19-21. Here is no word of the Jews turning away from these things. And later, when Paul went up to Jerusalem, James and the elders said to him, "Thou seest, brother, how many thousands of Jews there are which believe; and **they are all zealous of the law**," Acts 21:20. Paul was induced by their reasoning to take a vow, to shave his head, and he was about to offer a sacrifice; but God interfered, and Paul was like to lose his life at the hands of the mob. He was carried to Rome, and from there wrote the epistle to the Hebrews, God's final call to separation from Judaism, with all its ceremonies. "We have an altar, whereof they have no right to eat which serve the tabernacle—let us go forth therefore unto Him without the camp, bearing His reproach, for here have we no continuing city, but we seek one to come," Heb. 13:10-14.

The epistle of James is inspired, giving us a new and practical application of Old Testament truths, without interfering with the Old Testament ceremonies that were still practised amongst the believing Israelites. **Truth is eternal, but ceremonial customs and practises are not.** Ceremonies then practised have passed away.

Elders, such as they had in the early church have also passed away. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every church, as I had appointed thee," Tit. 1:5. In those days

appointment by the laying on of hands meant something. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery (elders)," i Tim. 4:14. Again, "Stir up the gift of God, which is in thee by the putting on of my hands," ii Tim. 1:6. We have no such elders now, and when modern elders lay hands on any it is as has been said, laying empty hands on empty heads. We have brethren of age and experience who seek to help God's people, but, if they know themselves, they will not pretend to do what those who were appointed by apostles, or by those delegated by them, could do. When such elders anointed the sick and prayed over them, their recovery was sure.

The "gifts" have also passed away. The word of the New Testament "began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will," Heb. 2:3-4. God confirmed His word unto us by these, and bore witness unto these men by working miraculously through them. Their work being done when the Scriptures were completed, they passed away, and none others have been raised up in their stead. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? Are all teachers? are all workers of miracles? have all the gift of healing? do all speak with tongues? do all interpret?, 1 Cor. 12:28-30. No amount of natural ability, or godliness could procure a man any of these "gifts:" and the Scriptures being completed these passed away. "Whether there be prophecies, they shall be done away; whether there be tongues they shall cease; whether there be knowledge, it shall be done away," 1 Cor. 13:8. When the apostle was taking leave of the Ephesian elders he said, "And now brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified," Acts 20:32. Those who now claim the gift of healing, or tongues, or any of the other miraculous gifts come under the same category as those who claim apostleship, "Thou hast tried them which say they are apostles, and are not, and hast found them liars," Rev. 2:2. To say that because these "gifts" were in the early church, therefore we ought to have them now, is to shew ignorance of God's purpose in giving those gifts. To attempt to do what those "gifts" did in the early church is also folly. We can no more heal the sick, as they did, than we can raise the dead.

When the Lord Jesus was here He healed "all manner of disease," Matt. 4:23. The apostle Peter took the lame man by the hand, and said "In the name of Jesus Christ of Nazareth, rise up and walk----and immediately his feet and ankle bones re-

ceived strength," Acts 3;6-7. The people brought the sick into the streets, "and they were healed every one," Acts 5;16. When Paul was at Melita, the father of Publius lay sick of a fever and bloody flux, "to whom Paul entered in, and prayed, and laid his hands on him, and healed him; so when this was done, others also, which had diseases in the island, came and were healed," Acts 28;8-9. We have no instance in the New Testament of any failing to get healed for lack of faith. Those whom Paul healed were heathen. The faith was in the one who did the healing and not in those upon whom the healing was performed. And so it is in James 5;14-16. "The prayer of faith **shall** save the sick; and the Lord **shall** raise him up; and if he have committed sins, they **shall** be forgiven him." Here the promise is definite, and the result assured. How different from the present day "faith healing" where self-appointed elders, without "gift" pray with no certainty of obtaining, leaving the person on the bed where they found him, it may be to die in a few hours, as we have known. It must be evident to all, but themselves, that they are not the right kind of elders; that they have not the right kind of faith; nor the right kind of anointing to secure the promised results. When will they cease to put the blame on the sick person, for lack of faith? When will they take the blame to themselves when a cure is not effected? Yea, rather, when will they learn that there is something radically wrong with their interpretation of Jas. 5?

Continued.

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### There Is NONE OTHER NAME Under Heaven

#### Given Among Men Whereby We Must,

Be Saved, Acts 4;12.

Be Baptized, Acts 10;48. 19;5.

Be Gathered, Matt. 18;20.

Give Thanks, Eph. 5;20.

Pray, John 15.16. 14;13-14.

Give, Heb. 6;10.

Go Forth, III John 7.

Excommunicate, I Cor. 5;4.

Do All Things. Col. 3;17.

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### HIS LAMBS

"He will gather the lambs with His arm; and carry them in His bosom," Isa. 40: 11. If we take and keep the place of lambs, we will enjoy His tender care. Sometimes it is easier to be a "he goat" than to be a lamb—but His grace is sufficient if we only appropriate it.



### PHILEMON

"Without Thy Mind Would I Do Nothing."



**ONESIMUS**, in time past unprofitable, was so changed by the new birth that he became almost indispensable to the apostle, to minister to him in the bonds of the gospel. Love made Onesimus a willing slave to the one who had been instrumental in leading him to Christ, and so delivering him from a life of sin and misery, as well as from the torments of hell. How many errands could he run for the prisoner of the Lord Jesus Christ: in how many ways minister to his comfort; and help him in his service for the Master.

How the apostle loved Onesimus! Observe his fatherly affection as expressed in the words, "receive him that is my own bowels," (my very heart, R. V.). How different the language where the love of Christ rules in the heart, from the language of the bramble, where love of self is the ruling passion! Much as Paul loved Onesimus, and strong as was his desire for his companionship and service, yet he would not trample on the rights of a fellow-believer; Philemon had the first claim on Onesimus. True love will always respect the rights of others. "Without thy mind would I do nothing." Here is another divine principle of immense importance.

After the death of Absalom, Israel desired the restoration of David to the throne; but Judah seemed slow to speak their minds, so David called the elders of Judah, and said to them "Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, even to his house. Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring the king back," ii Sam. 19;11-12. This stirred the men of Judah into action, and they sent the king word to return, and met him and brought him over Jordan. Israel felt hurt that they had not been consulted by Judah, so they came to the king and said to him, "Why have our brethren, the men of Judah, stolen thee away, and have brought the king over Jordan." Judah answered, "Because the king is near of kin to us: wherefore then be ye angry for this matter? \_\_\_\_And the men of Israel answered the men of Judah, and said, We have ten parts in the king, and we have also more right in David than ye: why then did ye despise us, that our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel. And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjamite; and he blew a trumpet, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel. So every man of Israel went up from after David, and followed Sheba the son of Bichri: but the men of Judah clave unto their king, from Jordan even to Jerusalem." (Read ii Sam. 19, and 20.). "Behold how

great a matter a little fire kindleth." Hard thoughts, strife, angry words, division, and blood shedding, all because the men of Judah did not say to their brethren "without thy mind would I do nothing." How often this sad story has been repeated in the history of individuals, and in Assemblies!

Continued.

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### A LETTER FROM AN AGED SISTER



**DEAR** Brother in Christ:

We have just come to the close of our annual Conference; and it has been a time of real humiliation before God, confessing our sins and shortcomings, and worldliness; and reconsecrating ourselves afresh to God: at least this has been my experience.

I am not very strong, but was very thankful to get to these meetings. I am not able to get out much, but He helps me to say "Thy will be done." It took a lot of pruning to get me here; but I am learning daily to praise Him for all that He sends me, knowing it is for my eternal good.

I have been praying much and meditating on God's precious word, and have been constrained not only to pray for the unsaved, but for all God's dear children; especially the young among us, as I see the fashions of this poor empty world creeping in; and have asked God to direct my pen, as I write a few lines concerning my own experience, that by God's grace it may be a warning to the young.

I was saved as a young girl of sixteen, a religious heathen, as I often call myself. When I heard the pure Gospel preached, that I needed to be born again, God's Holy Spirit gave me no rest until I came to Jesus, confessing that I was "the sinner" that He came to save; and Oh! the joy of sins forgiven: old things passed away, and all things became new. I did not understand separation then as I do now, but I can trace His wonderful dealings with me, leading me outside the Camp unto the peerless person of the Lord Jesus Christ, my Redeemer.

As a young believer I felt that it was my duty to be plain and modest in my dress, as well as in everything that I said and did; and it meant the taking up of the Cross to put the things of the world aside. My friends said that it was foolishness; but before God I felt that it was right, (I Tim. 2:9). And, Oh, the joy of obeying God, and doing a little for His kingdom! I longed to see souls saved and enjoying the peace that I was enjoying; and was persecuted for not walking with the world. But I had found lasting peace. Rest and joy filled my soul; and my one desire was to live for His glory. What happy days! Oh that I had gone on! But I began to slow down little by little. Oh how deceitful the devil, the enemy of our souls is! He gets us to neglect

prayer, and meditation on the word, and then slowly brings what looks very simple and harmless before us: and being off our watchtower, we fall. I began picking up one thing after another that I had laid aside for Christ's sake: and all the time my joy in Him was becoming less and less.

Many things came to me, trials, sickness, adversity. I can see in it the hand of my loving Father, to bring me back to Him, that He might have the first place in my heart and life again. But, the sorrow that filled my poor soul, when I awoke to the fact that I was again dressed like the world, and going in, in a measure, for the things of this poor empty world. It was God's Holy Spirit that again awoke me, and like David of old I cried out "Restore unto me the joy of thy salvation," And He did it praise His name! But, Oh, the wasted years that could have been filled up for God!—but they are confessed and put away by His precious blood: and God grant that the remainder of my days may be spent for Him alone. (i Pet. 2:11).

I feel that I would like the young to be warned by my experience. My prayer is that they may consecrate themselves, body, soul, and spirit to Him, and to His service. It is the happy, blessed life—all for Jesus.

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### "I QUICKLY COME FOR YOU"

How quickly time is speeding on!  
The day seems very near  
When Christ will come and call His own  
To meet Him in the air:  
What will it be His face to see—  
The pilgrim journey o'er—  
To see the One who died for me,  
And praise Him evermore!

He leads me on from day to day;  
And makes me sweetly know  
His presence with me all the way,  
To cheer me as I go.  
Our Great High Priest is on the throne;  
Through Him, we enter there;  
To God our every want make known,  
By humble, earnest prayer.

When I look back and view the past,  
My heart with grief is sore,  
That I have lived so much for self;  
And have not served Him more.  
Oh, may I henceforth own Him Lord  
In all I say, and do!  
While holding fast His faithful word,  
"I quickly come for you."

I. K. N. (adapted)

THE CHRISTMAS TREE



T takes a thief to catch a thief." "I said in my haste, All men are liars," Ps. 116, 11.

The first quotation is a maxim of the world, meaning that one who has done a certain deed learns by experience the motives and actions that lead up to and accompany that deed. Did the writer have a **Christ-mas Tree** this year? He did. Then why protest to the reader about such practices? Let me tell you my subsequent exercise of heart in the quiet of my room; and also in the prayer-meeting.

For years I was a prodigal, chasing "the winged silver dollars." I made much, and squandered much—sad to relate, but true. My heavenly Father let me go on for a time, then my health began to break. I thought of His merciful kindness to me, (Ps. 117), and it softened my hard heart of unbelief; and made me ashamed of the resulting disobedience. As the restoration proceeded one thing after another disappeared: the Sunday newspapers were discontinued: the weekly, and monthly magazines were cut off. "Tell me what you read and I will tell you what you are." Tobacco, that badge of worldliness; that sin of carnality was stopped because of Gal. 5: 24, and 2: 20.

Now after a few years, the Holy Spirit has deeply exercised me about the second thing, the **Christmas Tree**. Telling lies in the name of Christ. Although my daughter, aged six, has not been deceived by us as to this, yet she is nonplussed by the fairy tales (lies) told her by others, about the wonderful tree, about Santa Claus and his reindeers; his chimney escapades, and mysterious conduct entering homes like a burglar, only that he leaves good things—for the older members of the family to lie about. Whatsoever is told with intent to deceive is a lie, and Satan is the father of lies, (John 8: 24). How Satan must delight to hear Christians (Christ's-ones) lie and deceive their children! How it must grieve the heart of Christ to stand by seeing and hearing us deny the truth we have pictured in our baptism! Read carefully the sixth chapter of Romans, especially verse 19. This looms up large and bold to me at the present time.

Do I see anything of Christ in the festivity of this Roman Catholic Holy-day? Do we know anything of its origin? Here is a clipping from the Ladies Home Journal, Dec. 1917. "Nobody knows when Christ was born, of course, and Dec. 25 is simply an arbitrary date. The day has been variously fixed and celebrated on April 20, March 29, Sept. 29, and quite generally on Jan. 6. But Pope Julius in the fourth century had a careful inquiry made into the matter, and this resulted in the fixing of Dec. 25 as the **most likely** day of the birth." This is the pagan birthday of the sun.

"The tree came from the Egyptian custom of celebrating the going out of the old year; this custom passed into Italy with

the burning of candles and exchange of wax figures: then into Germany, with the tinsel and glitter as we see it now." Think of all this associated with the Son of God, who is the Truth, John 14: 6. The magazine further stated, "In Austria, candles are put in the windows so that the child Christ may not stumble as He goes through the village streets on Christmas eve." What grotesque absurdity and falsehood! Does this meet with the approval of our Holy God, His Holy Son, and the Holy Spirit?

The message that came to me at a prayer meeting, and that has forever cut off the Christmas tree from my house was "Cut down the groves, and destroy the idols," Judges 6: 28. It is not give them away, nor sell them. I prayed for forgiveness for the past; and while praying the words came before me "There is forgiveness with thee, that thou mayest be feared, Ps. 130: 4. Let us beware of doing, "every man that which is right in his own eyes," Judges 17: 6.

Do we believe all Luke 12, and Rev. 22: 12? Let us memorize Titus 2: 11-15, and practise what we know: then like Jeremiah, we will find that the path of the godly is narrow and lonely, to the flesh. The prophets and the priests disliked him because he told the truth and it hurt them. "He that maketh many friends doeth it to his destruction," Prov. 18: 24, R. V. To keep many friends you must do as they do, and go where they go, and agree with their conversation and conduct. Are we really true men? Gen. 42: 11. Num. 32: 23. 1 Cor. 4: 5. Search the Scriptures and see if these things be so.

L. E. B.

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### QUESTION CORNER

Is it right to speak words of warning and preach the Gospel to unsaved who may be present when Christians are gathered to remember the Lord and shew forth His death?

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight-----and as Paul was long preaching, he (Eutychus) fell down from the third loft and was taken up dead---- When he (Paul) therefore was come up again, and had broken the bread, and eaten, and talked a long while, even till break of day, so he departed," Acts 20:7-11.

A meeting like this would transgress all our preconceived notions as to what is in place, or out of place when Christians come together to "break bread." Not that we believe for a moment that the apostle shoved the remembrance feast into a corner in order to get an opportunity to preach, as we have known some to do. As the morning meeting proceeds one usually finds the heart drawn out in remembrance of Him who gave His body and blood, upon the cross, for our redemption. As a rule some person gives thanks for the bread at a point in the meeting when there seems to be a general expectancy that this will be done: giving thanks for the cup follows; then in some Assemblies the box is passed; in others a hymn is sung and then the box passed. When Scriptures are read before the breaking of the bread they are usually such as lead the heart out in gratitude to God for the work of Calvary. Then after the breaking of bread there may be time

## WORDS IN SEASON

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for more general ministry, exhortations, or in case unsaved were present, a word in the Gospel, and in closing the usual announcements.

While the object of our coming together is to remember the Lord and shew forth His death, until He come, that does not exclude ministry of the word to the saints, nor yet a word in the Gospel, after the remembrance feast. The only reason that we do not have more ministry at this meeting is because it would prolong the meeting beyond what is convenient. To seek to press our notions, where God has not given specific directions, as to the lines on which the meeting must run tends to an unhappy crankiness that destroys the happiness of spirit so necessary to communion.

### WORSHIP AND SERVICE

Luke 10: 38-42.

#### MARTHA

Sore cumbered with much serving,

She must have things just so:

Her silver must shine brightly;

Her linen, white as snow;

Her platters edged with parsley,

And lettuce, crisp and green;

Her salads must be nicest

That ever could be seen.

Her coffee, tea and cocoa

Must all be made just right:

Her bread, as well as pastry,

Must be both rich, and light.

But she was vexed with Mary:

"Bid her help, Lord," she said,

For she was weary serving—

The company must be fed.

#### MARY

With Mary it was different:

She only thought of One:

That One was the Lord Jesus,

The Father's only Son.

She thought not of the others;

If they got aught to eat:

Her only thought was sitting

Low at the Master's feet.

And there she gets her portion;

She hears His blessed word.

Her heart is filled with worship

To Him whom she calls Lord.

Now, both these filled their places;

For service must be done:

There also must be worship

To God the Father's Son.

Happy, if both these virtues

We can, in one, combine;

For we should always worship,

And serve Him, all the time.

E. H.

## WORDS IN SEASON

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**RICHMOND HILL, N. Y.**—Mr. P. Mauro had good meetings with good attention and attendance.

**EVERETT, WASH.**—C. H. Willoughby had some meetings here and in Arlington.

**CARBON, ALTA.**—We have a nice new Hall, built by one of the Christians, and rented to the Assembly. Our Sunday school is increasing nicely.

**TILLSONBURG, ONT.**—Mr. T. Touzeau has been home for some time. There has been blessing in the regular meetings, several have professed salvation, and some outside Christians are interested.

**BOSTON, MASS.**—Brn. Pearson and Telfer have been here for a week; they also visited New Bedford, Pawtucket, Lowell and Manchester, N. H.

**NEW YORK.**—Bren. Bradford and H. McEwen have had a series of meetings in 125th St., New York.

**STEOBENVILLE, O.**—Bren. C. Keller and Winemiller have had good Gospel meetings, a number of outsiders coming in.

**PHILADELPHIA, PA.**—C. Patrizio had some meetings in Italian, in 20th and Dickinson Hall. A couple professed Christ recently. His address is 1738 W. Columbia Ave., Philadelphia, Pa.

**JACKSON, MICH.**—W. Ferguson visited Midland and Lansing; then had meetings in a discarded Mission Hall in Jackson, Mich.

W. Bailie had meetings in Shakespeare; some professing. He also visited Kitchner. Jas. McMullen had helpful meetings in Collingwood. Bren. McGeachy and Góvan have had meetings in Sarnia. Bren. Steen and Widdifield in South River, with some conversions. W. Bailie and D. Miller have been in Thamesford. A. Joyce has seen some conversions in Grand Bend. He and H. Rawlings visited the few Christians in Chiselhurst, and had much appreciated meetings. Bren. Steen and Widdifield had a series of meetings in Huntsville. Isaac McMullen has been seeking to help in the regular meetings in Moncton, N. B. C. S. Summers has been laboring in Langley Prairie district. S. McEwen had meetings in Matoaca, and afterwards in Kenilworth, with some encouragement. Bren. Beattie and Harris have been holding forth the word in the American Soo. Mr. J. Blair has been in Atlantic City and Philadelphia districts. Bren. Telfer and Pearson had meetings in Bridgeport, Conn.

**GREEN TURTLE CAY, ABACO, BAHAMAS.**—We had a helpful conference from Jan. 6-11. The word was ministered by Bren. Watson, Kendrick, Fraser and McCullough. Eight followed the Lord in Baptism; and there were some conversions.

**SEATTLE, WASH.**—Bren. Summers and Greer have been plodding on with meetings, with a good number in on Sunday, but not so many week nights.

**TORONTO, ONT.**—R. McCrory had meetings in Pape Ave. Hall.

**BUFFALO, N. Y.**—S. C. Keller has returned after an absence of several weeks. One has been baptized and two received into the Assembly.

**NEWBURY, ONT.**—We have had the joy of seeing four led to Christ. We have had to part with three of our brethren, for a little while. Bren. Harcourt, Page and Brown, all great sufferers from cancer. Bro. Metcalf also passed away, ailing but a few hours. Bro. Robert. McDonald is having meetings with a good interest.

**DUCA, ESTADO LARA, VENEZUELA.**—H. Fletcher reached Puerto Cabello Feb. 28th. The Conference began on the 30th, and was the largest yet: eight were baptized. He then went on to this place, where the Gospel has never been publicly preached. He was able to secure a house, a one story building with several large rooms, one of which will do for a meeting room. He purposes making this his field for labor for the present.

## WORDS IN SEASON

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Mr. Roy Gratiot had two weeks' meetings in **KENORA**, Ont., and then went on to **PORT ARTHUR**. W. G. Foster had meetings in **NEWPORT NEWS**, Va., and then three weeks in **DEEP CREEK**, where God saved one. W. Beveridge has had a series of meetings in **ST. CATHERINES**, Ont. Mr. J. Blair is not feeling very well and is resting at 34 S. Delaware Ave., **ATLANTIC CITY**, N. J. J. Marshall is having meetings in **NEW BEDFORD**, Mass. R. McDonald saw some souls saved at **NEWBURY**, Ont., but had to return home sick with the cold. Bren. Dempsey and Oliver have had meetings in **HOUSTON**, Tex. Mr. Rankin had some meetings in **MANCHESTER**, N. H. R. McClintock, of **TORONTO**, Ont., has been suffering from nervous prostration; remember him in prayer.

**DETROIT, MICH.**—Mr. J. Ferguson has moved to 4909 Dailey Ave., Detroit, Mich.

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### CONFERENCES

**TORONTO, ONT.**—The Annual Conference will, D. V. be held March 29, 30, 31, and April 1, with a preliminary prayer meeting in the Gospel Hall, corner Brunswick Ave. and Sussex St., March 28. The other meetings will be held in the Massey Hall, Shuter St., near Yong St. Circulars and information may be had from R. Telfer, 36 Duart Park Road, Toronto, Ont.

**VANCOUVER, B. C.**—The Annual Conference of Christians gathered unto the Name, will D. V. be held in Fairview Gospel Hall, 1666, 10th Ave. West, on Good Friday, March 30, and continuing the two following days. Those coming from a distance freely entertained.

**SOUTH MANCHESTER, CONN.**—Conference will commence with a prayer meeting Thursday, March 29, 7:45 P. M., and continue over Friday, Saturday and Lord's day, in the Cheney Hall, Hartford Rd. Prayer meeting in the Town Hall in the Center. Correspondent, Mr. Jas. Serpliss, 129 Summer St., S. Manchester, Conn.

**RICHMOND, VA.**—The Conference, D. V. will be held in the Gospel Hall, Fulton and Lewis Sts. Prayer meeting Friday, March 30th. Meetings continue over the 31st, April 1st and 2nd. Circulars from Mr. H. Priest, 3601 Fulton St.

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### FALLEN ASLEEP

**MR. PATRIZIO** (father of Mr. C. Patrizio), in Italy, Jan. 7, in his 80th year. He was saved in Aug., 1921. He used to say that "he could live without eating, but not without smoking," but after the grace of God reached him, he was able to stop this bad habit, in order to glorify God.

**MR. THOS. EDGE**, of Lowell, Mass., fell asleep in Jesus, Jan. 26th, aged 47. Came from Bradford, Eng., 21 years ago, and has been in the Assembly ever since. A good man, beloved by all. Bren. Oliver and Alexander spoke the word to a large company at the funeral.

**MR. DOWNS**, of Stratford, Ont., in his 97th year. Many years in the Assembly, and highly respected.

**MR. T. COBAIN**, of Pawtucket, R. I. Saved a good many years ago. Mr. R. Telfer spoke at the funeral.

**MR. THOS. DETCHER**, of Peterboro, Ont., on Dec. 16th, after only a few days illness.

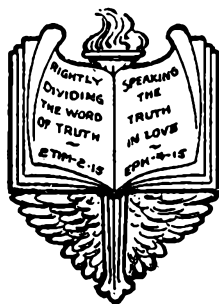
**MRS. GEO. BLACK**, of London, Ont., on Feb. 10th, in her 78th year: saved 54 years, and gathered unto the Name 42 years: her home was always open to the Lord's servants, and she enjoyed the fellowship of saints. Bren. McGeachy and Bailey spoke at the funeral.

**MRS. EDGAR MILLER**, of Harrisburg, Pa., on Jan. 19th. Saved a little over a year ago, and has gone on well. Bren. Beveridge and L. Miller 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



April, 1923

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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

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**ROCHESTER, N. Y.**—S. C. Keller has had some meetings here; he also visited the little company in **SYRACUSE**; and has been helping the young Assembly in **BUFFALO**.

**SOUTH RIVER, ONT.**—Mr. G. Shivas is visiting in these parts for meetings.

**HAMILTON, ONT.**—J. Ferguson had a series of meetings in E. End Hall, with good attendance.

**EVERETT, WASH.**—Bren. Summers and Greer are having meetings here with good attendance. They have the privilege of preaching to a large number in the Lumber Yard, and also in the G. W. R. R. shops.

**BROOKLYN, N. Y.**—Bren. Bradford and H. G. McEwen had a few good meetings with the saints at 434 Franklin Ave., with real blessing.

**KICHNER, ONT.**—We have had Mr. G. Duncan with us for two weeks' meetings which were much appreciated.

**PETERSBURG, VA.**—S. McEwen closed his series of meetings at Kenilworth, some being converted, and others led out of the sects: there was a baptism at Petersburg, and five are being added to the Assembly as the result of the work at Kenilworth.

**NORFOLK, VA.**—Mr. Currie is helping in the meetings here. W. J. Smith is expected to return this spring from the Old Country where he has been for some time past.

**HOUSTON, TEX.**—Bren. Oliver and Dempsey had some meetings here. Mr. T. D. W. Muir is expected to visit the Texas Assemblies on his return trip from California, where he is spending the winter months.

**TAMPA, FLA.**—Mr. W. G. Davis' address is 2816, 12th St., Tampa, Fla.

**PHILADELPHIA, PA.**—Mr. J. P. Conaway had a series of meetings in the Mascher St. Hall, several professing to be saved.

**MONTREAL, QUE.**—Mr. T. Black called at Montreal on his way home to New Bedford, Mass. He has been having meetings in Fall River, S. Manchester, and other places in the N. E. States.

**HARTFORD, CONN.**—Dr. E. A. Martin was with us for a week's meetings, with good attendance of the unsaved, and several in soul trouble. Mr. T. Black followed continuing the meetings.

**BRIDGEPORT, CONN.**—The Conference was a very refreshing time; a good number gathering in from the various Assemblies around. Bren. Bradford, H. G. McEwen, Patrizio, Mauro and Martin ministered the word. One was baptized.

**BRECHIN, N. B. SCOTLAND**—Mr. W. B. Smith writes: "I spent three months in Ireland, what I considered very profitable time in the Gospel. Have been engaged in giving out tracts in Kirriemur recently, and having meetings certain nights. There is a good work going on in Forfar at present, by a brother from Inverness: souls are being awakened and saved."

# Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 15

APRIL, 1923

No. 4

## FROM VARIOUS AUTHORS

"The wisdom that is from above is  
First pure,  
Then peaceable,  
Gentle,  
Easy to be entreated,  
Full of mercy,  
And good fruits,  
Without partiality,  
And without hypocrisy  
And the fruits of righteousness  
Are sown in peace,  
Of them that make peace."

\* \* \*

Do not wage battle against faith and confidence in God. Life would be an immense dupery, the world in the midst of which we exist would be a colossal absurdity, if the earth were the only abiding place and if what is holy should be lost in universal nothingness. The heavens teach not only the glory of God, they teach also hope to all those who know the Son of God.

\* \* \*

If, said the apostle, ye Gentiles, who have been grafted into Israel's olive tree, become disobedient and "continue not in God's goodness, ye also," like Israel before, "shall be cut off." They did not continue in God's goodness—worldliness and corruption reigned; until at last Christianity, casting off the likeness of Nazareth, deliberately assumed the garments of earth, and sought to reign as if enthroned, apart from Christ and His Truth, even whilst that Truth and its servants were yet suffering. Constantine and the Roman empire were not unwilling to accept the alliance of a body that was ready to consecrate the world's energies, and to bless evil in the name of Christ. The results speedily followed. Mohammedanism, superstition, infidelity soon spread their wings of darkness over the very regions in which the apostles labored; and up to this present hour, those nations peculiarly sleep the sleep of a double death. There have indeed been periods when God has interfered to rekindle some light, that His truth might be preserved from utter extinction. The stream of evil checked for a moment has only gathered strength by the delay; and has either overflowed the barrier, or else forced for itself some new channel in which it rolls on more proudly and destructively than before.

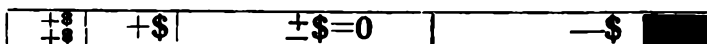
## WORDS IN SEASON

### THE MARCH OF LIFE



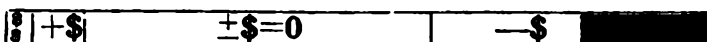
**I**F you want to know whether you are destined to be a success, or not, you can easily find out. The test is simple and infallible. Is your soul saved? If not let your life-ambitions drop. You will lose. You may think not, but you will lose as sure as death is on your track; for the seed of success is not in you. Take 100 men at the age of 25, full of the ambition of life: at the age of:—

35.



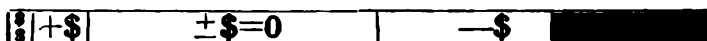
10 are wealthy: 10 are well-to-do: 40 live on their earnings: 35 shew no financial improvement: 5 have died, and if unconverted have taken nothing with them but their sins, (John 8;21). At the age of:—

45.



1 is wealthy: 3 are well-to-do: 65 live on their earnings: 15 are not self-supporting: 16 have died, and if not converted their souls have gone to Hell, (Luke 16;22-31). At the age of:—

55.



1 is wealthy: 3 are well-to-do: 46 live on their earnings: 30 are not self-supporting: 20 have died; and if unconverted their souls will re-enter their bodies at "the resurrection of damnation," John 5;29. At the age of:—

65.



1 is wealthy: 4 are well-to-do: 5 live on their earnings: 54 are not self-supporting: 36 have died; and if not converted will stand at the "Great White Throne," Rev. 20;11-15, to be judged for the deeds done in the body. At the age of:—

75.



1 is wealthy: 2 are well-to-do: 34 are dependent: 63 have died; and if not redeemed by "the precious blood" they will hear the awful sentence "Depart ye cursed into everlasting fire prepared for the Devil and his angels," Matt. 25;41. At the age of:—

100 are dead, and have left their little all.

Friend, you are in this March of Life, and the "pale horse" will soon bring his rider, Death, to your bedside, and, if you have never been regenerated, will bind your shuddering soul with chains of darkness: "and Hell followed with Him," Rev. 6;8. Is it worth while to chase the winged dollar; or the butterfly of pleasure whose beauty is but dust that soils the fingers that grasp it? Death will soon dig through the clay walls of your dwelling, and rob you of them both. Answer the question asked by the Lord Jesus, "What shall it profit a man if he gain the whole world, and lose his own soul?"

"Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor that ye through His poverty might be rich," ii Cor. 8;9. "Christ died for our sins, according to the Scriptures: and that He was buried; and that He rose again the third day, according to the Scriptures," i Cor. 15;3-4. "Believe on the Lord Jesus Christ and thou shalt be saved," Acts 16;31.

### CHASTENING



ALL now if there be any that will answer thee; and to which of the saints wilt thou turn," (look marg.), Job 5:1.

We are so inclined to look to somebody, to some of the saints, but we have surely proved repeatedly that in looking to any of them only leads to disappointment. After six verses, worthy of our consideration, the conclusion is reached, "I would seek unto God, and unto God would I commit my cause," (ver. 8). Surely this is a happy conclusion; but it seems that we have to learn this lesson over and over again.

In bodily diseases we sometimes hear of physicians resorting to what they call "the last remedy," and I have heard some worldly wise ones remark that the last remedy should have been the first. In spiritual diseases, or afflictions, we could not do a wiser thing than to commit our case, or cause, to God without first applying to man—to any saint, no matter how high up they may be in the estimation of all the other saints.

God "doeth great things and unsearchable; marvellous things without number," (ver. 9). Not simply a few of such things, but, Himself hath said it, without number. Then surely He can handle our little cause to the best possible advantage, and cause it to bring more good to us, and more glory to Himself, than if committed to any of earth's saints. But our cause must

be **committed to Him in reality**, and not in word only, ere He will undertake for us, and to this end He deals with us in chastening.

"Behold, **happy** (blessed) is the man whom God correcteth," (17). O indeed! this is a new thought, for us to be happy when we are corrected of God. When children get a whipping, or serious reproof, they generally are sorrowful instead of happy: but if the correction is effectual, the outcome will surely be blessed: and it is to this end that God corrects His children; and having undertaken our case He does not give us up until He has accomplished the desired end. I am sure it would be a terrible thing if He said, as He said of old, "Ephraim is joined to his idols, **let him alone**," Hos. 4:17. But He does not leave us alone; and we are told not to despise His chastening—child-training, as the word means.

Then we read, "He maketh sore and bindeth up: He woundeth, and His hands make whole," (18). We like the binding up and making whole part of it, but when it comes to the making sore and wounding, we squirm and wriggle. We think He might just bind us up and make us whole without inserting His lance to bring to the surface the inward corruption that lies hidden in these hearts of ours. Often His way of doing this is to put us into some furnace of affliction, something that is contrary to our natural mind; but He must shew us what we really are ere He can reveal to us that He is the God of all grace, binding up our sores and making whole our wounds.

Now comes the promise, "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee," (19). It used to puzzle me how we would fare after we had run the limit of seven troubles; for I saw no deliverance promised for the eighth, or any after we had counted up to seven. It seemed to me that our troubles were as many in number as the hairs of our head; in fact "we are born unto trouble, as the sparks fly upward," (7),—a certain and continual thing. I thought, perhaps these seven troubles only referred to the big troubles that only come occasionally into peoples lives, but one day "while I was musing," Ps. 39:3, the thought came into my mind that seven was God's perfect number, filled up or complete, like the days of the week. When we count up the days of the week until we come to seven days there are no more days to be added, so we just begin at one again and repeat our count until all the weeks with us are passed and gone. This is just what God would have us do with our troubles, small or great. Often little things like mosquitoes, or like the plague of flies, are more irritating to us than greater things. God would have us look to Him and claim His promise for deliverance from them all: not only **seven times**, but **seventy times seven**; and I am sure we will find that He is faithful that promised.

We find the words, thou, thee, thy, or thine mentioned many

times from verse 18, to verse 26, shewing that the messages are not spoken to him that is afar off, nor even to one that is nigh, a mother or sister with whom you dwell, but to "Thee," **Thyself**. When we read it in this light how near home it comes to us! I will leave these verses for you to ponder and study out for yourself.

We will look at verse 26, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." How much there is in this verse! To me for long years it has seemed beautiful: not that death has any beauty in it, for it is the wages of sin, both natural and spiritual death, but it is the common lot of mankind, and only those who are alive when Jesus comes will escape it. Seeing then that it may be our lot it remains for us to be in a proper condition to meet it; and I trow that those who are ready for death will be ready to meet the Lord in the air.

In reading the Old Testament there is one word used in connection with the death of the saints that to me for long years has sounded beautiful, and that word is **gathered**, "gathered unto his people." (Read Gen. 25:8. 35:29. 49:29,33. Num. 20:26. 26:13). This was spoken of Abraham, Isaac, Jacob, Moses, and Aaron. Of some of them it was also said that they were "full of days," or "full of years." Full would mean that nothing could be added to that which was already complete. How different this to the dirge-like repetition "and he died," as though God would emphasize and prolong the death knell first sounded in Eden's garden, that man might be warned to avail himself of the sin offering which God in mercy spoke of even to Cain, but to which he took no heed, Gen. 4:7. (The Hebrew word may be translated either sin, or sin offering).

We read that the rich man shall lie down, but shall not be gathered—just fall down as a decayed stalk, and not gathered as a matured or ripened one would be. We also read of those who were "cut down," Job. 22:16. These, of course refer to the wicked, the rich, and those whose houses were filled with good things, Job. 22:18. But even among God's children there are those whom God takes away on account of ill behaviour. Among the Corinthian believers there were many who were weak and sickly, and many who died, or slept, because they ate and drank unworthily, and thus brought judgment upon themselves from the Lord, 1 Cor. 11:29-30. John also tells us that "there is a sin unto death," this without doubt refers to death of the body, 1 John 5:16. This is not **being gathered**, but rather **being cut down**, or **cut off** as a fruitless branch. "Every branch in me that beareth not fruit He taketh away," John 15: 2. No doubt He bears long with His fruitless branches, but there is a limit to God's forbearance even with His own children.

In the chapter that we are considering, the promise is made, "Thou shalt come to thy grave in **full age**, like as a shock of

corn cometh in in **his** season." This surely means being gathered and not being cut down, or cut off before the proper season. If we should see a man drive a reaper into a field of standing grain, when it was in the milk, and cut it down, we would think it a lamentable waste, and wonder why it had not been left until it was fully ripened, and grieve over such a loss. On the other hand if we saw fully ripened corn being cut down, and bound into sheaves, and gathered into barns, we would not grieve over it as being loss, or waste: and is this not the promise God gives to some that they will come to their grave fully ripened, or in the proper season: and we wonder to whom this promise is given.

We retrace our steps to verse 17 and find that all the promises in this chapter are given to **the man whom God corrected**. Is it any wonder that "such an one," (Philemon 9), is called happy, or blessed? Is it any wonder that the word says, "Therefore despise not **thou** the chastening of the Almighty," seeing that the results are so blessed?

E. H.

---

### CHRIST OUR HOPE

Chas. S. Summers.



**T**HE Hope of the believer is Christ: outside of Him there is no hope. The unconverted are without hope. The child of God has no resource apart from Christ. All that is needed for time and eternity is found in Him. In Him dwelleth the fulness of the Godhead bodily. In Him are hid all the treasures of wisdom and knowledge; and we are complete in Him.

The hope of the Christian is a **living hope**, (i Pet. 1;3), because centered in a living Person: One who was dead and is alive forevermore, and thus death has no more power over Him. In resurrection Christ was the fulfillment of all God's promises to the fathers. He is the "yea, and amen" of all the promises of God, (Compare Acts 13; 32-33, with ii Cor. 1;20). It is no dead hope, but as good as realized to the child of God.

Then it is a **blessed hope**: something to look forward to with joy, and delight, when we shall say good-bye forever to the sorrow, suffering and sickness of this world. "Sin and death no more shall reign," but we shall be clothed with that body of immortality, and we shall be able to serve the Lord Jesus continually without any breakdown in health. Then we shall be with Christ, and see His face, and bear His image for eternity. Oh that this might fill and thrill our hearts.

It is a **comforting hope**, (i Thess. 4;18), because we know that loved ones who have died will be brought with Christ, (i Thess. 4;14), when He comes in power to reign. To depart and be with Christ is far better than to abide in the flesh, (Phil.



1;23-24), but to be brought with Christ when He comes in glory to be admired in all them that believe, (ii Thess. 1;10), is what both dead and living saints look for, (ii Cor. 3;4). That is the appearing the apostle longed for and loved, (ii Tim. 4;8). So every believer who has loved ones gone to be with Christ can take comfort from these words.

The hope is an anchor of the soul, (Heb. 6;19), and surely every child of God needs this anchor. It is so easy to drift: and so many are tossed about with every wind of doctrine. If one is filled with the hope that is in Christ, he will not be moved away from the truth as it is in Jesus. It is an anchor of the soul. As to the body one may be thrust into prison, and banished from home and friends, but the soul is stayed on Him. "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Whatever may happen to the body—its redemption will come in its time, Rom. 8;23—suffering, sickness, or death, let us remember that we have a hope which is an anchor to the soul, both sure and steadfast, and which entereth into that within the veil. Though we pass through the valley of the shadow of death we need fear no evil.

"Every man that hath this hope in Him purifieth himself even as He is pure," i John 3;3. It is a **purifying hope**. The hope in this Scripture has in view seeing Christ, and being like Him; and these two things go together. In Matt. 5:8, seeing God is mentioned as the outcome of a holy life; and in Heb. 12;14, we read that one cannot see God without holiness. But though seeing God is the outcome of holiness, it is also the power of holiness. "But we all with open face beholding as in a glass the glory of the Lord are changed into the same image, ii Cor. 3: 18, and in this place again, "He that hath this hope in Him purifieth himself even as He is pure." This is the effect of seeing Him, upon us. Is the hope of the Lord's coming a purifying hope with us? Are we more like Christ now than when we were saved? If not, then the hope of the Lord's coming is not having the place

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### FOOD FOR THOUGHT



WITHOUT me no man has ever achieved success; nor has any nation ever become truly great. I have been the bedrock of every really successful career; and the cornerstone of every real fortune. Few in the world know me; and few desire me. My power is limitless; my application boundless. He who possesses me has contentment in the present, and surety for the future. I am of greater value than pearls, rubies, or diamonds. Once you have me no man can take me away. I lift my possessor to higher planes of living, increase his happiness, and bring to realization his cherished hopes. I make men and women to be well dressed, well housed, and well fed. I insure absolutely against the rainy day. I drive Want and

Doubt and Care away. I guarantee those who possess me true prosperity, and success. I exalt those of low degree, and am an ornament to those of high degree.

I AM GODLINESS.

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"Bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life which now is and of that which is to come," i Tim. 4:8.

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### GOD'S GRAND PRINCIPLE IN CREATION

(Paper ii.)



HE fall of man was a necessity, for the love of the heart of God to find expression, as the apostle indicates when he writes, "For peradventure for the good man some would even dare to die. But God commendeth His own love toward us, in that while we were yet sinners, Christ died for us, Rom. 5;7-8. It was not by dying for His friends, but for His enemies that God, in Christ commended His love toward us. And enemies there could not have been, if sin had not been permitted to enter. Thus the fall was necessary for the full display of the grand truth that **God is love.**

It was equally necessary for the demonstration of the truth that **God is light.** The essentials of this side of God's character are righteousness, holiness, and truth. The apostle writes, "Have no fellowship with the unfruitful works of darkness, but rather reprove them-----all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light," Eph. 5;11-13. Light is the great manifestor; and the place of torment will be the reproof of darkness, by God's light, for all eternity, a manifestation of the terrible sinfulness of man, and the overwhelming and uncompromising righteousness, holiness, and truth of God. And thus, by the saved ones in the glory, and the lost ones in torment, will God's grand purpose in creation be accomplished—a visible demonstration of the perfections of His character.

While no one will object to the truth that millions of souls will be in the glory, many object to the other side of the truth, that many will be in the place of torment. But we must remember that God is the God of the immense universe stretching far beyond our comprehension. The objectors do not seem to look beyond our little planetary system. We must remember that what God is working out here has undoubtedly an application to the whole universe. The death of Christ makes this absolutely certain. This is a perfectly unique event, never enacted before, and never to be repeated. "Christ being raised from the dead,

**dieth no more; death no more hath dominion over Him.** For the death that he died, He died unto sin once for all." (Rom. 6;9,10. Heb. 9;26-28). This is certainly the way to look at it, the blessing of countless millions of created beings who will learn God's character from the history of this world fully justifies God in all His dealings with men.

The correctness of what has been written here seems to be confirmed by a little word in the Epistle to the Colossians, which otherwise would be difficult to explain. The apostle, in describing the various and wonderful glories of the Son of God's love, says in the 18th verse of the 1st chapter, that He is **"the beginning, the first born from the dead."** In the 15th verse he is called **"the firstborn of all creation."** In this connection you could understand the denomination **"the beginning;"** but here He is not called so. In the 18th verse it is in connection with the resurrection that He is called **"the beginning."** I have for years read it—as most readers, no doubt, have done—as if it meant a **new beginning, a beginning afresh;** and thus, I suppose, we are all most inclined to consider it—the old had failed, and God commences anew, **another beginning.** But the word says: **"Who is the beginning."** There is no other beginning mentioned. It would seem then, as if all that has gone before, has to be considered merely as preparations for and introduction to that, which is the final accomplishment of what God had planned; and this is found just in connection with, what we have seen is the **grand purpose of God, namely the building of His dwelling place;** for the whole passage reads thus: **"And he is the head of the body, the church: who is the beginning, the first born from the dead; that in all things he might have the preeminence. For the whole fulness of God was pleased to dwell in him"** (Col. 1. 18,19, margin) Christ the head and the church (the body) forming together, what the apostle in Eph. 2.22 calls **"a habitation of God in the Spirit."** His eternal dwelling place is here referred to as complete, hence He is, as the head of it, called **"the beginning."**

The **grand purpose of God in creation** seems then to be, to shew **"in the ages to come the exceeding riches of his grace in kindness toward us in Christ Jesus"** and to **"make all men see what is the dispensation of the mystery ---- to the intent that now unto the principalities and the powers in the heavenly places might be known through the church the manifold wisdom of God, according to the purpose of the ages which he purposed in Christ Jesus our Lord"** (Eph. 3. 9-11, margin). The purpose is thus evidently a full revelation of God's character **"shown"** by His dealings with the inhabitants of this earth of ours. And by the accomplishment of this, God has procured for Himself, what His heart desired, **a dwelling place for Himself;** and we, the believers of the present dispensation, **the assembly of God the body of Christ,** are—oh, wondrous, blessed thought—the highly favoured

individuals God makes use of for this purpose.

There can, therefore, it seems to me, not be any doubt but that this assembly, formed of guilty, lost, perishing and condemned, but pardoned, saved, justified and glorified objects of God's grace and love will occupy through all eternity the nearest place to God Himself, not only in connection with His throne, but also as His family and as "a habitation" for Him "in the Spirit."

"Unto Him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen."

T. R. E.

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### TRUSTING GOD IN SICKNESS



THE modern "Faith Healing" doctrine, as we have seen is based on two delusions:—1st, that if the sick one, and those who pray over him and anoint him with oil, have strong enough faith there will be a miraculous healing, like that of the apostles' day. But we find that the healing of that day did not depend upon any extraordinary faith on the part of the one to be healed, but upon the apostles, or elders appointed by apostles. These, along with the other miraculous "gifts of the Holy Ghost" passed away when their work was completed. Those who now essay to be apostles, or elders by appointment, with faith to heal the sick, remind one of the proverbial woman who thought to act on the Scripture, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place; and it shall remove,'" Matt. 17:20, so she persuaded herself that she had the faith, and at night prayed that God would remove the mountain that was in front of her home. In the morning looking out of her window, and seeing the mountain still there she exclaimed, "Just as I expected." The word in James is, "The prayer of faith shall save the sick, and the Lord shall raise him up," but these self appointed elders pray and anoint, and go away leaving the sick person still on the sick-bed, frequently to die, or to remain sick for weeks or months, and if one perchance does recover in the ordinary course of the disease, to count it a great triumph of faith healing. This is not the kind of healing that we read of in the apostles day, but is just the ordinary healing that Christians who do not believe in what goes under the name of "Faith Healing" are continually experiencing. Scripture must be applied to the time for which it was written or else it is misapplied. Take for instance Mark 16:17-18, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Let those who claim to "lay hands on the

sick, and they shall recover," try their hands on these other things, and thus establish the validity of their claim, or else own that there is a flaw somewhere in their interpretation.

The second delusion is that it is wrong to use drugs, or to employ a physician. This is not faith but fanaticism. Faith must have the word of God to rest upon, and there is no Scripture to shew that either of these is wrong. Both are commended. Midwives were commended by God: the good Samaritan is commended for binding up the man's wounds, pouring on drugs (oil and wine), Luk. 10;34; in other words, giving him the proper medical attention. Isaiah prescribed a poultice of figs, (Isa. 38;21). He speaks of that as a deplorable condition when wounds, bruises and putrifying sores "have not been closed, neither bound up, neither mollified with ointment," Isa. 1;1-6. Jeremiah says, "take balm for her pain, if so she may be healed," Jer. 51;8. The apostle Paul prescribes a drug (wine) for Timothy's sickness, (1 Tim. 5;23). The Lord Himself said, "They that be whole need not a physician, but they that are sick," Matt. 9;12; which is simply another way of saying that the sick need a physician. We own the truth of this saying when we go to a doctor, or dentist, who uses both surgery and drugs to preserve our teeth. Who would talk about "trusting God in sickness," while allowing the teeth to decay, when they could be preserved; vitiating the breath, injuring the digestion, and poisoning the whole system, and not unfrequently resulting in death? To thus neglect any organ of our bodies, which are temples of the Holy Ghost, from religious scruples, is not faith, but fanaticism.

We once visited a dear child of God, in one of the Assemblies, who had lost her sight through atrophy of the optic nerve. She assured us that she had faith that God was going to restore her sight. She spoke with great confidence and apparent joy. We were sorry to see her deluding herself with this false hope, and told her that she would never see out of those eyes until she had her resurrection body. She was very much displeased. We told her that instead of honoring God she was only bringing reproach on His Name by claiming to have His word for her healing, and the necessary faith: that the healing would not come, and what could people conclude only that God had not kept His word. A few years ran on and she sent me a message thanking me for speaking so plainly to her. She was nearing eternity, the sight had not come, and she had discovered that so far from God not keeping His word, the mistake was hers, she had misapplied His word. To expect God to restore a lost member, or a nerve that is dead, as to its functioning power, is not faith but fanaticism. There is no question about God's power to do it: Lazarus was given back from the dead; but no amount of so called faith will give the dead back to us now. Faith in a misused Scripture is not the faith that God honors.

We do not feel that we should close this article without first warning God's people against placing that confidence in physicians that should be placed only in God. The physician is only an instrument in the hand of God to be used, or set aside as He sees fit. What could all the physicians in the world have done for Job when he was passing through his testing? What could the physicians have done for the rich farmer when God said "Thou fool, this night thy soul shall be required of thee? (Luk. 12;20). Or, to come closer home, what good can the physicians do those who are partaking of the Lord's supper unworthily, and will not exercise self-judgment? (i Cor. 10;28-32). There is danger of Christians under chastisement doing like Asa, who "was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians," ii Chron. 16;12. There ought to be self-examination at all times, but more especially when passing through sickness, or trial of any kind. We ought to pray for one another at all times, but more especially in times of distress: and to seek the fellowship of God's people in praying for us at such times is no empty form. We do not know what is best for ourselves, nor for one another, so our prayers must necessarily be requests qualified by submission to His will, rather than demands based upon our own thoughts as to what is best for us, and most for His glory. Healing might be the very worst thing for us. When God grants us healing through the means of drugs or doctors, let us not forget to render to Him according to the benefit received.

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### MISSIONARY HOME TRAINING



THIRTY years ago there appeared in the "Witness," then edited by the late Mr. J. R. Caldwell, a letter from Mr. Wm. McLean, now with the Lord, upon the subject of missionary training. The following is the letter:—

"I have been thinking a good deal about the number of young men who are being stirred up about missionary work. It is most blessed to hear of it, and those who are older in the service must be delighted to hear of so many desiring to lay themselves on the altar for such work.

Yet, as one who has been for nearly twenty years in the work of the Lord—not in the regions beyond, such as India and Africa, yet, perhaps, in as trying circumstances as many of those who are—I have been wishing to express my mind to such young men. Would it not be well for them to begin first at home? They take the place of those who go out, taking nothing of the Gentiles, and simply trusting the Lord for all their spiritual and temporal needs. Would it not be well that their faith should be tested in these home districts? Are there not many villages where few go and preach the simple Gospel? Let them go there, with little in their

pocket, in simple trust in the Lord that He will supply all their need; and having proved their Master in home districts, and He having proved them, they would have their **faith tried**, and therefore strengthened, and would thus be the more able to step out into the regions beyond. I am sure this is necessary, that both the Master and servant should be proved. We see the two sides in Deut. 8:2 and Psa. 95:9. I fear this has been much overlooked in the case of many who have gone out. We have seen them visiting assemblies, which may be very good in its way, yet we want to see men who have been tested at home, and have been able to stand the test in the hidden path.

I have often said to other labourers with us, "If those who speak of going out would come over to Ireland for a year or two, with little or nothing in their purse, and take what they may get, it would be a good college training for them." It has been done by all labouring here more or less, taking their bag in their hand and travelling on their feet six, ten and fourteen miles, to the places where they were to labour, and sometimes with no money in their pockets. What has it done? It has put backbone into the labourers. Let any look at the fruit that has been brought forth by such hidden service. The North of Ireland is a witness to it.

I am afraid this way of proving men either has not been known, or lost sight of, and the consequence will be a weak testimony of no depth or Divine worth. The spirit of the age is to make much of men and intellect, but the hidden path of faith, that "no fowl knoweth, and which the vulture's eye hath not seen, the lion's whelps have not trodden it, nor the fierce lion passed by it" (Job 28:7-8), I fear is not known by many who profess to be the Lord's. For one to say he is going out trusting **the Lord only**, is a matter that should be weighed well, and proved in the testing path, in the path of faith. I am sure of this—those that do will find it **no easy path**.

Having trusted the Lord for all my spiritual and temporal needs for many years, I write with some measure of experience, and I have been careful to say nothing in this letter that I have not practised. I write this with no other intention but to lead others into the ways which be of Christ.

(Men's Missionary Training Schools, we believe, have done great damage to the missionary cause, by taking young men and women out of God's path, and giving them a false fitness that could not stand the test of the home-field, much less the foreign. God's people seeing this have little heart to minister to such. If missionary work is to prosper missionaries must have the respect and confidence of God's people at home. This cannot be attained in any Training School. God's ways prove best in the end. There are whole States open to train in, for those who want to learn themselves, and God—two things needful for servants of God at home or abroad.—Ed.)

### WHICH VERSION DO YOU PREFER?

Ancient version: "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong," 2 Cor. 12:10;

Modern Version: "Therefore I take pleasure in the tennis court, the football field, the lake sports, the tug of war, etc., for health's sake, for when I am weak through them I am strong"; and leave "young believer" to carefully weigh the matter and prayerfully decide on his knees his future course.

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### A LIVING SACRIFICE

Rom. xii, 1-2.



HIS is the beginning of the last section of the epistle. God's mercies run throughout this epistle: and because of these mercies extended to us the apostle beseeches us to present our bodies a living sacrifice. He does not here command: He beseeches, or exhorts. In chapter vi, it is "yield," which for the most part is another translation of the same word that occurs here. It is not a command to obey under pains and penalties, but comes from a fellow believer who has needed, and heeded, the exhortation as much as those he now exhorts.

The word sacrifice has for its root meaning "to kill," but what is presented here is a "living sacrifice." In that living sacrifice of the body, the old life that was lived must go. It is not upon any humanly constructed "altar" that the sacrifice must be placed: it is simply before Him, or to His face. The body is to be devoted to God, surrendered to Him. **This surrender is not to be cancelled.** In conversation with a brother, some time since, I said, The most of the lives of God's saints are made up of broken vows. He agreed, and then said, "Whatever is tacitly said, either in prayer or otherwise, God holds me to it." Jephthah said, "I have opened my mouth to Jehovah and I cannot go back." It is well for saints to hold this in remembrance. Are you where you once were; or have you "left" somewhat behind you? "By thy words thou shalt be justified, and by thy words thou shalt be condemned." God tests us by our preaching, and by our prayers. The apostle was surrendered forever, else he would not have besought us as he did.

"Acceptable," or well pleasing to God. Other things are spoken of as well pleasing to God. (See Phil. 4:18. Rom. 14:18. Eph. 5:10.) And this, after all, is but "reasonable service." The word used for "service" is that which takes in the Old Testament ritual service and covers the whole: and we are wholly His, (see i Cor. 6:15-20). His by the purchase of re-



demption; so that it is but reasonable that God should have all.

Here I ask a question. Why should I not be like the people of this age? I met with a quite sufficient answer—because Jesus died to deliver me from this present evil world, (Gal. 1:4). Or as we have it in i Pet. 1:4. "As obedient children not fashioning yourselves according to your former lusts in your ignorance." We were all there once, (Eph. 2:3). There was no difference (Rom. 3:22). What we have we received for nothing; so it is but reasonable that we should surrender our all.

"But be ye transformed," or changed. We are to "put on the new man which is renewed in knowledge after the image of Him that created him," Col. 3:10. This takes place "By the renewing of the Holy Spirit," Tit. 3:5. "But we all with unveiled face beholding as in a glass the glory of the Lord are changed," ii Cor. 3:18. To the surrendered will the doctrine is made known, (John 7:17). To such the will of God will be found to be good, well pleasing, and perfect. Amen. John Bain, S. Africa.

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### DIARY OF A BIBLE

If your Bible could talk, how would it compare with this?

January 15—Been resting quietly for a week. The first few nights after the first of the year my owner read me regularly, but he has forgotten me, I guess.

February 2—Clean-up. I was dusted, with other things, and put back in my place.

February 10—Owner used me for a short time after dinner; looked up some references. Went to Bible School.

March 7—Clean up. Dusted and in my old place again. Have been down in the lower hall since my trip to Bible School.

March 28—Busy day. Owner led B. Y. P. U. meeting and had to look up references. He had an awful time finding me, although I was right in my old place all the time.

May 5—In grandma's lap. She is here on a visit. She let a tear-drop fall on Colossians, 2:5-7.

May 6—In grandma's lap again this afternoon. She spent most of her time with I Corinthians, 13, and last four verses of the 15 chapter.

May 7, 8 and 9—In grandma's lap every afternoon now. It's a comfortable place. Some times she reads me and some times she talks to me.

May 10—Grandma is gone. Back in the old place again. She kissed me good-bye.

June 4—Had a couple of four-leaf clovers stuck in me today.

July 1—Packed in a trunk with clothes and other things. Off for a vacation I guess.

July 7—Still in the trunk. Never been out yet.

July 10—Still in the trunk, although nearly everything else is out.

## WORDS IN SEASON

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July 15—Home again and in my old place. Quite a journey though I do not see why I went.

August 1—Rather hot and stuffy. Have two magazines, a novel and an old hat on top of me. Wish they would move on.

September 10—Dusted and set right again.

September 12—Used by Mary a few minutes. She was writing a letter to a friend whose brother had died and she wanted an appropriate verse. Some life.

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### QUESTION CORNER

Is there any reason why we should not have an organ in the Assembly?

Christ is the Mediator of the new Covenant, the Testator of a new Testament. The Old Covenant was for a people in the flesh, and its "ordinances of divine service, and worldly sanctuary," with all that appertained thereto were done away, when the New Covenant came into effect. The apostle speaks of those who wanted to continue the things of Judaism, after God had annulled them, thus, "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ," Gal. 6:12. The whole ceremonial law was but a fair shew in the flesh; and gave God no pleasure, "In burnt offerings and sacrifices for sin thou hast had no pleasure," Heb. 10:6. "Praise Him with the sound of the trumpet: praise Him with the psaltery and harp. Praise Him with the timbrel and dance: praise Him with stringed instruments and organs. Praise Him upon the loud cymbals: praise Him upon the high sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord," Ps. 150:3-6. What a fair shew in the flesh! This is like what would go on when the Lord of life and glory lay in the tomb, killed by those who were enjoying this religious concert. Think of the fair shew in the flesh each Sunday, in Christendom, as unconverted Church members perform their flesh pleasing religious entertainments, after the pattern of the temple service of old!

That order has been superseded by a new order of things, in Christ Jesus, wherein no musical devices, as organs, with their accompanying dances, are found. Musical instruments in the Assembly indicate a return to Judaism,—to the law; and we are not under the Law, but under grace. God's people ought to set their faces as flint against the introduction of musical instruments into Gospel Halls: against Judaizing baptism by applying it to babes as equivalent to circumcision: against dedicating buildings, and priests: against reviving unleavened bread, and, in short, against everything that revives Judaism, which God has annulled.

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### "AS THY DAYS SO SHALL THY STRENGTH BE"

Deut. 33:25

"God hath not promised  
Skies ever blue,  
Flower strewn pathways  
Always for you.

God hath not promised  
Sun without rain,  
Joy without sorrow,  
Peace without pain.

But He hath promised  
Strength from above,  
Unfailing sympathy,  
Undying love."

## WORDS IN SEASON

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**PAWTUCKET, R. I.**—Bren. Armstrong and Winemiller have begun a series of meetings here.

**BRYN MAWR, PA.**—Bro. J. P. Conaway is having meetings here with good attendance.

**NEW BEDFORD, MASS.**—Mr. Jas. Marshall has had several weeks' meetings, which have been well attended and several have professed.

**BOSTON, MASS.**—Dr. E. A. Martin has been with us for the regular meetings recently.

**SARDIS, MISS.**—Bren. Rankin and Thorpe are finding a happy reception in this new field. Many of all classes are willing to listen to their messages.

**ATLANTIC CITY, N. J.**—Mr. J. Blair (34 S. Delaware Ave.), has not been well, but last word was improving, but hopes to rest a while yet.

**SAULT STE MARIE, MICH.**—Bren. Beattie and Harris had a month's meetings, with signs following: and then went over to the Canadian Soo. They hope to go out to Lima, Ohio, where Mr. Beattie's brother lives, who is suffering with a cancer.

**WATERBURY, CONN.**—C. Patrizio had a few days in Waterbury after the Bridgeport Conference. He purposed having meetings amongst the Italians in New York district.

**HAMILTON, ONT.**—W. P. Douglas called at St. Catherines and then went on to Hamilton. The Second Annual Sunday School Teachers' Convention will be held, D. V. here, May 24, in the Gospel Hall, 140 McNab St., 2 P. M., ministry of the word as to Gospel work amongst children: 4:45 tea; 6, reports from Superintendents, etc. Communications, J. S. Crompton, 210 Grosvenor Ave., N. Hamilton, Ont.

**MERLIN, ONT.**—J. Goodfellow was here over seven weeks: attendance was good, some nights every seat filled, and a dozen have professed to be saved. Bro. Fuller was with him and continued on for another week with still more fruit.

**TORONTO, ONT.**—R. McCrory had a series of good meetings in Pape Ave. Hall. Wm. Pinches has had meetings in the city. Mr. J. McCartney has been sick, but is recovering. R. McCrory has had meetings in Brock Ave. Hall. R. Telfer is helping the Assemblies in the city.

**DESERONTO.**—Bren. Silvester and Pearson are seeing God's hand with them here.

**GLEN, RAE.**—Bren. McGeachy and Govan have had interesting meetings here.

**TILLSONBURG.**—W. Beveridge had meetings in McNab St., Hamilton, and then came on here for meetings.

**FALDING.**—Bren. Bruce and Widdifield are having good meetings.

**KLONDYKE.**—A. Joyce has gone back to a school house near here.

**OWEN SOUND, ONT.**—Bren. Gillespie and Nugent saw several interesting cases of conversion, one an invalid for months, and uneasy about dying: now she tells people "with His stripes I am healed." Children's meetings were also largely attended and some of the older scholars professed.

**BARRINGTON, R. I.**—Mr. J. T. Dickson has returned from the West: and has visited some of the nearby Assemblies.

## WORDS IN SEASON

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**SAGINAW, MICH.**—J. Waugh has had meetings here: also in Bay City, Standish, and Flint.

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### CONFERENCES

**SAGINAW, MICH.**—The Annual Convention will, D. V. be held here, May 11, 12, 13. Correspondent E. S. Williams, 110 S. Hamilton St., Saginaw, Mich.

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### FALLEN ASLEEP IN JESUS

**MR. ROBERT MCCLINTOCK**, of Toronto, Ont., an esteemed servant of Christ, and a brother beloved, fell asleep in Jesus, Feb. 26th, after a brief illness, aged 57. He was born in the north of Ireland, but came to this country with the family 42 years ago. God awakened and saved him 36 years ago, and shortly after his conversion he was led to take his place among God's people gathered unto the Name of the Lord. He was an esteemed helper in the work of the Lord here for many years while still engaged in business. Twenty-one years ago he gave himself wholly to the work of the Lord: and though not robust in body, he was diligent among saved and unsaved, seeking to confirm God's people in the Old Paths, and to reach sinners with the Gospel. The funeral took place on Feb. 28th from the Central Gospel Hall. About 600 were crowded into the Hall. J. McMullen opened with a hymn and prayer. J. Pearson and R. Telfer then spoke. At the grave J. Silvester read a portion of the word and prayed. He will be greatly missed.

**MR. CORNELIUS METCALF**, of Sarnia, Ont., Jan. 25th. He was saved at Marthaville, near Petrolia, about 41 years ago. Bren. Kernahan and Goodfellow visited him shortly after, and as a result the Assembly was formed here. Bro. D. McGeachy spoke at the funeral to a large company.

**MRS. BLACK**, of London, Ont., fell asleep in Jesus Feb. 12th after a few months' intense suffering. She was 54 years in Christ. The burial was at Appin where the Town Hall was full of old friends and neighbors. Bren. McGeachy and Baillie took part in the funeral services.

**MRS. BODALY**, of Watford, Ont., was buried Feb. 14th. Saved for over 50 years. She had passed her 94th year, and was totally blind: had been connected with the Watford Assembly.

**MRS. JULIA OLIVER**, of the Byfield Assembly, on Feb. 19, in her 80th year, from a stroke. Saved 45 years ago through the preaching of Mr. G. Hinners. Has been in the Assembly ever since. 1 Pet. 3:4, was characteristic of her life.

**MR. JOHN TAIT**, of Battle Creek, Mich., on Dec. 4th, aged 72. Many years in Christ, and well known in Saginaw, Mich.; New York, Camden, and other places where he was in the Assemblies.

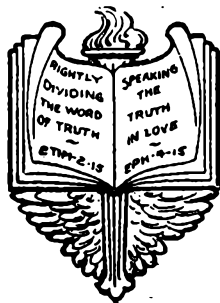
**MRS. HARRIET BROWN**, of Los Angeles, Ca., on Jan. 25th, aged 74. Bren. Muir and Ruddick spoke at the funeral.

**MRS. MARY WACOME**, of Boston, Mass., aged 66. Saved 37 years ago in Pugwash, N. S. Brought up a strict Presbyterian she heard the Gospel but once through Mr. J. K. McEwen: persecution was so great she did not hear the Gospel again until she got saved in 1886. She was baptized and received into fellowship: and was connected with the Boston Assembly since about 1905. Bren. W. Matthews and P. Mauro spoke at the funeral.

**MR. RUSSELL KALBAUGH**, of Frostburg, Md., Feb. 20th, aged 40. Saved when Mr. J. Conaway had meetings there three years ago. Death resulted from an auto accident. J. Conaway spoke to a large company 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



May, 1923

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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

**TORONTO, ONT.**—The Conference was somewhat larger than any former year. Over 1250 sat at the Lord's table. Those who ministered the word were Bren. Oliver, Douglas, McCrory, Keller, Martin, Ferguson, Kendrick (from the Bahamas), Williams (from Venezuela), Goodfellow, Silvester, Telfer, Livingstone, and Pearson. The ministry was good and practical, covering many walks in life. A large number of strangers attended the meetings.

**WATERBURY, CONN.**—Chas. Keller has commenced a series of meetings here.

**WESTERLY, R. I.**—Bren. Armstrong and Winemiller had some meetings here and then went on to Groton, Conn.

**LANSING, MICH.**—Mr. T. Dolbin had a few weeks meetings in Lansing; and then went on to JACKSON, to help W. Ferguson in meetings there: one professed salvation.

**SOMERTON, ARIZ.**—Mr. Davis visited SOMMERTON, ARIZ., and had meetings in two different places.

**LIMA, O.**—C. J. Beattie has been going from house to house with tracts, while visiting a sick brother.

**NEGAUNEE, MICH.**—L. Sheldrake and Mr. Harris have been distributing tracts in this place. They also visited Duluth.

**CHICAGO, ILL.**—Mr. T. Dempsey is having meetings in Chicago.

**SAULT STE MARIE, MICH.**—Mr. L. Sheldrake, whose address is 904 John St. Sault Ste Marie, Mich., desires to state that he can supply copies of the North American Evangelist to order on short notice for Tent meetings, or for special Gospel efforts, at \$2.50 per 1000. These can be localized with announcement of meetings on the front page, if desired.

**RIVEIRA, FLA.**—A small Assembly has been started in the home of Mr. Hartley at Riveira, four miles from West Palm Beach. Any of the Lord's servants, and others will be welcome.

**DETROIT, MICH.**—W. Pinches had six weeks' meetings in Detroit: three weeks in the Central Hall and three in the East Side. He also had a few nights in Windsor.

**NOTICE**—Mr. Louis Hoy, of Arlington, Wash., will supply Newberry Bibles at 25% discount. If you desire one communicate with him at once.

**SOUTH MANCHESTER, CONN.**—Our Conference was very good, quite a number from the various Assemblies came along. Helpful and practical ministry was given by T. Black, J. T. Dickson, C. Keller, P. Mauro, W. Armstrong, G. Winemiller.

**NASSAU, N. P., BAHAMAS.**—I have just come to the close of a series of nearly five weeks' meetings at Palnetto Point Eluthera, where ten confessed Christ; five obeyed the Lord in the waters of baptism; four have been received into fellowship; two were restored to the Lord and to fellowship with the saints. It was a real time of blessing. We purpose having a conference in May. (Jas. Fraser).

# Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 15

MAY, 1923

No. 5

## FROM VARIOUS AUTHORS

In sickness or sorrow, in pain or distress,  
There's no place to lean like on Jesus' dear breast;  
He eases the body, the soul, and the mind;  
And rest, perfect rest, in the Saviour I find.

M. M. M.

\* \* \* \*

An ounce of performance is worth a pound of criticism.  
Success lies in cans, failure lies in can'ts.

\* \* \* \*

It is very plain that our not being "perfectly joined together in unity of mind and of judgment" incapacitates us for concurrent action; for we cannot act together, if our doctrines be different, and our principles be various. We must needs remain, in that case, more or less in separation, and it may be in opposition to each other. Such separation may be necessary, for we must not compromise the Truth for the sake of apparent union; but is it a necessity to be gloried in, or to be deplored? Shall we quietly acquiesce in it? or, shall we do all that in us lies toward the rectification of such a condition, by seeking after Truth and union in it?

\* \* \* \*

John had the feelings and sympathies of one who had learned to contemplate what was going on among men, in the light of God, and of His truth. There is a philanthropy, a false philanthropy, which is the mere result of misguided feelings of nature undisciplined by truth; but there is also a philanthropy which is according to God; and this John possessed. He had not ceased to feel as a man, and as an Israelite, because he had become a Christian. He was not insensible either to the travail of creation "groaning in the bondage of corruption," or to the fallen condition of Israel, over which Daniel, and a greater than Daniel had wept. He knew that darkness had been judicially sent upon their hearts, and that until that was removed, the long-promised morning of joy, the morning without clouds, could not arise either on them or on the nations. He carried those sympathies with him into heaven (Rev. 5:4), but there they were met with the suited comfort; there he afresh learned that God had not forgotten the earth, nor abandoned His purpose of triumphing over evil, and of glorifying His people, and His Truth.

### A LEADING CONFUCIANIST SAVED



LEADING Chinese Confucianist who was proud of his position and learning, living in Cheng-hsien visited a missionary to learn more of Western science. He was asked by Mr. Stevenson, "Have you in your library the books of the Christian religion?" He said he had, but was more interested in science.

Mr. S. in conversation found out that he was skeptical, and considered prayer as absurd. Mr. Nying, the Chinaman, said if there was a supreme Being He would be too great to notice our little affairs.

Patiently Mr. S. talked to him, and pointing him to the Saviour told him to read the New Testament.

The scholar went home wondering why a man, a foreigner, who had never seen him before, was so earnest and interested in him. That night he took up the Book with a feeling of amusement, thinking "How can this Book make any change in a man's life?" Incredulous as he was, he would put it to the test.

He prayed, "O God, if there be a God, save my soul and give me Thy Spirit that I may understand this Book." He kept reading so late his wife urged him to come to bed. He replied, "Do not wait for me, I have important matters in hand," and went on reading.

The Book gave him a knowledge of his sins, and also the knowledge of the Saviour. But for days he dare not confess the great change to those dearest to him. His wife was of an aristocratic family, and he knew he would be despised.

One evening, when the children were in bed, he said to his wife, "There is something I would like to tell you." She listened with growing wonder. The true and living God—not any of the idols of the temples; a way by which sins might be forgiven; a Saviour who could fill the heart with joy and peace.

"Have you found Him? I have so wanted to know! For there must be a living God. Who else could have heard my cry for help, long, long ago?"

It was when the rebels came to the city in which her parents lived, burning and pillaging everything. Their home had been ravaged like many, and many were killed or committed suicide; and she, helpless and terror stricken, had crept into a wardrobe to hide. She heard the rebels ransacking the house.

"Oh, heavenly Grandfather," she cried in her heart, "save me." None but the true God could have answered that prayer, the idols were helpless. Ever since she longed to know Him.

Delighted, he told her of the true God and Jesus Christ, the Saviour, and they rejoiced together.

The once proud Confucianist began to preach Christ in his home and city. So fervent was his spirit that it disconcerted those who tried to laugh him out of his new fangled notions.



The local Mandarin said to the Chancellor of the University, "You must control that disciple of yours, he is disgracing us by actually preaching the foreign doctrine on the streets. When I remonstrated with him, he even began to preach to me, and he said he was so full of the 'Good News' he could not keep it in."

He replied, "I will soon bring him to reason. Leave him to me." But the Chancellor fared no better than the Mayor, and beat a hasty retreat. Mr. Nying soon became a preacher of much power, and greatly used to the conversion of others.—Dr. and Mrs. Howard Taylor in *Life of Hudson Taylor*.

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### OUR LORD'S TITLE TO THE THRONE OF DAVID

David Baron, the distinguished Jew who was led by the Spirit through the unanswerable logic of Scripture to accept Jesus as the Messiah, is reported to have said in one of his addresses on prophecy that, if the claim of Jesus to the throne of David had not been known in Jerusalem to be absolutely without a flaw, the Jews would never have driven Him to the Cross. They would need only—on the day He entered Jerusalem and was received with royal acclamation as the son of David—to have denounced Him as an imposter and pretender, to silence forever any righteous claim He might make as leader or teacher; but neither on that day, nor on the day He put that solemn challenge to them as to the meaning of David calling Him Lord, was a voice raised to dispute His legal title.

Mr. Baron is also reported to have said, that, up to Christ's rejection as King, all genealogical records were preserved in the temple, and easily accessible to all the people; but, when Titus destroyed the city and the temple, these records were also destroyed; and since that day the genealogical tables of Matthew and Luke alone remain to give the lineal descent from David. Whatever may be the traditional belief of a Jew as to his family and his tribe, no man can bring legal documentary proof that he is of the tribe of Judah, and lineage of David and rightful heir to David's throne. Therefore the only living man who today can bring forward an unbroken genealogy, directly and incontrovertibly from David, is Jesus of Nazareth, born King of the Jews, crucified King of the Jews, and to come again King of the Jews.

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Christian unity is not unfrequently in inverse ratio to the volume of unity propaganda. Is your scheme of unity a cause of division?

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The most peaceful person cannot live in peace if a wicked neighbor does not want it.

## A GREAT WOMAN, II KINGS IV.

By R. Telfer.



**T**HIS great woman lived in Shunem. Shunem means "two resting places." Here Elisha found rest in two ways, first, rest for his body, and secondly, rest of spirit in sweet fellowship with those of like mind, in fellowship with God. This woman was called great, not because she was rich; nor because she moved in high society, but because she lived for God. The **standing** of every child of God is perfect; we cannot alter that; but if we are to be great in the sense that this woman was great we need to look after our **state**; our standing will look after itself. Three things made this woman great:

1.—She was hospitable. She did not say, "Now if you happen to pass this way you might drop in," in a way that would make you feel as if she would sooner that you were not passing that way, or did not bother her by dropping in. No, she **constrained him**. She was like the two disciples that were going to Emmaus, to whom Jesus drew near, and with whom He communed, though they knew not that it was He; when He made as if He would have gone further, they constrained Him, saying, Abide with us for it is toward evening, and the day is far spent. As He took bread and blessed it, their eyes were opened and they knew Him. They were well rewarded for their hospitality. This great woman constrained Elisha to eat bread. She was not satisfied to have him in the room where she was bustling around doing her work; so she proposed to her husband that they make a little room for him. She no doubt realized that he needed quietness to meditate and pray. Women are sometimes wrong. Eve, in the garden of Eden was wrong; but this woman was right. Sarah was right when she said, "Cast out the bond woman and her son." Manoah's wife was right when she said that God would not have received the sacrifice if He was going to kill them; and this great woman was right, "Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick." Her husband did not commence to object as some men would do. He did not say, "My, the price of lumber is away up; and hardware is out of all reason; and furniture—" He fell in with the project and they built the little chamber.

2.—She was not one of those who was taken in by everybody that pretends to be godly; she watched Elisha until she knew what kind of a man he was, then she said, "I perceive that this is an holy man of God." There are some who are one thing on the platform, and another thing in their life: they preach high truth and live low lives, and so bring the truth into disrepute. She would have better sense than to build a chamber for that

kind of a man. Every Christian ought to be an holy man of God: we ought all to be "living epistles of Christ."

3.—She was a **contented** woman. When Elisha was viewing the chamber, and enjoying it he said to her one day, "Behold, thou hast been careful for us with all this care; what is to be done for thee? wouldst thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people." She might have said, This is a fine chance: now I will get up in the world. But, no, she was contented with her lot. In these days many of the Lord's people are discontented with their lot, and they are pushing, and striving, and studying to get up into better and better positions until they have no time or energy left for God. The question was asked, Who is rich? the answer was, he who is contented.

A few words about the furniture. The bed might speak of rest. Some people try to find rest by running to the picture palaces, and to the places of amusement of various kinds, but true rest is not to be found in such places. Others want plenty of money, and nothing to do: but this also is a wrong idea; God gave Adam the work of keeping the garden of Eden. I have enjoyed true rest for forty-five years. My resting place is not like the bed described in Isa. 28:20, "The bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." The rest that God gives is perfect rest. "Come unto me all ye that labor and are heavy laden and I will give you rest." This is the true rest.

The Table would speak of fellowship. David brought Mephibosheth to his table; and no doubt they had happy talks together. God has brought us to His table, and we feast together on Christ. "He brought me to His banqueting house and His banner over me was love."

The stool would speak of discipleship. We are learners in His school. "Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

The lamp would speak of testimony. Christ was the light of the world, but they would not have Him; they put out the light. Now we are lights in the dark world to shine for Him. A child of God is to bear testimony in two ways, negatively, and positively. We are to be known by what we do not do, as well as by what we do. May God enable us to be like this great woman of Shunem, truly great.

### THE SEVENTIETH WEEK OF DANIEL'S PROPHECY

Dan. 9;27.

By R. McCrory



SEVENTY weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the most holy." It is generally understood that the weeks are sevens of years. Therefore, this prophecy covers a period of 490 years (multiplying 70 by 7). Seventy weeks, or seventy sevens are determined upon thy people. It is also well to remember that the application of this prophecy is to Daniel's people, and city, and the most holy; the latter, undoubtedly meaning the sanctuary, or temple in Jerusalem. Six things are specified, **not only as accomplished, but in their application to Daniel's people, city and sanctuary.** And these things have in view Israel's fulness of blessing under the benign reign of their Messiah. When their transgression shall be finished, and an end made of their sins; when they as a people shall fully know in experience the meaning of the day of atonement; reconciliation made for iniquity, and the everlasting righteousness brought in; no more sinning, nor wandering from God. The vision and prophecy sealed; which likely means the fulfillment of both. Just as when great plans have been carried out, they are usually sealed up, and put carefully into an appointed place for preservation. And to anoint the most holy; which I judge refers to the temple of God, which shall then be built in Jerusalem; the plan of which was given to Ezekiel: see the latter part of his prophecy, a prophecy which has never yet had fulfillment.\* And here I would repeat, these six things of verse 24 are seen, not merely in their fulfillment, as we think of them accomplished at the cross, but in their application to Daniel's people, and have in view "their fulness." In Rom. 11:12 we read, "Now if the fall of them be the riches of the world and the diminishing of them the riches of the Gentiles; how much more their fulness?" And it is clear to me that our prophecy has in view that time.

It is true that we have been brought into the possession of most of the six things, by grace, through the redemption which is in Christ Jesus, but the Church is not seen in the seventy weeks; the blessings there are viewed in relation to Daniel's people, city and sanctuary. But to turn again to the seventy weeks, we are told that there was a definite starting point, i. e., "From the going verse 25. Notwithstanding all that has been said and written of forth of the commandment to restore and build Jerusalem," late, I venture to state that the starting point is only found in Nehemiah, for it is only in that book we find the city builded and

restored. There is a remarkable statement in Ezra 6:14, relating to the temple. "And they builded, and finished it, according to the **commandment** of the God of Israel, and according to the commandment (or decree) of Cyrus, and Darius, and Artaxerxes king of Persia." The decree was given by Cyrus, under God, and the names of Darius and Artaxerxes are linked up with Cyrus in the execution of the same. And "from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks and three score and two weeks." Why does God thus divide up these weeks? There is a definite starting point, and also two signal points in their progress; and finally, the last one apparently, separated from the others. The city was built in troublous times, evidently, apparently the first seven weeks, or forty-nine years, were occupied in the building of the city as a whole. Nehemiah's work was principally the wall; then the house, etc., had to be built. The next signal point is, the appearance of the Messiah, the Prince. When was this fulfilled? William Miller, the founder of what is known as Seventh Day Adventism, claimed that that expression, "Messiah the Prince" referred to the baptism of the Lord Jesus in the river Jordan; and others of more recent date make the same claim, saying, that Messiah means the anointed, and pointing out the fact that He was there anointed by the Holy Spirit, and openly confessed by the Father. "This is my beloved Son, hear ye Him." Which is indeed so far true. **But the signal point is not "unto the Messiah" merely, but "unto the Messiah, the Prince."** Now, however important the baptism of the Messiah was, it is well to note that it was not spoken of by any of the prophets, nor do we find any such expression recorded at His baptism as: "That it might be fulfilled which was spoken by the prophet." Therefore, we must turn to another incident in His life as the more likely fulfilment of the expression: "the Messiah the Prince," which unquestionably brings Him before us in Kingly character. I refer to His public entry into Jerusalem, three years and a half later at least; and this event is carefully recorded in all the four Gospels, as also is His baptism. And, I judge, it takes both to bring out the double title: "the Messiah the Prince." However, it is in relation to the public entry into Jerusalem, that our attention is turned to the prophetic word as finding its fulfilment on that occasion. "All this was done that it might be fulfilled which was spoken by the prophet, saying, "Tell ye the daughter of Zion, **Behold thy King cometh unto thee**, meek, and sitting upon an ass, and a colt the foal of an ass." And as we follow that procession we hear the multitudes saying: "Hosanna to the Son of David; Blessed is He that cometh in the Name of the Lord; Hosanna in the highest." Matt. 21: 4-16. And lest any one might say—"Oh that was only the mistaken notion and enthusiasm of the multitudes," I will ask you to read also in the 19th chapter of Luke, where the same

event is recorded, verse 37, "And when He was come nigh, even now at the descent of the Mount of Olives, the whole multitudes of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, **Blessed be the King** that cometh in the Name of the Lord; peace in Heaven and glory in the highest." Here, observe, it is **the disciples** acclaiming Him as King. Were they mistaken? Let us hear what the Lord said, when some of the Pharisees from among the multitude said unto Him, "Master, rebuke Thy disciples." And He answered and said unto them, "I tell you that, if these should hold their peace, the stones would immediately cry out." It was, therefore, a necessary acclamation for that occasion, which was indeed the manifestation of "the Messiah the Prince," and the fulfilment of the prophecy quoted Zech 9:9, and the closing act in the sixty-nine weeks. But we must linger a little while yet at this important scene, and listen to the King's lamentation over the City of Jerusalem. For indeed "He came unto His own (things) and His own (people) received Him not." "And when He was come near He beheld the City, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." He goes on to speak of the destruction of Jerusalem, and how the enemy would treat them, and finishes by saying: "Because thou knewest not thy time of visitation." That visitation was spoken of by Zechariah, the father of John the Baptist. See Luke 1:67-80. Read the passage carefully. Some have undertaken to spiritualize it, but it is plain on the surface that the first application is to Israel, and speaks of deliverance from their enemies, as well as salvation and remission of sins. However, He did not find a response in them to His visitation, and, consequently, those very things were hidden from them. What things? The gospel and the blessings it brings? Surely not. For in the 24th chapter of this same gospel, the risen Lord commissioned His disciples thus, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His Name among all nations **beginning at Jerusalem.**" It is to the Jew first and also to the Gentile. I will need to leave our inquiry, re. the last week, for another article. But in closing would say, that both sides of the truth are right. He was born a Saviour and King. We might press either side too strongly, and have lively discussions, and in the end would not have accomplished anything. What endless arguments there have been between those who hold the truth of God's sovereign electing grace, and those who hold man's "free will." What strong arguments have been brought forth from both parties. But neither are convinced, God never intended that one truth should be pressed against another. A well balanced Christian will hold both. And I see a similar thing in relation to

whether Christ came as Saviour, or King. He came in both characters. God knew all things and made provision according to His purpose. But the nation of Israel had their responsibility in rejecting their King, for it was "the Messiah the Prince who was cut off" and the superscription written and placed on that cross says so: "This is Jesus of Nazareth the King of the Jews."

\* It is well to notice that the expression "the most holy" is not only used in relation to the Sanctuary, or Temple, but also to the site: "Upon the top of the mountain the whole limit thereof round about shall be most holy." Again: "This oblation of the land that is offered shall be unto them a thing most holy," Ezek. 43:12, and 48:12. "The sanctuary of the Lord shall be in the midst thereof." Therefore, "to anoint the most holy," may find its fulfilment in the anointing of the holy mountain; for Daniel had been praying, not only for his people the Jews, and for the city of Jerusalem, but also concerning, "the holy mountain of my God," which was, and shall be the site of God's sanctuary.

Continued.

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### PHILEMON

Willingly.



**T**HAT thy benefit should not be as it were of necessity, but willingly," Philemon 14.

Under Law it was, Thou shalt; and Thou shalt not: but under grace God desires **willing** worshippers; **willing** workers; and **willing** givers. Compulsory service to God soon becomes very irksome to the flesh; and the Law was given to men in the flesh. The closing book of Israel's history, Malachi, bears evidence to this. They despised God's name: offered polluted bread on His altar: would not shut the doors, or kindle a fire upon His altar for nought: they said, The table of the Lord is polluted, and the fruit thereof, even His meat is contemptible. They said also, What a weariness is it: they profaned the holiness of the Lord, which He loved, and married the daughter of a strange God: they robbed Him in tithes and offerings: and said, It is vain to serve God, and what profit is it that we have kept His ordinance?

Protestantism and Catholicism, composed mostly of those who have never been born again, are so judaized that they are practically under the law. These are finding more and more that their religion is an intolerable yoke, and are casting the Bible to one side as too straight-laced, and narrow-minded for this enlightened age. The language of their hearts to God is, "I know thee that thou art an **hard man**, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine," Matt. 25; 24-25. Why do professors have such hard, wicked, impudent thoughts of God? Because they do not know Him: nor yet themselves. If God were hungry He would not tell them: if they were to offer Him millions, He would

not receive a cent from their hands: their worship and service He cannot carry away with, it is abomination, even their solemn feasts. "They that are in the flesh cannot please God," Rom. 8;8.

What a discovery when we discovered that God was a holy God, and we were unholy sinners: that all our righteousnesses were as filthy rags! that we were without strength! and ungodly! and that we deserved to be in hell for all eternity! And then the still more amazing discovery that in spite of all this God loved us, "That God so loved the world that He gave His only begotten Son:" that, "God commendeth His love toward us, in that while we were yet sinners, Christ died for us," Rom. 5;8:" that He **imputed** His own righteousness to us: that He removed the yoke of the law from our necks, and married us unto His Son that we might bring forth fruit unto His glory: that for those who are in Christ there is **no condemnation**, and **no separation** from the love of God.

And now that we are His we can bear testimony that He is no hard master. We have proved that His "yoke is easy and His burden light." "We love Him because He first loved us," i John 4;19, and love-service is heart-service, and heart-service is always willing service. Any work that is not a work of faith is a dead work: "whatsoever is not of faith is sin." Indeed, faith works by love (Gal. 5;6), so we read of "your work of faith and labor of love," (i Thess. 1;3).

This labor is never accompanied by complaining, or murmuring. He who complains and murmurs is out of fellowship with God, and will, like Martha, receive only rebuke from the Lord. Eternity will be long, but there will not be one moment of eternity devoted to murmuring, so if any feel that there is a necessity to murmur or grumble he had better get it done speedily, or it will never be done.

Willingly,—not only must service be willing service, **giving must be willing giving**, giving from the heart. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver," ii Cor. 9;7. This is according to the divine pattern, "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich," ii Cor. 8;9. The Lord Jesus gave up all His riches, He emptied himself, and went to death even the death of the cross, in order that He might enrich us with the glory that was His before the world was: and shall we withhold our little all from Him? "There came a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples, and said unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living," Mark 12;42-44.



Now while there is no command as to how much a Christian should give, yet there is encouragement to give liberally. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully," ii Cor. 9:6. All that we have and are is His, the purchase of His precious blood, and yet He gives us a certain liberty as if it were our very own, so that we can give or withhold as we please, and yet He will call us to account as His stewards. "Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who will give you that which is your own? Solemn question!

Now we want to apply this in a practical way to our own behaviour toward one another, as the apostle did in his behaviour toward Philemon, "thy benefit should not be of necessity, but willingly." Those who profess to be the Lord's servants, out in his work, require to be specially careful in this matter as they go out and in amongst God's people. To complain about the amount of money that is given to them: or to hint that they would like to have this or that article of merchandise given to them: or to write begging letters are departures from this important principle of receiving only that which is willingly given: and is an expression of a covetous heart in those who do such things: and that they are really not trusting God to supply their needs, but looking to man. Missionaries printing letters monthly, and sending them out to all the Assemblies savors also of this begging principle. All such things ought to be frowned upon by God's people, as unworthy of those who profess to represent Him who came not to be ministered unto but to minister and to give His life a ransom for all. May God make us to be indeed willing worshippers; willing workers, and willing givers: and keep us from desiring from one another anything that does not come from willing hearts.

Continued.

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### HIS NAME



**T**OMORROW—that was Pharaoh's day to have the frogs removed, when Moses left the naming of the time to him, (Ex. 8:9). How like the unsaved today! They would be saved, but not today. How different with the Bride in the Song of Solomon! By night on my bed I sought Him whom my soul loveth; I sought Him, but I found Him not. I will rise now and go about the city in the streets, and in the

broad ways I will seek Him whom my soul loveth: I sought Him, but I found him not. The watchmen that go about the city found me; to whom I said, Saw ye Him whom my soul loveth? It was but a little that I passed from them, but I found Him whom my soul loveth: I held Him, and would not let Him go, until I had brought Him into my mother's house, and into the chamber of her that conceived me," Song. 3;1-4.

Four verses, but how much they do contain! This is the language of the Bride seeking Him who is the Bridegroom of the soul. Alas! there are comparatively few who know Him thus. We read, "His name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," Isa. 9;6. This is His Name, not names. His name is **Wonderful** as Saviour; and every one that is born into God's family thinks it a wonderful thing that he is saved, shewing that they have become acquainted with Him by His name Wonderful.

He would not have us stop there; the word says, "Acquaint now thyself with Him and be at peace," Job. 22;2. Many of God's children have not settled peace because they have so little acquaintance with Him who is the Prince of Peace, but are tossed "to and fro," Eph. 4;14. It was so in my own case: it did seem as if it took me the longest time to learn just a little. I was like a dunce on one of the back benches of the School, plodding on day after day trying to learn A. B. C. But a day came when a question was put to me by the Teacher. It was, "What is His name, and what is His Son's Name, if thou canst tell? Prov. 30;4. It was a new idea to me to learn His Name: and after long years I have learned at least a little of that Name, "which is above every Name," Phil. 2;9. We read that "they that know thy Name will put their trust in Thee," Ps. 9;10. O then, surely, it is well for us to get acquainted with Him, to learn His Name: not only His name Wonderful, as Saviour; but also His name as **Counsellor**, the one who counsels, and leads, and guides—His name as Shepherd of His sheep. Sheep are animals that have no responsibility: the shepherd is responsible for the sheep; they are sure to go astray if left alone. The shepherd must ever be feeding, and leading, and guiding, and caring for his sheep. He would not have us stop even there, for His name is **Mighty God**, and as His name is so is He. Since He is Mighty God surely we must obey Him—here comes in our responsibility. When He begins to exercise His Lordship over us it brings us to learn not only what He is, but also what we are. Will we, or will we not submit to His Lordship: will we, or will we not obey and serve Him? It does not cross our wills to know Him as Saviour, and Shepherd, but to own Him as Lord in obeying Him, that is another thing. The testing time comes; the fighting and warring between flesh and spirit, and many and fierce are the struggles, and the battles fought. Some will tell us that we have not power to overcome

the enemy, and thus they bring an evil report of the good land, saying, The Anakims will never be overcome, Num. 13:32-33. But the Lord is a man of war, Ex. 15:3, Jehovah is His name: and we are His servants.

If He is our Lord we must serve Him; must bow to His commands, and accept His correction and discipline. We have had father's of our flesh which corrected us and we gave them reverence: shall we not much rather be in subjection to the Father of spirits, and live? Heb. 12:9. We outlived our earthly fathers and got away from their control, but we can never get away from Him whose name is Mighty God, for He is also the **Everlasting Father**: and thus we follow on to know the Lord, Hos. 6:3, till we learn His name as **Prince of Peace**: the Bridegroom, whom our soul loveth. No struggle now to get away from Him, but rather seeking to find Him whom our soul loveth, if He but hide His face for a moment. "I sought Him but I found Him not." Was it not because she sought Him the last thing instead of the first—at night, instead of in the morning. Yet we see that there was some soul exercise, some desire after Him, so that instead of giving up there was increased desire, and more exercise of soul. "I will arise now." I will not go to sleep and give up the struggle. "I will arise now and go about the city in the streets, and in the broad ways." Here we see real earnestness, but in the wrong direction. He is not found as the Bridegroom in such public places as the city, streets, or broad ways. "The watchmen that go about the city found me." This plainly shews that she was in the wrong place, for the Bride should be hidden—covered with a veil. Still, she was in earnest, and said to them, "Saw ye Him whom my soul loveth?" "Out of the abundance of the heart the mouth speaketh," Matt. 12:34. "It was but a little that I passed from them, but I found Him whom my soul loveth." O indeed, one needs to get past them, past the streets, past the broad ways, past the watchmen, past everything "but a little," then she found Him, she held Him and would not let Him go. How like the two on the road to Emmaus when He "made as if He would have gone farther." They constrained Him, or compelled Him, and He went in to tarry with them. (See Luke 24:28-29. "I held Him and would not let Him go, until I had brought Him into my mother's house." We like to have Him with us when we go to a meeting, but to bring Him home with us, that is another thing. But we did not finish the sentence, "and into the chamber of her that conceived me." This means much more, surely, than bringing Him into the home. We would bring many a friend into our home that we would not think of bringing into Mother's chamber or private apartment: only the dearest, and most intimate would we bring there.

This has a deep lesson for us. If we really know Him as the one whom our soul loveth, our heavenly Bridegroom, we will not

stop short of bringing Him into the innermost secrets of our hearts, and lives, into mother's chamber where no one else would be allowed to intrude. And the cry of our hearts will ever be "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.

E. H.

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### IMMORTALITY

If we wholly perish with the body, what an imposture is the whole fabric of life. If we wholly perish with the body love, patience, justice, honor, gratitude and friendship are but empty words, possessing no real and binding efficacy. Why should we heed them if in this life only we have hope? Speak not of duty. What can we owe to the dead, to the living, to ourselves, if all are, or will be nothing? Who shall dictate our duty, if not our own pleasures, if not our passions? Speak not of responsibility; it is a mere chimera, a bugbear of human invention, if retribution terminate with the grave.

If we must wholly perish, what to us are the sweet ties of kindred? What the tender names of parent, child, sister, brother, wife, or friend? We have no ancestors, no descendants, since succession cannot be predicted of nothingness. Would we honor those who have died in faith? How absurd to honor that which has no existence! Would we take thought for the salvation of sinners? How frivolous to concern ourselves for those whose end would be annihilation! Have we made a promise? How can it bind nothing to nothing? Perjury is but a jest. The last injunctions of the dying, what sanctity have they more than the last sound of a chord that is snapped, of an instrument that is broken?

To sum up all: if we must wholly perish, then is obedience to the laws but an insensate servitude: rulers and magistrates are but the phantoms which popular imbecility has raised up: justice is an unwarrantable infringement upon the liberty of men; an imposition, a usurpation: the law of marriage is a vain scruple; modesty a prejudice; honor and probity such stuff as dreams are made of; and incests, murders, parricides, the most heartless cruelties and the blackest crimes are but the legitimate sports of man's irresponsible nature; while the harsh epithets attached to them are merely such as the policy of legislators has invented, and imposed on the cruelty of the people.

Here is the issue to which infidelity, anarchy, communism, annihilation and soul sleeping must inevitably lead. Here is the happiness that emancipation from the doctrines of the Bible, of which they eternally prate, must produce. Accept their maxims and the whole world falls into a frightful chaos, and all the rela-

## WORDS IN SEASON

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tions of life are confounded, and all ideas of virtue and vice are reversed, and all moral discipline perishes: and the government of states and nations has no longer any cement to uphold it; and harmony gives place to discord; and men become reckless barbarians, shameless, remorseless, brutal, denaturalized, with no other law than force, no other check than passion, no other bond than infidelity, no other God than self! Such is this world becoming because of man's unbelief in what the Bible says about the future existence of the wicked in the torments of hell: and of the redeemed in the blissful glory.

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### QUESTION CORNER

**What is the meaning of "him shall God destroy," 1 Cor. 3:17?**

This chapter brings before us the local Assembly, as a building, and those who have to do with the Assembly as builders. The apostle says of himself, "as a wise masterbuilder I have laid the foundation, and another buildeth thereupon. But let every man take heed how he buildeth thereupon," (ver. 10). The only foundation of course is Jesus Christ. Three kinds of builders are brought before us:—

1st. Those who build "gold, silver, precious stones:" representing that which is precious in God's eyes: that which will stand the testing day that is coming, when every man's work will be tried as by fire. Those who have built such material will **"receive a reward."**

2nd. Those who have built what would be represented by "wood, hay, stubble:"—material that will burn. "If any man's work shall be burned, **he shall suffer loss**, but he himself shall be saved; yet so as by fire." The man himself is saved, but he gets **no reward**. They might be very active and apparently do great things as men count greatness, for wood, hay, and stubble would bulk quickly in comparison to gold, silver, and precious stones: but God gets nothing out of all their activity; and they will get nothing out of it either, in the great reckoning day.

3rd. Those who "defile," or destroy (R. V.) the temple of God. Unconverted professors who defile the Assembly: who build in destructive material; and it may be cause the testimony to become a stench in a community, and to break up altogether. Not only are their works no good: **they themselves will be destroyed in hell and the lake of fire.** Solemn warning!

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### BLESSED BE HIS NAME

I have a Friend, whose faithful love  
Is more than all the world to me,  
'Tis higher than the heights above,  
And deeper than the soundless sea:  
    So old, so new,  
    So strong, so true:  
Before the earth received its frame  
He loved me,—Blessed be His name!

He held the highest place above,  
Adored by all the sons of flame,  
Yet, such His self-denying love  
He laid aside His crown and came  
    To seek the lost,  
    And, at the cost  
Of heavenly rank and earthly fame,  
He sought me,—Blessed be His name!

## WORDS IN SEASON

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It was a lonely path he trod,  
From every human soul apart,  
Known only to himself and God  
Was all the grief that filled His heart;  
Yet from the track  
He turned not back  
'Till, where I lay in want and shame,  
He found me,—Blessed be His name!

Then dawned at last that day of dread  
When, desolate, yet undismayed,  
With wearied frame and thorn-crowned head  
He, now forsaken and betrayed,  
Went up for me  
To Calvary,  
And, dying there in grief and shame,  
He saved me,—Blessed be His name!

Long as I live my song shall tell  
The wonders of His matchless love;  
And when at last I rise and dwell  
In the bright home prepared above,  
My joy shall be  
His face to see,  
And, bowing then with loud acclaim  
I'll praise Him,—Blessed be His name!

C. A. TYDEMAN.

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When the warfare rages fiercely;  
Then His host the Captain cheers:  
When the midnight is darkest,  
Then the Morning Star appears.

## WORDS IN SEASON

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**EDMONTON, ALTA.**—C. H. Willoughby and R. Gratias are having Gospel meetings here; also going from door to door with tracts, and notices of the meetings, helped by the brethren who are not working. Open air meetings have been good.

**PAWTUCKET, R. I.**—Bren. Armstrong and Winemiller had some meetings: the ministry was good and searching.

**SYDNEY, C. B.**—Bren. Goodwin and McMullen have had good meetings, one professing. Bren. Brennan and Milnes had some meetings in a new place, with fruit following.

**SPRINGFIELD, MASS.**—Mr. T. Black was with us for three meetings which were well attended.

**BOSTON, MASS.**—J. T. Dickson was with us for a meeting, and the word was much enjoyed.

**SAGINAW, MICH.**—Jas. Waugh has been having meetings in the various Assemblies in these parts, and purposes going on to Chicago.

**ROCHESTER, N. Y.**—Mr. S. C. Keller has been having some meetings here, and fellowship that was broken has been restored. Dr. E. A. Martin is having a series of meetings, with a nice interest.

**BOYNE CITY, MICH.**—Mr. F. B. Mehl is holding Gospel meetings in a school four miles out of the city, with a growing interest. There is a small Assembly in the city. Mr. Mehl's address is 308 Douglas St., Boyne City, Mich.

**SARDIS, MISS.**—Bren. Thorpe and Rankin are plodding away in this new place. They write, "We have had all kinds of people in our meetings which are held in the High School auditorium. The Mayor of the town and his wife came one night; also doctors, lawyers, clergymen, teachers, and politicians. A judge came one night, and told some that he could endorse all that we preached that night. Some are interested, some are losing their religion, and some are opposing, several have professed conversion."

**RICHMOND, VA.**—The Conference was one of the largest; and the ministry wholesome and good. Those who took part were S. McEwen, H. McEwen, B. Bradford, R. Curry, J. Conaway and Foster. Bren. Bradford and McEwen continued for a series of meetings. Bren. Curry and Conaway went to Newport News; and Foster to Lonaconing, Md.

**REDLANDS, CAL.**—The Assembly has been going on steadily, with a good Sunday school, and some of the parents interested. D. R. Scott was with us for two weeks. The meetings were much enjoyed by the Christians, and a good number of outsiders were in on Sunday night.

**APARTADO, 38, PUERTO CABELLO, VENEZUELA, S. A.**—"I arrived here safely Dec. 19th. Last Lord's day two young Venezuelan brethren and I started out for Las Quigas in the mountains 7 miles from here. It was indeed a grand sight to behold that little company of poor, but warm hearted believers gather round the Lord's table. Before the company dispersed one of the brethren went round to each one present, both children and adults, and listened to them repeat their memory text for the week, (Isa. 12:2). Children and older ones who had never been to school unhesitatingly repeated their text without a mistake."—(S. Saward.)

The correspondent for the Assembly at **ATLANTIC CITY** is Mr. Peter Kelly, 2835 Fairmount Ave., Atlantic City. Please bring letters of commendation. S. C. Keller has had meetings in **YOUNGSTOWN, O.** Bren. Beveridge, Marshall and Pearson in **TORONTO, ONT.** W. Pinches in **STRATFORD**; W. P. Douglas in **LONDON**; D. Oliver in **HAMILTON**; Summers and Greer in **WINNIPEG, MAN.**; W. Ferguson in **DEKERVILLE, MICH.**; R. Gratias and C. H. Willoughby in **EDMONTON, ALTA.**; some professing; T. Dempsey in **AKRON, O.**

The **BOSTON, MASS.**, Assembly has a large Tent and will welcome any who may be exercised to work it in these parts. Address Mr. W. Farquhar,

## WORDS IN SEASON

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### FALLEN ASLEEP

**MR. HUGH CAMPBELL**, of Petersburg, Va., departed to be with Christ, Mar. 23rd. He was born in Ireland in 1837: was born again in West-terly, R. I., in 1891. He was led to Christ through the preaching of Mr. Wm. Matthews, and Mr. D. McGill. He moved to Petersburg where he was connected with the Assembly from its beginning 31 years ago. He was held in high esteem both in the business world and in the Assembly; and was a safe guide in the Assemblies shepherding and caring for the Lord's people. His end was peace, Ps. 37:37. He leaves a widow and two sons, all in the Assembly. Bren. Bradford, McEwen and Burns took the funeral service.

**MR. NELSON**, of Pawtucket, R. I., fell asleep Mar. 31st, in his 64th year. He was saved about 43 years ago in a Gospel Tent, near Cookstown, Ireland, where he was in Fellowship about 20 years. For the last 15 years he has been in the Pawtucket Assembly. He has been a quiet, consistent, godly man. Mr. J. T. Dickson spoke a good word at the funeral.

**MRS. DAN KENNEDY**, of Port Phillip, N. S., passed into the presence of the Lord, April 1st, after a lingering illness. She was a great woman for God and His people, and will be much missed. Mr. R. Milnes and W. Brennan took the funeral service.

**ANNIE COLBURN**, of Arlington, Wash., on Feb. 26th, aged 78. She was 58 years in Christ, and is survived by her husband, 5 sons, and one daughter.

**MISS MAY RAINEY**, of Bridgeport, Conn., on April 3rd. Saved 5 years ago. Awakened to think of eternal realities by the home call of her sister, she was led to Christ through the preaching of Bren. Dickson and H. McEwen. She bore a good testimony to the saving grace of God. Bren. McEwen, Keller and Mauro took the funeral services.

**MR. CHAS. H. POOLE**, of Toronto, Ont., Mar. 26th, aged 37. Saved 15 years ago, and bore a good testimony. Remember his widow and 4 children in prayer.

**MR. ROBERT McDONALD**, of Strathroy, Ont., April 9th. Saved 45 years ago when about 20 years of age, through meetings by Bro. Reith. He has always had a lively interest in the Gospel, and has been used to the conversion of not a few. Bren. Douglas, Goodfellow and Touzeau spoke at the house, and D. McGeachy at the grave.

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### CONFERENCES

**PAWTUCKET, R. I.**—The Annual Conference will, D. V. begin with a prayer meeting June 1st, 7:30 p. m., and continue over Saturday and Lord's Day, June 2nd and 3rd. Communications may be addressed to Mr. Jas. Crawford, 119 Hendrick St., Central Falls, R. I.

**NEW YORK**, 89 West 134th St. Conference May 30th. Circulars later. Correspondence to Mr. A. P. Barrow, 50 W. 134th St., New York.

**REDLANDS, CAL.**—Our Conference will be held D. V. in the Gospel Hall, 1022 Orange St. May 4th, prayer meeting at 7:30 p. m. May 5th 2:30 and 7:30 ministry of the word. May 6th, 2:30 and 7 p. m. ministry and the Gospel. Christians will be freely entertained.

**SARNIA, ONT.**—Our Annual Conference will begin D. V. with a prayer meeting in the Gospel Hall Thursday, June 7th, 7:45 p. m. Friday meetings will be in the same Hall: Saturday and Lord's day in the City Hall, Market Square, three meetings daily. Communications to Mr. J. P. Taylor, 242 Emma St.

20 Dunreath St., Roxbury, Mass.

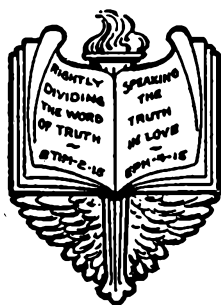
**SAGINAW MICH.**—Conference dates are (D. V.) May 11, 12, 13, with prayer meeting May 10, 7:45, in Odd Fellows' Hall, 414 Hancock St.

**AKRON, O.**—Conference dates, May 26, 27, with prayer meeting Friday, May 25. W. W. Becker, 383 Kathryn Pl., Akron, O.



# Words in Season

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



June, 1923

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

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## WORK AND WORKERS

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**SAULT STE MARIE, MICH.**—Mr. L. Sheldrake, 904 John St., can supply copies of "The North American Evangelist," and also of the "Words in Peace," on short notice for Gospel meetings, or Tent work. Write him for samples; also for samples of Polish, Finnish and other foreign tracts.

**PITTSBURG, PA.**—Thos. Black has been having meetings here, and in Steubenville.

**PHILADELPHIA, PA.**—Mr. Wm. Williams was in Mascher St. for a few meetings; then visited Irvington, N. J., Westerly, R. I., Bridgeport, Conn.; Boston, Mass.; Pawtucket, R. I. and other places.

**VANCOUVER, B. C.**—After the Easter Conference Bren. S. Greer and R. Gratiis had a series of Gospel meetings in the Fairview Assembly, the Lord working and some 15 professed conversion. Some of these were the older scholars from the Cedar Cottage Sunday school. Bro. Greer left for Winnipeg, Man. R. Gratiis began meetings in Victoria Rd. Hall.

**ARLINGTON, WASH.**—R. J. Dickson is having meetings here and in Seattle, and Tacoma.

**CLEVELAND, O.**—Mr. Wm. Brown, 2563 E. 130th St., is now correspondent for the Assembly meeting at 1477 Addison Road, in connection with the foreign missionary work. Mr. J. Ferguson has had well attended meetings in the West Side Hall. He purposes returning in June for Chart addresses, D. V.

**DETROIT, MICH.**—Mr. T. D. W. Muir has returned from his trip to the West. Mr. John Ferguson, owing to sale of property has had to move again. His address is now 3247 Carter Ave., Detroit, Mich. Wm. Ferguson is again preparing for the summer's work in his Gospel Van, distributing tracts, etc., in the out of the way parts of the state.

**PALESTINE, TEX.**—There is an Assembly of nine, meeting in the Name of the Lord Jesus, in the home of Mr. W. H. Smith. A welcome will be extended to any of the Lord's servants who may come this way. The correspondent is W. H. Smith, P. O. box, 64, Palestine, Tex.

**FLINT, MICH.**—Bren. McGeachy and Govan had three weeks' meetings with encouragement: later Mr. McGeachy returned for two weeks' Bible readings.

**SYDNEY, N. S.**—Bren. Goodwin and McMullen went on here for several weeks, attendance was good, one professing. Later Bren. Goodwin and Brennan continued the meetings. The brethren think of again pitching the Tent in Truro this summer.

**BRYN MAWR, PA.**—T. Dempsey has begun meetings in Assembly here.

# Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 15

JUNE, 1923

No. 6

## FROM VARIOUS AUTHORS

Do they miss me at home—do they miss me  
At morning, at noon, or at night?  
And lingers a gloomy shade around them,  
That only my presence can light?  
Are joys less invitingly welcome,  
And pleasures less bright than before,  
Because one is missed from the circle—  
Because I am with them no more?

\* \* \* \*

The truths of Scripture are not classified for us as the specimens of a museum might be, but is a living thing, the branches of it interlacing with one another and sometimes hidden amid leaves and fruits and flowers, for faith to trace and wonder at the more.

\* \* \* \*

"Search the Scriptures." More than thirty years ago a sister, now in the glory, told me that the word search, was trace, or track: that is, if we get a clue to anything, "in the Scripture of truth," Dan. 10: 2, we are to trace or track it out to a conclusion, as a hound does when he gets on the trail. To do this we need our "senses exercised," Heb. 5: 14: we need to be beyond the state of babyhood when we lived on a diet of milk (i Pet. 2: 2), to the exclusion of strong meat (Heb. 5: 14), which "belongeth to them that are of full age." Now if our senses are exercised, we may not only be able to trace things by sight, and hearing, but by scent as well. The Lord Himself was of "quick scent," or smell, Isa. 11: 3. How little we are like Him.—E. H.

\* \* \* \*

The Lord's presence is only known to faith, and is therefore something morally beyond the flesh. It is the same with the Holy Ghost—the world seeth Him not, neither knoweth Him. He is known only to faith. This is the reality of which the Shekinah cloud was the type: and the reality surely is greater than the type.

\* \* \* \*

A child learns manners at home: he is shaped by those he is with. The presence of the Lord fashions those who keep company with Him. He is the mould; they are changed into His image. Many a man has a great deal of Bible knowledge, like a lot of ore, but he has not a mould and it is no use. Let him get into the presence of the Lord, and his knowledge becomes of use.

### THE ARIZONA COWBOY



FEW years ago in the city of San Francisco, a cowboy from Arizona walked into the American Bible Society depot. He was a typical cowboy with one eye gone (shot out in a fray), his one hand in his hip pocket, as though feeling his revolver, his cowboy hat stuck on the back of his head, it looked as if he were ready to stage a "hold up."

To the great surprise of the one in charge, however, he said in a quick demanding voice, "I want the Book of Mark"; then, bringing his great fist down upon the table he said, "This is the book that brought me to God, four years ago, in one of the lowest lodging houses in this city. I'll tell you the story."

He continued "For thirty years I was cowboy in Arizona. I came to 'Frisco four years ago for a 'blow out.' After a night of revelry, I awoke in one of the lowest lodging houses in this city, and saw on the table in my room a little book. Reading its title, 'The gospel by Mark,' I was troubled and worried, wondering how it got into that place, but I left it alone.

"The next day, after another night of carousal, I saw the book and was seized with great conviction. I picked up the book and went over to the Union Park Square, in front of St. Francis Hotel, and there on one of the benches in the park I began to read.

"I had never before read the book, and turned at random to the eleventh chapter and read there of Jesus driving the thieves out of the Temple.

"That very day, I was going to commit a crime which, if discovered, would have sent me to San Quentin Penitentiary. 'There,' said I, 'that is what I am, a gambler and a thief. Christ could drive out those thieves, He is a great Man all right, He is my Man!' And there on the park bench four years ago I was brought to Christ.

"After my conversion God said to me, 'Get up and go to work.'

"I said 'Yes Lord, but where can I go?' I seemed to hear, 'Go to the post office.' I went and there found a letter for me, offering me a government position. I took it and am there today. The book, and the book alone, brought me to God, but the devil has not left me alone. Forty times a day he tempts me, but I tell him 'Get thee behind me Satan, there's nothing doing here,' and he leaves me alone."

Another triumph of grace, another brand plucked from eternal burning, another trophy of redeeming love! What a testimony to the life-giving word!

Dear reader, you may know nothing of the depths of sin to which the cowboy had sunk, but you need the same Saviour. Scripture says, "There is no difference: for all have sinned"

## WORDS IN SEASON

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(Rom. iii 22-23). Degrees of guilt there may be, but all are alike sinners before God on their way to everlasting perdition.

Thank God, if there is "no difference" in our sinnership grace makes no distinctions. Jew, and Gentile alike, are bidden to call upon Him with the assurance that there is "no difference," the same Lord is rich unto all. "For whosoever shall call upon the name of the Lord shall be saved" (Rom. x, 13). Have you yet called upon that Name? "Believe on the Lord Jesus Christ and thou shalt be saved."

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### TWO MINDS

"They that are after the flesh do mind the things of the flesh, but they that are after the Spirit the things of the Spirit: for to be carnally minded is death, but to be spiritually minded is life and peace," Rom. 8: 5-6.

#### Seven Contrasts

- |   |  |
|---|--|
| i.—The fleshly mind.<br>Col. 2: 18.     | i.—The renewed mind.<br>Rom. 12: 2.        |
| ii.—The defiled mind.<br>Tit. 1: 15.    | ii.—The pure mind.<br>ii Pet. 3: 1.        |
| iii.—The blinded mind.<br>ii Cor. 4: 4. | iii.—The enlightened mind.<br>Heb. 10: 16. |
| iv.—The high mind.<br>ii Tim. 3: 4.     | iv.—The lowly mind.<br>Phil. 2: 3-5.       |
| v.—The worldly mind.<br>Phil. 3: 19.    | v.—The heavenly mind.<br>Col. 3: 2.        |
| vi.—The corrupt mind.<br>ii Tim. 3: 8.  | vi.—The sound mind.<br>ii Tim. 1: 7.       |
| vii.—The reprobate mind.<br>Rom. 1: 29. | vii.—The approved mind.<br>Phil. 4: 8.     |

Things honest, good and true:  
Things lovely, just, and pure,  
On everything praiseworthy think,  
And seek to make your calling sure.  
"Bringing into captivity every thought,  
To the obedience of Christ," ii Cor. 10: 5.

—J. Rankin.

---

Our blessed God often permits us to have our own way, that He may show us the folly of it. Alas! would that we might learn His way in His own presence, and be spared the sorrow for ourselves and the dishonor to His Name which come from the bitter experience of a path of disobedience.

### THE STRANGER

By L. Sheldrake



ONE of the things in which Israel sinned against the Lord, and for which judgment fell upon them, was the oppression of the stranger. Malachi, the last of the Old Testament prophets, wrote, "I will come near to you to judgment, and I will be a swift witness against . . . those that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts (3: 5).

Zechariah wrote, "Thus speaketh the Lord of hosts saying, Execute true judgment, and shew mercy and compassion every man to his brother, and oppress not . . . the stranger . . . and let none of you imagine evil against his brother in his heart. But they refused to hearken, therefore came there wrath from the Lord of Hosts. (See Zech. 7: 9-12.)

Ezekiel wrote, "The people of the land have used oppression and exercised robbery, and have vexed the poor and needy; yea they have oppressed the stranger wrongfully, and I sought for a man among them that would make up the hedge and stand in the gap before me for the land that I should not destroy it; but I found none. Therefore have I poured out my indignation upon them. I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God," Ezek. 22: 29-31. (See also Jer. 7: 6; Jer. 22: 3-5; Ps. 146: 9; Lev. 19: 34; Deut. 14: 28-29, 16: 11-14, 26: 11-14.)

The stranger was to share with the Levite, the widows and the fatherless in all the tithes of the people of Israel. Any sheaf forgotten in the field was to be left for the stranger. They were not to go over the boughs of the olive tree, or the vine the second time; what was left was to be for the stranger and the poor, Deut. 24: 19-21. When they reaped the harvest in the field the corners were to be left for the stranger, Lev. 23: 22. The seventh year the fields were not to be sown nor reaped: that which grew of itself was to be for the poor and the stranger. Ex. 23: 9; Lev. 25: 4-6.

Boaz is a beautiful example of God's care for the stranger; he had handfuls dropped on purpose for Ruth, the Moabitess. Had the people of God entered into the compassions, and kindnesses of Jehovah their God, they could have left liberal portions to be gleaned, and large corners in their fields to be reaped to gladden the heart of the stranger. The prophet who shewed the people their transgression, and Israel their sins, had to continually accuse them of oppressing the stranger, and turning them from their right. They sowed and reaped every year, robbing the Levite and the stranger and grieving God. Their heartless covetousness led to their captivity in Babylon.

In the New Testament we have the stranger with us still, "Beloved thou doest faithfully whatsoever thou doest to the brethren and to strangers which have born witness of thy charity before the church; whom if thou bring forward on their journey after a godly sort thou shalt do well. Because that for His name's sake they went forth taking nothing from the Gentiles," iii John 5-7. These had left their own country and people, and were strangers in the land of their labors, having gone forth for the name's sake, taking nothing from the Gentiles. Such are strangers "whom the Lord loveth," and whom He preserveth, and giveth food and raiment. The corners of our fields, and liberal handfuls on purpose, beside a portion of the tithes, should be theirs: and that which grows of itself, when we do not plough or sow, is intended for food for them. How generally in our day are God's missionary strangers neglected! They are in foreign lands for His name's sake: but how few of us feel that we have a definite responsibility toward them? We have made a clean riddance of our fields, corners and all: we have left no gleanings for the stranger on our olive and vine: and instead of the Levite and stranger rejoicing in the place where the Lord has chosen to place His name thus bringing down God's blessing on our heads, (Duet. 26: 11-19), he has been oppressed and turned from his right; and the God who says, "Cursed be he that perverteth the judgment of the stranger," has heard his cry of distress in a strange land, and has cursed our blessings because we do not lay it to heart.

To those who have turned aside the stranger from his right He says, "Bring ye all the tithes into the storehouse that there may be meat in mine house and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Mal. 3: 10-12.

Perhaps never was there such an opportunity in the regions beyond, in this and other countries, as today. So many open doors: nations of people delivered from centuries of religious tyranny, and isolation: thousands of hungry souls reaching for the bread of life. Perhaps never were there so many laborers in the field, with room for many times as many more. Perhaps never was there a time of such prosperity and abundance of all good things as at the present, in this favored land: and yet, perhaps, never were contributions so small; and exercised hearts so few, amongst us for God's suffering strangers who have gone forth for the Name's sake, taking nothing of the Gentiles.

May He indeed exercise us as to our duty, and our honored privilege, that He may not make us contemptible and base before all the people, according as we have not kept His ways: instead of making us a testimony and a blessing.

### THE SNOW OF AGE



O snow falls lighter than the snow of age; but none is heavier for it never melts.

The Scriptures represent age by the almond tree which bears blossoms of the purest white. "The almond tree shall flourish,"—the head shall be hoary. It was said of one that was turning gray that his hair looked as if Time had lightly splashed his snows upon it in passing.

It never melts, no never. Age is inexorable. Its wheels must move onward; they know no retrograde movement. The old man may sit and sing "I would I were a boy again," but he grows older as he sings. He may gaze backward with an eye of longing upon the rosy scenes of early years, as one gazes upon his home from the deck of a departing ship which every moment carries him farther and farther away. Poor old man! he has little more to do than die.

It never melts. The snow of winter comes and sheds its white flakes upon the valley and mountain; but soon the sweet spring comes and smiles it all away. Not so with that upon the brow of the tottering veteran: it came to stay. There is no spring whose warmth can penetrate its eternal frost. Its single flakes fell unnoticed, and now it is drilled there. We shall see it increase until we lay the old man in his grave. How terrible is old age when the life has been spent in sin. The white hairs are the white hairs of a leprosy that has almost run its course: for such is reserved the blackness of darkness forever.

But "the hoary head is a crown of glory, if it be found in the way of righteousness," Prov. 16: 31. It is beautiful, honorable, eloquent. "The glory of young men is their strength: and the beauty of old men is the grey head," Prov. 20: 29. It speaks of a life spent in the honorable service of Christ: of wisdom gained in the school of experience. Let the aged Christian exult that he is old; when life and the world are so full of emptiness. If any must weep let it be the young, at the long succession of cares that are before them. Welcome the snow for it is the emblem of peace and rest to the aged warrior. It is but his temporal crown which shall fall at the gates of Paradise, to be replaced by a brighter and better.

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It is an important principle that none can tread the world beneath their feet until they see a fairer world above their heads. When the Lord is set before you, your eyes are dim to lower objects. The beauty of the all-beauteous makes other loveliness unlovely.



### THE FIRST DAY OF THE WEEK

By Chas. Summers



HE First Day of the Week, or the Lord's day, (Rev. 1: 10), is brought before us in at least seven different connections in the Old and New Testaments.

The first mention is "The evening and the morning were the first day," Gen. 1: 5. It was on that day that the "God commanded the light to shine out of darkness." God always begins with light: He is light before He is love. (See i John 5: 4, 8.) Men love darkness rather than light because their deeds are evil. The Lord Jesus came a light into the world that whosoever believeth should not abide in darkness; and the believer can say, "The darkness is past and the true light now shineth."

"The ark rested in the seventh month, on the seventeenth day of the month, on the mountains of Ararat," Gen. 8: 4. This is not said to be the first day of the week, but it probably was as the ark rested the very month, and day of the month that Christ rose from the dead. (Compare Gen. 8: 5 with Ex. 12: 2, where the seventh month becomes the first month. The Passover was killed on the 14th day, and three days after would be the 17th, the day Christ rose from the dead. God rested in creation as it came from His hand perfect; but sin marred the creation and broke His rest. As the ark, type of Christ, rested it pointed on to the rest that God has now in Christ as the one who glorified Him on the earth, and **finished the work** God gave Him to do. (John 17: 4), and of the rest that remaineth for the people of God. (Heb. 4: 9.)

The next place is Lev. 23: 11-16, in connection with the feast of firstfruits, and Pentecost, "the morrow after the Sabbath." The waving of the sheaf of firstfruits brings the resurrection of Christ before us; while the "morrow after the seventh Sabbath," is the day of Pentecost when the Church was brought into being by the descent of the Holy Spirit. The sheaf of firstfruits was waved "to be accepted." How blessed to see that we are accepted in the Beloved One! If the wave sheaf, Christ, had not been accepted the "new meat offering," the Church, "baken with leaven," could not have been accepted either. But since Christ has "died, and risen, and gone above," the believer may "present his body a living sacrifice, holy and acceptable to God," Rom. 12: 1. Yea, the whole life of the child of God, including the sacrifice of praise (Heb. 13: 15); the giving of our means to God (Phil. 4: 18); and service of every kind (Heb. 13: 16; i Pet. 2: 20), may be laid on the altar for God, because acceptable to Him, by Jesus Christ (i Pet. 2: 5).

We come now to the New Testament where we have the

great truth connected with the first day of the week—the resurrection of Christ—definitely brought before us. In each of the Gospels it is stated that Christ rose from the dead on the first day of the week. It is this fact that marks off the Lord's day as of special importance to the people of God now. The Sabbath, or seventh day, has no place in connection with the Church. We have seen already that the Church was born on the first day of the week, the day of Pentecost. Seven, a complete number of Sabbaths, had run their course. The resurrection of Christ was the beginning of a new creation. A new relationship was formed (ii Cor. 5: 16); a new life was given (John 20: 22). Old things had passed away, and all things had become new (ii Cor. 5: 17); and so we have a new day, which the Lord hath made; and we will be glad and rejoice in it (Ps. 118:24).

The Lord Jesus appeared in the midst of His gathered disciples on the first day of the week (John 20: 19); and this is no less true today when God's people are gathered according to His word (Matt. 18: 20). He is still true to His promise. When we come together on Lord's day, it is to meet Him; and He is there to meet us. "Then were the disciples glad when they saw the Lord."

The next mention of the first day of the week is Acts 20: 7. On that day "the disciples came together to break bread." The practise of the early Christians was to thus come together; and He still desires His own to carry out His dying request, "This do in remembrance of me," on that day. The object of the gathering was to break bread. It is true Paul preached to them; but they did not gather to hear him: that was an added blessing and privilege that they had that day. The Lord still leads by His Spirit when His people are thus assembled. His word may be read, and spoken; thanks may be given; and praises sung (i Cor. 14: 3, 15, 16); but the great object of the meeting is to remember the Lord, and thus shew forth His death until He come (i Cor. 11: 26).

We have another mention of the first day of the week in i Cor. 16: 1, in connection with the Assembly offering. That was the day in which they were to lay by them in store as the Lord had prospered them.

Thus we have in connection with the first day of the week: light shining out of darkness: rest for God and man: acceptance with God: the glorious truth of resurrection: Jesus in the midst: breaking bread in remembrance of Him: and the Assembly offering. If these truths have a proper hold of us we will not think lightly of the Lord's day.

### THE SEVENTIETH WEEK OF DANIEL'S PROPHECY

Dan. 9:27

Paper II.



IN our previous paper we observed that the seventy sevens, or 490 years, had a definite starting point, and also two signal points in their course of fulfillment, i. e., connected with the seven weeks, was the building of the wall and city even in troublous times; and the closing act in the following three score and two weeks was the manifestation of the Messiah the Prince, as He entered the city of Jerusalem, thus fulfilling the prophecy found in Zech. 9:9.

We will now pursue our enquiry: Is the seventieth week fulfilled and become history, or, is it yet future? Well, the strong inference is, that a parenthesis of possibly long duration comes in between the closing act in the sixty-ninth week, and before the seventieth begins to run its course. Observe: "And **after** the threescore and two weeks—(which, of course, has in view the former seven which had been fulfilled, and makes sixty-nine in all)" shall Messiah be cut off, but not for Himself—shall have nothing, and the people of the Prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto **the end** of the war desolations are determined." The city—Jerusalem, and the sanctuary—the temple, were destroyed about A. D. 70. Then what follows clearly describes conditions in relation to Israel on to **the end**. And connected with the end, is where God speaks of the last week beginning to run its course.

Observe: that there was no hint given of any interruption between the first seven, and the threescore and two weeks, therefore they run consecutively; but between the sixty-ninth and the seventieth week, there is clearly that which would lead one to expect a break, or an interruption to come in. As another has written: "Now it is important to note, that that which follows forms no part of these weeks, but comes in **after** the conclusion of the sixty-ninth week, and **before** the opening of the seventieth week. The death of the Messiah, the destruction of Jerusalem, and a long period of appointed desolation are the events which were to happen between the sixty-ninth and seventieth weeks, yet forming no part of either, ver. 26. This then is a parenthetical period of great importance, and which has already lasted almost 1900 years. If the parenthesis between these periods (ver. 26) be not seen, the prophetic future will be wrapped in confusion, and the student will find himself involved in inextricable difficulty. Admit the parenthesis and all becomes clear. During this time the testimony to the risen Son of God is being published world wide. God is gathering out by the ministry of His word,

and the testimony of the Holy Spirit, a people for the Name of His Blessed Son. The Bride is being called out, and conducted through the wilderness to Christ, as Rebecca was to Isaac." Gen. 24: (W. S.). And again another has written with equal clearness:

"And this was fulfilled in the most literal way. There remains then the one week (seven years) which is yet future, in which the details of the prophecy specified in ver. 27, are to be fulfilled, those details having to do with the career of anti-Christ. But between the expiration of the sixty-ninth week, (the date of the Lord's entry into Jerusalem) and the beginning of the seventieth week, lies an unmeasured interval, this present age, during which, according to the prophecy ver. 26, Jerusalem and the Temple "the city and the Sanctuary," should be destroyed, etc. Where is Christ during that period? Manifestly not on earth, hence **He is not seen in this prophecy after being "cut off."** But the 110th Psalm shews that during the interval between the sixty-ninth and seventieth week, He is at God's right hand in Heaven. Hence the interval between the sixty-ninth and seventieth week is the era of the Kingdom of Heaven. Christ being in the words of Paul the King invisible during that period." 1 Tim. 1:17. (P. M.)

The only point of difference between the two writers from whose works I have quoted, is, that the former is occupied with the calling out of the Church during this present period; while the latter is occupied with the Kingdom of Heaven. Which is not a point of difference but a double view of truth relating to this interval. Both were of one accord, that the seventieth week is yet future. And I heartily endorse both quotations as the correct interpretation of the prophecy. But is there any example in scripture to prove that, while time runs its course in the ordinary way, yet God did not reckon that time in relation to His people? I believe there is. See 1st Kings 6:1. "And it came to pass in the **four hundred and eightieth year** after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign-----that he began to build the house of the Lord." Compare with this the 13th chap. of Acts, where Paul is giving a summary of **Israel's history**, from the time God brought them out of Egypt until the end of David's reign. And by adding three years thereto of Solomon's reign—for it was in the fourth year of his reign that he began to build the Temple—we find a difference of 93 years. The total according to Acts 13 is 573 years, while the writer of 1st Kings only speaks of 480 years. Is the latter a mistake? No, by no means. The difference is found in the Book of Judges. It is remarkable that if the different periods of servitude are counted, where God delivered Israel into the

hand of their enemies because of their sins, as found in Judges, the total is 93 years. Proving that while the historic course of time, from when they left the land of Egypt, until Solomon began to build the Temple, was 573 years, yet in the reckoning of God it was only 480 years. The infidel might ridicule and sneeringly point to another mistake as he would compare the two portions, but the child of faith can only see accuracy and harmony. God did not reckon the years of their servitude as found in Judges. The time thus spent was lost time, but Paul in tracing their history records those years. And, is the same principle not seen in our own lives? All the time that is spent out of fellowship with God is **lost time**. "Whatever is not of faith is sin." At the Judgment Seat of Christ where we shall give an account of ourselves to God, I'm afraid that our lives will be boiled down to a very few years at most, for only that which will stand the fire shall abide. 1. Cor. 3:13-15. Now we believe the same principle applies to the seventieth week of Dan. 9:27 which we are considering. Although almost 1900 years have run their course in the reckoning of time in the ordinary way, yet in God's reckoning that seventieth week has not yet begun. Israel as a nation rejected their Messiah—the true Christ, hence what follows, the destruction of both their city and the Sanctuary, and a long period of desolations, before the seventieth week is spoken of in Dan. 9:27. And when the time of the end comes, when that last week shall begin to run its course, apparently Israel will be found again in their own land, re-instated as a nation. Having rejected the true Christ, they will, according to the words of the Lord Jesus, receive the anti-Christ. "I am come in My Father's name, and ye receive me not; if another shall come in his own name, him ye will receive." John 5:43. Observe that, in between those two points: the rejection of the true Christ by Israel and their receiving of the anti-christ, this present dispensation could be inserted as a parenthesis, and the same would agree with what we are considering in relation to the break that has come in between the sixty-ninth week and the seventieth week of Dan. 9.

(Continued)

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"Leave not thy chamber this morning without inquiring of the Lord. If thou wouldst know the path of duty, take God for thy compass; if thou wouldst steer thy ship through the dark billows, put the tiller into the hand of the Almighty." Prov. 3.6.

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He that sins because of God's mercy shall have judgment without mercy.—Thos. Watson.

### WISE MEN



It is interesting to read about the "wise men" of Scripture. The wise man built his house on the rock, Matt. 7:24. The rain descended from heaven: the floods came from beneath: the wind blew from the four quarters of the earth. But the house that was built on the rock stood all these tests. "On Christ the solid Rock I stand, all other ground is sinking sand." A good dollar will give the right ring, and is none the worse for being tested. Will your conversion stand the test of heaven? The second test would speak to us of the temptations that come from the Devil. Then we have the winds of adversity. It will take a real Christian to stand all these tests. Too many professors are like the leaf that goes with the wind hither and thither. Can we truthfully say, "I have Christ, what want I more?"

In James 3; 13-18, we have not only a wise man with a real conversion, but a wise man with a godly life also. The tongue is a most useful member, able to direct, advise, instruct, comfort, encourage, warn, &c, and yet it is one of the most unruly, cursing God and man. Words cut deeper than knives. So he is a wise man who uses his tongue aright. I once saw a picture illustrating the workings of the tongue—an ant entered the ear, but, lo, when it came out of the mouth it was an elephant. Let us use our tongues to speak well of our blessed Lord; and not to interfere with the affairs of others.

"He that winneth souls is wise," Prov. 11;30. May we go in more and more for this wisdom.

S. C. Keller.

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### PHILEMON



OR perhaps he therefore departed for a season that thou shouldest receive him forever; not now as a servant, but above a servant, a brother beloved," 15-16.

#### Forever.

When God's salvation reaches a fallen sinner it lifts him to a higher plane than that from which Adam fell, and puts the stamp of eternity upon his blessings. "I give unto them eternal life; and they shall never perish," could not have been said of the life that Adam had in the garden of Eden.

A runaway bondservant returning as a brother beloved: what a beautiful sunset to a dark and cloudy morning! God can bring good out of evil; joy out of sorrow; glory out of shame.

Adam and Eve were God's servants, placed over His fair creation to govern, to dress, and to keep it. But they sinned and feared and fled, and hid themselves for shame. Satan had promised that they would be as gods, but they were more as demons.

And God had to drive them from Eden to toil amidst thorns and thistles in the chain-gang of necessity, under life-sentence until the executioner Death turned their dishonored bodies back to dust.

Onesimus was making fast progress down this broad road when grace met him and turned him back to God; and to Philemon—not now as a servant, but above a servant, a brother beloved. Not only a brother beloved to Philemon, but also a brother beloved to Philemon's Lord and Master. "For both He that sanctifieth and they who are sanctified are all of one (Father); for which cause He is not ashamed to call them brethren, saying, I will declare thy name unto my brethren in the midst of the church will I sing praise unto thee," Heb. 2;11-12. The Son of God became the Son of Man 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, making sons of men to become sons of God. God does not restore to the Garden of Eden, He fits us for the Garden of God: He does not restore to natural life in innocency, but, through the new birth, brings into eternal life and holiness: He does not destine us for the place of servants, but of sons: heirs, and joint-heirs with His beloved Son our Lord Jesus Christ. (See Gal. 4;4-7). What exaltation! Well may we exclaim, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: and such we are," i John 3;1.

### Substitution

"If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it; albeit I do not say unto thee how thou owest unto me even thine own self besides," 18-19.

Here we have the great truth of substitution exemplified. Paul charges himself with the indebtedness of Onesimus. When judgment is secured against a debtor the amount of his indebtedness is recorded in the recording office. If the amount is afterwards paid there is stamped over the record, in red ink "Satisfactory payment has been made." Gently the apostle reminds Philemon that he owes a debt—"Thou owest unto me even thine own self besides." The red stamp was already over the joint indebtedness of Onesimus and Paul. What a beautiful picture of how the Lord Jesus returns the runaway sinner to God, having made satisfaction by His own blood for all his indebtedness. Justice has been fully satisfied, the law could ask no more. "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God," i Pet. 3;18.

The apostle so counted on the grace of God finding expression through Philemon that he could say, "Having confidence

in thy obedience I wrote unto thee, knowing that thou wilt do **more than I say.**" After all has been said that can be said about the grace of God, like the queen of Sheba, we can only exclaim, "The half hath not been told."

May God enable us to take home to our hearts the many important lessons of this short epistle; and to work them out in a practical way in our behaviour toward one another as the redeemed of the Lord, for His name's sake.

E. A. M.

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### THINGS TO CONSIDER



LET us consider one another to provoke unto love and good works, Heb. 10;24.

Be courteous, i Pet. 3;8. When visiting an Assembly, and a hymn is given out, remember that the saints have been singing hymns for years, so do not start the hymn to a tune not known locally. Usually the one who gives out the hymn knows a tune, or that one of the company does. Most of Assemblies have those accustomed to starting the tunes. Not always the best singers are most ready to start the pieces.

Don't inform the audience that you have not passed through a college: they will know it before you have spoken five minutes.

When giving out a hymn, don't feel obliged to read every verse; especially when in a large Assembly where there are a number to take part in prayer, praise and ministry.

Don't go out of your way to tell the audience that you came from Ireland, Scotland, England, or the United States; your accent will probably tell it soon enough.

C. H. Willoughby.

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### INSUBJECTION TO GOD'S WORD



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

Joshua had power and authority to enforce the divine laws; hence the people were well governed; and surely they reaped the blessing. But after his death, alas, there was a move of spiritual decay, and God's laws were not enforced; and as a consequence



the unity of the nation was broken up, and a series of evils and troubles arose; and the name of Jehovah was dishonored.

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

John Martin.

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### QUESTION CORNER

What answers would you give to insurance agents who say:

- 1.—That you ought to leave enough for the keep of your family.
- 2.—It is your duty to put away something for old age.
- 3.—To provide enough to bury you; and not to be dependent upon the world.
- 4.—To the following Scriptures which are quoted by these agents to prove that you ought to insure your life: i. Tim. 5:8. ii Cor. 12:14.

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

A Christian is not responsible to leave anything behind him when he dies; neither is he blamed if he does leave something, but let it be earned honestly and not by gambling on his life. The God honoring Christian always leaves his wife and family well provided for, for he leaves them in the hands of a faithful God. "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me," Jer. 49:11. "Sing unto God, sing praises to His name: extol him that rideth upon the heavens by his name Jah, and rejoice before him. A Father of the fatherless, and a judge of the widows, is God in his holy habitation," Ps. 68: 4-5. "Thou hast seen it; for thou beholdest mischief and spite, to requite it with thy hand: the

poor committeth himself unto thee; thou art the helper of the fatherless. . . . To judge the fatherless and the oppressed, that the man of the earth may no more oppress," Ps. 10:14-18. "The Lord preserveth the strangers; he releeveth the fatherless and widow: but the way of the wicked he turneth upside down," Ps. 146:9.

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

We have God's care of widows taught in 1 Tim, 5: 3-13. Part of God's care is to instruct his people not to give to widows that are able to earn a living for themselves, because it would be an injury to their godliness, just as plenty of money left by an insurance often is. Those who are really widows and destitute, God holds near relatives responsible to look after: and in case there are none, then it becomes the privilege of the Assembly to look after them. 1 Tim. 5:8, speaks of living people providing, while living, for their own, but says nothing about people providing a lot of money to leave when they die. Paul wanted to give to his spiritual children instead of taking from them, 11 Cor. 12:14. There is no thought of leaving money to support bereaved ones in either of these Scriptures, and so to use them is simply corrupting God's word. There are plenty of Scriptures warning God's people against laying up treasures on earth, but none against giving away what we have by laying up treasures in heaven. The rule is that the children of poor God-fearing widows are apt to become honorable God-fearing men; while plenty of money, and little to do is the ruination of families. God has chosen the poor, rich in faith and heirs of the kingdom, Jas. 2:5. If God's people would judge covetousness: and put a right value on the advantages the poor man has over the rich, from God's standpoint, they would not be tempted to insure their lives—that faith destroying thing.

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### O BLESSED SAVIOUR

O blessed Saviour, Thou alone,  
Can'st give true pleasures unto man:  
T'is Thou alone can'st satisfy:  
O blessed Saviour, draw me nigh.

Help me to live to Thy dear Name,  
Kept by the power of God, divine:  
Help me to lean with child like trust,  
O blessed Saviour, on Thy breast.

Help me to walk where Thou dost lead,  
Apart from worldly way, or deed:  
Help me to own Thy blessed Name,  
Though it should bring a cross, and shame.

Soon Thou wilt come, then pain shall be  
Forever past—and all life's vanity—  
But those who on Thy blood rely,  
Shall reign with Thee, O Lord, on high.

M. M. M.

## WORDS IN SEASON

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**ORANGE, N. J.**—C. Patrizio is having meetings for Italian Christians, and, D. V. an Assembly will be begun soon. Four recently obeyed the Lord in baptism. The correspondent will be Mr. Rocco Cappiello, 123 S. Day St., Orange, N. J.

**TORONTO, ONT.**—The special meetings held in Central Hall, by J. Marshall were well attended: The meetings in Broadview, and E. Toronto have closed. God gave some fruit in conversions.

**LONDON, ONT.**—W. P. Douglas had meetings, one young man professing.

**COLLINGWOOD.**—W. Pinches had meetings here and also in Stayner and in Sunnisdale.

**BRANTFORD.**—J. Gilchrist had meetings here and at Grimsby.

**HAMILTON.**—D. H. Oliver had meetings here and at St. Catherines.

**PETERBORO.**—R. Telfer had two weeks' good meetings here.

**VANCOUVER, B. C.**—The Fairview Assembly had a large and good Conference. Bren. R. J. Dickson, S. Greer, R. Gratias, C. S. Summers, and C. H. Willoughby took part.

**WINNIPEG, MAN.**—Bren. Summers and Greer have had special meetings in the West End Hall.

**LANG, ONT.**—W. Baillie had two weeks here with some fruit.

**FOREST, ONT.**—W. P. Douglas had a few meetings, and went on to the Lake Shore.

**CARBON, ALTA.**—C. S. Summers had a week here which was much appreciated.

**MONCTON, N. B.**—R. Milnes and I. McMullen had a series of Gospel meetings here.

**HARRISBURG, PA.**—W. Beveridge has returned home after a while up in Ontario, where he saw some fruit in conversions.

**STRATFORD, ONT.**—S. McEwen has had a series of meetings, some professing.

**RICHMOND, VA.**—Bren. Bradford and H. McEwen have seen some fruit in the meetings here.

**CLIFTONDALE, MASS.**—Dr. E. A. Martin spent a Lord's day with us.

**SEVERN BRIDGE, ONT.**—Mr. J. B. McMullen visited Severn Bridge, and Orillia: he purposes going over to the Old Country this summer, D. V.

**NOTICE.**—Through the generosity of a brother in Christ Jesus 50,000 tracts are placed at the disposal of any of the Lord's servants, in fellowship with the work carried on in our Assemblies, for Tent work, Gospel Carriage work, and general tract distribution. Write to "Grace Publishing House," 325 W. North St., York, Pa., and say how many you can use.

**PAWTUCKET, R. I.**—J. T. Dickson has been with us several nights recently.

**BOSTON, MASS.**—Bren. Thorpe and Rankin have returned home after a very interesting time in Sardis, Miss. Several professed conversion. They called for a few meetings at Chicago as they came through.

## WORDS IN SEASON

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**LAWRENCE, MASS.**—Bren. Armstrong and Winemiller have been with us for some meetings. They also spent a week's end in Boston.

**PETERSBURG, VA.**—Bren. Bradford and H. G. McEwen had a week here, and then went on to Washington, D. C.

**BROOKLYN, N. Y.**—Mr. C. R. Keller had some good meetings at 434 Franklyn Ave.

**SPRINGFIELD, MASS.**—Bren. Armstrong and Winemiller, Springfield, Waterbury, Hartford and S. Manchester for meetings.

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### CONFERENCES

**DULUTH, MINN.**—D. V. we will have a Conference June 30, July 1st and 2nd (Saturday, Sunday and Monday), three meetings each day, with prayer meeting Friday, June 29th, in the Gospel Hall, 56 Ave. W. and Cody St., West Duluth, Minn. Correspondent, John G. Brown, 1012 N. Central Ave., Duluth, Minn.

**PUGWASH JUNCTION, N. S.**—Our Annual Conference will, D. V. begin with a prayer meeting Friday, June 29th, and continue over June 30th, July 1st and 2nd.

**AKRON, O.**—The Conference will, D. V. be held May 26 and 27, with a prayer meeting Friday evening. W. W. Becker, 383 Kathryn Place, Akron, Ohio.

**EDMONTON, ALTA.**—The conference dates are Friday (June 22nd). Prayer meeting 8 p. m. Meetings to continue over Saturday and Lord's day, June 23 and 24. Address 10811, 80th Ave., Edmonton, So.

**WINNIPEG, MAN.**—D. V. the Conference will be June 8, 9, and 10, in Scott Memorial Hall, Princess St. Prayer meeting in Gospel Hall, Bon Accord Block, June 4th to 7th, each evening.

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### FALLEN ASLEEP

**MR. SAMUEL RAINEY**, of Bridgeport, Conn., on April 29th, aged 66. He was born in the North of Ireland, and saved there 37 years ago, and was in fellowship with those gathered unto the Name for 28 years, first in the Old Lodge Road, (now Matchet St.), Belfast; later in Bridgeport, Conn., where he has been for 9 years. He left a splendid testimony. Bren. Mauro and J. T. Dickson spoke to a large number at the funeral.

**MR. JACOB STRESSENGER**, of Boston, Mass., on May 7th, aged 70. He was saved in 1878, at D. L. Moody's meetings; and was received into the Assembly soon after its commencement. He was well known, and esteemed by the New England Assemblies. Bren. Hunter, McGill and Mauro took part in the funeral services.

**MR. W. HORN, Sr.**, of Rathbun, Iowa, aged 65. Born in Coatbridge, Scotland; saved at 16; lived here 30 years: highly respected by all. Bren. Wilson and Hodge spoke at the funeral.

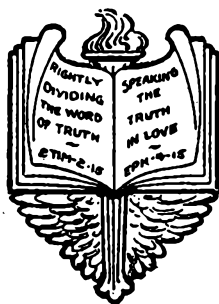
**W. E. HAZEL** of Alpena, Mich., on Mar. 22nd, after a period of declining health. He was born twice in Penarth, Wales. A good man, and one who loved the Lord and His people.

**F. M. PRAITHER**, of Waxahachie, Tex., on April 7th. Bren. Jamison and Grierson spoke to a goodly number at the funeral. He was in the Assembly almost since its commencement.

**MRS. B. LENDELL**, of Boston, Mass., departed to be with Christ May 12th, aged 50. She was saved 6 years ago at meetings held by Bren. Goodwin and Brennan, and lived a quiet, consistent, godly life. The funeral was from the home of her daughter, Mrs. Burke. Bren. Martin, Rankin and Thorpe took part at the funeral services.

# Words in Season

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



July, 1923

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## WORDS IN SEASON

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### Publication Office

15 North Main St., Lewistown, Pa. 384 Smithfield Ave., Pawtucket, R. I.

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### Editorial Office

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Notify us promptly of any change of address, giving both old and new addresses. Kindly send a post card if not renewing subscription.

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

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

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## WORK AND WORKERS

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**BYFIELD, MASS.**—The conference was largely attended, and a happy day was spent under the sanctifying word of God, which was ministered by Bren. Matthews, Chas. Keller, Rankin, Thorpe, and Martin.

**PAWTUCKET, R. I.**—About 375 persons sat around the Lord's Table—a larger company than in any former year. Those who ministered the word during the conference were, Wm. Matthews, J. Blair, S. McEwen, B. Bradford, C. Keller, Beveridge, Hunter, Foster, and Martin. Bren. Dickson, Rankin and Thorpe were also present. Many expressed themselves that the conference was altogether too short. Bren. S. McEwen and J. T. Dickson continued meetings after the conference.

**BARRINGTON, R. I.**—Mr. J. Blair was with us for a short time; his ministry was searching, and refreshing.

**BOSTON, MASS.**—J. Blair gave us a brief visit, and a good word.

**AKRON, O.**—We had a good and profitable time at the convention. Bren. Marshall, Black, Dempsey, Douglas, W. Ferguson and S. Keller ministered the word. S. C. Keller went on to Youngstown.

**INDIANAPOLIS, IND.**—Mr. T. Black was with us for a few meetings; he purposes going on to Montana for the summer months.

**LOWELL, MASS.**—Mr. Chas. Keller had some meetings here. One professed faith in Christ Jesus. Dr. E. A. Martin was with us for a Lord's day. Mr. Keller went on to MANCHESTER, N. H.

**SPRINGFIELD, MASS.**—Bren. Armstrong and Winemiller paid us a visit. They also visited Bridgeport.

**FLINT, MICH.**—Mr. D. McGeachy had some meetings with us that were very profitable.

**LAKE SHORE, ONT.**—We had a good conference, with a goodly number of the Lord's servants present to minister the word amongst whom were Bren. McGeachy, McCrory, Lyon, Livingstone, Barr, Joyce, Ferguson, Waugh and Mauro.

**MEDICINE HAT, ALTA, CANADA.**—Mr. H. Clifton who has been doing some pioneer work in the Gospel is having to move away from here because of his health, having had a nervous breakdown. His future address will be Penticton, B. C. He hopes to be able to spread the Gospel in these parts.

**CLIFTONDALE, MASS.**—Bren. Rankin, Thorpe, and Dr. Martin each spent a Lord's day with us. The meetings were much appreciated.

**WATERBURY, CONN.**—Some of us have been up to Torrington and found a gathering of Slovaks, eight in number, that has been going on for some time. They seem to be able to give a good reason for what they believe and do, from the word, and expressed delight at the thought of some one coming to have some meetings. They understand English, except an aged couple. We had Brethren Armstrong and Winemiller with us for a few meetings and were sorry that they had to pass on. We are looking to the Lord for some one to come along and work the Gospel Tent this summer.

# Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 15

JULY, 1923

No. 7

## FROM VARIOUS AUTHORS

There is a tide in the affairs of men,  
Which taken at the flood, leads on to fortune;  
Omitted, all the voyage of their life  
Is bound in shallows, and in miseries.  
Tis when the Spirit strives that tide is in:  
O man! be wise: choose life,—not death in sin.

\* \* \*

Stand thou as a beaten anvil to the stroke; for it is the property of a good warrior to be flayed alive, and yet to conquer.

\* \* \*

The world has a saying that "The voice of the people is the voice of God." But this is the very opposite of the truth. Never did the world give forth its voice more clearly than when it cried, "Away with Him! crucify Him!" and never was it more completely out of unison with heaven. The voice of the people was to crucify Christ, and the voice of the people will be to crown the Antichrist. The voice of the people is against God, and will be against God until He comes whose right it is to reign.

\* \* \*

It is our happiness to have our will subjected to a higher will, the will of God. "Not I but Christ" is characteristic of true Christianity. Self-will is simply self-worship, and nothing short of rebellion against God. When the will is subjected there is heaven begotten rest, although the strife of tongues may be raging all around. Men speak of the sweets of liberty. But they alone are free whose will is brought into subjection to Him who is infinite Wisdom and everlasting Love. Our highest rest is to rest from our own will. Our highest freedom is to be the willing bond-slaves of our blessed Lord Jesus Christ.

\* \* \*

It is not a question of the sincerity with which we believe, but of the truth of what we believe. The more sincerely we believe what is not true, the worse it is for us. If what we hear be not true, then to doubt it means safety. **Faith is hearing God, and believing what He says.**

\* \* \*

"Because of the savor of thy good ointments Thy Name is as ointment poured forth, therefore do the virgins love Thee."

### THOUGHTS ON SCRIPTURAL DISCIPLINE

E. A. M.



He openeth also their ear to discipline, and commandeth that they return from iniquity," Job. 36;10.

God's government is over the righteous and the wicked; over the poor and the rich; over subjects and kings, to deliver those who trust in Him; and to humble those who behave themselves proudly. He disciplines men, teaching wrong doers by unpleasant means the unprofitableness of sin; commanding them that they return from iniquity under pains and penalties of His law. Gideon so taught the men of Succoth. He took the "elders of the city, and thorns of the wilderness and briars, and with them he taught the men of Succoth," Judges 8;16. God has the rod of authority in His hand, and where necessary He uses it as a "rod of iron" to break in pieces the rebellious. The kingdom of God is over all.

God's discipline began when lawlessness began; and "sin is lawlessness," i John 3;4, R. V. Lawlessness began in Eden. God drove Adam and Eve out to learn amidst thorns and thistles, labor, sorrow, pain, and death, the terrible character of sin, that they might return from iniquity. "He looketh upon men, and if any say, I have sinned and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light," Job. 33;27-28. The afflictions of life are thus messengers of mercy to turn men back to God for salvation. The pit is the doom of those who refuse to be turned from lawlessness by the milder discipline of God.

### PARENTAL DISCIPLINE

Even the animals exercise a certain amount of discipline over their young. Looking at some fowl I observed that the hens in a certain section had sore heads. I asked the reason for this, and was informed that they were incubator hens. I asked again, "What has that to do with it?" The owner said, "When chickens have a mother she corrects them when they begin to fight and so they grow up peaceable, but when they have no mother they fight as often and as long as they like and so grow up bad tempered. These hens have been fighting." It is better for children to grow up in families under the care of fathers and mothers than in public institutions. The family is an institution of God, and has more to do with fitting, or unfitting men and women for life than any other institution in the world. If its discipline be according to the word of God, then it is a well governed home, otherwise it is not.

In the book of Proverbs there is a marked similarity between parental discipline and God's discipline. Both discipline for the same kinds of lawlessness. Proper chastening is a proof of love. "He that spareth his rod hateth his son: but he that loveth him



chasteneth him betimes, (diligently)," Prov. 13;24. To allow a child to grow up in self-will and lawlessness is cruelty to the child, preparing it for a life of misery, and making it a source of misery to others. God loves His children too well to spare the chastening rod. "Whom the Lord loveth He chasteneth; and scourgeth every son whom He receiveth---- Now no chastening for the present seemeth to be joyous but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby," Heb. 12;5-11. God loved Moses and chastened him by not allowing him to enter into the promised land because he smote the rock instead of doing as he was told, speaking to it. God desires implicit, unquestioning obedience. The chastening that secures this from a child has, surely, a rich harvest of the "peaceable fruits of righteousness." The disobedience of one ruined the race: the obedience of the One has made many righteous. All Israel's troubles sprang from disobedience. Saul lost his crown through disobedience. Disobedience to parents is one of the characteristics of the last days. He who allows his child to grow up in disobedience for the lack of diligent chastening "hates" his son. He who loves his son will chasten him diligently.

**"Chasten thy son while there is hope, and let not thy soul spare for his crying,"** Prov. 18;19. Children soon grow past the age when chastening will do them good. When the twig is tender it is easily bent. A little noise must not hinder the parent from continuing the chastening until the desired effect is accomplished—the bending of the child's will to yours. We might take king David as an example of how God spares not the rod for crying. The sword was never to depart from his house because of his sin against Urich the Hittite, (see ii Sam. 12). David cried at the death of the child: but God did not spare the rod because of that cry. He cried at the death of Absalom with a bitter cry; but God did not spare the rod because of that cry; the sword was never to depart from his house. David's sins were deep dyed, and gave occasion for the enemies of the Lord to blaspheme, and his chastening must be severe. But there was hope, and who that reads the Psalms can fail to see that the chastening produced holy conformity to the will of God. Few sins bring the reproach upon the name of God that adultery does, and few sins bring the same severity of chastening from the hand of God.

**"Foolishness is bound up in the heart of a child; but the rod of correction will drive it far from him,"** Prov. 22;15. There is no fool like an old fool. He has not profited by the experience of youth; and no amount of chastening will teach him sense in his old age. Childhood is the age of foolishness; but the rod of correction will drive it far from him. How many of the foolish things that we did as children would have been repeated causing needless expense and sorrow but for the rod of correction?

Foolishness is bound up in the hearts of God's children also: and we too need the rod of correction. **Miriam** will serve as an example of this. She spake against Moses because of the Ethiopian whom he had married: and God smote her with leprosy. This chastening brought out the confession, "Alas, my Lord, I beseech thee, lay not the sin upon us wherein we have done **"foolishly, and wherein we have sinned—And Moses cried unto the Lord, Heal her now, O God I beseech thee."** But it was too soon to remove the rod yet. The Lord said "If her father had but spit in her face, should she not be ashamed seven days? Let her be shut out from the camp seven days, and after that let her be received in again," Num. 12. What severe chastenings God has to give his people because of the foolishness of the tongue? What damage is often wrought in the Assembly by the tongue? What dishonor to God?

**"Withhold not correction from the child, for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell."** Prov. 23: 13-14.

The timid parent will say: My child is so sensitive that I am afraid it will kill him if I punish him. No doubt punishment needs to be meted out with wisdom, and what would be severe punishment for one child might be light for another, but no child can hold its breath to do itself harm: breathing will go on even in unconsciousness: God says, "He shall not die." But, it will be asked, How will beating him with the rod save his soul from hell? It will curb that lawlessness which characterizes those who go down to the pit. It will teach the child in a very practical way that it is a sinner, and that sin calls for punishment. We heard of a child that was taught to say to its father, after being chastened, "I thank you for punishing me to deliver my soul from hell." Sin and hell were thus coupled together in this child's mind: and the rod enforced the salutary lesson.

Popular sentiment is more and more against the punishing of evil doers. Its object is not understood. It is not valued, nor wanted; consequently lawlessness abounds. "Disobedient to parents" is one of the characteristics of the last days, (ii Tim. 3:2). It is considered a relic of barbarism for parents to punish their children with any degree of severity. School teachers are not allowed to use the taws: and so the spirit of lawlessness is ingrained in the child. Every sect has its "Discipline," but where is that discipline enforced? Men preach all kinds of heresies and defy those in sectarian authority to deal with them; carry on all kinds of practices forbidden by their creed, and are undisciplined. Kings and rulers find their hands tied by Unions, mobs, socialists, and anarchists. Under this condition of things politicians are becoming more hardened than Pharaoh: religious leaders more corrupt than Ahab and Jezebel. Drunkenness, immorality, divorce, robbery and murder, increase at an alarming rate. Be-

cause of the corruption that abounds in the religious world the people are rejecting the Truth itself, and the Bible is considered out of date. The insubjection that is allowed in the child, is manifest later against the laws of the land. The law breaker must be well clothed, well fed, well housed, and supplied with amusements. Anything like severity is frowned upon as uncivilized. Even murderers stand a good chance of escaping the penalty of their crime, especially if they have money, or influence.

If lawlessness must not be punished severely by man; of course it follows that it must not be by God either; and so the doctrine of eternal punishment is rejected. The thin edge of the no hell doctrine is entered when the parent refuses to punish the disobedient child: and the child's first steps in that lawlessness that ends in hell are taken. Satan encouraged Eve to the first act of lawlessness by casting doubt upon God's threatened punishment: and he continues to work by means of this same lie, and will work until the antichrist, the consummation of lawlessness, will deny that there is any God over him, and make his self-will supreme. The doctrine of evolution is fast working to this end—putting God out of His own creation, making man an evolved brute beast, responsible to no God. But in spite of man's making little of sin, "the wicked shall be turned into hell, and all the nations that forget God."

Lot is a good example of a man who was chastened severely, that he might not be condemned with the world. Covetousness led him into Sodom. God burned up everything that he had accumulated; his wife was turned into a pillar of salt; his family perished in the flames—all but two, and they disgraced the memory of their father. God will punish sin.

**"The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame. . . . correct thy son and he shall give thee rest; yea he shall give delight to thy soul."** Prov. 29:15-17. Samson refused the advice of his parents, and married a Philistine, contrary to the word of God, bringing shame on his mother: his own eyes were bored out, and he died a captive in the hands of his enemies. God will punish those who take the unequal yoke. "The rod and reproof give wisdom," and the obedient one brings "rest," yea, "delight" to the soul.

True Scriptural chastening by parents is, then, a reflection of the chastening of God, and should be done in the fear of God by those who know that for the very sins that they chasten their children, God will chasten them.

He who checks his child for error  
Helps its play:—nor stills its song;  
Left unchecked you spoil its future,  
And commit a grievous wrong.

Can you stop a flowing river,  
Thinking it will cease to flow?  
Onward must it flow forever:  
Better teach it **where to go.**  
(Continued)

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### UNSPEAKABLE



**T**HANKS be to God for His unspeakable Gift," ii Cor. 9:15. The Gentile Christians at Corinth had sent a contribution to the poor Jews at Jerusalem, which caused thanksgiving. But great as was the love of these Christians, and their gift; there is a greater love and a greater gift, a gift that transcends all. God will be no man's debtor; nor let man out-do Him, and so the apostle exclaims, "Thanks be to God for His **unspeakable Gift.**" It is simply inexpressible. We have no words in human language capable of expressing the value, or measure of God's gift to us in the person of His beloved Son. Here the finite ends, and the infinite begins, knowing neither measure nor end.

In the twelfth chapter we again have the word "unspeakable." The apostle escaped out of Damascus by being let down through a window in a basket. This was a very humiliating way of leaving a city, but God's eyes were upon His servant, and He saw that he lost nothing by thus suffering humiliation for Christ's sake: so He took him up into Paradise where he heard "**unspeakable words** which it is not possible for a man to utter," ii Cor. 12:4. This was surely a great honor, accorded to but two others, Enoch and Elijah. What Paul heard and saw was simply unutterable. We may rest assured that everything in Paradise is more grand, and perfect, and glorious than our finite minds can conceive.

We have a third use of the word "unspeakable" in i Pet. 1:8, We have been begotten again unto a living hope by the resurrection of Jesus Christ from among the dead, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." While we are waiting to receive that inheritance we have an inheritance down here, of manifold temptations and trials of our faith, which is likened to gold being tried in the fire. If we melt lead the surface oxidises. If we clean the scum off so that we can see the beautiful silvery surface of the metal, we will find that it again scums over. Each time we repeat this process we find that there is less lead until at last there will be nothing left in the ladle. This is like the empty profession of some. The trial soon proves that they have nothing of real worth. How different it is with gold! When melted the impurities rise to the surface, and each time the scum is removed less and less will appear until finally there will be no more scum,

and only pure gold will remain, which if kept melted for one hundred years will remain only pure gold. The testing of faith is like the refining of the gold. The enduring preciousness of faith will be found "unto praise, and honor, and glory at the appearing of Jesus Christ; whom having not seen, ye love; in whom though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory," i Pet. 8:8. What a blessed result from the testing of our faith! **Joy unspeakable.**

Thus we have three precious and priceless gifts of God—His Beloved Son: a heavenly home with Himself, so glorious that human language cannot describe it: and a heaven-born joy that is inexpressible. How worthy of Himself are His gifts?

F. P. P. (Adapted.)

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### GOD'S HONOR, VERSUS MAN'S HONOR



**I**N those days there was no king in Israel, but every man did that which was right in his own eyes." Judges 17:6.

In man's eyes God's honor has very little value; usually none at all. When His name is dishonored, silence is maintained. No indignation is expressed if He is robbed of His glory. If, however, our own honor is in danger in any way how very sensitive is the heart! If the glance of a passing acquaintance has not the deference we think we have a right to, how upset we are about it! We value our own honor very highly. Our Lord could say in truth, "I honor my Father and ye do dishonor me," John 8:49.

Paul wrote, "Let us cleanse ourselves from all filthiness of the flesh and spirit," ii Cor. 7:1. May we not say, generally speaking, that filthiness of the flesh is connected with our own honor, and filthiness of the spirit with God's? Are we not inclined to judge quickly and sharply if a sin of the flesh occurs: and are we not lenient when we have to do with spiritual uncleanness? If it has to do with errors of the spirit it is God's honor that is attacked. For instance, one who criticises the Word does not thereby come short in man's esteem—he is often applauded.

In the book of Judges, when "every man did that which was right in his own eyes," we have two very instructive cases in which when God's honor was attacked the people were silent and nothing was done: but when their own honor was touched all rose up and meted out terrible vengeance on the wrongdoers. The narratives are told out in great detail, occupying five long chapters of sorrowful reading, shewing that the Holy Ghost had some very important lesson for us. The fact that "there was no king in Israel," in those days is stated four times shewing us a state of saddest lawlessness. The first incident is recorded in Judges 17 and 17.

At that time God's house was in Shiloh. No other house

was permitted in all the land: thither and **thither only were all the tribes to repair for sacrifice and worship**: it was the only place God had chosen for His name to dwell. Now a man of Mount Ephraim, Micah by name, imagined that he had the right and privilege to transgress God's command, and do that which was right in his own eyes. He, and his mother, made a graven image, and a molten image; "and the man Micah had an house of Gods (an house of God, Rev. Marg.) Judges 17:5. Doubtless he was very proud of it. He consecrated one of his sons, who became his priest.

A young Levite came that way, but instead of condemning Micah's ways and earnestly entreating him to cast it all aside and humbly go to Shiloh, he hired with Micah, to be his priest, for ten shekels of silver by the year, and a suit of apparel, and victuals. Micah was so blunted spiritually that he said, "Now I know that the Lord will do me good, seeing that I have a Levite to be my priest." Abominable idolatry, terrible disobedience, and yet he expected that God would own it all as His! In our days similar things are done all around: and men speak just as Micah spoke, though God's center of gathering is ignored—the Lord Jesus Christ, the true Shiloh. Many church systems, devised by men, have sprung up—new houses of God—and men talk with all certainty that God must acknowledge them, and grant His blessing. In Micah's day the true house of God was still at Shiloh: and now the true house of God is where "two or three are gathered unto the name of our Lord Jesus Christ," Matt. 18:20.

Micah's sin did not take place in some out of the way corner, but in Mount Ephraim, therefore Israel knew about it: but what did the people do? what action did they take? Did they exhort, threaten, or punish this man who trod under foot the express command of God and dragged the honor of Jehovah in the dust? No, Israel was silent and did nothing. When Joshua was alive two and a half tribes built a large altar, apparently relapsing into idolatry; immediately the whole congregation gathered at Shiloh in order to march against them, (Josh. 22:10-34). Here is open idolatry, but there is no protesting voice. Perhaps it was said, with a shrug of the shoulders, "Oh, in such cases we must shew a spirit of toleration, and Micah is really a good man and a respected citizen: everybody has a right to please himself in such matters: and anyway God looks on the condition of the heart, and this does not depend upon outward manifestations." But **the honor of God was at stake**, and according to His law Micah should have been put to death: but nothing was done. Filthiness of the spirit is condoned as long as one is moral. In the great denominations there are many cases where the inspiration of the word of God is denied: man's fall is proclaimed to be an allegory; and the "precious blood of Christ" of no avail. A very few protesting voices are heard, but the denominations do noth-

ing, maintaining a conspiracy of silence: it is only God's honor that is at stake, not man's, and so men are indifferent.

This sin in Micah's house does not remain there. "A little leaven leavens the whole lump," i Cor. 5:6. Gal. 5:9. Micah's idolatrous priest soon received "a call" from the tribe of Dan, which he accepts with joy because of the larger salary, and "more extensive field of usefulness," as men say. The graven images were stolen and set up in the tribe of Dan; and there Micah's priest, Jonathan, a descendant of Moses, continued the idolatry. Will Israel now do something? Will this terrible apostacy now be judged? No. Israel does not lift a finger to stay the leaven from doing its deadly work. At last the hand of God falls in judgment, and Israel is carried into captivity. This idolatrous worship was going on "all the time that the House of God was in Shiloh," Judges 18:31. How solemn!

The second incident is found in chapters 19, 20 and 21. Here again we have those ominous word "there was no king in Israel," both at the commencement and end of the narrative: and again a Levite plays an important part. The men of a small town in Benjamin wrought folly in Israel, a brutal, horrible, **filthiness of the flesh**, rather than sin directly against God. This time the people were not silent. "All the men of Israel were gathered against the city, knit together as one man," (Judges 20:11), from Dan even to Beersheba. It may be that Micah himself was there, for the Danites who had stolen his graven image were there. Israel's honor was dragged in the dust, so judgment untempered by mercy must be meted out to Benjamin. But Israel must be humbled first. To exercise discipline when in an unspiritual condition is not God's way, (see Matt. 7:5. Gal. 6:1), so Benjamin discomfited Israel with a great slaughter.

Was God opposed to the punishing of this deed of shame? Certainly not. But God's honor had been trailed in the dust by Israel tolerating abominable idolatry. They were not in a fit state to exercise discipline upon those who were guilty of abominable filthiness of the flesh; and in the first battle Israel lost twenty and two thousand men: and in the second, eighteen thousand. God gave Israel victory after that they were broken and humbled, and the tribe of Benjamin was virtually wiped out because of their sin.

In our day, the last days of this age, the truth of God is brushed aside, and modern theories substituted by learned Doctors and Professors of Divinity who scruple not to attack the foundation truths concerning the person of our Lord Jesus Christ, denying the inspiration of the Scriptures, and yet they are let go on until one can scarce find a denomination that is not leavened by the apostacy of the last days. Where the honor of God is at stake, how few there are who seem to care!

But when a poor insignificant member sins in such a way

as to bring shame upon their denomination, then dire vengeance is meted out, and the erring one is quickly cast out. It is right that he should be: but why is that which is infinitely worse allowed to remain? Uncleanliness of the spirit is condoned: sinning Micah in the pulpit is applauded; sinning Benjamin in the pew is wiped out. **Let us learn from these two incidents more of God's thoughts so that we may not overlook, as of little consequence, the sin of Micah—the despising of the word of God, and the following humanly devised religious inventions.** "Hold fast the form of sound words . . . that good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us," ii Tim. 1:13-14. "Their words will eat as doth a canker," ii Tim. 2:17. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," ii Cor. 7:1.

F. Butcher, Bratislava, Czechoslovakia.

### 2576 MILES OF GOSPEL WORK IN ONTARIO



**T**he birth of the Lord Jesus the heavenly host praised God saying, "Glory to God in the highest, and on earth peace, good will toward men," Luk. 2:14. This is more than a vague sentiment. The spread of the Gospel alone accomplishes this. We know that men everywhere are dreaming that love for the human brotherhood; and a world-wide union of religions will effect this: but in spite of all their efforts, the deep wounds that sin has made bleed inwardly, and refuse to be healed thus. When was there more envy and hatred amongst nations? more jealousy between classes? more ill-will amongst men? Never was there more need for the Good News of God's free salvation than now.

A number of us started out with the Gospel Car, April 29th, and finished the season Oct. 14th, 1922. We visited 49 towns with the Gospel, spending 23 Saturday afternoons in all; placing in the homes of the people 25,000 monthly Gospel papers; and to those standing around after the street meetings 7,000 tracts. The towns and villages visited were within a radius of 70 miles of the city of Toronto.

The Gospel Car has a seating capacity of 16: and 47 brethren took part in the summer's work. Texts printed on boards are carried and nailed up at the cross roads, where motorists, and others can read them.

We meet at the Gospel Hall at 2 p. m. on Saturday afternoons, and have a short prayer meeting before starting. One brother takes home a good sized suit case on Friday evening, after the regular prayer meeting, and brings it back on Saturday full of sandwiches, cakes, &c, for lunch. We take turns at this. Coming to a town we divide up, two brethren going into each district, and so covering the whole Town. The brother that attends to the



wheel, with another brother, takes the main street. When done they provide milk &c for the lunch so that no time is lost in getting to the river side for our refreshments. We then have a read together, and prayer; and then return to the main corner where the people are usually waiting for a street meeting. The sidewalks are often packed with people listening to the sweetest story that ever fell on mortal ears.

The expenses of operating the car, tracts, &c. for the season was \$1,100 which was met by the Assembly. The car is painted on the outside with Gospel Texts: and on the inside is "Preach the word," ii Tim. 4:2.

We have frequently been accosted with the words, "There must be some big man behind this affair with all this up keep." We reply, "God is behind us, and has sent us with the Gospel to you." We trust that this brief account will stir up other young men (only men go with the car) to employ their Saturday afternoons in this way for the glory of God, and the salvation of the lost. "Until the day break, and the shadows flee away," Songs 2:17.  
Hugh Walker.

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### LIFE AND IMMORTALITY



WHEN the fulness of the time was come, God sent forth His Son from heaven, born of woman, as the Last Adam, who is the life-giving Spirit. From the bosom of the Father, in the realms of eternal glory, He came forth, the servant of God, in the likeness of sinful flesh; the true light and life of men, in this scene of darkness and death. He was the sacrificial lamb of God, who by the offering of Himself, once for all, for sin, condemned sin in the flesh, that all who will may receive life in Him—the true eternal life, God's precious gift to men.

He is for ever the Lord of life and glory; the triumphant victor over sin and Satan. He holds the keys of death and hell. He is the resurrection and the life; and apart from Him is no life. The dead in sin can by no human effort, science, or sacrifice receive divine life; or cure the fatal malady that afflicts Adam's fallen race. The source of all life is from above: "For with Thee is the fountain of life," Ps. 36:9. With Him is life and glory: without Him death and judgment.

In all His wonderful words and works the great truths of resurrection and life were manifested. He with life-giving power overcame sin, and Satan who wrought death and destruction throughout the ages since the fall. He alone manifested Himself to be the mighty Lord of life and glory, the vanquisher of sin and death, Jesus Christ, the same yesterday, today, and forever.

According to His faithful word, we know that death is abolished for every believer (John 5:24). And He is our blessed

hope who shall change the body of our humiliation in a moment, in the twinkling of an eye, at His coming again, fashioning it like unto His glorious body. Meanwhile should He tarry and our earthly tent-house be taken down, we shall go to be at home with the Lord, resting in His Paradise. **To be at home is not death, but fulness of joy.** More glorious still that great resurrection day when we shall be made like Him, and see Him as He is; that great universal festal gathering of saints in glory, that Day of days.

The word of creation, or voice of nature, joins in beautiful harmony with the word of life. "No speech, no language, their voice is not heard," Ps. 19:3, (Heb.), yet the dawn of each day dispelling the darkness of night tells of the Sun of righteousness, and the resurrection. The starry hosts of heaven tell with divine eloquence of the glories of the saints in the majestic train of the bright and Morning Star, the King of glory. Each returning spring tells with ten thousand tongues of the God of resurrection, and of life from the dead. In every land the message goes on the wings of birds and of butterflies; and is wafted by the breezes, over forest, field, and plain, to every haunt of man that there is a resurrection. The glad tidings of resurrection is written in earth and sky in indelible letters by the finger of God.

J. R. Olley, Tripoli, N. Africa.

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### DAVID AND ABIGAIL

i Sam. 25: 18-35.

Did you ever notice what David said to Abigail? What a woman she was, who dared to face an angry leader of four hundred warriors, who were on their way to take vengeance on a fool, (i Sam. 25:25).

We read that she **rode on the ass**. We are all born asses, (Job 11:12). It is well for us if, by grace, we can ride the ass—that is, have our ass nature under control. This did Abigail; but poor David! he had lost control of the reins, and the ass nature was hurrying him on along the wrong road. He was about to take vengeance in his own hand.

What a sight met his gaze! One of the weaker vessels controlling the very same kind of an animal that he was unable to hold—old self. Then having seen this sight, he heard her words also. He both saw and heard, with the result that he was subdued, and instead of pronouncing a curse upon her he pronounced a blessing, "Blessed be the Lord God of Israel, which sent thee this day to meet me; and blessed be thy advice, and blessed be thou." Three "blesseds," but God comes first—all else then comes in proper place.

E. H.

## THE SEVENTIETH WEEK OF DANIEL'S PROPHECY

Paper iii



**F**URTHERMORE, when we turn to the Book of Revelation, we find one week of years divided into two parts, exactly as described in Dan. 9:27. Why is this, if the seventieth week has been fulfilled, and become history long ago? Let us remember here, the Lord's own division of that book, as found in chap. 1:19. "Write the things which thou hast seen," chap. 1, "and the things which are," chapters 2 and 3, relating to the church on earth—"and the things which shall be hereafter," chap. 4, and onward. It is remarkable that after chapter 3 we do not see the church on earth any more in that book. Why? Because removed to Heaven in fulfillment of John 14:1-3, and I Thess. 4. It would seem as if John symbolises the church, for he is an apostle, and was also spoken of as a pillar, and may be viewed here as her representative. Anyhow what happened to John in Chap. 4, ver. 1, will also happen to "them that are Christ's at His coming."

He saw a door opened in Heaven, and heard a voice talking with him, saying, "Come up hither, and I will shew thee things which must be hereafter." (Or, after these present things.) Soon we too shall hear that voice, saying: "Rise up, my love, my fair one, and come away." Blessed hope! And we, as John was, shall be caught up to Heaven, and shall be there in fellowship with our Beloved Lord, looking down on the things which must come to pass, taking place on earth.

Observe that while the church is no longer seen on earth after chap. 3, yet Israel is seen coming into prominence in a way she has not been seen since the rebellion under Jereboam. The twelve tribes are named in chap. 7, and the great tribulation is also spoken of there. Let us remember, too, that the Book of Revelation is not an historic record, but a prophecy.

It was the closing book of the New Testament writings, and was not written until about A. D. 96, or about 26 years after the destruction of Jerusalem. How any one can assert, as is being done, that the great tribulation is past long ago, is certainly a mystery to me. The Lord Himself speaks of it as a future thing, even 26 years after the destruction of Jerusalem. Moreover, in connection with these future things, which shall come to pass after the church is no longer seen on earth, and when Israel is again seen in her tribal array, we find a temple spoken of. Which temple? It cannot be the temple which Titus destroyed, for this was not written till about 26 years after that. Therefore, we conclude that it must refer to that future temple which shall be built after Israel is again in their own land as a nation; and in which according to 2 Thess. 2:4, the anti-christ shall sit, and shall set himself up to be worshipped,—"The abomination that maketh desolate spoken of by the prophet Daniel."

Now it is in connection with these things that our attention is arrested in Rev. xi, to the week of years. The first half is there spoken of as "forty and two months"; and is also spoken of in the same chapter as: "one thousand two hundred and threescore days." Both expressions used for the same period. Three and one-half years. The first relating to the Gentiles and the outer court of the temple; the latter relating to the testimony of the two witnesses during the first half of that week.

Then in chapter xii, we find the last half spoken of as "one thousand two hundred and threescore days" in relation to Israel's suffering in that greatest of all persecutions. And the same period is spoken of in chap. xiii, as "forty and two months"; in relation to the beast, that man of sin, yea, that trinity of evil. Nothing could be more plain than that these chapters are revealing to us the answer to our enquiry, and assuring us that the seventieth week is yet future. The clear inference from Dan. 9:26 is that a parenthetic period comes in between the sixty-ninth and the seventieth week and the proof of it is found in the Book of Revelation, for that same period of time, one week of years, is there brought before us, and, as spoken of in Dan. 9:27, divided into two equal parts. And that connected with the reign of the anti-christ; the last half being, according to Rev. 13, the time when that man of sin shall set himself up to be worshipped; when that final and worst form of idolatry shall be introduced into the temple of God, proving conclusively that this is the cause of the break in the midst of the week. He shall take away the daily sacrifice, and be thus manifested in his true character. "And he shall confirm a covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." (Or desolater) Dan. 9:27. This verse has in view, Israel back again in their own land, re-instituted as a nation, and the temple built again, when God resumes His dealings with them. And God begins just where He left off.

The concluding act in the sixty-ninth week was the manifestation of "the Messiah the Prince" at His entry into Jerusalem, according to Zech. 9:9. But they rejected Him; they crucified their King. And having rejected the true Christ, they will receive the anti-christ, and the seventieth week has to do with the career of that person.

The pronoun "he" in Dan. 9:27, cannot, in our judgment, relate to the Lord Jesus, because He "the Messiah was cut off," and He is not again seen in this prophecy. (Of course, other Scriptures speak of Him as raised, and exalted to the right hand of God; and of His present work there for "His own".) But in

connection with the seventy weeks prophecy He is not seen after being cut off.

Apparently the next national act of Israel, will be the receiving of him who comes in his own name, just as they rejected Him who came in His Father's name. And that is the signal point where the seventieth week begins.

The new (?) teaching which we referred to at the beginning of the previous paper, (which is not new, for I observe that Mr. Wm. Kelly refutes it in one of his works), is an endeavor to teach that the pronoun "he" relates to Christ, and that the covenant for one week, means the **everlasting** covenant confirmed with the many. How could such language be made to apply to the everlasting covenant? It is certain that that interpretation could not be taken from either the Authorized, or Revised Versions of the Scriptures. Therefore another translation must be appealed to—i. e. The Septuagint, which is a Greek translation from the Hebrew Text. True that was the Version of the Scriptures used when the Lord was on earth, and which He Himself used. And if He were here in Canada, or the United States, we believe He would use the English Translation of the Scriptures, because it is in common use, and is the national language. How weak the argument is, that is used to prove that a translation is better and clearer than the original! Who would assert that the Latin Translation is better than the original writings in Greek, of the New Testament? Personally I always feel suspicious toward any teaching which is dependent upon another Translation in addition to the Authorized Version, or the Revised Version. The same writer in the teaching referred to could easily do with 69½ weeks and a few days, instead of full 70 weeks.

However, in writing on this important subject, it is not with a view to controversy, but to help the children of God. I feel satisfied that, the seventieth week is yet future, and that this present dispensation in which our lot is cast, fills up the parenthesis which comes in between. I shall never forget the joy it brought into my life as a Christian, when the truth of the Lord's coming was made known to me, as the **immediate** prospect of the church. With this my Bible became a new book to me, and although I feel very conscious that I am far from what I ought to be, as a follower of the Lord Jesus, yet that happy hope touches a spot in my heart, and with John can say: "Amen. Even so, come Lord Jesus."

A right understanding of the seventieth week is necessary, because that week has to do with the career of anti-christ, and with Daniel's people, and the city of Jerusalem, and the most holy. May the Lord revive the truth of His coming again, so that we may "love His appearing," and be found like men who wait for their Lord, having our loins girt, and our lamps trimmed and burning, for His Name's sake, Amen.

## WORDS IN SEASON

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### QUESTION CORNER

Recently we heard a brother criticized for stating that Pharaoh perished in the Red Sea: does not Ps. 136:15, teach that Pharaoh perished with his host in the sea?

Ps. 136:15 reads, "But overthrew (Heb. shook off) **Pharaoh and his host** in the Red Sea: for His mercy endureth forever." We cannot conceive how any, with this Scripture in their hands, could say that Pharaoh's host did not perish in the Sea. We have just the same authority for saying that Pharaoh perished that we have for saying that his host perished. Where is there Scripture to shew that he did not?

In Ex. 14, we read, "He (Pharaoh) **made ready his chariot** and **took** his people with him. And he **took** six hundred chosen chariots, and **all** the chariots of Egypt . . . and when **Pharaoh** drew nigh, the children of Israel lifted up their eyes . . . and the Lord said . . . I will **get me honor upon Pharaoh, and upon all his host**, upon his chariots and upon his horsemen, and the Egyptians shall know that I am the Lord when I have gotten me honor **upon Pharaoh**, upon his chariots, and upon his horsemen," (verses 6-18). If these words do not mean that Pharaoh was at the head of his army, and that God was honored in his destruction, and that of his army, then words do not mean what they say.

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### THE MORNING WATCH

"Morning by morning, He wakeneth mine ear to hear as them that are taught," Isa. 50:4.

Oh, blessed Lord, Thy precious blood hath cleansed me  
From every stain of sin, and guilt and shame:  
Thus cleansed and free, my longing heart would seek thee,  
To keep a tryst of love, in that blest Name.

Thy glorious, Thy gracious invitation,  
Bids us to Thee our inmost thoughts lay bare:—  
Ah! who can fathom all Thy consolation,  
As we unburden all our trials there?

And then refreshing streams of living waters  
Are found in His own living, holy word.  
On morning dew there lies the heavenly manna,  
To strengthen us to glorify our God.

How sweet the morning watch to those who listen  
To sweetest, tenderest voice to man made known:  
Until our eyes with contrite tears do glisten,  
As He His side, His hands, His feet hath shown.

Oh! child of God, while yet the birds are singing,  
Arise and spend the hour with Him alone.  
From your glad heart let anthems fresh be springing,  
Until transformed—into His image grown.

Vivian Harris. (Adapted.)

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The Lord of glory is my light,  
And my salvation, too;  
God is my strength, nor will I fear  
What all my foes can do.

## WORDS IN SEASON

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**DECKERVILLE, MICH.**—Mr. J. Lyon was with us one week. The meetings were helpful; attendance good, and some results.

**HAMILTON, ONT.**—We had a visit from Mr. T. D. W. Muir.

**OWEN SOUND.**—T. Dobbin is having meetings here.

**HUNTSVILLE.**—B. Widdifield is helping here and purposes going to Charlton for Gospel meetings.

**GREEN TURTLE CAY, Abaco, Bahamas.**—For the benefit of saints in Eluthera, who were unable to attend the Abaco Conference it was arranged for one to be held at Palmetto Point, May 12 to 15. Saints from Tarpum Bay, Savannah Sound, Nassau, Long Island and Miami were present. Some of the native Christians expressed it as "a day of heaven upon earth." Eight obeyed the Lord in baptism; and one man professed to get saved. I hope to leave in a few days for Long Island and Ecuma, a trying journey they say, but His "grace is sufficient." W. A. McCullough.

**LEWISTOWN, PA.**—The Kellers are having some meetings here. and will pitch a tent here. Mr. Chas. Keller visited Wilkes-Barre for a Lord's day.

**WINNIPEG, MAN.**—Bren. Summers and Greer had good meetings here. R. Telfer has also been with us for meetings.

**ROCHESTER, N. Y.**—Brethren Keller and T. Robinson gave us a short visit.

**DESERONTO, ONT.**—The conference was not quite so large as some years but good. Bren. Pearson, Watson, McCartney, Gilchrist and Telfer ministered the word.

**MIDLAND, ONT.**—The Conference was a refreshing time. The word was ministered by Bren. Telfer, Pearson, Silvester, Williams, McCartney, Baillie and Bruce.

**BAY CITY, MICH.**—Mr. R. A. Barr's present address is 618 Stanton St., Bay City, Mich.

**WINDSOR, ONT.**—Bren. R. A. Barr and J. Govan have had a series of meetings here: attendance not large, but the same outsiders coming each night, which is encouraging.

**VALPARAISO, IND.**—Mr. S. Mick had four weeks' Gospel meetings in the Hall, and one week in the Flint Lake School house. Two young men professed to be saved.

**DES MOINES, IOWA.**—Mr. Jas. Erskine had to undergo a serious operation recently. He is recovering nicely from the operation. He writes, "When about to come here I had a word, Deut. 31:8 I put a little ring around that word HE that occurs three times in the verse. If it was so going into the land, surely it was good for us on our way home. I believe I could say to begin with, "Thy will be done. The 13th is my birthday, to begin my 69th year. It calmed me as I thought of nearly 44 years in Christ: years of temporal and spiritual blessings; with many opportunities of serving our blessed Lord and lover; and of all the kindness and grace of God. I just thought, To whom could I trust myself but to Him: if it were home with Himself His will be done; if left a while longer, I still want to say Thy will be done." (That trusting God in sickness is not inconsistent with employing a physician, or taking medicines, is the blessed experience of multitudes of the people of God. Ed.)

**REDLANDS, CAL.**—A goodly number of Christians were at our Conference; and the ministry was practical and to the point. A nice number of strangers were also in attendance. The word was ministered by Bren. D. R. Scott, E. B. Roy, E. Wallace, and others. The correspondent for the Redlands Assembly is Mr. Fred Roy, Box 373, Riverside, Cal.

**CLEVELAND, O.**—Jas. Marshall came on for some meetings after the Akron conference.

**TACOMA, WASH.**—The little Assembly goes on "faint yet pursuing," with a great deal to discourage and a great deal more to encourage.

## WORDS IN SEASON

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**TORONTO, ONT.**—J. Silvester had five weeks' meetings in Swanwick Ave. Hall, J. Pearson, and F. Watson helping, with some fruit in conversions.

**LAWRENCE, MASS.**—Mr. D. Oliver came on here after the Pawtucket Conference to be at the commencement of a series of Gospel Tent meetings to be conducted by local brethren.

**WESTERLY, R. I.**—Mr. Rankin has been having meetings in Westerly, R. I.

**TENT WORK.**—Many of the Lord's servants will be seeking to carry the Gospel into new places, by means of Gospel Tents. Just where the Tents will be pitched we do not know as yet. It is well for the Lord's people to take a special interest in this fruitful branch of the Lord's work. Much can also be done by those who have vacations, if they will devote themselves to tract distribution, out door Gospel meetings, and in other ways make their vacation a time of special service to God, so benefiting both soul and body.

**TORONTO, ONT.**—Mr. Alex. Livingstone has moved here. His address now is 24 Garnock Ave., Toronto, Ont.

**PIFFARD, N. Y.**—C. Patrizio is visiting the Italian colony in Retsof, going from house to house with interest.

**ORANGE, N. J.**—The Italian Assembly, 14 in number, go on nicely with joy, and persecution from the R. C's.

**ROCHESTER, N. Y.**—Dr. E. A. Martin and Mr. Jas. Marshall purpose working the Tent here, and in Buffalo this season.

**SARNIA, ONT.**—The Conference was exceptionally good, about a dozen of the Lord's servants being present.

**BALSAM LAKE.**—The Conference was large and very good.

**CAMPBELLFORD, ONT.**—Jos. Pearson was with us for a few nights.

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### FALLEN ASLEEP

**MRS. LORNE WILDS,** of Portage La Prairie, Man., departed to be with the Lord, May 11th, after a brief illness, aged 33. She, and her husband were saved about 7 years ago, after the loss of a young daughter. They have been in fellowship ever since: a bright, quiet, godly woman highly esteemed by all the Lord's people. Mr. O. Fish spoke at the funeral to a large company.

**MR. ADAM McKAY,** of Duluth, Minn., departed to be with Christ, May 20th. He was saved in Scotland, when quite young; resided for a number of years in Trenton, Ont. His wife and two children survive him. He was a quiet consistent Christian who sought the welfare of God's people.

**MRS. JAS. THOMSON,** of Sydney Mines, C. B., fell asleep in Jesus, June 2nd, aged 51. She was saved and gathered to the name of the Lord 12 years ago. Bren. S. Batstone, A. Ernest, and J. Richmond preached the word to a large gathering at the funeral services.

**MRS. B. F. WESTBROOK,** of Bay City, Mich., June 7th, aged 84. Saved 28 years ago, and gathered unto the Name ever since. J. Govan spoke at the funeral.

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### CONFERENCES

**PUGWASH JUNCTION, N. S.**—The dates of the Conference are June 30; July 1 and 2.

**WEST DULUTH, MINN.**—D. V. the Conference is to be held June 30, July 1, and 2.

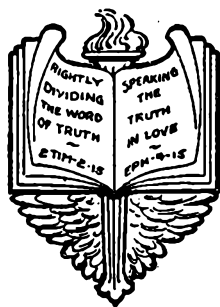
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**NOTICE.**—For one dollar we will send Words in Season for the remainder of this year, with back numbers (excepting Jan. and Feb.), and all of 1924. Subscribe now for a friend.



# Words in Season

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



August, 1923

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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

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The Conferences at Victoria Road and Strongville were good. There were thirteen of those who minister the word at both places. The ministry was along the line of practical godliness.

**ORILIA.**—We had Mr. T. Dobbin with us on his way home from Strongville conference.

**PORT HOPE.**—Bren. Sylvester and Pearson returned here hoping that an Assembly would soon be begun.

**TORONTO.**—The Tent has been pitched in the East End with an encouraging attendance.

**NORTH VANCOUVER, B. C.**—R. J. Dickson had two weeks' meetings for the Lord's people. The word was ministered in freshness. R. Gratiis followed with two weeks' meetings in the Gospel, two professing faith in Christ.

**BOYNE CITY, MICH.**—Bren. Sheldrake and Mehl have pitched a Tent at E. Jordan, 12 miles from here. New territory so far as we are concerned.

**HARRISBURG, PA.**—Mr. Jas. Marshall had some meetings here, but they were small owing to the extreme heat.

**BOSTON, MASS.**—Mr. H. Thorpe has moved. His address is now 16 Hobson St., Brighton, Mass. Boston is still his home Assembly.

**PAWTUCKET, R. I.**—Bren. Dickson and S. McEwen had a series of Gospel meetings, some professing faith in Christ Jesus.

**EAST AURORA, N. Y.**—Mr. Fred. Reiner is having good meetings in Hunter's Creek district.

**SPRINGFIELD, MASS.**—Bro. D. Oliver was with us for some meetings which were much enjoyed. Bren. Johnson, Winemiller, Armstrong, and Dr. E. A. Martin also gave us some meetings.

**HARTFORD, CONN.**—The Assembly here has been much cheered by God coming in and saving several during the last few months. W. Armstrong's visit was a great blessing to us all.

**TRONDHJERN, NORWAY, EUROPE.**—Mr. A. Wanberg writes, "I wish by these few lines to express my heartfelt thanks to you for Words in Season you all these years have freely sent me to encourage and cheer the heart of my dear wife, three children, and myself up in these arctic eternal icy snowy mountains where things seem to be nothing but a wilderness, among a small, ignorant, benighted, neglected people—the Laplanders—among whom we, in the midst of trials, troubles, and difficulties, have been able to carry on Bible pioneer missionary work for 20 years. Some fruit from our toiling we have seen, and rejoice in the salvation of some souls. Praise the Lord, His infallible word never returns void unto Him, (Isa. 55). Very few missionaries ever come to our native country with the Gospel of Christ: but we have too many of the latter day antichristian preachers and teachers of 1 Tim. 4: and 2 Tim. 3." Mr. Wanberg is exercised about again visiting this country if it be the Lord's will.

# Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 15

AUGUST, 1923

No. 8

## FROM VARIOUS AUTHORS

But if the first Eve  
Hard doom did receive  
When only one apple had she,  
What punishment new  
Must be found for you  
Who tasting hath robbed the whole tree.

\* \* \* \*

Of Pope Boniface it was said, "He came in like a fox, ruled like a lion, and died like a dog." Of many an other in the high positions of life the same might be said, but not of the Lord Jesus Christ, nor of any who truly follow Him.

\* \* \* \*

In God's wisdom and knowledge there is a depth of riches that must always be beyond the sounding-line of the creature. His judgments are unsearchable, His ways past finding out. We rest on the assurance that because He is good all His arrangements must be good ones. God's election and God's work go hand in hand. Why they go out in one direction and not in another is utterly beyond us: and God's choice is always the election of grace. All are totally ruined, with no point of recovery in themselves, and that God chooses to have mercy on some and then to work in life-giving power in them, as He did in Jacob, is a well known fact.

\* \* \* \*

The men of this world will avail themselves of all the help that the man of God may be able to give them in the things of earth; but with him they can never feel themselves at home. There is a great gulf between the worldling and the man of God, and neither of them is really able to enjoy fully the company of the other. Hence whatever service the man of God may be able to render in a moment of difficulty, both he and the service are soon forgotten, as was Daniel. If the world could only serve as well, or half as well, its service would be greatly preferred. The man of God cannot be consulted without God being brought to mind and this awakens the conscience and disturbs the tranquility of the sinner, and so only in the greatest extremity will the servant of the Lord be appealed to.

### SWEETWATER

E. A. M.



FEW months after the Pilgrim Fathers placed their feet upon Plymouth Rock, and thanked God for a new world, two young men decided to explore the unknown wilds.

One morning in May they bade farewell to their friends, and bent their course northwest marking many trees as guide posts to assist them in retracing their steps. Two weeks had passed and the adventurers were safe, well, and happy. One night they lighted their fire, ate their frugal meal, and lay down on their blankets, and were soon fast asleep. As the morning dawned one of the young men awoke, and as his eyes opened upon the scene before him his heart leaped to his mouth;—he laid his hand upon his companion who awoke as from a frightful dream. There before them seated in a circle were twenty-four dusky forms, whose eyes were bent upon them, and the moment the young man touched his friend they all drew their bows and pointed their arrows at them. Not a word was spoken; not a movement made; the travelers were prisoners; to move was instant death.

As the cat dallies with her prey, so the grim warriors sat like statues, motionless and silent, enjoying the fear and dread of their captives. The old Chief first arose, which was a sign for all the others to do likewise. Speaking to two of his warriors, and pointing to the captives, he bade them bind their hands behind them and tie them to a tree.

Immediately there was a war dance around them, after which a council of war was held, the old Chief sitting in the center of the group. When this was over the interpreter by signs depicted that they had been tried as enemies, and were to be burned to death next morning. A guard of two warriors was placed over them, and the rest of the tribe disappeared into the woods, to return again at night.

During the day a young maiden brought them water and dried meat, and manifested pity for the poor unfortunates. That night another council of war was held and the Indian maiden (the old Chief's daughter, Sweetwater) importuned her father for the young men, and spoke good words to save their lives. But although he loved his daughter much he was relentless and told her, "The pale faces must die, the great spirit has spoken it." Later in the night the two watchers fell asleep, believing their captives to be perfectly safe in their hands; but there was no sleep for the two men who had been doomed to die in the early morning. Hark! the rustle of a leaf, the breaking of a twig? a foot-step almost as light as air, and the Indian maid stands before them. She removes the fetters of one and leads him away a short distance, then points him the way to go and he is gone.

She retraces her steps but makes no attempt to release the other captive; he must die.

Later in the night a terrific thunder storm arose, lightning played havoc with the trees, rending one whose branches covered the wigwam of the old Chief, Mancomee, and striking terror to the hearts of the redskins.

When the escape of Edward was discovered, Mancomee was in a great passion, and sent scouts in pursuit of him, but he eluded them, and arrived at the settlement in safety. The burning of the other prisoner was deferred until evening. Fagots were placed around the tree, studded with pine knots to make the fire intense: the Indian death dance was performed, and all the tribe was present to witness the torture. Normokee, the medicine man, over whom the chief's daughter had great influence, spoke to him and said, "The great Spirit is angry with Mancomee, he has said in the thunder that the paleface must not die." Then Mancomee spoke and said, "The paleface has come to take away our pleasant places, he has come to kill our people, and to dishonour their graves: it is an evil spirit that has spoken to Normokee; let the paleface die. Mancomee has spoken."

A warrior took a lighted pine knot and placed it against the funeral pyre. In an instant the Indian maid, Sweetwater, bounds forward, snatches the burning brand from the feet of Richard and exclaims, "Paleface shall not die, unless Sweetwater dies with him; light the fagots we are ready," at the same time clasping her arms about the doomed man. The old Chief commanded them to take her away, but no one obeyed. They were more afraid to obey than to disobey for the medicine man, and the pride of their tribe, Sweetwater, had spoken against it. Mancomee was overcome and only said, "Mancomee has heard the great Spirit, unbind the captive." Richard was not allowed to depart but was kept a captive. His gratitude for Sweetwater grew into love, and he married her and became a chief and counselor in the tribe."

Now let us transmute this romance into the language of heaven. Upon entering this world every man becomes an adventurer into the wilds of sin, vainly hoping to discover that which will satisfy the cravings of a depraved heart. Fame, power, knowledge, riches, society, all offer him the desired good, but in his pursuit he sins; emulation, envy, hatred, wrath, revenge, and pride mark his steps, and every sin is as an arrow for Satan's quiver, for by sin he gained the power of death.

While the sinner sleeps in darkness Satan silently marshals his destroying hosts; yea destroys multitudes who never awake until the death arrow pierces their hearts and they are lost forever. But God who is rich in mercy sometimes restrains the hand of the destroyer, and shines upon the sleeping sinner and he awakes but awakes to discover that he is Satan's captive, that a thousand ar-

rows are aimed at his heart, arrows steeped in the deadly poison of his own sins. To retrace his steps is impossible, tears are of no avail, good works are out of the question, he is a captive, every arrow says "condemned already." It but remains for death to bind him with indissoluble bands to that pyre from which the smoke of his torment shall ascend for ever and ever.

But is there no deliverer from so great a foe? and from so great a death? Listen—"Forasmuch 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. 14-15).

Here it is not deliverance by one of inferior race, but by one of superior, infinitely superior, higher than the angels, the Son of God, who in great compassion and love to sinners became for us a little lower than the angels—a man, even Jesus, for the suffering of death—that He might deliver the lawful captive, not by merely offering to die with the sinner, no, no, the deathless one died in order that the death-doomed might live. Sins poisoned shaft pierced His sinless heart, and now those who receive Him live because He died. Satan had it in his power to slay me because of my sins, but he slew my sinless substitute, and now he has no claim upon me. Thus deliverance from the fear of death, and freedom from Satan's bondage are mine, on the ground of the substitutionary work of Jesus, the Son of God.

And He is risen, death was not able to hold Him, and ascended to the right hand of God, and though exalted above every name that is named, He still loves those for whom He bled. And soon will come that day when He shall gather His blood bought Church unto Himself, all glorious and fair with the glory which He shall put upon her, and she shall appear as a "Bride adorned for her husband."

Happy are all those who can say, "We love Him because He first loved us."

Reader have you experienced this great deliverance? Do you know this great Deliverer?

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### "TURNED UNTO THE LORD," ACTS 11:21.

What was the meaning of turning to the Lord? Why, they got an entirely new source of supply. Before, they had turned to the world, and whatever they wanted they found in the world, just as you did before you were converted. If you wanted friendship, you went to the world; if you wanted pleasure, you went to the world; if you wanted help, you went to the world; if you wanted sympathy, you went to the world. Oh! I know you went to a cistern that was broken and could hold no water,

but still, with hope springing eternal in your breast, you went to the world. Having believed the glad tidings, what have you done? You have turned to the LORD, and He has become your new source of supply, and He is a Fountain of living water, perennial, free and inexhaustible. If you want friendship now, you find it in Him; if you want satisfaction now, you find it in Him. The Lord is your new source of supply; at least, He ought to be, and your believing is not very much good if He is not. That is how it was with these disciples at Antioch. They turned to the LORD and in turning to the LORD they became the recipients of the grace of God continually.

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"From sinking sand He lifted me,  
With tender hand He lifted me,  
From shades of night to plains of light  
Oh, praise His Name. He lifted me."

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### BEAUTIFUL FEET



OW beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth," Isa. 52:7.

This speaks of the feet of the Lord Jesus Christ who "went about doing good," Acts 10:38. He told out the Father's heart and love; and they never were more beautiful than when pierced by the Roman nail that held them to the cross. O no, it was not the nail that held those feet to the cross, it was love, love to lost sinners. He need never have gone there, but He "loved the Church and gave Himself for it," Eph. 5:25. His feet were beautiful when naked; but the ambassadors must have their feet shod. "How beautiful are thy feet with shoes, O princess daughter," Song 7:1. There is need of shoes on the feet of all others but Himself in order to make them beautiful, and so we read, "and your feet shod with the preparation of the Gospel of peace," Eph. 6:15. It is the shoes then that make beautiful the feet of those who now carry the good tidings.

Joab said, "Wherefore wilt thou run, my son, seeing that thou hast no tidings ready," ii Sam. 18:22. If a man has no tidings ready; if the shoes are not on, the running is in vain, and only shews the nakedness of the feet; and when in the presence of the king, he is told to stand aside. Zadock was a good man, and had a good pedigree, the son of a priest, as we are told over and over again: and he was anxious to run, but he had no tidings, and was told to stand aside. Cushi's pedigree we seek for in vain, for he is not mentioned in the Book: he was just Cushi, a nobody. Why then was he sent with tidings? What was

there about him that recommended him to Joab the captain of the host of king David, (ii Sam. 8:16). One thing only, as we see light in His light, Cushi had seen what had transpired; he had stood near Joab, the captain of the host, when Absalom was slain and buried. Joab had taken account of this and so could say to him, "Go tell the king what thou hast seen." Ahimaaz had only seen a great tumult, and knew not what it was. What a lesson there is for us here. If we are standing near the Captain of the host, the man Christ Jesus, we will see things clearly, and He takes account of this, and if He so pleases, will send us to tell what we have seen. Others may be good men, like Ahimaaz, and be anxious to be sent with tidings: but they have not been standing near the Captain; they have not been standing in the counsel, or secret of the Lord, and seen and heard His word, (Jer. 23:18).

O, there is the need, the constant need of our **seeing** His word, **hearing** His word, yea and **smelling** His word, that is, of being quick of scent, or smell, in the fear of the Lord, (Isa. 11:3), before we seek to **tell out** His word. Notice, the eyes, the ears, the nose come first before the mouth; and yet it is hard for us to get away from the idea that our mouths should be first used when in the secret chambers of the Lords' presence. O let us learn to see, and hear, and smell before we speak even to God; and then instead of our words being prayer they shall be redolent with praise.

Let us learn a lesson concerning this from that wonderful book of Genesis where we get first principles, or root ideas, of everything contained in Book; our teacher being a woman brought up outside the domain of the promises of God, Leah, the wife of Jacob; the lesson being the names she gave her children. The names she gave them, in their order being interpreted mean, **Seeing**, **Hearing**, **Joined**, and **Praise**, (Gen. 29: 31-35, marg.). The mouth is the fourth mentioned, used for praise rather than prayer. If we follow up the names of the twelve sons we will learn, at least, here a little and there a little, (Isa. 28:10). As a Reuben the sinner **sees** his lost condition: in Simeon he **hears** the glad tidings of salvation which lead him to accept Christ, and thus he becomes Levi, that is **Joined**: and the result is a Judah, that is **Praise**. There she left off bearing, or in other words, stood still.

Shortly after a Dan comes on the scene, that is **Judging**. Yes indeed the flesh needs judging; and this is followed by a Napthali which means "my wrestling". And wrestlings must be before God, a **troop**, comes into view, for there can be no family for God, no troop without labor and wrestlings: and when a family of God appears it must needs bring Asher, **Happiness**.

Some who preach the Gospel to sinners are not much exercised about the welfare of the saints. O that Christians might learn the judging of the flesh, the wrestling of the Spirit; the



## WORDS IN SEASON

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happiness that comes when a troop, an Assembly, are honoring God. Then He will give them their hire, an Issachar, and Zebulun will follow, that is dwelling, brethren dwelling together in unity. "Behold how good and how pleasant it is," Ps. 133:1. And if perchance a Dinah comes in, when she is judged, God will add another, even a Joseph: and last, but not least a Benjamin, the Son of the Father's right hand, Christ the centre of God's people on earth as in heaven.—E. H.

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### PRAYER

Our Father

By regeneration,  
By gracious adoption.

Who art in heaven,

The throne of Thy glory  
The portion of thy children.

Hallowed be Thy Name,

By the thoughts of our hearts,  
By the words of our lips,  
By the works of our hands.

Thy kingdom come,

Of providence to defend us,  
Of grace to refine us,  
Of glory to crown us.

Thy will be done on earth as it is in heaven,

Toward us without resistance,  
By us without compulsion,  
Universally without exception,  
Eternally without declension.

Give us this day our daily bread,

Of necessity for our bodies,  
Of eternal life for our souls.

And forgive us our trespasses,

Against the commands of Thy law,  
Against the grace of thy Gospel.

As we forgive those who trespass against us,

By defaming our character,  
By embezzling our property,  
By abusing our persons.

And lead us not into temptation, but deliver us from evil,

Of worldly enticements,  
Of fleshly seductions,  
Of Satan's devices.

For thine is the kingdom, and the power, and the glory,  
Thy kingdom governs all,  
Thy power subdues all,  
Thy glory is above all.

Amen,

As it is in Thy purposes,  
So it is in Thy promises,  
So be it in our prayers,  
So it shall be to Thy praise.

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### DIVINE REVELATION AND FAITH



R. GLADSTONE, then Prime Minister of Great Britain, said, "My only hope for the world is in the bringing of the human mind into contact with divine revelation." The fall of man, as recorded in Gen. 3, and referred to by Paul in Rom. 5:12-19, brought death and judgment upon all mankind; and constituted them sinners in the sight of God. By listening to what was false, the lie of the Devil, the link of faith that united man to God was severed, and man became alienated from the life of God," and an enemy in his mind by wicked works," Col. 1:21. Eph. 4:18.

God in the great work of reconciling the world unto Himself, brought into operation the greatest force in the universe—His love. "In this was manifest the love of God toward us, because God sent His only begotten Son into the world that we might live through Him."

The first stage of the work of God in the individual does not consist in any outward reformation or religious profession, but **inwardly**, deep down in the soul, by implanting the tie, or link of faith, by bringing the mind into contact with **divine revelation**, the word of God. "Faith cometh by hearing, and hearing by the word of God, Rom. 10:17. (See also Isa. 55:1-3.)

When the link of faith toward the Lord Jesus Christ has been formed in the soul, it begins to manifest itself **outwardly** in our every day life, bringing profit both to God and to man. Consequent upon the reception of the message of faith, the Holy Spirit takes up His abode in the heart, and sheds abroad therein the love of God, (Rom. 5:5). By Him faith is nourished and expanded. He takes the things of Christ and shews them to us, (John 16: 13-15. Faith implies more than mere belief of Gospel truth, it has in it the element of trust, and confidence, and reliance on Christ as the Saviour; and also obedience to Him as Lord.

God gave Israel, after their deliverance, a revelation of His will as to their conduct, socially, religiously, and politically. At this time their hearts were soft, and they bowed their heads and worshipped. Later God made a covenant with them demanding

implicit obedience, to which they responded saying "All that the Lord hath spoken we will do," Ex. 19:8. In Deuteronomy we have a record of the many blessings that would accrue to them if they continued in obedience; and the curses that would come upon them if they disobeyed. How solemn and sad it is to find that instead of inheriting the blessings, they were overtaken by the curses. "They kept not the covenant of God, and refused to walk in His law," Ps. 78:10-11.

God called for a conference saying "Gather my saints together unto me; those that have made a covenant with me by sacrifice," Ps. 50:5. The preface to this brings out in solemn searching magnificent grandeur the divine revelation given at Horeb. "The mighty God even Jehovah, hath spoken, and called the earth from the rising of the sun unto the going down thereof, out of Zion, the perfection of beauty, God hath shined." The subject of **true Worship** is dealt with in this Psalm. In declining from the word of God, their worship became formal, and unacceptable to Jehovah. It would appear from verse 16 that they were being influenced and led by the "higher critics" of those days who were charged with casting the word of God behind them, and reproved for their unclean lives, (verses 18, 19, 20). How solemn the warning! "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver," (22).

The Psalm closes with encouragement, and the promise of favor to the humble and obedient, "Whoso offereth praise glorifieth me: and to him that ordereth his way aright will I shew the salvation of God." Ezra and Nehemiah were men who brought the minds of the people into contact with the divine revelation. "Ezra had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments." (See Ezra 7:6-10). A convention was called and he with the assistance of Nehemiah and the Levites had a Bible reading, and read in the book of the law of God distinctly, and gave sense, and caused them to understand the reading: and when they obeyed, "there was very great gladness," Neh. 8:17. As they continued in obedience their hearts were enlarged, and "they offered great sacrifices, and rejoiced, for God had made them rejoice with great joy." The wives and the children also rejoiced so that the joy of Jerusalem was heard even afar off.

The book of Malachi gives the sad record of the declension of this same people into dark and awful apostacy: there was, however, a godly remnant. "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and thought upon His name," Mal. 3:13-16. For such there were words of comfort and council for their present support, and future prospects. They were to continue in

obedience to God's revelation. "Remember ye the law of Moses, my servant, which I commanded unto him in Horeb." Unto those who fear His Name "the Sun of righteousness will arise with healing in His wings." They shall go forth and grow (gambol) as calves of the stall. When calves are let loose from the restraints of the stall, during the grip of winter, how they do enjoy the liberty of the green sward of spring; they leap and frisk with very joy, so will it be with the obedient in that day, when taken out from the grip of the apostasy. "With healing in His wings," tells of the sudden release from creation's groan into the liberty of the sons of God.

John Martin.

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### THE BIBLE

The Bible consists of 66 books, written by about 36 different authors, during a period of about 16 centuries. Yet the most distinctive feature of the Book is not the diversity, but the unity of its authorship. It is one divine Mind that is unfolded to us, one Purpose that is disclosed, one Will that is revealed. The Bible is an organism. Its parts are so related that to reject any one book in it, is to destroy the symmetry of the whole.

The Bible may be compared to a beautiful palace, built up out of 66 blocks of solid marble—the 66 books. In the first chapter of Genesis we enter the Vestibule, which is filled with the mighty acts of Creation. The Vestibule gives access to the Law Courts—the five books of Moses—passing through which we come to the Picture Gallery of the historical books. Here we find hung upon the walls, scenes of battlefields, representations of heroic deeds, and portraits of eminent men belonging to the early days of the world's history. Beyond the Picture Gallery we find the Philosopher's Chamber—the Book of Job—passing through which we enter the Music Room—the Book of Psalms—where we listen to the grandest strains that ever fell on human ears. Then we come to the Business Office—the Book of Proverbs—where, right in the center of the room, stands facing us the motto, "Righteousness exalteth a nation, but sin is a reproach to any people." From the Business Office we pass into the Chapel—Ecclesiastes, or the Preacher in his pulpit; and thence into the Conservatory—the Song of Solomon, with the Rose of Sharon and the Lily of the Valley, and all manner of fine perfumes and fruits and flowers and singing birds. Finally we reach the Observatory—the Prophets, with their telescopes fixed on near and distant stars, and all directed toward the Bright and Morning Star, that was soon to arise.

Crossing the Court we come to the Audience Chamber of the King—the Gospels—where we find four vivid life-like portraits of the King Himself. Next we enter the Work Room of the Holy Spirit—the Acts of the Apostles—and beyond that the

Correspondence Room—the Epistles—where we see Paul and Peter and James and John and Jude busy at their desks; and if you would know what they are writing about, their epistles are open for all to study. Before leaving we stand for a moment in the Outside Gallery—the Revelation—where we look upon some striking pictures of the judgments to come, and the glories to be revealed; concluding with an awe-inspiring picture of the Throne Room of the King.

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### THOUGHTS ON SCRIPTURAL DISCIPLINE



IN the early churches evil was met so promptly by the apostles, or those appointed by them, and godly discipline so enforced, that they were kept from departing from God as they otherwise would have done. When Ananias and Sapphira, through covetousness, lied to the Holy Ghost, the apostle Peter detected it at once, and the guilty pair were at once smitten with death. (Acts 5.) The apostle Paul speaking of some said, "Whom I have delivered unto Satan that they may learn not to blaspheme," i Tim. 1:20. The apostle John said, "Wherefore, if I come, I will remember his deeds which he doeth prating against us with malicious words," iii John 10. Apostles have passed away, and with them the authority to execute discipline, as we might say, by inspiration, seeing that their judgment was direct from God, that is, inspired.

God has not lowered His standard of holiness, but we are not inspired to discern sin, or to deal with it as they were. We have, however, the written word of God which gives us the discipline that we are responsible to carry out as individuals and as Assemblies. Taking the epistles somewhat in the order in which they were written will give us a good opportunity of observing how the subject of discipline was unfolded to the early churches, for their guidance, and for ours.

i Thessalonians was written about A. D. 54. Here we have discipline in a very gentle form. "Warn them that are unruly," 5:14. Admonishing the unruly is discipline in a very mild form, but very effective in those who have tender consciences; but too frequently neglected for fear of giving offense. How many might have been saved years of sorrow had they been lovingly admonished at the beginning of their backsliding?

ii Thessalonians, written soon after the first epistle, enjoins a heavier form of discipline. "We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he hath received of us. For yourselves know how ye ought to follow (imitate) us." ii Thess. 3:6-7. Observe, first, that the saints were not given any liberty to turn aside because others were turning aside, "Ye ought to follow us." Ob-

serve also that the discipline here is much more severe than in the former epistle: and again, that it is a positive command issued in the name of the Lord Jesus Christ, to withdraw from every brother that was not walking after the word spoken, and exemplified in the lives of the apostles. Idle-busybodies are mentioned as disorderly persons. In these epistles the Lord's coming is very prominent, and it might be that some were making this an excuse for not working, as some have done in our own day. Idle people are very apt to become busy-bodies in other men's matters. There was no moral or doctrinal evil here, and yet the saints were to "withdraw" from such persons. "If any man obey not our word by this epistle, note that man, and have no company with him that he may be ashamed; yet count him not as an enemy, but admonish him as a brother," 3:14-15. This takes in a wider scope than "busy-bodies"—all who do not obey this epistle. Naturally we would consider such discipline meted out to an idle-busybody as very severe; but God is a holy God, and demands holiness from His people. **To refuse companionship is no small matter.** What would it mean for the Christians in an Assembly to refuse to company with us on the streets; to refuse to visit with us in our homes, or to have us visit with them in theirs; refuse to enter into friendly chats, or to have happy times over the word or in singing God's praises, i. e. refuse companionship? He was not to be treated as an enemy, but as one bringing dishonor on the testimony, and therefore one to be admonished, in order that he might be ashamed. To sympathize with such an one is to hinder his restoration, and thwart godly discipline.

The epistle to the Galatians follows about four years later, A. D. 58. Here we have **wrong doctrine with its consequent disorderly walk.** Wrong doctrine that if tolerated would destroy the very foundations of the faith; and yet the apostle Peter, and many others were caught in Satan's trap. "He separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; inasmuch that Barnabas also was carried away with their dissimulation," Gal. 2:12-13. This fundamental heresy consisted in teaching that a man could not be justified without the Law of Moses; and the disorderly walk in separating from the Gentile believers as ceremonially unclean.

Paul withstood Peter to the face, and he was recovered. But all were not recovered for he says, "I would they were even cut off which trouble you," Gal. 5:12. He calls the doctrine leaven, and shews its corrupting character. "A little leaven leaveneth the whole lump," Gal. 5:9. Concerning the troublers he says, "He that troubleth you shall bear his judgment whosoever he be," Gal. 5:10. There need be no uncertainty as to what that judgment was. "Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of

the freewoman." (4:20). The Old Testament allegory is supplemented by the apostle's New Testament words, "I would that they were even cut off which trouble you," (5:12).

To add, as necessary for our salvation, good works, Sabbath keeping, feasts, or fasts, distinctions between leavened and unleavened bread, clean and unclean meats, circumcision, or any other part of the Law is to bring in another gospel, which is not another, but a perverted gospel. "If any man preach any other gospel unto you than that ye have received, let him be accursed," Gal. 1:9. Why such severe words, seeing that the Law is "holy, just, and good?" Because "if righteousness come by the Law, then Christ is dead in vain," Gal. 2:21. The leaven that was introduced into Galatia by "false brethren unawares brought in," has indeed leavened the whole religious sectarian world for, indeed, Judaized Christianity is the very foundation of every sect. How inconsistent to allow any to "break bread" in an Assembly gathered unto the name of the Lord Jesus Christ while permeated with this leaven, or in full fellowship with some sect that is full of it. If any such are in the Assembly and we carry out the discipline of this epistle, we will withstand them to the face, and recover them as the apostle did Peter; or else see to it that they get their proper place, **outside the Assembly**. Must we tolerate that which if tolerated will leaven the whole Assembly, and make the death of Christ in vain? Surely not.

As we have seen in a former paper, we are living in an age when discipline is not wanted. God's right to punish the wicked in hell even is denied. Nature is always opposed to God's discipline. When Abraham heard the words "Cast out the bondwoman and her son," he resented it: "the thing was very grievous in Abraham's sight, because of his son," Gen. 21:10-11. But God confirmed it, and Abraham had to smother his natural affections, and cast Ishmael out. And Peter had to discard his Jewish prejudices and turn from the law's distinctions between Jew and Gentile.

"I would they were even cut off which trouble you," was not merely Paul's mind, but the mind of the Holy Spirit as well. Their proper place was outside; and who has any right to say that such should be kept inside? We are not only to go forth outside the camp unto Him: we are also to see to it that the camp does not creep in amongst us. "We have an altar whereof they have no right to eat which serve the tabernacle," Heb. 13:10. A Hebrew professing Christianity might think that he could eat of the passover lamb and unleavened bread of the tabernacle and of the Lord's supper too: but not so: God forbids this. And if we must maintain a complete separation between that which was God-given—Judaism—and Christianity; surely we should be doubly careful to maintain a separation between God's Assembly and the Judaized, Paganized, sectarian camp of man's inven-

tion! Not only was Hagar cast out; her son was also cast out. To be separate from sectarian systems is not enough; we must also be separate from any who belong to them, or we shall soon be a degenerate, leavened lump—a kind of breaking bread missions, where every man does that which is right in his own eyes: where the lordship of Christ is not owned.

(Continued.)

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### "IS THE SPIRIT OF JEHOVAH STRAIGHTENED?"

Micah 2:7.



N part this question is answered in ii Cor. 6:12, and in the Old Testament in Mal. 3:8-10. The straightening is in us, not in the Spirit. Turning to the times of Israel's early degeneracy, we have in Judges 2:18, as a qualifying word "And when the Lord raised them up judges, then the Lord was with the judge." The fitness of Othniel was, "The Spirit of Jehovah came upon him," Judges 3:10. In chapter 6:34 we read "The Spirit of Jehovah clothed (marg.) Gideon. The same is said of Amassa, i Chron. 12:18; of Zechariah 2 Chron. 24:20, and of others.

A correlative truth is found in 2 Chron. 15:2. "The Lord is with you while ye be with Him"; and again "They fell to him out of Israel in abundance when they saw that the Lord his God was with him," ver. 9.

From what we have read it is patent enough that **the Divine presence was with God's people of old**: and from a rapid survey of the book of Acts we will have to acknowledge that throughout, that presence was known with the same reality. "Amongst whom the Holy Ghost hath set you overseers," (20:18). The Holy Ghost "said," and the Holy Ghost "sent," (13:2-4). "It seemed good to the Holy Ghost," (15:28). Other N. T. Scripture might be given to still further shew the continuity of the presence of God with His people.

"Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee," Ps. 50:9-13. Here we have **declension, or revival as the sequence of the conscious presence or absence of God the Holy Ghost.**

"Who hath directed the Spirit of Jehovah?" Isa. 40:13. "Who hath first given to Him, and it shall be recompensed to him again," Rom. 11:35. These questions imply a negative answer. It is not possible for any one to make God his debtor, because, "Of Him, and through Him, and to Him are all things." Man is thus entirely swept to one side: and God remains all in



all from eternity to eternity. **This will be realized in all its fullness in the eternal state. The present fullness of blessing is just as it is realized in the soul now.**

Revivals must come from God. "Jehovah stirred up the spirit of Zerubbabel, and the spirit of Joshua, and the spirit of all the remnant of the people; and they came, and did work in the house of Jehovah of hosts, their God," Hag. 1:14. God said to these people, "My Spirit remaineth among you; fear ye not," (2:5). Again we read, "For it is not by might, not by power, but by my Spirit saith Jehovah of hosts," Zech. 4:6. These Scriptures give us a divine answer to the question at the head of this paper; Jehovah's hand is not shortened, or straightened.

Turning to the N. T. we might take Luke 24:49 as the key-word to what follows. "Tarry ye in the city of Jerusalem, until ye be clothed with power from on high." **To be of service to God they must be enveloped in that power.** We have a kindred truth in Acts 1:8. "But ye shall receive the power of the Holy Spirit coming upon you." For that they were to wait. They spent the interval, not in preaching, but in prayer. The fulfilment of this is given in Acts 2:1-4. The Holy Spirit has been given to indwell and abide with God's people forever, (see John 14:16-17. 15:26. Eph. 1:13. 4:30.) On the day of Pentecost the believers were all filled with the Holy Ghost. This condition was afterwards repeated (4:31). "Be ye filled with the Spirit," Eph. 5:18, is an injunction for that day, and today, and for all days. We have men sought after who possessed this qualification, men full of the Holy Ghost, (Acts 6:3). Next we have the Assembly kept intact by the same Presence and Power, and built up and multiplied.

Our standing is in a risen Christ (2 Cor. 5:17. Eph. 2:5-6) and our relationship Godward is in the Spirit, (Rom. 8:9). To every one whose relationship is in the Spirit **God has given the leading of the Spirit; and this in order that they may walk in the Spirit,** (Gal. 5:25). We are enjoined to pray in the Holy Spirit, (Jude 20. Eph. 5:18-19); but alas, how little ability there is to occupy the place of the Spirit's dictation in order to possess His energy! We neither know what to pray for, nor how to pray as we ought, (Rom. 8:26). When we are brought to realize this, the Holy Ghost must come in for we will be broken down indeed in our helplessness.

**Preaching to be effective must be in the Holy Ghost,** "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, 1 Cor. 2:4. "Approving ourselves as the ministers of God, by the Holy Spirit." The convert's faith must not be in the wisdom of men. No flesh shall glory in His presence.

Oh that we might know more of what it is to be filled with the Spirit of God; more of what it is to take the place of waiting

## WORDS IN SEASON

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to be led and guided by Him, then would we prove that place to be a very Bethel; a place where God is known increasingly, and man's utter worthlessness more and more realized, that the word of God may speak through the believer in God's own power to saint and sinner: and something more of that power characterize His own in His absence—"clothed with power from on high."

John Bain.

### QUESTION CORNER

**Is it according to the Scripture, "Owe no man anything," to buy property, paying so much down, and the rest later, at stated intervals as agreed upon?**

When a man buys property in this way he not only pays down money, he also gives a mortgage, or pull-back note, which the other man accepts as value received for the property, so that in reality the buyer does not owe the other man anything.

At the head of the United States five dollar bills we read "This note is a legal tender for five dollars," or "This certifies that there have been deposited in the Treasury of the United States of America Five Dollars payable to the bearer on demand." The paper we hold is practically worthless in itself; and so is the mortgage: but the full worth is in the silver in Washington, and the worth stated on the mortgage is in the property, if the bargain is an honest one. The man who sells the property accepts the mortgage as a legal tender, just as we accept the U. S. bill. If for any reason we want the silver we can go to the treasury and get it. If for any reason the buyer of the property cannot produce the money, then he must return the property, and so cash his mortgage. Of course he may lose all that he invested.

It is quite a different thing to contract debts, with nothing on hand to meet those debts; or to defraud others out of that which belongs to them. It is well for Christians to remember that their debts do not become outlawed by time; and that if they have contracted debts, and are not doing everything in their power to pay them that they are dishonest men. We believe that Assemblies ought to deal with such as covetous men, or rogues.

### LINES ON THE HOME CALL OF MRS. D. W. KENNEDY. (APRIL 1, 1923)

By H. Thorpe

Our God has removed "a great woman" today;

"A mother in Israel," we truly can say:

So ready to listen, and give words of cheer

To the lambs of the flock, when in trouble or fear.

She turned to the Lord, having youth on her side:

Came "outside the camp," with her Lord to abide:

The trials and sneers that accompany the place,

For these she was given the much needed grace.

She kept, in her home,—like the kind Shunamite—

A room for God's servants by day or by night:—

Her husband rejoiced in this good work to share.

How great was this service, "that day" will declare.

The babes in Christ loved her: to her they were dear;

The saints who are older her memory revere:

They cherish her last words, and dry up their tears:—

"No pain, and no sorrow, no doubts, and no fears."

It may not be long till that glorious day,

When Christ shall descend to take us away:—

Our loved ones shall rise, so dry up all tears,

"No pain, and no sorrow, no doubts and no fears."

## WORDS IN SEASON

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**PUGWASH JUNCTION, N. S.**—The Conference meetings have been good. Bren. Thorpe, Monypenny, Bradford, McEwen, Goodwin, Milnes, McMullen, and Brennan were with us. Two professed to be saved. Mr. J. Monypenny has just arrived from the Old country, and will be visiting a number of places in the Lord's work.

**LONACONING, MD.**—Mr. W. Beveridge and D. Morrison (of Richmond Hill) are working a Tent in Westernport, about eight miles from here.

**NEW BEDFORD, MASS.**—S. McEwen gave us a short visit over Lord's day.

**NORFOLK, VA.**—Mr. Smith has returned from the Old Country and, together with a brother lately from Scotland, purposes working a Tent in this city.

**SYRACUSE, N. Y.**—Dr. E. A. Martin called for a night on his way to Rochester for Tent work.

**CONQUEST, SASK.**—Bren. Gratias and Chawner have just closed a series of Gospel meetings with good interest, and two professing faith in Christ.

**NOTICE**—A tract entitled "Delivered From The Power of Darkness," by H. C. H. can be had by tract distributors, evangelists, and others, for broadcast distribution by applying to Mr. L. W. Gabler, 621 Laurel St., Elgin, Ill.

**RICHMOND HILL, L. I., N. Y.**—Jas. Marshall spent a Lord's day with us recently.

**STEUBENVILLE, O.**—Jas. Waugh had two weeks' meetings here.

**WESTERLY, R. I.**—Mr. J. Rankin has moved from Boston to this place, Gistanton St.

**YORK, N. Y.**—Wm. Pinches had two weeks' meetings here.

**WESTFIELD, MASS.**—The Assembly now meets at 33 Elm St. Room 16. Correspondent, W. H. Emerson, 15 Madison St.

**TATAMAGOUCHE, N. S.**—Bren. Thorpe and McMullen had meetings here; and purposed going on to Port Howe.

**BUFALO, N. Y.**—Bren. T. Robinson and F. Reiner were with us for a Lord's day: Mr. Robinson continued for a couple of nights.

**ORILLIA.**—Bren. Gillespie and Nugent are having Tent meetings here. They were in Barrie for a week, and God gave blessing, two professing.

**MIAMI, FLA.**—Mr. H. Munro writes, "On June 17 six believers were buried in the waters of baptism . . . last Lord's day two were received into fellowship.

**HAMILTON, ONT.**—We had Bren. Kramer, Hunter and Struthers for meetings which were appreciated.

**SOUTH RICHMOND, VA.**—Bren. Conaway and Foster began Tent Meetings here. The Tent has been nearly filled, and interest is increasing.

**ASHEVILLE, N. C.**—R. Curry has his Gospel Tent pitched near here: attendance and attention encouraging. The correspondent for the Assembly here is J. H. Varner, 98 Michigan Ave., West Asheville, N. C.

**WINNIPEG, MAN.**—The Conferences here and at Rose Isle were felt to be times of blessing. Bren. Telfer, Greer, Hamilton, Summers, Dickson, Fish, and Chawner took part. Bren. Summers and Greer had a week at Kenora, one professing. They then went on to Duluth.

**BRANDON, MAN.**—The Conference was good. Bren. Willoughby, Dickson, Chawner, Gratias, and Fish ministering the good word.

**DETROIT, MICH.**—Bren. Muir and Govan are working a Tent here, with a good interest.

**DECKERVILLE, MICH.**—We have had very helpful visits during the last month from Bren. Barr, W. Ferguson and Stewart. Bren. Ferguson and Stewart have been working the Bible carriage in the "thumb," and have had a good hearing on the streets, and many opportunities of distributing Gospel literature.

## WORDS IN SEASON

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**BOSTON, MASS.**—The Assembly at Shaumut Ave. (colored) has been discontinued: and now meets with those at Willard Hall, 24 Cliff St. We had Bro. Dickson with us over Lord's day. We expect to baptize one who professed last March.

**VENEZUELA, S. A.**—Mr. Henry Fletcher has moved from Duaca to Valencia. His address now is Calle Beneficencia, No. 48, Valencia, Venezuela, S. A.

**LATER NOTES**—J. Rankin is in Waterbury, Conn., having Tent meetings. The Italian Christians have their Hall at 297 Henry St., Orange, N. J. Mr. L. Rosania had some meetings with them. **REDLANDS, CAL.**—Mr. L. Leest has moved to 1150 Orange St. **YORK, PA.**—A few Christians now gather unto the Name in 325 W. North St. Mr. W. Williams, and wife, accompanied by H. Douglas, have sailed for Venezuela, after happy months in the Assemblies here. Bren. Brennan and Milnes are in **TRURO, N. S.** The Kellers are in their Tent at **LEWISTOWN, PA.**, with encouraging attendance. J. Ferguson is in **PHILADELPHIA, PA.**

### FALLEN ASLEEP

**MRS. DAVID S. CARRUTH**, (nee Hartley), of Bronx, N. Y., aged 54 years, departed to be with Christ, June 5th, after about five months suffering from paralysis: for many years in fellowship in 125th St., given to hospitality, and entertained many of the Lord's servants: will be much missed.

**DAVID A. CARRUTH**, only son of D. S. Carruth of New York, on June 25th, aged 18, from blood poisoning, the result of a motorcycle accident. Saved when about 9 years of age, and afterwards baptized and received into fellowship: now at home with the Lord.

**MRS. W. H. HUNTER** of New York, on June 4th, aged 63, after several months of severe illness departed to be with Christ. In the 125th St. Assembly for many years.

**MR. J. SMITH**, of New York, on May 12th, aged 56. He was saved 22 years ago in Scotland, and connected with the Assembly in Lochburn Hall, Maryhill, Glasgow for four years. Has been in fellowship in the Bronx Assembly here for the past 18 years. He leaves a wife and two daughters.

**MR. PETER F. CHAMBE**, of Detroit, Mich., on June 7th, in his 90th year. Converted in France many years ago. Two daughters survive him. T. D. Muir spoke at the funeral.

**MR. SCOTT**, of Saginaw, Mich., on June 17, aged 84. One who delighted to speak of what the Lord had done for him.

**MASSAHARA HYODO**, of Vancouver, B. C., a Japanese boy who attended the Victoria Road Sunday School for a number of years, on June 12th departed to be with Christ. He told his father that he was going to die, and added, "I am going to be with Jesus, papa, sure." Bren. Basham and Wilcox spoke at the funeral.

### CONFERENCES

**SPRINGFIELD, MASS.**—We purpose, D. V. to hold our Conference on Labor Day, as usual. Circulars later. W. Gourley, 48 Rimmon Ave., Chicopee, Mass.

**CLEVELAND, O.**—Annual Convention in Gospel Hall, 1477 Addison Road, Sept. 1, 2, 3, beginning with prayer meeting Aug. 31. Circulars from A. G. Lawrence, 10510 Superior Ave., Cleveland, O.

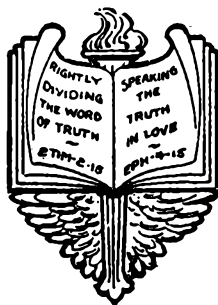
**ORILLIA, ONT.**—The Convention will begin with prayer meeting Aug. 31, 7:45 P. M., and continue over Sept. 1, 2 and 3. S. Shivas, Box 390, correspondent.

**SYDNEY MINES, C. B.**—The Conference will D. V. be held in the Gospel Hall, Pitt St., Sept. 1 (prayer meeting), 2, 3 and 4. J. Richmond, Drawer E.

**NOTICE**—For one dollar we will send Words in Season for the remainder of this year, with back numbers (excepting Jan. and Feb.), and all of 1924. Subscribe now for a friend.

# Words in Season

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



September, 1923

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

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## WORK AND WORKERS

**WESTERNPORT, MD.**—Bren. W. Beveridge and D. Morrison have the Tent pitched here, and are encouraged by seeing a nice interest in the meetings. Later on the Tent was moved to Keyser, W. Va.

For Bibles, books, and tracts write **MR. J. J. SIEGRIST**, 4432 Cleveland Ave., Philadelphia, Pa. He writes "We have started the third year in open air work in Stenton Park, the interest is good and some linger behind to be spoken to.

**DULUTH, MINN.**—Bren. McGeachy, Duncan, Greer, Summers and Hamilton were with us for the Conference; and Bren. McGeachy and Duncan continued after with meetings.

**MIDLAND, MICH.**—Mr. R. A. Barr has had his Tent pitched here for a number of weeks; one has professed to be saved, and four have been baptized who were saved last winter, and will be received into the Assembly. He has been helped by Mr. Wilson of Saginaw, Mr. Stowe of Windsor, and others. Mr. Barr's address is 608 Stanton St., Bay City, Mich.

**PORT HOPE, ONT.**—Bren. Pearson and Silvester have their Tent pitched but are finding it hard work to get many in. A number now gather as an Assembly. Mr. Ernest Diamond, Grafton, Ont., is the correspondent.

**WASHINGTON, D. C.**—Bren. Bradford and H. G. McEwen are in Tent work in Maryland Park, a village of about 500 people.

**ASHVILLE, N. C.**—R. Currie has had a long season in the Tent with some encouragement.

**PUNXSUTAWNEY, PA.**—G. Duncan has been having some street meetings in the neighboring mining towns.

**BRANTFORD, ONT.**—Bren. Lyon and Gilchrist have pitched the Tent here, and are encouraged by a good attendance both at the regular meetings and children's meetings.

**ORILLIA, ONT.**—Bren. Gillespie and Nugent are having encouraging meetings here: some have professed conversion to God. C. W. Kramer, of Central America, was with us for a few nights with appreciated ministry.

**RIVERSIDE, R. I.**—Bren. Dickson and Hunter have pitched their Tent here; the attendance was not large.

**PITTSBURGH, PA.**—Mr. D. Oliver has had some meetings here. Mr. J. Blair has also had meetings in these parts.

**ROCHESTER, N. Y.**—After four weeks' Tent meetings here Dr. Martin and Jas. Marshall moved the Tent to Buffalo, N. Y.

**PHILADELPHIA, PA.**—Mr. J. Ferguson had a series of meetings in the Olney Gospel Hall, one professing. He purposed going to Mascher St. also for meetings.

**LEWISTOWN, PA.**—The Keller brothers are under canvas here, and are seeing the good hand of the Lord with them.

**RICHMOND, VA.**—Brethren Conaway and Foster have had good meetings in the Tent in this district.

**DETROIT, MICH.**—The Tent is being worked in the west side of the city, Bren. Govan, Muir, Cameron and others helping in the work.

# Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 15

SEPTEMBER, 1923

No. 9

## FROM VARIOUS AUTHORS

Upon a hill there stands a tree,  
With golden fruit abounding,  
From far and near one may it see  
In all the land surrounding;  
And some come early, others late,  
To seek the precious treasure;  
With eager zeal the boughs they shake,  
And gather without measure.

But still the riches never fail,  
That tree is never bare,  
However much one takes away,  
Yet fruit is always there.  
What is this tree of wondrous fame?  
Its place—where can it be?  
Who hath beheld? Who guessed its name?  
The BIBLE is the tree.

\* \* \*

"To wait for His Son from heaven," i Thess. 1;10—This was in primitive days one of the special marks of a Christian: this was the direction in which his eye was turned. It saw the cross, and beyond the cross it saw the coming of our Lord Jesus Christ, and the glory.

\* \* \*

**Only one life.** We cannot do with our lives what an artist does with his pictures. He goes over his work again and again, retouching here, obliterating there, until an ideal perfection is reached. We paint our lives on a rolling canvas. As fast as our work is done it is wound on the cylinder to be unwound no more until the judgment seat.

\* \* \*

It is important for us to consider, and apprehend how prayer is used in times of difficulty; and we see it strikingly set forth in the case of Samuel. He is himself the gift of prayer; and in his service to Israel he uses prayer above any of his predecessors; he proves to us the power of prayer. Other servants of God are distinguished for works of other kinds; but Samuel peculiarly for prayer. Great works had been wrought by devoted men in the time of the Judges: but now the failure of Israel is so marked that all service that made something of man is set aside, and God is besought to undertake.

### APPEALING TO THE DICTIONARY



**V**ISITING round your town the other day I came upon a house where the folks interested me greatly. Getting into conversation about God's way of salvation, I found they were of the opinion that each one had to carve out their own destiny by doing what they could, trusting they would merit salvation at the finish.

I told them God's way was different to that, and opening my Bible read to them Ephesians 2:8-9, "For by grace are ye saved through faith and that not of yourselves, it is the gift of God, not of works lest any man should boast."

Noticing a fine Webster's Dictionary on a shelf, I then said, "Let us get this dictionary down and appeal to it."

So we got it down and turned up "grace," the meaning of which was given as "something entirely unmerited." Well, that did not look much like doing our best and then hoping to merit salvation at the end.

So we turned up "faith," the dictionary meaning of which is "to believe;" and here again the idea of obtaining salvation as a reward was swept away. If we were to get salvation it must be by believing, not by working.

Next we turned to "gift," which was explained as "a thing given." We all know that we do not pay for a gift; even if we give ever so small an amount for a most expensive article it ceases to be a "gift." So if God's salvation is a gift, we certainly cannot do anything or pay anything for it.

Lastly we turned to "work," the meaning of which the dictionary gives as "making efforts to attain anything." But as the Scripture said, "not of works," i.e., "not by making efforts to attain it," we saw clearly and conclusively that the dictionary meanings of simple words swept away every hope of attaining to salvation by doing good works.

My friends by this time were somewhat non-plussed, but although they could not argue against the simple Scripture as explained by their own dictionary, still I am sorry to say they seemed in no mood to be convinced, and quite determined to go their own way and still seek to merit by their good works that which God was waiting to bestow on them as a free gift.

And thus I had to leave them, after a long talk, clinging to their own ideas and unwilling to believe the plain Word of God, which clearly shows us that "by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast."

"There is a way that seemeth right unto a man, but the end thereof are the ways of death," Prov. 14:12.



### A NAME

"Let us make us a name," Gen. 11;4.

"God hath given Him a Name," Phil. 2;9.



MAN'S natural heart, character, and inclination had in no way been changed by the overwhelming water judgment that had overtaken the world. If a sobering influence had thereby been brought about for a time it was soon thrown off, and man plunged further along the path of separation from, and independence of God. This is plainly and simply told out in the few words in Genesis 11;4. He wants to be admired. Pride and ambition have ineradicable roots in his whole being. How often do we hear such words as these, "He has made a name for himself in the world." How proud he is who succeeds in doing that, whether in the political, religious, or business world: and that is just what these early rebels against God intended doing. Their idea was to become celebrated, famous, consolidated, and well known. In our day this is just what the heart of man craves for. Who but the Spirit of God could have drawn, by a few masterly strokes, so correct a picture?

Let us ask ourselves whether we, who profess to be Christ's, and with Him outside the camp, have not very often distinct traces of this sketch upon us? Rome, in the religious world, has this spirit in the fullest measure. And down to the smallest denomination something of it is to be found. Let our church buildings be of beautiful imposing architecture: let our preaching be eloquent and learned: let us have something men can admire: at all events we will make ourselves a name, and adopt high-sounding titles.

God in merciful judgment came down and restrained the schemes of those flourishing builders on the plains of Shinar. He overturned their vain imaginings. In infinite wisdom he stopped them, so simply, by confounding their language. The solidarity of man, about which he was so enthusiastic, was suddenly destroyed. What irony is here! They wished to make themselves a name and they got a name, "Babel," which means confusion. And men can't get rid of it; it sticks like a leech: and the most magnificent capital of man's greatest empire was called "Babylon."

It is confusion still, to be eventually eternally confounded. The name is indelible. The apostle reads it clearly upon the head of the harlot arrayed in purple and scarlet, (Rev. 17). He had the mind of Christ and so could distinguish what was printed there; although even he marvelled with great admiration. How few, even amongst believers, see that condemning name upon man's boasted worldly-religious systems! Their eyes are dazzled

by her splendor instead of being anointed with the eyesalve of Him whose eyes are as a flame of fire. Yes, those primitive men wished to make themselves a name: and they received one that they had not anticipated: one that has lasted all these centuries, but will be destroyed finally, the religious part first, then the political at the appearing of the great God and our Lord Jesus Christ. "With violence shall that great city Babylon be thrown down, and shall be found no more at all, Rev. 18:21.

Can we read the name clearly upon all the great swelling ideas of men, whether in the political or religious world? Or are we so glamourised by the vision of what man has set himself to accomplish that we would be disappointed if the Lord came for His own now, and upset all men's schemes of world-advancement? What those men, after the flood, intended doing is just what is becoming so prominent in these last days of unions and confederations. The wheel is back to the starting point, and Babel, confusion, is still stamped upon it.

Let us turn our gaze from this sickening spectacle of pride and rebellion to look upon the Man in whom Jehovah is well pleased, whom He calls "My Servant." He made Himself of **no reputation**, although His name is as ointment poured forth, filling the lowly heart of faith with divine perfume. How different from the stench of Babel's foul miasma! He seeks nothing for Himself: has no desire to make a name. He does not sit upon a gaudy beast, but humbly rides upon an ass's colt. The religious leaders ask superciliously, Who is this? His name is branded with shame in three tongues over His cross of suffering and ignominy. The contrast between life and death, light and darkness is not greater than between Him and poor, proud, fallen man. What man grasps with eagerness is what He turns away from; it has no attraction for His heart. Let us look long and lovingly at Him, so that we may be changed into His image. Because he sought no name for Himself, God hath highly exalted Him, and given Him a name which is above every name. The world's maxim is that we must make the best of ourselves, but He made nothing of Himself.

Having these two pictures before us, drawn by the Holy Spirit, let us ask ourselves which attracts us most? After which are we going to model ourselves? We profess to be Christ's: and are quite willing to be saved from wrath eternal by Him: but are we willing to take our Lord's estimate of man and all his so-called noble aspirations? In His presence; changed into His likeness, we shall see branded upon all man's high flown schemes, inherited from Shinar's plain, that fatal word "Babylon." Do we see it? Do we see that the end of it all is confusion? That finally, under the coming man of sin, when it looks as if man's ambitions were at last to be realized, that it is just the ripening of

the vine of the earth, to be hurled into the winepress of the wrath of God? Then will He appear, who has a name written that no one knows but He Himself; and His name is called the "Word of God:" and on His vesture and on His thigh a name written:—King of kings and Lord of lords."

Ah! He is the one who was of no account on the earth: whom they mockingly called "a king:" and He is going to write His new name upon the overcomers of the church of Philadelphia: for they have not denied His name. They too rejected the thought of making a name for themselves here below. The question for each is, Am I content to be like Him here: to be associated with perhaps only a few despised brethren, who are following a despised Lord: to be a nameless Assembly of saints: to have no name in earth's politics? The more truly we follow Him in these matters, the more will He rejoice in that day to write upon us His glorious new name. The world cannot understand our nameless position, nor our ambitionless mind, but neither did it understand Him; and it is enough that the disciple be as His Lord.

How easily we get influenced by the spirit of the age, and desire to be of some account; to make ourselves a name, instead of warring with spiritual weapons to cast down, in ourselves, imaginations, and every high thing that exalteth itself against the knowledge of God; and bringing into captivity every thought to the obedience of Christ, 11 Cor. 10;3-6. Jacob humbled, lame and helpless at the feet of the one whose name was not divulged, received a beautiful new name—"a prince of God."

May we then, by His grace, resist the natural tendency of our hearts to be something in this world, that Christ may be formed in us; that His mind may take possession of our whole being. In thus following the lowly One rest is found for the soul; rest from all ambitious schemes, and strivings for greatness. He had none. Now He is highly exalted. In that day He will exalt His own; and that is enough for our hearts.

F. Butcher, Bratislava, Czechoslovakia.

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### STRANGE WARDENS OF GOD'S GRACE



HE fair Temple of God lay waste. The Assyrians like locust hordes had swept the land. And—bitterest of all—the treasures of the House of God had been borne far away in the grip of a relentless conqueror. "In the house of his gods" Nebuchadnezzar stored those holy treasures, so intensely precious to every Jewish heart. It was a dark, dark night.

But in His marvelous grace, the dawn was yet to come, and at last the faithful remnant beheld Cyrus bring forth those golden treasures, fair and undimmed:—to their excited hearts and tear-brimming eyes surely they looked brighter than ever, with a lus-

ter and a glory beyond all they had expected. Forfeited! But restored!

And just so does God keep our precious things for us: in just such surprising ways does He bring out our long-forfeited treasures. It was a strange place—hidden in a heathen temple—but we ever find God appointing strange wardens to guard the treasures taken from our too-eager hands.

The man of God from Judah brought the clear message of doom to a guilty nation (see 1 Kings 13). But after that he failed and fell into sin. A lion killed him, but left him untorn: and when some time later the old prophet came there, he found the lion standing guard in grim challenge over the dead body. When judgment was executed, immediately love took control, and the terrible beast out of the jungles becomes the stately warden until the one comes to give that poor body a prophet's burial.

God's infinite originality is wonderful, but the love that exercises itself through that originality stirs us even more. So take heart: Assyrians and lions and all the terrible circumstances of our lives are but God's strange wardens to guard thee or thy treasures.

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### THOUGHTS ON SCRIPTURAL DISCIPLINE

#### Paper 3.



HE first epistle to the Corinthians followed that to Galatia about a year later, A. D. 59. Immorality had broken out in this Assembly: one had taken his father's wife: and instead of mourning over this sad condition of things, they were "puffed up." Sometimes an Assembly is in such a low spiritual condition that godly discipline is almost impossible: but there is never a time when the godly can not mourn over sin that puffs up the carnal: and if discipline is beyond their power God is able to come in and deliver those who wait upon Him. The condition in Corinth was the result of ignorance of God's will rather than rebellion against His word. They did not have the Scriptures as we now have them. The apostle Paul having communicated to them the mind of God, in this epistle, they at once acted upon it and cleared themselves. The word to them was, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus..... If any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one not to eat..... therefore put away from among yourselves that wicked person," (See 1 Cor. 5).

These wicked things bring public scandal: and the Assembly must clear itself before all. A person found guilty of any of these things may indeed profess repentance, but that does not clear the Assembly from its responsibility to deal with him, and put him away. By so doing it demonstrates to friend and foe that holiness is maintained in God's house.

That this is not a full list of the sins for which men must be put away seems evident: murder is not mentioned, and who would question that a murderer ought to be put away? Many sins, in the Old Testament demanded cutting off from the congregation, and not a few the death penalty. Apart from sins against the ceremonial law, which has been annulled, those sins to which the death penalty was attached in the Old Testament demand cutting off in the New. God's Assembly is not to be less clean morally than was the congregation of Israel.

The condition of things was so bad in Corinth that when they came together professedly to remember the Lord, God disowned their feast, saying "ye come together not for the better, but for the worse," 1 Cor. 11;17. But, as we have said, it was in ignorance of God's will rather than in rebellion against His word: and when they received the word of God in this epistle they responded to it, and corrected that which was wrong. "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 revengel In all these things ye have approved yourselves to be clear in this matter," Cor. 7;11. The man who had to be put away because of his sin gave every evidence of deep repentance: he was like to be swallowed up of overmuch sorrow, so that now he was to be forgiven, and comforted, and their love again confirmed to him, (see 11 Cor. 2;5-8.) Had they not repented of their ways, and purged out the leaven that was working, it would have "leavened the whole lump." **If an Assembly refuses to discipline by the word of God it refuses to own the Lordship of Christ.** A Scriptural Assembly is a lampstand to uphold the light, and God's word is the light. The Lord Jesus walks in the midst of the golden candlesticks judging all that is contrary to His word; and calling to repentance those who are departing from that word; and threatening to remove the candlestick if there is not repentance. "Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 2;5. Corinth bowed to the Lordship of Christ, repented, disciplined

according to the command of the Lord, and so continued to be God's lampstand; which they most surely would not have been had they refused His word becoming a "leavened lump," and continued "every one taking before other his own supper, and one hungry, and another drunken." An Assembly's continuance as a lampstand depends upon its continuing to own the Lordship of Christ in bowing to His word.

The epistle to the Romans is dated one year later than 1 Corinthians,—A. D. 60. Sectarianism was doing its sad work in Corinth; one saying "I am of Paul," another "I am of Apollos." For this they were rebuked. God has placed a man over His Church—the man Christ Jesus,—and His word is the Church's creed. Every sect must also have a man, and a creed. Every sect begins by some man exalting himself. "Of your own selves shall men arise speaking perverse things to draw away disciples after them," Acts 20;30. These men become the head of a certain following. Their creed consists in "perverse things," that is twisted things, lop-sided theories. A man of some ability becomes obsessed with some clever interpretation of certain Scriptures, and he begins to push his notions. Others refuse to be guided by his notions, and the war begins. By their smooth words and fair speech they beguile the hearts of the simple, and obtain a following. His pride is flattered by finding recruits flocking to His side; and he pushes his cause with more and more vigor until dissatisfaction grows into strife, and strife ripens into open division all along the line wherever he propagates his theories. He then raises the cry "heretic" against all who refuse to bow to his party. A sectarian creed consists in the leaders "perverted things," spoken or written for the guidance and discipline of his followers, and for a basis of unity amongst the members of the sect.

What is to be the obedient Christian's attitude toward such sectarian leaders and their followers, and creeds? The answer to this we find in the epistle to the Romans. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men," Rom. 16;17-19. The Revised Version puts it even stronger, "turn away from them."

Such serve not our Lord Jesus Christ, but their own belly. This does not mean that they are gluttons, but simply that they serve their own interests. Instead of exalting the Lord Jesus, and His word, and gathering people around Him they gather people around themselves, and their doctrines. There is always great danger of Christians clustering around some favorite leader; and of becoming champions for his twisted notions. The apostle would not have a party cluster around him but said, "so then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase," 1 Cor. 3;7.

God's Assembly is too narrow a place for a man who wants to exalt himself and his twisted notions. The carnal may call him "large hearted," "broad-minded," and "charitable," but God speaks of him as "serving his own belly,"—selfish. For a number to leave God's Assembly because it will not allow a member of a sect to "break bread occasionally"; will not receive those who refuse to be Scripturally baptized; will not go to preach in sects and missions, and allow sectarians to come and minister in the Assembly; and in other ways cater to sectarian religious flesh, is to cause divisions and offences **contrary to the doctrine** which ye have learned. From such we are commanded to turn away. To receive from, or to commend to such is surely not to obey the command. For a number to turn away from a company where such things are practised, in order to obey the word of God is to "turn away from them." These are true overcomers. Of them it can be said "Your obedience is come abroad unto all men." There must be no compromising of the truth in order to retain the fellowship of such sectarian men. How could there be intercommunion with such without sanctioning their evil ways? Never was there a greater effort on the part of the enemy, made to break down this separation than now. May God grant the reader deep exercise of heart and conscience concerning this matter of owning the Lordship of Christ in turning away from all sectarianism: and from every man who propagates theories that gather a party around himself. Anything that tends to cause us to look lightly upon the sin of sectarianism; or that tends to lead us into hobnobbing with sectarians is not of God. The obedient child of God cannot speak the same thing that they do, nor be perfectly joined together in the same mind and in the same judgment with them. The unity that delights the heart of God can only be attained by obedience to the word of God; therefore let us obey our Lord's command and "turn away from them."

### ATTENDANCE AT MEETINGS

By the Late Mr. C. H. Hinman.



OT forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching" (Heb. 10:25).

This is a verse of vast importance, and we believe never more so than at the present moment. We are living in a time of great declension, when many are forsaking the assembling of themselves together; therefore it may be well to have it pressed upon the conscience. When the heart is off its center—Christ—and other things have taken His place, we can easily get excuses against going to meetings—against gathering ourselves together. One may say, "Oh, I read by Bible at home"; another, "I am too tired to go to meetings after a day's work"; a third, "I am really too busy to go; I have not time," etc.—none of which excuses would have been made when the presence of the Lord was enjoyed.

If God's divinely-appointed way of ministering to the needs of His people by the assembling of themselves together, depend upon it we shall be great losers if this is neglected. Attending the weekly prayer-meeting and Bible-reading may often mean a little sacrifice and self-denial, but God will not be our debtor. Time given to Him is not wasted, but, on the contrary, is well spent. Over anxiety about the business, the farm, or household matters may prevent many attending the week-night meetings, and their souls will suffer much in consequence. This yielding to other claims what might be and ought to be given up to the Lord, may prove to be the thin end of the devil's wedge to get souls into by-paths. Believers cannot get on without help, and we cannot afford to miss the helps that God has put in our way.

The apostle Thomas missed seeing Jesus through being absent when the others met, and when told about it he uttered one of the grossest expressions of unbelief to be found in the Word of God. The Lord often comes in with a special manifestation of His presence at the prayer-meeting, revealing Himself to our souls, as He did to His disciples in the upper room; so it is well to be there in order to profit by it. Then again, He frequently gives much precious instruction and help at the Bible-reading, that many of His people miss through not being present. Their absence must grieve Him; it also grieves the few who attend regularly; and it certainly gives the devil a good opportunity of gaining an advantage.

Fellow-believers, seek, if possible, to be always in your place. It will cheer and help others to see you, and it will be a constant source of blessing to yourself. Seek to be a help in the assembly,



and in watering others you will yourself get watered. Do not be among the number who turn up on Lord's day morning, and are not seen again till the following Lord's day. Imitate the men of Zebulun, who could "keep rank and were not of a double heart" (1 Chron. 12:33), and your good example will have much effect upon others.

May the Lord stir up His people, and cause many more of them to come to the front and become the channel of blessing to others. Any self-denial you may exercise will be richly rewarded, both here and hereafter.

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### MIRIAM



**M**IRIAM, the sister of Moses and Aaron, is mentioned fourteen times in the Scriptures. Her name is not mentioned once in the New Testament. The first mention is in Exodus 15-20, the last in Micah 6-4, where God reminds His ancient people of their deliverance out of the land of Egypt and adds: "I sent before thee Moses, Aaron and Miriam." **These three persons had a prominent part in the exodus of the children of Israel from the land of bondage. Accordingly, each had an influence with the people.** The prominent places must be filled, and it is God who fits one for these places; but to seek such for ourselves, when God has not fitted us, will only end in confusion and sorrow to ourselves and others. However, on the other hand, it is well to be exercised and to humbly seek to fill the place which God has appointed us and not to shrink from responsibility.

The first glimpse we get of Miriam, although not mentioned by name, is in Exodus 2-4, where we find her standing afar off by the river's brink. Here she is a wise and dutiful daughter and loving sister, and God uses her in preserving the life of Moses. The tactful manner in which Miriam addresses the princess gave the godly mother once more the joy of embracing her precious child who was destined to become a great man of God.

The next mention of honor for Miriam is found in Exodus 15-20 where she is called a prophetess—an inspired woman. Many things had intervened since the mention of her devotion to Moses. She still seems to retain her love for and loyalty to her illustrious brother who was once the babe in the ark of bulrushes. Miriam in simple words was "in fellowship with Moses in the work of the Lord" (What a great help a godly mother, wife or sister can be, and what an encouragement a sister in the Lord can be in the assembly of the saints!)

In the last scripture mentioned we find Miriam with timbrel in hand "and all the women went out after her" while she exhorted them to sing praises unto God for His marvelous salva-

tion. What an influence she was for God at this time, and encouragement also to her brother and leader. He had much to contend with, and to discourage, as all will have who seek to go before the Lord's people. As Moses beheld the company of women led by his sister Miriam and heard their song of praise to God, he would be cheered and have reason to thank God for her.

Moses had need of this cheer, for it was not long after this when they reached Marah where the people murmured against Moses, who "cried unto the Lord." Moses took his task as one given him by God. This helped him to continue. One could almost wish that the history of Miriam ended at Exodus 15-20,21—but God has a true record of our lives and "all scripture is given by inspiration of God and is profitable" i. e. helpful, advantageous.

In the history of Miriam we have sin and failure, as well as virtues, given to us. The next mention of Miriam is in Numbers 12-1. She is now recorded as interfering in family matters, and it is just here where many sorrows begin. We might enlarge upon this, as we begin to meditate on the various turns to which such unwise procedures lead. Miriam is now joined by Aaron in speaking against Moses because of the Ethiopian woman whom he had married. It will be noticed that Miriam's name comes first in the incident which would indicate she was the one prime mover. By looking at the verse which follows perhaps we may see that the secret of all this was envy. Moses had a position they did not have. God honored him above Miriam and Aaron. Pride is in evidence. "Hath the Lord indeed spoken only by Moses? Hath He not also spoken by us?" What emphasis was seemingly laid on that little word **us**. How often have evil surmisings and misunderstandings worked upon the mind until the destroyer of peace amongst the Lord's people has managed to make fancies appear as facts. However, Moses did not quarrel with Miriam or Aaron, but we read "the Lord heard it" Num. 12-2. What a safeguard this would be to us if we remembered that the Lord is listening. This will keep us from saying hurtful things in self justification, and will also defeat the design of Satan—who is our common foe. Moses seems to have committed himself to God in this matter. Miriam and Aaron might have looked upon this interference about Moses' family matters as trivial, and their claim to a place of importance amongst the tribes as their "just rights" but God looked upon it differently. Their sin was greater because of the responsible position they had amongst the people. God quickly intervenes and makes known His disapproval and wrath at their conduct regarding His servant Moses. We read in Numbers 12-4 "And the Lord spake suddenly **unto** Moses and **unto** Aaron and **unto** Miriam, come out ye three **unto** the tabernacle of the congregation. And they

three came out." The word **suddenly** means **instantly**. What a solemn time as God again calls Aaron and Miriam by themselves. God now deals with the matter, and He is the One "who is perfect in knowledge" (Job 36-4). What a commendation God first gives of His servant Moses' faithfulness, and of His purpose to still commune with him in the future. Next those scathing words were spoken by God which would make the guilty brother and sister tremble. "Wherefore **then** were ye not afraid to speak against my servant Moses." (Num. 12-8). After this God's judgment follows. Miriam became leprous—white as snow. (I have seen leprosy in its various forms and it is a sad sight to behold those so afflicted, and such a sad expression is seen on their faces also, as they reflect how the dread disease has brought isolation to them.) We read Aaron looked upon Miriam. What a comprehensive look! followed by confession of sin. It is sad when God finds it needful to lay His Hand in judgment upon us ere sin is confessed. Moses now pleads with God on Miriam's behalf. This reveals the beautiful spirit of Moses. He was not revengeful. God heard His prayer and healed Miriam. However, she was shut out from the camp seven days. God gave her time to think over her sin, and all the people knew of this humiliation for they journeyed not until she was brought in again. This shows us how our sins hinder the progress of others also.

The next mention of Miriam is the record of her death "And the people abode in Kadesh and Miriam died there and was buried there" (Num. 20-1). We have thus no mention of any of her deeds after the record of God's judgment upon her until this record of her death. It is a solemn thought to ponder over, as we think how one act in life may make us a "castaway"—that is disapproved by God for future service. (Cor. 9-27).

Another mention of Miriam is found in Deut. 24-9 which brings her sin once more before us. **Remember what the Lord did unto Miriam by the way, after that ye were come forth out of Egypt.** Miriam in her lifetime praised God for deliverance and encouraged others to do likewise, yet she felt severely the rod of God later because of her sin. May we be content to do the work God has allotted and fitted us for, and let us not be discouraged because our place may not be as prominent as others. Let us remember **if we cannot all be great we can all be godly.** This is pleasing unto God.

Hugh Thorpe.

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### SUNDAY SCHOOL TEACHERS

"Thou hast hid these things from the wise and prudent, and hast revealed them unto babes," Matt. 11:25.

While there is contention in the heart of every grown up

person, yet when the truth reaches them they must receive it with the simplicity of a little child. Let us not think that we need a different Gospel for the young: we must depend upon the word of God alone to reach their young hearts; and the Gospel is so simple and plain that none need miss it. We only require to teach them the Truth, and then trust God to continue the work, applying it to their souls.

A boy twelve years old had been to Sunday School. The next Sunday his parents left him at home when they were at the meeting: when they returned they found him reading the lesson of the previous Sunday, about the "small and great" standing before the Great White Throne, and the Book of Life being opened, and whosoever was not found written in the Book of Life was cast into the Lake of Fire (Rev. 20:12-15). He said to them, "I am one of the little ones, and I am not written in the Book of Life, for the teacher said we would know it if we were." After about a week of deep soul trouble he was led to trust Christ as his Saviour.

Let us take heed, however, that we do not force children into a profession, but look to God to do a real work in their souls. Let us give them the "wheat," the word of God. And let us remember that the Sunday School teacher is but a helper with the parents.

R. McCrory.

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### LITTLE CHILDREN



**S**UFFER little children, and forbid them not, to come unto me; for of such is the kingdom of heaven," Matt. 19:14.

There is no way for a child to come to the Saviour but by faith, the same as a grown person: in fact the grown person has to become child-like in order to exercise faith. Faith is believing God's word. How important, then, that God's word be instilled into the mind of the child. "Faith comes by hearing and hearing by the word of God," Rom. 10:17.

Children are very observing, and quick to pick up things, and their memories are very retentive. How vastly important that the young mind should be stored with that which will lead to conviction of sin; and to faith in Christ as the only Saviour of sinners. Satan is alive to this. He well knows what fertile soil the child's mind is, and so he keeps the fond parents busy sowing seed calculated to build them up in their own self-righteousness. They must have their little prayer:—

"Now I lay me down to sleep;  
I pray the Lord my soul to keep;  
And if I die before I wake,

I pray the Lord my soul to take;  
And this I beg for Jesus' sake."

Here we have nothing about sin; nothing about the atoning blood; nothing about the need of salvation: and the child grows up considering itself a good Christian because it repeats over this little verse. A noted Boston surgeon, not long before his death, told others that he repeated this verse every night before he went to bed, and yet he was an ungodly man. It is wonderful how repeating these silly lines quietens the conscience of young people growing up in their sins, and of old sinners too.

There is another way Satan fills the young minds with bad seed; he gets them taught a lot of silly rhymes, and "Go to Bed" stories—"Jack the Giant Killer," "Old Mother Goose," &c. Children must have stories, they long for them: when their day's romping is over and they are settling down for the night they ask for them: what is to be done? What does God say about it? "And these words which I command thee this day, shall be in thine heart. And thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," Deut. 6:6-7. What better "Go to Bed" stories could a Christian mother tell her children than the Bible stories. David the giant killer, has a charm of romance that no human production has ever equalled. And the Bible is full of stories, in unending variety to interest the little ones, and to answer the questionings of their little active minds in a way that leads out their thoughts to God. But to tell a Bible story interestingly and profitably requires that one read the incident, meditate upon it, and get the points all arranged in the mind so that it can be told so as to touch the little one's heart, or enlighten its mind, or excite its curiosity, or in some way make an impression on the child. What spiritual profit parents would reap themselves if they would but stir themselves to do this?

Children love rhymes. One of the poets almost from infancy would put things into rhyme. When he was sent to school the teacher was told to break him of the habit. Hearing the lad laugh during the opening prayer the teacher demanded the cause. The lad had seen a rat crawl down a piece of rope that hung from the ceiling, and then crawl up again. His answer to the teacher was—"I saw a rat, for want of stairs, climb down the rope to hear the prayers." If children must rhyme, then we must take advantage of this faculty and turn it to profit, by teaching them that which shall be to the profit of their souls. Perhaps some young mother says, "I wish I knew something of this sort." How would this do? Perhaps our readers can send something better.

## WORDS IN SEASON

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### QUESTION CORNER

If a Christian commits a sin, and then confesses it to God, being truly repentant, will God forgive him, and not chasten him for that sin: or may he have to endure chastening for years after the sin has been confessed?

The word is, "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. But there is no promise here that God will not continue the chastening. "David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child that is born unto thee shall surely die." "Now therefore the sword shall never depart from thine house." (See 11 Sam. 12.) Plainly the sin was forgiven, but the chastening continued. We believe that this is more manifest in connection with those sins that bring open reproach on the name of the Lord.

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### TRUE OVERSEERS

True overseers in the Church,  
Are not by man appointed:  
But by the Holy Ghost are made,  
And by His power anointed.  
(Acts 20:28.)

Men of experience and of grace,  
Who are of God commended:  
From all without, of good report,  
Not easily offended.  
(1 Tim. 3: 6-7.)

Not by constraint, but willingly  
They serve their Lord and Master.  
To have as motive, love of place  
Would be a sad disaster.  
(1 Pet. 5: 2-3.)

They take good heed unto themselves,  
To feed the flock most precious:  
To shepherd, guard, ward off the foes,  
So many and so treacherous.  
(Acts 20: 28-30.)

They are encouraged in their work  
By promises unfailing:  
The Shepherd chief will soon appear,  
Their glorious crown revealing.  
(1 Pet. 5:4.)

Let us esteem such men in love;  
Who to the Church are given:  
Be faithful ever to our Lord,  
Now glorified in Heaven.

(1 Thess. 5:13.)

John Rankin.

## WORDS IN SEASON

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**LONDON, ONT.**—Bren. McCrory and Dobbin are working a Tent here and are encouraged by seeing a good many strangers attending.

**CRIEF, ONT.**—Bro. Baillie has his Tent pitched near here.

**TORONTO, ONT.**—F. Watson and A. Joyce have been working the Tent here. Three have professed.

**SO. CHARLTON, ONT.**—Bren. Bruce and Widdifield have been having meetings in a School house: a number have professed, and an Assembly planted.

**SEATTLE, WASH.**—Mr. Telfer spent last Lord's day with us. D. R. Scott is also with us and we are much exercised over pitching a Tent in this great city. Some from a distance spent the Lord's day with us and R. T. gave a good practical word to the Lord's people in the p. m. At night a goodly number were in to hear the Gospel. R. Telfer also visited Everett.

**SCOTTDALÉ, PA.**—Bren. Armstrong and Winemiller have been encouraged by the attendance in the Tent, and interest in the word.

**PUGWASH JUNCTION, N. S.**—Mr. Monypenny had meetings here, two professing. He goes on to Ontario to visit friends and Assemblies.

**MANGANESE MINES, N. S.**—Bren. Milnes and Brennan are having meetings here.

**WASHINGTON, D. C.**—The Assembly meets in the Gospel Hall, 1421 H. St. N. E. The correspondent is Frank Ruebsam 5224 Illinois Ave. N. S. Washington, D. C.

**BOSTON, MASS.**—Chas. Summers has pitched the Tent in Chelsea, Mass. Mr. H. Thorpe was with him for a time and then went to Waterbury, Conn., to help Mr. Rankin in the Tent there.

**BUFFALO, N. Y.**—Dr. E. A. Martin and Jas. Marshall have pitched the Tent here for the close of the season, and the meetings are being well attended. The Gospel Hall here is on Kehr St., No. 289. The correspondent is Mr. S. C. Hughes, 102 Potomac Ave., Buffalo, N. Y.

**BIG RAPIDS, MICH.**—Bren. Sheldrake and Mehl had Tent meetings in E. Jordan: but later moved to this place. The attendance has been encouraging.

**CHISELHURST, ONT.**—Bren. Goodfellow and Fuller have had Tent meetings here: they purposed moving the Tent to Hensall.

**EXETER, ONT.**—Bren. Wilkie and Joyce have pitched their Tent here. It is new ground.

**CEDAR COTTAGE, B. C.**—R. Telfer had some meetings here after the Fairview meetings. Brethren godly and well commended who would like to be a help in Assemblies, while following their daily occupations, would find a large sphere of usefulness in districts such as Edmonton, Vancouver, Seattle, Everett, &c. In these days there is great need of young men who will make God's things first, and business a secondary thing. Who will come over and help us?

**TORONTO, ONT.**—Miss Florence Young prints large Texts suitable for halls and homes. Any desiring such might write her, 24 Garnack Ave., Toronto, Ont.

**CLIFTONDALE, MASS.**—Mr. Kramer of Central America was with us for an evening.

**NOTICE.**—For one dollar we will send Words In Season for the remainder of the year, with back numbers (excepting Jan. and Feb.), and all of 1924.

### FALLEN ASLEEP

**ALEX. S. MCKENZIE**, of Rochester, N. Y. He was born in Prince Edward Island: moved to Morristown, Ont., where he became deeply troubled about his soul. He turned to the Bible but the further he read the deeper the darkness became. Closing the book he said, "It's no us, I'm as good as damned." The title of a tract, "I Want To Be Sure Of It," by J. Smith, arrested him, and as he read he found rest in the finished work

## WORDS IN SEASON

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of Christ through Rom. 5, 8. He was saved, and sure of it. He has always had a warm heart for the Gospel, and for the people of God ever since, and had been enjoying the Tent meetings very much. Sunday, July 22nd, he was at the morning meeting, in the afternoon at a baptism, and in the evening at the Gospel meeting in the Tent, and again Monday evening, and on Friday (22nd) he was present with the Lord. Death was from pneumonia. He was in his 78th year. Dr. E. A. Martin spoke at the funeral to a large company of friends. Mrs. McKenzie survives her husband.

**MRS. MARY STRACHAN**, for many years in the Punxsutawney Assembly, departed to be with Christ July 23rd, aged 66, after a long distressing illness. She was well known and highly respected. Mr. G. Duncan spoke at the funeral.

**THOS. H. HARRIS**, of Orillia, Ont., in his 66th year. Saved when 27, and soon after gathered unto the Name, he sought to adorn the doctrine, in every department of life. The funeral was July 11th, Mr. J. C. Beattie speaking at the home, and A. Livingstone at the grave.

**MR. JOHN CAIN**, of Pontypool, Ont., July 25th, aged 84. He was saved in 1889, and bore a good testimony. Bren. Pearson and Silvester took the funeral service.

**MRS. CLARK**, of Barrington, R. I., on July 17, aged 81. Saved in Glasgow, Scotland, in her teens; and gathered unto the Name in New Bedford, Mass., at the commencement of the Assembly there, she always had a heart and a home for the Lord's servants and people. She was connected with the Assembly in Central Falls for a number of years; and latterly with the Barrington Assembly. Bren. McGill and Dickson took the funeral service.

**MR. DAN. KENNEDY**, of Port Philip, N. S., on July 25. He was born in 1843; born again in 1876. For many years one of the main stays in the Assembly; and highly respected in the community. Bren. Milnes and Moneypenny preached the Gospel to a large company at the funeral.

**MRS. FINLEY**, of Toronto, Ont., on July 2nd, aged 84. Saved in Scotland when young, gathered unto the Name in Galt, she has been in the E. End Assembly for a number of years, and was real help to those young in years. F. Watson spoke at the funeral.

### CONFERENCES

**DETROIT, MICH.**—Prayer meeting Thursday, Sept. 20; meetings to continue Friday, Saturday and Sunday, Sept. 21, 22, 23. The prayer meeting will be in Central Gospel Hall, Grand River and Harrison Ave.

**LA CROSSE, WIS.**—Friday, Aug. 31, prayer meeting. Meetings continue over Sept. 1, 2, and 3, in the Gospel Hall, Clinton St. Take North side car.

**SPRINGFIELD, MASS.**, Sept. 1, 2, and 3, in Memorial Church Parish House. W. Gourley correspondent, 48 Rimmon Ave., Chicopee, Mass.

**CLEVELAND, O.**, Sept. 1, 2, and 3, in the Gospel Hall, 1477 Addison Road. Prayer meeting Friday evening, Aug. 31.

**NEW BEDFORD, MASS.**, September 1 and 2, in the Gospel Hall, Purchase St. Correspondent D. McGill, 193 Blackmer St.

**ORILLIA, ONT.**, Sept. 1, 2, and 3, with prayer meeting Aug. 31st.

**SYDNEY MINES, C. B.**, Sept. 2, 3, and 4, with prayer meeting Sept. 1st.

**SUMMIT, N. J.**, Sept. 1, 2, and 3, in the Summit Gospel Hall.

**GALT, ONT.**, Sept. 1, 2, and 3, in the City Hall. Prayer meeting Aug. 31st.

**PERRY, KANS.**, in the Gospel Hall, Aug. 24, 25, and 26.

**SAULT STE MARIE, MICH.** Lord's day and labor day, Sept. 2 and 3.

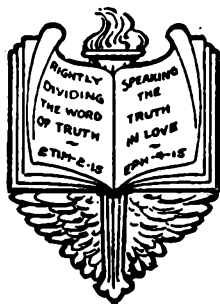
**HUNTSVILLE, ONT.** Prayer meeting Sept. 20, followed by three days' meetings, Sept. 21, 22, and 23. Walter Knight, Huntsville, Ont.

**CEDAR COTTAGE, B. C.** Annual Conference Nov. 10, 11, and 12.) (Canadian Thanksgiving.)



# Words in Season

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



October, 1923

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## WORDS IN SEASON

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## WORK AND WORKERS

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**CLEVELAND, O.**—The Conference was the largest yet, the Hall being taxed to its utmost capacity. The ministry was searching and edifying and calculated to help the Lord's people, not only to be a separated people from all other people, but also to seek to live godly lives. Bren. Muir, McCrory, Marshall, Martin, Ferguson, Blair, Dobbin, Duncan, Douglas, Kramer, Govan, and Patrizio, of those who give their time to the Lord's work, were present.

**BOSTON, MASS.**—Mr. Wm. Matthews has had a slight stroke, but is slowly recovering. Mr. Chas. Summers has had a good hearing in the Tent in Chelsea. Mr. Jas. Rae, from Vancouver, B. C., was with us over Lord's day and helped in the Tent.

**EAST AURORA, N. Y.**—The Assembly begun a year ago has been reaching out with the Gospel into the country School houses. Recently they have been cheered and encouraged by two professing faith in the Lord Jesus: some others seem exercised. Mr. Fred. Reiner is devoting his time, as his strength will allow, to the preaching of the Gospel, and helping to care for the Lord's people. His address is 299 Olean Ave. East Aurora, N. Y.

**SPRINGFIELD, MASS.**—The Conference was very good. Quite a number gathered in from the surrounding Assemblies. The good word was sounded out by Bren. Thorpe, Oliver, Rankin, Johnson, and Hanle.

**WASECA, SASK.**—Bro. Chawner had two meetings: Bren. Willoughby and Cummings have been with us for a few weeks. Some have been awakened, some restored, one professed: 16 broke bread, some coming 35 miles. W. Broadhead, Correspondent.

**ASHVILLE, N. C.**—Mr. Currie continues in the Tent being encouraged by the interest.

**LA CROSSE, WIS.**—Mr. McGeachy was here for a month strengthening the hands of God's people. The Conference was exceptionally good, the word coming with freshness and power, and finding a ready acceptance. Bren. Keller, McGeachy, and Hamilton were there to minister the word.

J. Pearson joined F. G. Watson in the Tent in TORONTO: several professed. The GALT Conference was large and good. Bren. Monypenny, Goodfellow, Gilchrist, Baillie, Wilkie, Joyce, Smith, and Moreland ministering the word. The SYDNEY MINES Conference was specially good. Bren. Brennan, Milnes and McMullen ministering the word. Bren. Brennan and McMullen have gone to NEWFOUNDLAND for Gospel Work. W. P. Douglas was with us for 10 days in TILLSONBURG, and then went on to STAFFORDVILLE. The MIDLAND Conference taxed the Tent to its utmost capacity; Mr. Barr and others ministered the word. The Tent was up for 11 weeks: three professed, and four were added to the Assembly. There has been some interest in the Tent in SEATTLE, WASH., so we plod on: R. Telfer was with us for about a week and then went on to the ARLINGTON Conference. Bren. Bradford and H. G. McEwen moved the Tent to RIDGEWOOD, N. J., and a goodly number have professed faith in Christ.

# Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 15

OCTOBER, 1923

No. 10

## FROM VARIOUS AUTHORS

I have nothing to do with tomorrow,  
My Saviour will make that His care;  
Should He fill it with trouble and sorrow,  
He'll help me to suffer and bear.  
I have nothing to do with tomorrow,  
It's burdens then why should I share?  
It's grace and it's faith I can't borrow,  
Then why should I borrow its care?

\* \* \* \*

How the blessed Lord taught and prepared His disciples for their new position as living stones in the new structure, the Church, is little understood, or taught now. No wonder, therefore, that so few know the position they occupy in the Church, so absolutely apart from the world, with resources entirely new and divine.

\* \* \* \*

That blessed hope, Tit. 2:13. We do not think enough of Christ's second coming. What would be said of a wife who, when her husband was away in another country, could be happy without him, and be contented to think seldom of him? A loving wife would long for her husband's return. "Oh, when will he come back?" would be her frequent exclamation. Bride of the Lamb, where is thy waiting, hoping, longing for the return of thy Lord? Is this thy blessed hope as it was of the primitive Church?

\* \* \* \*

He is able. He is able to save them to the uttermost that come unto God by Him, Heb. 7:25. Link this with His omnipotence, omniscience, omnipresence, and unchanging love, and see if the believing soul has not a sure ground of confidence. And He is able to keep. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day," Tim. 1:12. He is able to keep in the burning fiery furnace, Dan. 3:17: able to keep in the den of lions, Dan. 6:20: able to give eternal life, John 10: 28-29: able to fulfil His promise, Rom. 4:21: able to graft in poor Israel, Rom. 11:25: able to make the tottering brother stand, Rom. 14:4: able to make all grace abound, i Cor. 9:8: able to keep us from falling, Jude 25: able to keep us from the awful tribulation, Rev. 3:10. He is able to raise us out of the dust of death. Bring God into the scene and all difficulties disappear.

## ROBERT M'CLINTOCK



ROBERT M'CLINTOCK, the subject of the following brief sketch, was born in County Derry in the North of Ireland, fifty-seven years ago. The family were a respectable, religious, churchgoing people, righteous before the world, and seeking to live honourable and blameless lives. Forty-two years ago they emigrated to Toronto, in the province of Ontario, and there they settled. But they had not long been there, when the father died. So it fell to Robert, to become the head of the household. The following year, 1886, was a year of grace to many, and among those whom the Spirit of God dealt with, convincing of sin and showing him his need of being born again, was Robert. Doubtless his father's death was, from the human side, a cause for his anxious thoughts about Eternity and his fitness to meet God, while his need of being born again was brought home to his soul with power, by the Word that at this time was being preached with no uncertain sound in the City. It was on a Sunday evening, in the month of June, that the crisis of his life was reached, and then, too, it was, that he "received Christ" (John i. 12) as his personal Saviour, and was "born of God" (John i. 13). In relating the story of his conversion in after years, he was wont to tell of the great event in simple, definite terms, such as all who heard could easily understand. "It was just like this," he would say, "I went into that building on that Sunday evening, a lost sinner, on my way to hell, but I met the Lord there, and came out of it a saved sinner, on my way to heaven." He was then at rest in his soul, and could "read his title clear to mansions in the skies." But it was a week or two, ere he could muster courage to confess Christ before men, and tell what the Lord had done for his soul. This confession of Christ as his Lord (Rom. x. 9), brought him a fuller measure of light and liberty, and he felt like one "brought into a large and wealthy place" (Psa. lxxvi. 12), and his "joy was full" (John xv. 11). Through reading the Word of God the young believer came to see his privilege of being baptised—that is, being "buried with Christ" (Rom. vi. 4), in token of his death and resurrection with Him (Col. ii. 12). He was baptised by immersion (Acts viii. 38), and received into fellowship permanently (Acts ix. 26-28) with believers in West Toronto. For a number of years, he continued spreading the Gospel while pursuing his daily employment, until some 23 years ago, he became exercised before the Lord as to giving himself wholly and fully to the preaching of the Word, especially in needy and neglected places. In this he went forth, under the patronage of no society, engaged by no patron, but simply at the Lord's call, and with the hearty fellowship of his brethren among whom he was best known (Acts xvi. 2, 3), whose commendation he had in this work, look-

ing directly to the Lord Himself for all that he needed to efficiently continue in the path to which the Lord had called him. And in this he continued, mostly in far-off places, preaching Christ, winning souls, and seeking to lead those on in the ways of the Lord, who had been converted through His ministry. He was a good visitor, so that he pursued the apostle pattern of preaching "publicly and from house to house" (Acts xx. 20). Never of robust body, he had great energy of spirit, and wore himself out truly in the service of his Master. He continued in his loved service for a number of years in many parts of Canada and far beyond. But he loved his Saviour and Lord above even his service, and was wont often to say—

"As fond as I am of His work in the field,  
I would lay down the plough, and hang up the shield,  
The weapons of warfare, I'd put on the shelf,  
And the sword, in the scabbard, to be with Himself."

By a mishap that took place in their home, Robert lost his mother and a sister suddenly. This was a sore trial, and it led to a complete collapse of his nervous system. A few brief weeks of illness brought him to the close of his course, and on February 26, 1923, he passed in to be with the Lord whom he had served and loved. "Whose faith imitate" (Heb. xiii. 7, r. v.), may seasonably close this brief sketch of one who clave to the Lord with a purposed heart (Acts xi. 23), walking in "the old paths" to the end.

—"Christian Worker."

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### KEEP HOLD OF THE PROMISES



REMEMBER a day which stands out like a boulder in my life. The weather was unusually cold. My husband was away traveling from one district to another most of the time. Our boys were well; little Ruth was ailing; none of us was decently clothed. I patched and re-patched, with spirits sinking to their lowest ebb. The water gave out in the well, and the wind blew through the cracks of the floor. My husband's overcoat was hardly thick enough for October, and he was obliged to ride miles to attend some meetings or funerals. Many a time our breakfast was Indian cake and a cup of tea without any sugar. I remember the ice was thick and smooth, and the boys were each craving a pair of skates. Ruth, in some unaccountable way, had taken a fancy that the dolls I made were no longer suitable; she wanted a nice large one. I knew it was impossible; but, oh, how I wanted to give each child its present! It seemed as if God had deserted us. But I did not tell my husband all this. He worked so earnestly and heartily, I supposed him to be as hopeful as ever. I kept the sitting room cheery with an open fire, and tried to serve our scanty meals as invitingly as I could.

The morning before Christmas, James was called to see a sick man. I put a piece of bread for his lunch—it was the best I could do—wrapped a plaid shawl around his neck, and then tried to whisper a promise, as I often had; but the words died away on my lips. I let him go without it. This was a dark, hopeless day.

I coaxed the children to bed early, for I could not bear their talk. I sat down alone, and gave way to the bitterest tears.

Before long James returned, chilled and exhausted. He drew off his boots; the thin stockings slipped off with them, and his feet were red with cold. Then, as I glanced up and noticed the hard lines in his face, and the look of despair, it flashed across me, James had let go, too! I brought him a cup of tea, feeling sick and dizzy at the thought. He took my hand, and we sat for an hour without a word. I wanted to die and meet God, and tell Him His promise wasn't true—my soul was so full of rebellious despair.

There came a sound of bells, a quick stop, and a loud knock at the door. James sprang up to open it. There stood Mr. Pike.

"A box came for you by express just before dark. I brought it round just as soon as I could get away. I thought, they shall have it tonight. Here is a turkey my wife asked me to fetch along, and these other things I believe belong to you."

There was a basket of potatoes and a bag of flour. Talking all the time, he hurried the box in, and then with a hearty "good-night," rode away. Still without speaking, James found a chisel and opened the box. I drew out at first a thick red blanket, and we saw that beneath was full of clothing. It seemed at that moment as if Christ fastened upon me a look of reproach. James sat down, and covered his face with his hands.

"I can't touch them," he exclaimed, "I haven't been true just when God was trying me to see if I could hold out. Do you think I could not see how you were suffering, and I had no word of comfort to offer? I know not how to preach the awfulness of turning away from God."

"James," I said, clinging to him, "don't take it to heart like this, I've been to blame; I ought to have helped you. We will ask Him together to forgive us."

"Wait a moment, dear, I cannot talk now." Then he went into another room.

I knelt down and my heart broke; in an instant all the darkness, all the stubbornness rolled away. Jesus came and stood before me, but now with the loving word, "Daughter!" Sweet promises of tenderness and joy flooded my soul; I was so lost in praise and gratitude that I forgot everything else. I don't know how long it was before James came back; but I knew, too, that he had found peace.

"Now, dear wife," said he, "let us thank God together. And then he poured out words of praise. Bible words, for noth-

ing else could express our thanksgiving. It was eleven o'clock, the fire was low and there was the great box, and nothing touched but the warm blanket we needed so much. We piled on some fresh logs, lighted two candles, and began to examine our treasures. We drew out an overcoat: I made James try it on; just the right size, and I danced awhile around him, for all my lightheartedness had returned. Then there was a cloak, and he insisted on seeing me in it. My spirits always infected him, and we both laughed like foolish children. There was a warm suit of clothes also, and three pairs of woolen hose. There was a dress for me and yards of flannel; a pair of Arctic overshoes for each of us, and in mine was a slip of paper—I have it now, and I mean to hand it down to my children. It was Moses' blessing to Asher: "Thy shoes shall be iron and brass; and as thy days, so shall thy strength be." In the gloves, evidently for James, the same dear hand had written: "I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee."

It was a wonderful box, and packed with thoughtful care. There was a suit of clothes for each of the boys, and a little red gown for Ruth. There were mittens, scarves and hoods; down in the centre, a box—we opened it, and there was a great wax doll! I burst into tears again, and James wept with me for joy. It was too much. Then we both exclaimed again, for close behind it came two pairs of skates. There were books for us to read—some of them I had wished to see, stories for the children to read, aprons and underclothing, knots of ribbon, a gay little tidy, a lovely photograph, needles, buttons and thread, actually a muff, and an envelope containing a ten-dollar gold piece. We cried over everything we took up. It was past midnight, and we were faint and exhausted even with happiness.

I made a cup of tea, cut a fresh loaf of bread, and James boiled some eggs. We drew up the table before the fire—how we enjoyed our supper!—and then we sat talking over all our life, and how sure a help God had always proved.

You should have seen the children next morning! The boys raised a shout at the sight of their skates. Ruth caught up her doll and hugged it tightly. My husband and I both tried to return thanks to the church in the East which sent us the box, and have tried to return thanks unto God every day since.

—Adapted.

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### "I AM"

I AM—Crucified with Christ, Gal. 3:20.

—Whose I am and whom I serve, Acts. 27:23.

—Not ashamed of the Gospel, Rom. 1:16.

—Not ashamed to suffer for the Gospel, 2 Tim. 1:12.

—Made all things to all men, 1 Cor. 9:22.

—The apostle to the Gentiles, Rom. 9:13.

- The least of the apostles, 1 Cor. 15:9-10.
- Less than the least of all saints, Eph. 3:8.
- The chief of sinners, 1 Tim. 1:15.
- When I am weak then I am strong, 2 Cor. 12:10.
- Pure from the blood of all men, Acts 20:26.
- Persuaded that, neither death nor life, Rom. 8:38.
- Now ready to be offered up, 2 Tim. 4:6.
- In a strait betwixt two, Phil. 1:26.

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### RULERS AND RULE



**R**EAD Romans 12:8; 1 Thes. 5:12; 1 Tim. 5:7; Heb. 12:7, 17, 24.

These passages deal with the subject of rulers in the Assembly of God, and our attitude towards such.

The original word rendered "rule" signifies "to stand before;" "to maintain," "to be over" or "to lead." What a blessing it would be if we grasped what rule according to the mind of God really is! Let me quote the Lord's words in Matt. 20:25, 28, "---- Ye know that the princes (rulers) of the nations exercise dominion over them and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant (or bondservant), even as the Son of man came not to be ministered unto but to minister, and to give His life a ransom for many."

These words "It shall not be so among you" reminds us of 1 Pet. 5:3; "Neither as being lords over God's heritage, but being examples to the flock." What a blow this is at clerisy in all its forms! We have a beautiful example in Paul of the spirit in which this rule should be exercised. He says "Ye know from the first day that I came into Asia, after what manner I have been with you at all seasons, **serving the Lord with all humility of mind and with many tears** ----- "Acts 20:18. Great havoc has been wrought because this spirit has not actuated many who have occupied the place of rulers in the Assemblies of God's people. In Hebrews 13:7 we read: "Remember your leaders (or guides) who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation" (or the issue of their mode of life). These guides are deceased—"absent from the body, at home with the Lord." Their work on earth is done, but the righteous shall be in everlasting remembrance, so their memory is still sweet to us. Is it not a great stimulus to remember such?

The Word of God which they spake is precious to our souls to this day, while that beautiful combination of grace and truth exemplified in their lives condemns our laxity and unfaithful-



ness, it spurs us on to seek to imitate their faith, that the life of Christ may be more manifest in our mortal flesh.

Now let us see what our attitude should be toward godly rulers in the church today. In I Thes. 5:12 we read: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their works' sake, and be at peace among yourselves." How can peace prevail in our midst if these injunctions are neglected? Notice three things about these brethren:

1. They labor among you;
2. They are over you in the Lord;
3. They admonish you.

We are exhorted to know them, i. e., to recognize them and to esteem them highly in love for their work's sake. If some brethren who desire recognition and esteem get neither, let them be slow to find fault, but rather let them examine themselves and see if the reason is not found in their own unworthy behavior. It is not difficult for those who seek the Lord's honor to both recognize and esteem men who give evidence that they are gifts to the Church by their spiritual qualifications and labors among God's people.

Look now at I Tim. 5:17, 18: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the Word and doctrine; for the Scripture saith: Thou shalt not muzzle the ox that treadeth out the corn, and the laborer is worthy of his reward. "We know that many think these scriptures justify the existence of the modern salaried minister. We are sure they do not. In I Cor. 9:9 we find the words quoted, "Thou shalt not muzzle the ox that treadeth out the corn" in connection with the preacher of the gospel. Verse 14 says "Even so hath the Lord ordained that they who preach the gospel should live of the gospel." Now all this is clear to us and we rejoice in the manifest interest of the Lord's people in seeking to further the gospel by giving of their bounties to the support of those who have gone forth for His Name's sake, taking nothing from the Gentiles.

Does I Tim. 5:17 mean that in the same manner the elders should be supported in their work, by the freewill offerings of the Saints, who share in and profit by their ministry? In some instances we have known this to be done, apparently with great blessing to the Assemblies with which the elders were associated. On the other hand, we have known such elders who have (at great personal cost to themselves) done this service, and we wonder if the Lord's people did not fail in their responsibility by not ministering to them of their temporal things. Without recognizing any official position in the Church of God (for all believers are servants though each has his own particular sphere and work)

we trust our hearts will be deeply exercised about our responsibility toward the elders that rule well, especially they that labor in the Word and doctrine.

Let us also notice Heb. 13:17: "Obey your guides (Newberry) and submit yourselves: for they watch for your souls as they that must give an account, that they may do it with joy and not with grief: for this is unprofitable for you." How careful we should be, lest, in this day of abounding lawlessness in the world, we catch the spirit of the age, and refuse to render obedience and submission here enjoined upon us. "They watch for your souls as they that must give an account." Young believers, think of the solemn duty of your guides. If reproved by them when they see you wandering into by-paths, or doing what is unbecoming to one who bears a blood-bought name, take it kindly. "They watch for your souls as they that must give an account," to cause them grief in their service instead of joy will be unprofitable for you.

"Likewise ye younger, submit yourselves to the elder. Yea, all of you be subject one to another, and be clothed with humility," for "God resisteth the proud, but giveth grace to the humble" I Peter 5:5.

Giving diligence to "keep the unity of the spirit in the bond of peace."

1. Know your guides;—**Recognition.**
2. Esteem your guides;—**Estimation.**
3. Honor your guides;—**Approbation.**
4. Submit to your guides;—**Submission.**
5. Salute your guides;—**Salutation.**

—John Rankin.

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## THOUGHTS ON SCRIPTURAL DISCIPLINE

### Paper 4.

**T**HE epistle to Titus is dated five years later than Romans—A. D. 65. Those causing division are again brought before us. "A man that is an heretic (factious) after the first and second admonition reject (refuse, or avoid, R. V.); knowing that he that is such is subverted, and sinneth, being condemned of himself," Tit. 3:10-11. There is a divinely appointed limit to the number of times a factious man is to be admonished. Factious persons are full of strife, in fact their work cannot prosper without strife; and there is always the danger that they will draw those who admonish them into strife and thus defile them. A man that is subverted, that sins, that is self-condemned, and that has been admonished a first and a second time and refuses to be put right is surely in no fit condition to sit at the Lord's table, nor to take part in Assembly testimony. He could only eat and drink judgment to himself, and defile others

by causing internal division in the Assembly. He is to be rejected. If others go with him, then they are partakers of his evil deeds. "To draw away disciples after them," (Acts 20:30) is characteristic of the factious person.

Second Peter comes a year later, A. D. 66. Here we see sectarianism in its latter day development, "damnable heresies," (destructive heresies, or sects of perdition, R. V.). Sectarianism at its beginning had prominent Christian men, with twisted doctrines, drawing away men after themselves: at its end it has "false teachers" bringing in "damnable heresies." It began with self-willed men; it ends with men who "deny the Lord that bought them." That which begins with men drawing away disciples after themselves ends in denying that the Lord has any right to exercise lordship over them. And having broken away from owning the lordship of Christ they become slaves to their own lusts. "Destructive heresies." If the word of God is against them then they will destroy it: this the modern "higher critics" have been busily engaged in, causing "the way of truth" to be evil spoken of. And under such leadership what began as sects becomes "sects of perdition." What else could we call sects whose leaders deny God His place as Creator, and teach the infidel Darwin's theory of evolution? that deny the inspiration of the Bible? the virgin birth of the Lord Jesus? the value of His atoning blood? the eternal punishment of the wicked? the need of regeneration? and almost every other doctrine of the word of God? And what prominent sect is not honey-combed with these destructive heresies?

Look at the kind of men described in second Peter as at the head of these sects of perdition. They deny the Lordship of Christ by refusing to be guided by the word of God; and cause the "way of truth to be evil spoken of." In their covetousness they handle people as so much merchandise out of which to increase their gain. They are daring, self-willed, and tremble not to rail at dignities (glories). They are spots, and blemishes, sporting themselves with their own deceivings. Their eyes are full of an adulteress; cursed children which have forsaken the right way and are followers of Balaam who loved the wages of unrighteousness. They are wells without water; mists driven by a storm; clever orators they speak "great swelling words of vanity;" they allure through the lusts of the flesh; they promise liberty while they themselves are the servants of corruption: they are dogs turning to their own vomit again; washed sows to their wallowing in the mire. The sinning angels were cast down to hell: the antediluvians were swept away with a flood: Sodom and Gomorrah were burned to ashes: and the damnation of these men slumbereth not. We are near the end of the dispensation. The Lord is soon going to take His own, then the vials of His wrath

will be poured out upon every sect of perdition from the least to the greatest.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness: but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever, Amen. How timely the exhortation for our day?

(Continued)

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### STEADFASTNESS

By Henry Heath



F ever this blessed fruit of the Spirit was both required and tested, it is **now**. Look where we may, in the light of God's word, we see turning aside. Persons professing Christ are found returning to things which once they gave up for Him in order to be obedient to the Word.

Attempts are everywhere being made to trample out the line of demarkation between the Church and the world, by relaxing from strict obedience to the precepts of the New Testament; by abandoning principles held at one time with firmness; and by confounding things that differ, both in doctrine and practice. There are, indeed, many bright and blessed exceptions, but they only make the too general defection more manifest.

This is a humbling and sorrowful reflection, but it does not surprise those who carefully read the words of Christ and His apostles. It is written, "Because iniquity shall abound, the love of many shall wax cold"; and, in the words of Paul to Timothy, "Evil men and seducers shall wax worse and worse, deceiving and being deceived"; and again, "In the latter times some shall depart from the faith."

Whilst various words in the original, all represented by the one English word "steadfast," convey the general idea of firmness and stability, there are shades of difference. The Holy Spirit is pleased to give us both the **positive** and **negative** sides of the subject, and God teaches by contrast.

In the case of Israel, in Ps. lxxviii 8, we see the negative side. They "set not their heart aright, and their spirit was not steadfast with God"; and in verse 37, "For their heart was not right with Him, neither were they steadfast in His covenant." Defective in love for Jehovah, their spirit was not steadfast, nor was there in their ways firm obedience to His law. Their heart being divided, they were both inconstant in worship and unsteadfast in life.

But what Israel was **not**, Israel's Prince was, and that in perfection. Let us listen to His voice. In Isaiah l. 5, 7, we hear Him saying, "I was not rebellious, neither turned away back. . . . I have set my face like a flint, and I know that I shall not be

ashamed." And in the gospel narrative, when the time of His ascending approached (which could only be effected by His first descending into death), "**He steadfastly set His face to go to Jerusalem.**" In both His purpose and His way He was immovable; and He bids us follow His steps.

In Acts ii. 41, 42, we read that those who gladly received Peter's word were baptized and added by the Lord to the Church; and the Holy Ghost's testimony is, "that they **continued steadfastly** in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers"; so proving themselves "disciples indeed." In I Cor. xv. 58, Paul makes a practical application of the great truth of the resurrection, and exhorts believers to be "steadfast, unmovable." In Heb. iii. 14 the "partakers of Christ" are characterized by holding the beginning of their confidence "steadfast unto the end." In 2 Pet. 3:17 we are warned against being "lead away with the error of the wicked," and falling from our own "steadfastness."

Taking these passages together we find that stability, as of a grasp with the hands, or of a well-placed foot, are all comprehended and taught by the one word steadfastness. For what we know of this let us be thankful, and seek to increase and abound in it.

This grace or fruit of the Spirit is manifested in different circles, from the closet outwards.

(1.) The discipline of the closet constitutes the sharpest test of faith, patience and subjection. How often does nature, that is, the flesh, seek to avoid the closet, or when in it crave to hasten out! This proves the need of a steadfast purpose of heart, in order to continue waiting upon God.

(2.) It is needed also in the family. There must be a determination to uphold God's honor, and enforce the claims of His word, in ruling the house and training the family for Him; otherwise peace of mind will be disturbed and service hindered.

(3.) Without steadfastness we cannot behave aright in the Assembly. It is impossible to walk happily, usefully and honorably, either toward God or our fellow Christians, in our corporate capacity, without it. Uncertainty of purpose will result in instability in all that we undertake.

(4.) Likewise in order to a consistent walk before the world, steadfastness is most requisite. To it we are exhorted in the word of God, and have bright examples of it for our imitation, preeminently the perfect pattern, the Lord Jesus Christ.

For all the spheres above enumerated, steadfastness of doctrine is indispensable. What doctrine is there that the devil does not deny, or seek to corrupt? Old forms of false doctrine are constantly reviving, and new forms of error are continually appearing. How needful is it, that believers should cleave to

the truth. God is sufficient, and His grace sought by us, can and will make us steadfast.

Moreover, this godly, fixed purpose is equally necessary in practicing the precepts of the word of God at all times and under all circumstances. Having promptly carried out the charge of God respecting circumcision, God could bear this testimony, "I know Abraham, that he will command his children, and his household after him . . . and he was called the friend of God." Paul also manifested, in goodly measure, this steadfastness for God and His truth, both in doctrine and practice.

Opposition from Satan and the flesh may discourage, a sense of our own imperfection in service may cast us down, and the apparent absence of results, together with the seemingly great success of others, may exercise us; and we may even be tempted to leave the simplicity of God's word for expedients and helps which will not stand the test of that Word and the judgment seat of Christ. Let us then, beloved reader, "hold fast," laboring patiently, enduring hardness for Christ as good soldiers, and in God's due time we shall reap.

This holy, tenacious grasp is being tested, and will be so yet more, in connection with the bright and glorious hope of the coming of the Lord. Before leaving this earth He promised to come again, and receive us to Himself (John vix 3), and He has declared from heaven, "I come quickly"; "Surely I come quickly. Amen."

Satan will suggest that our hope is vain, and scoffing professors as well as openly profane persons will ask, "Where is the promise of His coming?" All this tests the steadfastness of our faith and expectation, and calls on us to "hold fast the confession of our hope **without wavering**," knowing that He is faithful who hath promised, and that "yet a little while, and the Coming One shall come and will not tarry."

Blessed be God, there is one thing respecting which we have no responsibility, save to believe it and walk worthy of it, even our standing. This is immovable, unchangeable, based on the perfections of God, which harmonize with the blood of the cross. He has given it to us in Christ. He sustains it for us in Him; nor can anything in ourselves, or any person or thing outside us, even touch it. He hath made us "accepted in the Beloved." He hath raised us up, and made us sit together with Christ in the heavens, so that the safety of each believer, and of the entire Church is from and in Himself, to whom be the glory for ever and ever.

Lastly, let us remember that we are not left to our own resources for maintaining this steadfastness in its different connections and circles; but for this, as for everything that is true and holy, we have the Spirit of God indwelling us, with all His wisdom, grace and power; even Him who searches the depths of God and whose power is without limit. Let us, then, honor Him, be-

loved, by trusting Him, and in our conscious and confessed ignorance He will find His fair occasion for instruction, and in our weakness He will perfect our strength.

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### **"YE ARE THE SALT OF THE EARTH," Matt. 5:13**

#### **The Spiritual Bankruptcy of "The Salt" Means the Moral Bankruptcy of "The Earth"!**

**Does it explain the world's present demoralized condition?** ("The darkest period in history," says a great Chicago daily.)

**Does it explain the wave of lawlessness sweeping over America and the world?** (United States Solicitor General J. M. Beck calls this, "The Age of Lawlessness.")

**Does it explain the enormous increase of crime in the United States?** (Four hundred per cent. from 1912 to 1921.)

**Does it explain the amazing growth of the divorce evil?** (A tremendous ratio, reaching in some sections from ten to twenty per cent. of all marriages.)

**Does it explain the terrible prevalence of social immorality?** (Polluting an average of five out of every eight young men throughout the nation, says the health commissioner of a great city.)

**Does it explain the growing industrial turmoil?** (During the past nine years, ending with 1922, there have been 26,000 strikes as against 25,000 during the twenty-five years from 1881 to 1906.)

**Does it explain the domestic unhappiness, the juvenile delinquency, the lack of parental control, the desire for the frivolous and superficial, the inordinate love of money, the petty thievery and the gigantic robbery, the betrayal of public trust, the disregard of God's holy day, the banishment of the Bible from our public school system, the aversion to restraint of every kind?** **Does it explain the moral deterioration of multitudes at home, and the growing hostility to Christianity in large sections of the world abroad?**

If so, then indeed "judgment must begin at the house of God." For judgment of sin and confession of sin on the part of the Church mean purging, and purging means revival, and revival evangelization, and evangelization not only the salvation of multitudes, but the quickening of the moral conscience of the masses. Reader, have you lost your "savor"?

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### **WHAT HAST THOU IN THY HOUSE?**

"What hast thou in the house?" (2 Kings 4:2) is a question the Lord might well ask His people now. Many are copying the world in the style of their houses, furnishings, attire, etc., putting a great deal of money into these things, far beyond what rightly

befits a heavenly pilgrim; instead of being content with what is simpler and plainer, and consequently having means to help spread the Gospel. Are we likely to be rewarded for faithful stewardship at the judgment seat of Christ?

Many of us have become like those whom God in His mercy delivered from the bondage of Babylon. After the first joy of getting back to where His name was set in Jerusalem was passed, they got so occupied with their own home affairs, that they had little or no time for the claims of the Lord (Haggai 1:3-11). Later on their condition became worse, for they were offering as the Lord's sacrifices the blind, lame, and sick of their flocks—that which was unfit to offer to their governor (Malachi 1:8).

When some of us were boys in the Old Country, many of those who had separated themselves unto the Lord from the sects were members of the nobility and persons in high social circles. They abandoned all worldly ostentation, for the simplicity of New Testament precept and example. They sold their jewelry, ornaments, works of art and costly things, and devoted the proceeds to Him who made Himself of no reputation.

The work of the Lord is not being furthered as it should be. If ever the time was that "the King's business requireth haste," it is today, for the end is near and the Lord is at hand. Gospel tracts and booklets are readily received. Cooneyites, Seventh-day Adventists, and other unscriptural cults, are taking advantage of the opportunity and energetically sowing from house to house their evil seed.

If we were to arouse ourselves and thoroughly awake to our privileges and responsibilities, many of the Lord's servants, sound in doctrine, could be helped to "get a move on" in gospel effort that is impossible under present conditions. The Master will not say "well done" to those who leave behind them on earth large banking accounts, fine houses, and good estates for the ungodly to possess, while they did little to help to send the message of salvation. All we have we hold simply in trust for Another, and unless we rightly use our stewardship we shall suffer great loss in the day of reward.—Adapted.

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### GOOD THINGS

"It is good for me to draw near to God," Ps. 73:28.

\* \* \* \*

"It is a good thing to give thanks unto the Lord, and to sing praises to thy Name, O Most High. To shew forth thy loving kindness in the morning, and thy faithfulness every night," Ps. 92:1-2.

\* \* \* \*

"It is good for me that I have been afflicted, that I might learn thy statutes," Ps. 119:71.



## WORDS IN SEASON

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"It is good for a man that he bear the yoke in his youth,"  
Lam. 3:27.

\* \* \* \*

"It is good to be zealously affected always in a good thing,"  
Gal. 4:18.

\* \* \* \*

"Behold how good and how pleasant it is for brethren to  
dwell together in unity," Ps. 133:1.

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We too may stay the angry blow,  
And we may check the hasty word;  
Give gentle answers back again,  
And fight a battle for our Lord.

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### LITTLE CHILDREN

The article "Little Children," in September issue of Words in Season,  
was incomplete: the following ought to have been added:—

#### ANOTHER LITTLE WAVE

"Another little wave  
Upon the sea of life;  
Another soul to save,  
Amid its toil and strife.

Two more little hands  
To work for good or ill;  
Two more little eyes,  
Another little will.

Two more little feet,  
To walk the dusty road;  
To choose where two paths meet—  
The Narrow and the Broad.

From head to foot a sinner:  
But Jesus died for you:  
This is the Gospel message,  
Believe it: it is true."

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### QUESTION CORNER

**Is it right to go in bathing in the ocean on the Lord's day?**

Accompanying this question was a letter that will help us to understand just what kind of bathing is referred to in the question. It says: "I have a daughter in the Assembly here—converted and baptized, and trying to live as close to the teaching as she can. She is going with a young man, also in the Assembly, who asked her if she would go in bathing on Sunday. He says that Sunday is not really the Sabbath; and that we are not under law but under grace. This is not the first amusement she has been to on Sunday. The thought comes to me—we cannot serve God and the devil.

I am not yet in the Assembly; nor can I yet see "separation." I enjoy the meetings; but on account of some things allowed by the Christians in the Assembly, I cannot see where the separation comes in. I have always tried to shew my children that the day we keep as the Lord's day, we should keep it to worship Him, and to think of Him all the day as much as our sinful natures will allow-----I know that we cannot offer up sacrifices

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since Jesus has done it all: and it is because I love Him that I think it little enough for us to give up one day's pleasures to think of Him."

What a rebuke to those who talk "separation" and live like worldlings! While the Christian is not under the law, he is "inlawed" to Christ, as the word in 1 Cor. 9:21 really is. To turn the grace of God into lasciviousness, becoming "lovers of pleasures rather than lovers of God; having a form of godliness but denying the power thereof," (11 Tim. 3:4-5), are characteristics of the last days. To go sporting around on the Lord's day does not commend Christ to the worldlings: and can only stumble Christians. "All things are lawful for me, but all things are not expedient..... Whether therefore ye, eat or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved," 1 Cor. 10:23-33. By our baptism we professed that we were dead with Christ, buried, and risen again to walk in newness of life: to go sporting around bathing beaches on the Lord's day is poor evidence that there is this newness of life. The company that does not frown upon such things is surely unworthy of the name of an Assembly gathered unto the name of our Lord Jesus Christ. We ought to be followers of Him who at the early age of twelve said to his parents, "Wist ye not that I must be about my Father's business," Luk. 2:49. This ought to be our business seven days in the week; and if it be so we will not find time for the pleasures of the world. "Whatsoever ye do, do all to the glory of God," 1 Cor. 10:31.

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### OUR OWN

If I had known in the morning  
How wearily all the day  
    The words unkind  
    Would trouble my mind  
I said when you went away,  
I had been more careful, darling,  
    Nor given you needless pain;  
But we vex "our own"  
With look and tone—  
    We might never take back again.

For though in the quiet evening  
You may give me the kiss of peace,  
    Yet it might be  
    That never for me  
The pain of the heart should cease.  
How many go forth in the morning  
    That never come home at night!  
And hearts have broken  
For harsh words spoken,  
    That sorrow can ne'er set right.

We have careful thoughts for the stranger,  
And smiles for the sometimes guest,  
    But oft for "our own"  
    The bitter tone,  
Though we love "our own" the best.  
Ah, lips with the curve impatient!  
    Ah, brow with that look of scorn!  
"Twere a cruel fate,  
Were the night too late  
    To undo the work of morn.

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**NASSAU, BAHAMAS.**—"In my last letter I referred to an intended visit to Long Island and Exuma. We spent several weeks at Georgetown, Exuma, where there is a small Assembly only a few months old, and requiring much help. Seven believers were baptized, and a few unsaved professed conversion. We visited two other settlements in Exuma and found a ready ear for the Gospel. We then went to Long Island where Assemblies are found at Burnt Ground, and Seymours: spent a few days at each ministering the word to saint and sinner. Six were baptized and two professed to accept Christ as Saviour. At Millington we preached the Gospel in the open air with a large and attentive audience. Much might be done by a prolonged series of meetings which we hope to have sometime in the future. Pray for us."—Wm. A. McCullough, Box 114, Nassau, Bahamas, B. W. I.

**PHILADELPHIA, PA.**—Mr. C. Patrizio saw a good work done among the Italians: six professing faith in Christ.

**OTTAWA, CAN.**—Mr. Geo. Smith had four weeks' meetings in a needy place in Quebec. He found open doors with some encouragement. Open air meetings were very good, and tracts readily received. One woman was baptized causing opposition from her friends.

**CHICAGO, ILL.**—Jas. Marshall has begun meetings in 66th place and Normal Gospel Hall. S. Greer had some meetings here, and also helped Bro. Steve Mick in the Tent in Gary. The meetings in the Tent continued with the help of the local Chicago brethren.

**RIVERSIDE, R. I.**—Bren. Hunter and Dickson have taken down their Tent, after uphill work: Bible readings are to be held weekly to follow up the work.

**W. DULUTH, MINN.**—S. C. Keller came here after the La Crosse Conference. An encouraging number are attending the meetings.

**SYDNEY MINES, N. S.**—A number were saved here during Mr. Monypenny's visit.

**WATERBURY, CONN.**—The Tent season was a time of blessing, several professing. Bren. Rankin and Thorpe worked the Tent.

**KEEWATIN, ONT.**—On Aug. 6th we baptized two sisters who have since been received into the Assembly at Kenora. We have had brother Chawner with us for two weeks' meetings.

**NOTICE.**—For seventy-five cents we will send Words In Season to any address, for the remainder of this year, and all 1924.

**BUFFALO, N. Y.**—Bren. Marshall and Martin took the Tent down after several weeks' meetings. Visitors will please remember that the address of the Gospel Hall is 289 Kehr St. The Assembly has been encouraged by seeing quite a number of visitors this summer.

"For the past ten days I have been in the large city of Valencia: and in company with Bro. Gunn, have sought to minister God's word to the few of the Lord's own there; and to preach the Gospel in two of the Christian's homes. It is sad to see that large city wholly given up to idolatry. It is extremely fanatical. The Virgin is their goddess. Crowned with a crown of gold and precious stones, said to be worth over \$20,000.00 is her huge image in the cathedral. Woe betide those who speak disparagingly of this image!

Believing it to be the Lord's mind we have decided to make Valencia our centre. We hope to see the few saints gathered Scripturally as an Assembly. To this end we have rented a large house. We are sorry to remove our home from Duaca, where for the past five months it has been our privilege to plow up virgin soil, and sow the Gospel seed. Mr. and Mrs. Willis purpose following on there.

Our address, and that of Bro. Gunn, will be, Calle Beneficencia, No. 48. Valencia, Venezuela, S. A. Yours by grace, Henry Fletcher.

**DES MOINES, IOWA.**—Mr. Jas. Erskine is able to be at it again, and has visited Denver, Longmont, (Colo.) and other places.

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**COLORADO SPRINGS, COLO.**—T. C. Bush and others have had a good hearing in the open air here.

**DENVER, COLO.**—The Assembly now meets at 222 S. Broadway. Correspondent, J. Chambers 1534 Pontiac St. Denver, Colo.

**BRANTFORD, ONT.**—Bren. Lyon and Gilchrist have had most encouraging time in the Tent here.

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### FALLEN ASLEEP

**MR. JAS. GLASS**, of Vancouver, B. C., on Aug. 11th, after a long period of weakness, from diabetes. He was for many years in the Brandon Assembly, Man. His wife died about three months before him. Local brethren conducted the funeral.

**MRS. ADAM LUCAS**, of Sterling, Mich., on Aug. 24th, after eight years of sickness and suffering, aged 70. She was saved 37 years ago when Mr. Muir was having some meetings there, and has been in the Assembly ever since. Mr. Muir spoke to a large company at the funeral.

**MR. THOS. TOUZEAU**, of Detroit, Mich., on Aug. 26th. He was saved about 40 years ago at Strathroy, Ont. He was loved by the Lord's people, going on steadfastly in the way of truth. The funeral was from the Gospel Hall, his six sons carrying him to his burial. He was the father of Mr. Thos. Touzeau, evangelist. Mr. Muir spoke to a large number at the funeral.

**MR. E. A. MARTIN**, of Cleveland, O., departed to be with Christ Aug. 7th, aged 61. He was saved about 23 years ago: and was an indefatigable tract distributor himself, and encouraged and helped others in the good work. The fruit will be seen in that day.

**MRS. MARY A. CURTIS**, of Ravenshoe, Ont., on Sept. 9th, in her 90th year. Saved about 40 years ago in Sutton, Ont., gathered unto the Name: with a great heart for the Gospel. F. G. Watson spoke at the funeral.

**MR. GEO. BEVERIDGE**, of Sydney Mines, C. B., aged 49. Saved 19 years ago in Scotland: a quiet consistent Christian. Bren. Downie and Richmond spoke at the funeral.

**MRS. G. HADDON**, of Hamilton, Ont., on Aug. 5, aged 36. Saved in Coatbridge, Scotland, about 20 years ago: and gathered unto the Name, in Hamilton about 7 years ago. Bren. McCrory and Moreland spoke at the funeral.

**MRS. ALFRED BEST**, of Hamilton, Ont., on Aug. 29, aged 65. Saved 45 years ago, and in the Assembly ever since: godly and hospitable. Bren. Livingstone and M. Duncan took the funeral services.

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### CONFERENCES

**COLLINGWOOD, ONT.**, Nov. 10, 11, 12. Prayer Meeting Nov. 9. Correspondent, Jas. Taylor, R. R. 1.

**CLIFTONDALE, MASS.**—In Pythian Hall, near Saugus R. R. Station, Oct. 12. E. Gibbs, Jr., 79 Vine St. Saugus, Mass.

**HAMILTON, ONT.**—Prayer Meeting, in McNab St. Hall, Friday, Nov. 9. In I. O. O. F. Hall Saturday, Lord's Day, and Monday, Nov. 10, 11 and 12. A. Marks, 160 Bay St., Hamilton, Ont.

**RICHMOND HILL, L. I., N. Y.**—Commences D. V. Nov. 3rd, and continues over the 4th, 5th, and 6th. Strangers will be heartily entertained. D. Morrison, 238 W. 30th St., New York.

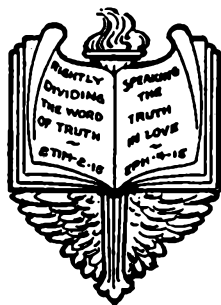
**FOREST, ONT.**—Prayer Meeting, Nov. 9th, Meetings over the 10th, 11th, and 12th. Mr. J. Kay, Forest, Ont.

**PITTSBURG, PA.**—In the Gospel Hall, 4917 Friendship Ave. Prayer Meeting Wednesday, Nov. 28, continuing Nov. 29, 30, Dec. 1 and 2. Mr. Jas. Wilson, Gospel Hall, 4917, Friendship Ave., Pittsburg, Pa.

**HOUSTON, TEXAS.**—The Conference here will D. V. be held in the Gospel Hall 2302 Louisiana St., on October 26, 27 and 28. Information and circulars from Mr. P. C. Doehring, 615 Main St.

# Words in Season

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



November, 1923

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Notes of Conference, etc., should reach us by the 15th of preceding month.

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## WORK AND WORKERS

**NOTICE.**—In writing the editor, Dr. E. A. Martin, kindly address to 109 West Lawn Ave., Pawtucket, R. I. Any mail that has been sent to 384 Smithfield Ave., will be handed us as that is near by.

**WESTERLY, R. I.**—Mr. Rankin has had three weeks' meetings in Mystic, Conn. The attendance has been good and some evidently interested. Tracts have been given out from door to door also.

**PHILADELPHIA, PA.**—The Tent meetings by C. Patrizio were well attended by the Italians, and the Lord gave the joy of seeing some of them led to Christ.

**CLEVELAND, O.**—Mr. C. Patrizio pitched his Tent in the West Side, among the Italians and they are coming in well. Bren. Douglas and Duncan take the first part, speaking to those who understand the English.

**DEKERVILLE, Mich.**—We are enjoying a series of meetings by Bren. Barr and Lyons. Attendance is good and some encouragement.

**TORONTO, ONT.**—Mr. W. Pinches is having meetings in Pape Ave. Hall with quite a number attending.

**LE ROY, N. Y.**—Mr. Chas. Keller has been having quite well attended meetings in York Gospel Hall. He also had a few meetings in Rochester, and purposes visiting Buffalo and East Aurora.

**CHARLTON, ONT.**—A new Assembly has just been started here. Correspondent Mr. S. C. Rodgers, Charlton, Ont.

**ST. LOUIS, MO.**—We have had the Lord's blessing upon us at Maplewood in our new Hall, and are getting a good hearing, and the Sunday School is growing. We expect T. C. Bush to be with us next week.

**CHICAGO, ILL.**—Mr. Jas. Marshall has had a series of meetings in the Hall, 66th Place and Normal Blvd., with a full Hall and several have professed to receive Christ.

**BRIDGEPORT, CONN.**—Jas. Waugh is expected for a series of Chart lectures.

**SEATTLE, WASH.**—The Tent meetings are over. One who professed to be saved has asked us to continue in her home which we hope D. V. to do. We are privileged to have services in the City Prison; and we are also exercised about the County Hospital where many are pleased to see us and to listen to the Gospel Hymns and preaching.

**PHILADELPHIA, PA.**—Mr. J. Dickson has had meetings in Olney Hall, with some interest.

**GALT, ONT.**—The Conference was very good. Bren. Moneypenny, Ferguson, Sheldrake, Douglas, Muir, McCrory, Smith, Gilchrist, Conaway, Govan, Foster, Kramer and Duncan being present to minister the word.

**BELFAST, IRELAND.**—S. Greer has had much blessing in his home town in the Gospel, from 100 to 120 coming out nightly, and quite a number have professed conversion.

**BANBRIDGE, IRELAND.**—Jas. McMullen and Mr. Hutchinson had six weeks of Tent meetings with the Tent packed. Quite a few have professed.

# Words in Season

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## FROM VARIOUS AUTHORS

Since Jesus Christ is Son of man;  
And truly man,—I say,  
Of all mankind I cleave to Him,  
To Him I cleave away.

Since Jesus Christ is also God—  
The Son of God,—for me,  
I worship Him and own Him Lord,  
Of earth, and air, and sea.

\* \* \*

"Weigh your converts, don't number them," said a devoted servant of Christ. That was what Gideon had to do, or rather the Lord did it for him. Thirty-two thousand warriors answered the summons; but three hundred only were so eager for the fray that they were content to lap the water instead of going down on their knees to drink. Let us not look at numbers but at condition. A handful with the Lord is better than a multitude relying on organization, numbers, wealth, or any other arm of flesh.

\* \* \*

A strange instrument hung on an old castle wall. No one knew its use. Its strings were broken and covered with dust. Those who saw it wondered what it was. One day a stranger came to the castle and entered the hall. His eye rested upon the dark object where it hung, and taking it down he brushed the dust from its sides and tenderly reset its broken strings. Then chords long silent woke beneath his touch, and all hearts were strangely thrilled as he played. It was the master, long absent, who had returned to his own. Child of God, can you look up into the face of your Master, and say, "Lord I am thine: remove from me the dust of earthly-mindedness, reset the strings that carelessness has broken, tune me afresh and cause me to sing unto Thee with gladness of heart?" Only He can do it.

\* \* \*

It is not some great work, some spasmodic effort, some great throwing off of scintillas of light on occasional opportunities, but it is by living in constant communion with the absent One, filled with the oil of His Spirit, and shewing forth His light that we fulfil the text, "Let your lights be burning."

check Dec 1966

## TOO LATE FOR THE TRAIN



It was nearly nine o'clock in the morning. The train, due 8:50 a. m., had stopped at the pretty wayside station of Y——, taken up the passengers, and steamed away again. Old Paul, the stationmaster, who had grown grey in the service of the Company, was settling down again after the momentary excitement, for an hour's quiet. Just then a hasty step was heard, and a gentleman with face redhot, and temper apparently heated to the same point, came hurrying up. His haste and excitement had nearly robbed him of the power of speech, but he contrived to bluster forth a storm of invectives against the bus driver, who had neglected to call for him at the inn, and had thus caused him to miss the train. "And I would rather have given five pounds than have been late this morning. I do not know what is to be done."

Of course, there was only one reasonable thing to be done under the circumstances, and that was to wait quietly for the next train, which, Paul informed him, would pass at 10:35; but the poor fellow had not cooled down sufficiently to do anything quietly just then. It was a pity he had never read Whateley's favorite proverb—"There are two kinds of things a man should never get angry at—what he cannot help, and what he can."

Paul was very kind-hearted and obliging; he was used to deal with such cases, and had found, as he said, that "it was best to leave them to themselves pretty much; they generally came round all the sooner for it." So he waited patiently until the gentleman began to slacken the speed at which he was pacing to and fro along the platform.

"There's a comfortable waiting-room inside, if you'd like to sit down, sir," he then ventured to say. The stranger turned and followed Paul into the pleasant little room, quite a model in its old-fashioned way, with its many diamond-paned windows shaded by the climbing roses outside, and its air of thorough cleanliness. A round table stood in the middle of the room covered with an abundant supply of tracts, those blessed little messengers of God to the wandering and weary. Well-chosen, attractively-titled tracts they were; and the gentleman began to turn them over, glad now of some occupation for his restlessness. Paul watched for a moment until he saw that he had chosen one and seated himself to read it, and then, feeling a great weight of responsibility lifted from his kind old heart, he turned at length to his garden.

"He's keeping wonderfully quiet," he thought to himself, when, looking at the great clock, he saw the hands pointing to half-past ten. Some more passengers began to arrive, and Paul went into the ticket office to prepare for the coming of the train. The gentleman was seated in the same place, bending over the



tract, which was of some length, and so completely absorbed in its contents that he did not notice the stationmaster's approach.

"The train's in sight, sir." "The train! Is it possible?" he exclaimed, jumping up like one just waking. "Will you sell me this tract? I want to read it again." "Take it, and welcome, sir; the kind lady who supplies me with them will be delighted that you should." "Thank you and her," and in another minute he was in the train.

A month afterwards, and Paul was on the platform as the railway carriages stopped in front. A hand was eagerly raised in one of them to lower the window, and then the door was opened, and a gentleman leaped out and coming up to Paul, held out his hand. "Do you remember me?" "Of course I do, sir. You are the gentleman that missed the train a few weeks back, and was so troubled about it."

"I need not have been. I missed the train that morning, but I found the Saviour. Oh, what a tract that was! I had been so busy about worldly things that I did not allow myself time to think about God, or to read about Him before; but I could not get over the solemn questions it asked. I wish I had time to tell you all particulars; but say to the lady who gave you that tract, that it has led me to Jesus, and I am buying up all the copies I can get hold of, and giving them away wholesale. I never knew what happiness was before."

The steam-whistle ended the interview, and there was joy in the heart of the old stationmaster as he stood watching the train move slowly away, and saw the beaming, joyous look of one of its passengers—"a new creature in Christ Jesus."

Dear reader, it is bad enough to be too late for a train: but what will it mean to be too late for God's salvation. Your day of grace may pass at any moment, and there is no second chance. Listen to God's story of love, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life. He that believeth on Him is not condemned, but he that believeth not is condemned already," John 3:16-18.

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### LESSONS FROM THE LIVES OF FOUR OLD TESTAMENT MEN

#### 1, MOSES; 2, JOSEPH; 3, JONATHAN; 4, DANIEL



MOSES LEFT ALL, Heb. 11:23-27. Note first the faith of his parents; they were in touch with God. Faith is like the little bunch of hyssop that transferred the blood from the basin to the lintel and side posts of the door. (Exod. 12:22). Faith is a small thing, but it is what faith lays hold of that counts.

God rescued Moses from the place of death. The provi-

dence of God put him in Pharaoh's household but faith took him out of it. His life is divided into three parts: forty years in Pharaoh's household; forty years at the back side of the desert; and forty years leading God's people. The first forty years were not wasted. (Acts 7:22). He might have become a Pharaoh but he turned his back on all the treasures, pleasures, and court of Egypt—left it all. What for? To cast in his lot with the people of God.

What power came into his life that cut him loose from the court of Pharaoh, to cast in his lot with that down-trodden people and to enable him to take his stand against the mightiest magnate of that day? He esteemed the reproach of Christ greater riches than all the treasures of Egypt. He looked at the present in the light of the future; he looked off to the recompense of the reward. That must have been the judgment seat of Christ. He weighed everything in the balances of the sanctuary. The devil would say, "Stay where you are; how can you help your brethren if you don't stay in the court of Pharaoh? But, if you stay, you will be able to make laws that will make their condition more bearable." Worldly wisdom. If you look at things from the standpoint of the world, you will come out at the wrong end. Moses passed out from the court of Pharaoh with all its grandeur, wisdom and treasures, and he identified himself with what a brother once called "a lot of gather-ups."

Note that it was the reproach of Christ, even in Moses' day. God had Christ always before Him, from the time sin entered into the world, the Seed of the woman that was to bruise the head of the serpent. Moses associated the reproach of Christ with the recompense of the reward and thus was able to leave all. If we are going to let go things seen and temporal, and be content to be "nobodies" down here, we may get to know what it is to be esteemed by God and His Son and His people. But if we are going to be esteemed by the world we cannot relinquish all as Moses did. Moses had no thought of "getting his name up" but when he took his stand with the people of God and forfeited his prospects, God honored him. Everybody knows of Moses; the very infidels delight to tell us of "the mistakes of Moses."

What he did, he did by faith. He laid hold of God and the result was that God took him up and sent him with a message to Pharaoh. What a message—"Thus saith the Lord God of Israel, let My people go." (Exod. 5:1). What he did by faith, we in our little measure can do. If the world has been getting a grip of you, and you find yourself in an unequal yoke—business, social, political, or religious—God says, "Come out from among them,-----and I will receive you and will be a Father unto you." (2 Cor. 6:16-18).

II. JOSEPH ENDURED ALL. Gen. 37:15-22. His

brethren were filled with envy and hatred against him; in this he was a picture of the Lord Jesus. How his heart must have been breaking as he endured their cruelty. Then in Potiphar's house a plot was laid against him. He lost his reputation but he did not lose his character. Reputation is what men think us to be; character is what we are before God. Joseph, in prison, endured all patiently. (Psalm 105:17-22). Ref. to 1 Cor. 10:13. What do we endure?—James 1:12. Keep looking to God. As Mr. Ross used to say, "God does not always keep our nose to the grindstone." When patience has had her perfect work, He loves to pour in the consolation as only God can do, and lift us up, as He lifted up Moses and Joseph.

III. JONATHAN SURRENDERED ALL. 1 Sam. 18:1-4. In chapter 17 Israel was without strength, all their resources were dried up, but God's resources were not dried up. Saul was a coward when it came to facing the giant; Eliab, though taller than David, was in terror; but God had a man for the occasion, one who had learned the art of dealing with Him. When Saul said, "Thou art not able to go against the Philistine," David told him what nobody had heard before. He had overcome the lion and the bear in secret, and now he is ready to face this monster in the public arena. Young believers have to slay the lions and the bears; the lusts, the worldly desires must be overcome in the presence of God, before God will bring them out to meet other foes.

When David prevailed over the Philistine with a sling and a stone, there was one man whose soul was knit with the soul of David. This is a picture of true conversion. The battle in the valley of Elah was a foreshadowing of the cross. Jonathan surrendered all to his David. What have we surrendered to our David? He stripped himself of the robe that was upon him. What about you? Have you given up that pipe? 1 Peter 2:11. What about that jewelry? Frances Ridley Havergal was born again and in the church of England till God took her home to heaven but she laid aside her jewelry, sold it, and sent the money on. She saw that she ought to be consecrated to her divine David.

Jonathan spoke well of David, and strengthened his hand in God but the parting of the ways came. He did not go the whole length of identifying himself with David outside the camp. He fell short in that one thing. He said to David, "Thou shalt be king over Israel and I shall be next unto thee." It never came to pass. God help us to have no reserves with Christ.

IV. DANIEL OVERCAME ALL. Daniel 1:6-8. In one sense all God's people are overcomers; but there is another sense in which all are not. 1 Cor. 3:15. Daniel was one who overcame every obstacle. Some would say, "In Babylon you have to do as the Babylonians." "No," says Daniel, "I will not."

Daniel was a man of purpose; so was Paul. (2 Tim. 3:10). He overcomes in the first chapter, refusing to defile himself with the king's meat. In chapter 2 he overcomes again through prayer and saves the lives of his companions and himself; even the wise men of Babylon owed their lives to him. In chapter 5, when the writing appeared on the wall, the king and all his courtiers trembled; none of them could read the writing; God's hand had written it and none but His servant could interpret it. In chapter 6 the king is entrapped into signing a decree, and then they watch Daniel. He opens his window toward Jerusalem, kneels and gives thanks to God and prays, as he did aforetime. The king is overcome, Daniel is cast into the den of lions but God is there before him. In the morning the very men who concocted the scheme against him are destroyed, and Daniel is an overcomer. Then from chapter 7 to 12, Daniel receives revelations of the mind of God.

May we be enabled to leave all, like Moses; to endure all, like Joseph; to surrender all to our David, like Jonathan; and to triumph over every difficulty, like Daniel, through our Emmanuel, God with us.

R. Telfer.

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### EXTRACT FROM A LETTER

I have been thinking much of David and his inner life as left on record in the Psalms. Kings and Chronicles contain the history of his acts "first and last," but there is a life of Psalm, covering many varied experiences that only God knew. The rebellion of Absalom; the sorrowful harvest of David for his former transgressions was evidently the time he wrote most, if not all the Psalms of the cross. His deep grief; the sorrows of his breaking heart only brought him closer to Calvary, and to the suffering Son of God. David knew what it was to take his failures, and his shame, as well as his joy into the holy presence of God. In the light of that presence he received seasonable exercises that both glorified the Lord, and chastened and strengthened his own spirit. It seems to me that one designation of a godly man is one who has a life of psalm for God, as well as acts "first and last," that men behold.

L. S.

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### A GRANDFATHER'S FAITH



Y faith Jacob, when he was a-dying, blessed both the sons of Joseph; and worshipped, leaning on the top of his staff," Heb. 11, 21.

Only one act of faith out of Jacob's long, eventful life of 147 years has been selected by the Holy Spirit, as an example of what faith does. Doubtless through faith Jacob had gained many victories, but this one act was divinely chosen

for special mention. This would surely indicate that this incident is peculiarly instructive and interesting. The incident is recorded in Genesis 48. Joseph's two sons, Manasseh and Ephraim, were born during the seven years of plenty in Egypt: they had an Egyptian mother, and an Egyptian grandfather who was a priest of the sun. The probability is that they would prattle away in Egyptian and be clad in the fashion of Egypt. What would be more natural than that they should develop into educated and respected citizens of that country, to play an important role as leaders in its politics. Naturally, as a proud fond mother, their mother would desire that for them. And their grandfather, Potipherah, would have thoughts that one of them might follow in his steps, and become a great ecclesiastical dignitary—one for the state and one for the church! This is what would naturally be expected.

But by God's wonderful grace all that is completely overturned. They became decided Israelites; heads of two important tribes of that nation that God had chosen from among all the peoples of the earth. When they were still very small boys, probably five or seven years of age, something very remarkable happened which turned the current of their lives into an upward and heavenward channel: another grandfather came upon the scene, and old man of 130 years, limping and leaning upon his staff: dressed as a simple shepherd of Canaan. No doubt they would look askance at him: they could not talk his language nor he theirs. There would seem to be no affinity at all between them.

Jacob would soon find out who they were, the sons of his beloved Joseph; and consequently his own grandchildren and the grandchildren of his loved and unforgotten Rachel. He knew the promises of God to his father, and to himself, he knew the meaning of Joseph's dreams of supremacy. He knew that they were God's chosen people: and that the promised land was theirs. Did he not know that the promised Seed of the woman, that was to bruise the serpent's head, was to be of his descendants? **He believed God.** Faith believes God, and acts upon this belief. So when the question arose, To which people were Manasseh and Ephraim to belong, to the Egyptians, or to the Israelites? he took his stand upon the promises of God and acted in faith. A mixture of both was an impossibility, for every shepherd was an abomination to the Egyptians: a great gulf yawned between these two peoples which no policy of expediency could ever fill, or bridge over.

By faith the victory was gained, and Manasseh and Ephraim became true and decided Israelites. Evidently the matter lay very near Jacob's heart, for there was no hesitancy on his part. He did not say as some rather worldly grandparents, or parents, in these days are inclined to say, "Ah, well, we have given them a good Egyptian education, and distinguished careers lie before

them, and you cannot expect them to be like their countrified cousins from the uplands of Canaan, and after all we would like to see them get on in the world." There was nothing of that. There was no pandering to the world in this case. In that chamber of death, when Joseph brings them to their grandfather, he speaks out decidedly, "Now thy two sons Ephraim and Manasseh are mine; as Reuben and Simeon they shall be mine." Not for a moment will he allow that they belong to Potiphera, or to Egypt. God had promised, and he claims them for God.

They were both now over twenty years of age and doubtless God had been dealing with them bringing them to a decision as to which people they would claim: the prospects in Egypt were brilliant, while the outlook in Canaan was grey, save as faith saw beyond; would they have chosen Canaan had Jacob encouraged them to go in for the riches and honors of Egypt? Had their choice been different they might have pleaded some prior Egyptian engagement when Joseph spoke of going to visit his dying father. It may have cost them an inward struggle to be seen on their way to Jacob: they may have heard a mocking laugh behind them, but God was moving with them that the promise given to Jacob might be realized. Jacob, in the triumph of faith, with his crossed hands upon their heads said: "God\_\_\_\_bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac, and let them grow into a multitude in the midst of the earth," Gen. 48:14-16.

Surely they were fully recompensed for coming, thus launched in the living stream of Israel, nevermore to claim kinship with the Egyptians, nor to seek their portion there. They were to be planted in Canaan as the scions of that fruitful bow by a well—Joseph. And the election of grace put Ephraim before Manasseh for so are the ways of God.

Yes, by faith Jacob blessed the two sons of Joseph. Do modern grandparents and parents fight the fight of faith for their offspring? Or do they rather seek to get for them a so called good education in the world's wisdom where faith is undermined, and encourage them to go in for a successful career in the world? Jacob having pronounced his blessing, and knowing that these two young men were the chosen of God, **worships**. A feeling of intense gratitude ascends in praise from his old heart which had been so battered in the turmoil of life. His cup was full, and he rejoices with his whole being in God: and Scripture significantly adds, "leaning upon the top of his staff," indicating that he still clung to the old sign of pilgrimage. He would not lay aside his **pilgrim** character, nor its token. According to the flesh he was in Egypt: but his heart was in Canaan, so he clung to his staff, even on his deathbed. Had any one suggested that it might just as well stand in the corner doubtless he would have gripped it more firmly as signifying that he would never acknowledge that he was

at home in Egypt: and if he could not get away to his own promised land he would at least have the token of pilgrimage still in his hand. That too was faith. True worshippers always lean upon their staff, shewing that they are not of this world. Jacob's faith takes hold upon the promise of God for the lads, and upon the lads for God, and his people. Worship follows most appropriately: and the pilgrim character is maintained to the latest breath.

F. Butcher. Sadovia Aii,  
Bratislava, Czechoslovakia.

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### THOUGHTS ON SCRIPTURAL DISCIPLINE

#### Paper 5.

Jude, dated the same year as ii Peter, describes much the same condition of things. It might be well to observe that a number of the epistles that deal with the last days were written to individuals, and not to Assemblies. Jude addresses his epistle to "them that are sanctified by God the Father, and preserved in Jesus Christ and called." God holds every Christian responsible to obey His word, first as an individual, and then in Assembly capacity with others who are seeking to yield like obedience. He who learns to walk alone, if needs be, is best prepared to walk in nonsectarian Assembly fellowship. Sectarianism is always the result of departure from God's word, and is corrupt in proportion to that departure. The guilt of division rests, not on those who refuse to follow leaders who are introducing ways contrary to God's word, but upon such leaders and those who follow them, whether they be the few or the many.

Jude warns the "sanctified by God the Father," of certain men crept in unawares. It does not say into the Assembly, neither does it say anything about putting them out of the Assembly. We judge that the force of the expression is that they have crept in amongst professing Christians: crept in to corrupt and to lead away from real Christianity. "Ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ-----These be they who separate themselves, (make separations, R. V.), sensual, having not the Spirit," Jude 4-19. These men are sectarian in the extreme because they depart in the extreme from God and His word.

A description of worse men is nowhere to be found in God's word. **Having not the Spirit** they cannot understand the things of the Spirit: and anything that is beyond their own intellect they rail at. What they know naturally, as brute beasts, in those things they corrupt themselves. In the religious world the Darwinian doctrine of evolution is fast supplanting the Scriptural doctrine of the creation of all things by God" in the beginning."

This teaches that man is but a more highly developed beast, consequently no more responsible to God than the brutes. **He denies the only Lord God** as having any dominion over him; and in disowning his responsibility he falls into a corruption, through lust, that is impossible for the beasts. These men also **deny our Lord Jesus Christ:** His deity; His virgin birth; His miracles; His inerrant teaching; His atoning blood; His resurrection; and His authority to execute judgment.

These "Higher Critics" find the sectarian colleges for the manufacture of hireling preachers willing to pay them well for planting this evolution infidelity in the minds of young men, who are studying for the sectarian ministry: and these in turn huckster it to congregations whose ears itch to hear the latest scientific speculations. When men establish religious Colleges, or Missionary Training Schools, to prepare men for God's work, they are off the track; and though the departure may seem slight at first, may even seem to be beneficial, in the end these will produce the very worst corrupters of God's word. Such institutions are evidences of sectarianism, gaining a following for that which is not according to the word of God. What would those who, after the Reformation, founded such institutions think were they to come back and hear what is now being taught in these institutions?

God classes these false leaders with those who came out of Egypt, and afterward were destroyed because they believed not: with fallen angels; with the licentious sinners of Sodom and Gomorrha: with Cain, Baalim, and Core. **Cain** refused to sacrifice the spotless lamb, and murdered his brother. **Balaam** was the hireling prophet of Balak, king of Moab—the degenerate descendant of backslidden Lot—who taught Balak to cast a stumbling-block before the children of Israel, and to commit fornication, marring thus their separation unto the living God, and their testimony before the world as a holy people. A hireling clergy rob God's people of their separation from the world, encouraging them to unite with the people of the world in politics, in church fellowship, in fraternal societies, in matrimony, in the world's social times, and in business partnerships—the things that God's word designates spiritual fornication. Core set aside God's prophet and priest, and usurped these offices to himself. These are sunken rocks; shepherds that without fear feed themselves; clouds without water driven by fierce winds; autumn trees whose fruit withereth; raging waves of the sea; wandering stars to whom is reserved the blackness of darkness for ever. What a description of latter day sectarian religious leaders!

Their doom has been long foretold. Enoch, the seventh from Adam, prophesied saying, "Behold the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to



convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Are we really awake to the character of the days in which we live? Do we see how all the various lines of departure in sectarianism, apparently so harmless in their beginnings, are preparing the way for the Antichrist? Is our obedience to the word of God widening our separation from sectarianism more and more? Or are we becoming more friendly to the sects: able now to go and preach in their pulpits, and to invite them to come and preach in our Gospel Halls? Are we beginning to copy from them, and to introduce organs, choirs, solos, and flesh pleasing entertainment, and such like things? Is there a returning to politics, to fraternal societies, and to worldly ways? Must the preaching be toned down to a lukewarm consistency, neither hot nor cold? Surely the end is near when the Lord will take His own to Himself, and execute swift judgment upon the ungodly!

How are we to behave amidst the fast ripening apostasy? We are simply to go by the Book:—

- (1). Contending earnestly for the faith once for all delivered into the saints.
- (2). Remembering that judgment has overtaken apostates, and will overtake the ungodly.
- (3). Remembering the words which were spoken before of the apostles that there should be mockers in the last time.
- (4). Building up yourselves in your most holy faith.
- (5). Praying in the Holy Ghost.
- (6). Keeping yourselves in the love of God.
- (7). Looking for the mercy of our Lord Jesus Christ unto eternal life.

Of some who are mixed in the confusion, and in doubt, have mercy. "Others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." Hate their sectarian ways, and strip these off them. God is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy.

Continued.

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### GRACE AND GOVERNMENT



**BROKEN-HEARTED** sinner ought to embrace mercy so freely offered by God, yet is there nothing the heart shutteth itself against more than this, especially in its repentant misery when it is fittest for mercy, until the Holy Spirit sprinkleth the conscience with the blood of Christ, and sheddeth His love into the heart, that so the blood of Christ in the conscience may cry louder than the guilt of sin, for only the Holy Spirit can raise the conscience above guilt for He

only is greater than the conscience. Men may seek to comfort, but it is only Christ's Spirit that can give comfort. No person can take wrath off from the conscience only He who put it on. Persuasive arguments avail not until the Holy Ghost effectually persuadeth by His divine rhetoric. True He uses His people to bring the Scriptures, through which He speaks, before the troubled soul, but He alone can seal those Scriptures to our souls.

But we must know that this comfort is only for those who surrender themselves to Christ's government. Both are joined together,—mercy to bruised reeds, and government to subdue corruptions. Neither can it be otherwise but that a soul looking for mercy should submit itself at the same time to be guided. Such words as husband, head, shepherd, Lord imply not only meekness, mercy, love, but government as well. When we become Christians we live not exempt from all service, but only we change our Masters. There is no comfort in the whole Book of God intended for those who regard iniquity in their hearts, Ps. 66;18. Their only comfort is that the sentence of damnation has not been executed. If any shall bless himself in a wicked way God's wrath shall burn to the lowest hell against such. There is no more comfort to be expected from Christ than there is felt a desire to please Him. To make Him an abettor of a lawless and loose life is to transform Him into a fancy, nay, into the likeness of him whose works He came to destroy.

Christ's government is not for His own pleasure merely, but also for our good. We are saved by a way of love, that love might be kindled by this way in us to God: and this affection melteth the soul, and mouldeth it to all duty. It is this love that leads to performance of duties that God regards more than the duties themselves. We do not fear to come to God as we would fear to take an elephant by the tooth: it is a serious mistake to think that God delights in slavish fears: the fruits of Christ's kingdom are peace and joy in the Holy Ghost. Whom He guides by His counsel, those He brings to glory. It is no easy matter to bring a man from nature to grace, and from grace to glory, so unyielding and untractable are our hearts: but the Lion of the tribe of Judah will only tear in pieces those who will not have Him to rule over them.

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### ANOINTED



OW wondrous the anointing of God's Holy Spirit! How easily discerned if our senses are exercised, (Heb. 5;14)! God's priests of old could be known by the smell of their garments though they passed you in the darkness of night. It is true that all believers are priests, but, O surely, all are not equally consecrated to serve in the priesthood. What ceremonies were performed on Aaron and

his sons, as we get it in Lev. viii. e're they were called upon to serve in the priest's office. All this was written for our instruction, (Rom. 15;4). I don't pretend to understand only a little bit of what it signified, but I can look back to times in my Christian life, years after I was saved from hell, when God, the mighty God, dealt with me as typified by Moses dealing with Aaron and his sons: at least I get glimpses of what corresponds with what was written there; and yet how ignorant I was of the work that was going on in my soul, and how I stumbled and staggered along groping for the wall as if I had no eyes, (Isa. 59;10), and how I rebelled against many of the circumstances in my life, not knowing that He was leading me forth by the right way, (Ps. 107;7), as He did His people Israel.

If we read Numbers xxxiii where their goings are by the commandment of the Lord, how strange it all seems that they were being led by the "right way." To us it looks like a coming and going, and getting no further ahead; a wandering in the wilderness, which from one standpoint it was, until their carcasses wasted away, for not one of the old men, save Joshua and Caleb, ever crossed the Jordan. Their children, a new race, a resurrected race, it was that entered into the promised land. How typical of Christians! Those who see themselves,—the "old man"—dead and buried out of sight; who see themselves joined to a risen Christ, these only enjoy the good land flowing with milk and honey.

E. H.

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### GIDEON'S THREE HUNDRED

Judges vii.



**D** ID you ever think of Gideon's three hundred? Such a small company: and yet what wonders they did! They were men whom God tried, or tested: men who lapped water like a dog. How few of God's children are willing to take the place of dogs, to be *nobody's* in this world; to be made "as the filth of the world, and the offscouring of all things," i Cor. 9;13.

Notice that after God tried the men, and they took the low place—three hundred out of a thousand—then a trumpet was put in every man's hand, and an empty pitcher, and a lamp within the pitcher. Here is a lesson for us that seven hundred out of one thousand refused to learn by the test that God submitted them to; and failing no trumpet was put into their hands, and no empty pitchers. O the trials that God has often to allow to come upon His children, that their pitchers may be emptied of self, so that the lamp of His holy Spirit, which He has placed in them may fill them with light to control and operate their lives. And then

## WORDS IN SEASON

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with consecrated, or hands filled (Ex. 32;29, Marg.) by Himself a work may be done for Him, even the blowing of the trumpets and the breaking of the pitchers that the light may shine out to enlighten others. We have this treasure in earthen vessels that the excellency of the power may be of God and not of us.

We read of one who brake her alabaster box—pitcher, or earthen vessel—and poured the contents on the Lord Himself: and not only was He anointed but the house was filled with the odour of the ointment, and she herself unconsciously perfumed, (Mark 14;4). But there are always those who will cry out, Why was this waste of the ointment made? What a waste of crockery in Gideon's day which might have been sold to supply the need of impoverished Israel, (Judges 7;6). But how much more was accomplished through the breaking of the pitchers and the blowing of the trumpets? All the host of the Lord's enemies, in multitude like grasshoppers, fled, and Gideon's three hundred gained a great victory for God. Ye are the light of the world; all the light that this poor dark world has. Let your light so shine before men that they may see your good works, (Matt. 5;14-16). What though our pitchers be smashed to atoms?—even so. Amen.

E. H.

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## FAMILY AFFECTION

No atmosphere seems to suit the neighborhood of heaven better than family affection. Jacob was dying. Joseph brings his two sons to the bed-side. The patriarch has an important business under the Holy Ghost to fulfil. He has to adopt these children of a strange woman into the family, and give them the highest privileges of the loins of Abraham. He had to utter the counsel of God concerning them; that the elder was to serve the younger; and he has to give Joseph one portion above his brethren—the earnest of the right and inheritance of the first-born.

Ere he sets himself to finish this weighty matter, which concerned the order of the people of God on the earth, he indulges his heart in company with his son, going over some family recollections, and retouching in his soul some of the tenderest sensibilities. He speaks to Joseph about his mother's grave, when she had died, and where she was buried. This is not without its purpose. He was on the skirts of the heavenly land, where family affection is to bloom in its full loveliness; where the many mansioned house of the Father is to witness the dwelling of brethren; and the marriage of the Lamb; and the heart thus in the glow of family happiness was in spirit nearest to it.

So in 2 Timothy, Paul was ready to be offered, and he has weighty business to do with Timothy, to advise, encourage, and

instruct him touching the churches. But ere he enters upon that, like the dying patriarch, he indulges his heart in company with his dear son, over some family recollections. He tells Timothy of his own forefathers, and reminds him of the faith of his mother and grandmother. He calls up the remembrance of Timothy's personal affection for him, thus to gratify his own heart by such glances at past days, when the flow of fervent desire went from heart to heart between them.

This was the atmosphere in which the spirit of Paul moved now that he had come to the very borders of the heavenly country. It suited those purer regions. Happy truth—the Spirit conducting the elect to the neighborhood of the holy Jerusalem gives them to breathe the element of simple family affection, and to indulge the heart in the joy of well known personal attachment. Let our lives then, in the family, be of such a heavenly character, that our closing days be sweetened by memories that we will carry with us into the glory.

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### QUESTION CORNER

**Is it Scriptural for a sister to lead the singing at the Lord's table?**

We have neither Scripture, nor precedent for the woman so to do. The man represents Christ: the woman represents the Church. We read, "I will declare thy name unto my brethren, in the midst of the church will I sign praise unto thee," Heb. 2:12. With Christ (the man) in the midst would the church (the woman) lead the singing?

The principle of headship is given us in 1 Cor. 11:3-11. I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head, for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered. For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman is of the man. Neither was the man created for the woman: but the woman for the man. **For this cause ought the woman to have power (have a sign of authority, or have authority over, R. V.) on her head because of the angels.** Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord."

Headship, or leadership belongs to the man. Had Eve consulted her head, Adam, there would have been no fall; for Adam was not deceived, but the woman being deceived was in the transgression, (see 1 Tim. 2:11-14). In Ex. 15, we read, "Then sang Moses and the children of Israel this song," ver. 1. Again we read, "And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord for He hath triumphed gloriously," verses 20-21. Moses led the singing when it was the whole congregation: Miriam when it was the women by themselves.

We, have never known an Assembly yet where there was not a brother that could start the hymns, if he would devote a little time and energy to learning a few of the simpler tunes of the various metres.

## WORDS IN SEASON

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### "THE LOVE OF CHRIST CONSTRAINETH US"

The thoughts of a hunted David went back to the countryside,  
The well-known fields of his father, and longingly he sighed—  
"Oh, for a drink of the water from Bethlehem's crystal spring."

But that favoured spot around  
The Philistine troops were found,  
And the sigh, indeed, seemed useless of the chosen but fugitive king.

But three of his band had heard it; three mighty men were they,  
Right to the village fountain they boldly cut their way,  
Then back again with the water, braving the spear and sword.

But their efforts of love seemed wasted,  
The water remained untasted,  
'Twas precious, indeed, but David poured it out before the Lord.

Their efforts had not been wasted. The heart of the king was glad  
With true appreciation for the faithful love they had.

At last his foes were defeated, and David was crowned—and then  
Their work was well rewarded,  
And these three men applauded,

As three of the very chiefest of David's mighty men.

The house of Simon the leper had welcomed a much-loved Guest,  
And glad was the Lord to enter, and find in that home a rest.  
Then Mary brought precious ointment and poured it upon His head.

'Twas love for the Lord that moved her,,  
But, ah, the critics reproved her,  
'The poor should have had the money, 'tis ten pounds wasted,' they said.

The Lord is no longer with us, but down from His throne above,  
He looks upon His people, and speaks to them of His love.  
And when, with hearts responsive, they show they love Him too,

In spite of the critics' voices,  
The heart of the Lord rejoices,  
And He never forgets an action of love His own may do.

We have no costly ointment; our gifts, indeed, may be  
More like the widow's farthing than that at Bethany;  
But let us seek to please Him, by act and gift and word.

When His supreme devotion  
Sets loving hearts in motion,  
There's not a gift or action too small to please the Lord.

He soon will come to His Kingdom. Oh, what a glorious day,  
When kings will bow before Him, and all shall own His sway!  
Oh, how we long for the Saviour to have his rightful place!

Lord, teach us more than ever,  
That love which changes never,  
That we may love Thee better until we see Thy face!

## WORDS IN SEASON

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**CLIFTONDALE, MASS.**—The Conference was the largest yet, Bren. Martin, Dickson, Hunter, Thrope, Summers and Johnston ministered the word along various lines calculated to help the Lord's people toward godliness in life, and separation from things displeasing to God. Dr. E. A. Martin spent the Lord's day with us.

**NEW BEDFORD, MASS.**—Mr. Johnson was with us for some meetings.

**BOSTON, MASS.**—Chas. Summers spent a Lord's day with us before starting West again. His meetings in the Tent were much appreciated by the Lord's people.

**WORCESTER, MASS.**—W. H. Hunter was with us for a Lord's day.

**MANCHESTER, N. H.**—Mr. Thorpe gave us a visit. He and Mr. Rankin purpose D. V. returning to Sardis, Miss., where they saw blessing last year.

**BRANDON, MAN.**—Mr. R. Gratias has been using his Gospel Car in this district, visiting Douglas, Charter, Forrest, Oak River, Rapid City, Justice and other places.

**NORFOLK, VA.**—Bren. S. McEwen and Smith have had a most encouraging Tent season, with the Tent often packed, and some have professed. The meetings have been transferred into a Hall and the interest continues.

**NOTICE.**—Bibles, Books, Tracts, Mottoes, etc., can be had from the Harlem Bible, Book and Tract Depot, A. P. Barrow, 50 W. 134th St., New York, N. Y.

**PARRY SOUND, ONT.**—Mr. J. Silvester spent a few days with the little company that gathers unto the worthy Name here. The **HUNTSVILLE** and **CHAPMAN VALLEY** Conferences were both largely attended. The ministry was practical and searching, and one could see the Lord's people getting revived as the meetings went on.

**PHILADELPHIA, PA.**—Mr. Jas. Marshall is home after his meetings in Chicago. Mrs. Marshall has returned from her visit to the Old Land to see her father who is in failing health.

**TORONTO, ONT.**—Mr. F. G. Watson has moved. His new address is 92 Regal Road, Toronto, Ont.

**NEWTON BROOK, ONT.**—Mr. Jos. Pearson has begun meetings here with an encouraging number to begin with.

**PARKERSBURG, IOWA.**—Bren. Oliver Smith and S. C. Keller are having large meetings here, about 350 on Lord's day, and a good number have professed faith in Christ Jesus.

**NOTICE CHANGE OF ADDRESS.**—Kindly address mail, to Dr. E. A. Martin, to 109 West Lawn Ave., Pawtucket, R. I., as this is now the home address; though 384 Smithfield Ave. will still find us also.

**ORANGE, N. J.**—L. Rosania has been with us two weeks giving tracts from house to house, and ministering the word. During the month of August two have professed to trust in the Lord Jesus unto salvation. R. Cappiello, Correspondent, 123 South Day St., Orange, N. J.

**NOTICE.**—For seventy-five cents we will send Words in Season to any new address for the remainder of this year, and all 1924.

**PAWTUCKET, R. I.**—Mr. J. Rankin is having a series of meetings in the Pawtucket Gospel Hall.

**BARRINGTON, R. I.**—Dr. E. A. Martin spent a Lord's day with the Assembly in Barrington, R. I.

**NORFOLK, VA.**—The Assembly that used to meet in a brother's home now meets in the Gospel Hall, 120 Bainbridge St., South Norfolk, Va. Ten are being added to the Assembly as the result of God's grace in the Tent meetings this summer.

## WORDS IN SEASON

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### FALLEN ASLEEP

**MR. M. A. REED** of Conquest, Sask. Saved in the fall of 1915, through Rom. 4:3. Fell asleep Sept. 16, aged 42. R. Gratiass spoke at the funeral, a brother and a sister professing to be saved as a result.

**MRS. JANE BROWN**, of Toronto, widow of the late Wm. Brown of Galt, Ont., on Sept. 25th, aged 77 years. She was the first to get saved when Mr. D. Russel went to Galt over 50 years ago. She sat alone for several years and when the Assembly was planted she was among the first, and has gone on in the truth to the end. Bren. Watson and Livingstone took the service in Toronto, and Mr. T. D. W. Muir in Galt where the remains were taken.

**MRS. BERT COOPER**, of Tillsonburg, Ont., on Oct. 12th. Saved 20 years ago, and in the Assembly all the time, and a good testimony. Bren. Touzeau and McCormick spoke to a large company at the funeral.

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### CONFERENCES

**COLLINGWOOD, ONT.**—Prayer meeting Nov. 9th. Meetings continue Nov. 10, 11 and 12. Jas. Taylor, R. R. 1, Collingwood, Ont.

**WESTERLY, R. I.**—The annual Conference will D. V. commence with a prayer meeting Nov. 30, and continue over Dec. 1st and 2nd.

**PITTSBURGH, PA.**—The Annual Conference D. V. will begin with a prayer meeting Wednesday, Nov. 28, 7:45 P. M., and continue over Nov. 29, 30 and Dec. 1, in the Gospel Hall, 4917 Friendship Ave. Mr. Jas. Wilson, correspondent, care of above address.

**FOREST, ONT.**—The Conference will, D. V. begin with prayer meeting Nov. 9, and continue over Nov. 10, 11 and 12. Mr. J. Kay, correspondent.

**WATERBURY, CONN.**—A Conference will, D. V. be held in Goodwill Hall, Thomastown Ave., corner Sheffield St., Saturday and Lord's day, Nov. 10th and 11th. Prayer meeting in Gospel Hall, Thomastown Ave. and Chapel St., (Waterville) Friday, Nov. 9th. Communications to Mr. F. P. Prindle, 23 Cedar St., New Britain, Conn.

**TACOMA, WASH.**—The Conference D. V., will be held Thanksgiving Day, Friday, Saturday and Lord's day. Three meetings each day. Mr. Alex. Matthews, Route 4, Box 869, Tacoma, Wash.

**HAMILTON, ONT.**—Our Annual Conference will, D. V. be held Friday, Nov. 9, prayer meeting in McNab St. Hall., Saturday, Lord's day, and Monday (Nov. 10, 11 and 12), in the I. O. O. F. Hall, Grove St. A. Marks, 160 Bay St., Hamilton, Ont.

**RICHMOND HILL, L. I., N. Y.**—Prayer meeting Nov. 3. Meetings continue Nov. 4, 5, 6. D. Morrison, 238 W. 30th St., New York.

**TILLSONBURG, ONT.**—Annual Conference in the Gospel Hall, prayer meeting Friday, Dec. 28th, continuing Dec. 29, 30 and 31. Communications to Mr. Thos. Touzeau, Box 221, Tillsonburg, Ont.

**ST. LOUIS, MO.**—A Conference is to be held here (Maplewood) in the Gospel Hall, 7138 Southwest Ave., beginning with a prayer meeting Saturday, Dec. 29th, and continuing Lord's day, Monday and Tuesday, Dec. 30, 31 and Jan. 1. Edw. J. Hurni, 7408 Zephyr Pl., Maplewood, Mo.

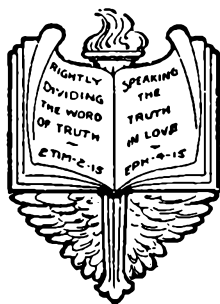
**PETERBORO, ONT.**—The Conference will, D. V. be held in the Victoria Hall, George St., Nov. 10, 11, 12, with a prayer meeting Nov. 9th. E. G. Wagar, 273 Park St., Peterboro, Ont.

**HAMILTON, ONT.**—Bren. J. Dickson and H. G. McEwen have begun a series of meetings here.



# Words in Season

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



*December, 1923*

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

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## WORK AND WORKERS

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**RICHMOND HILL, L. I., N. Y.**—The Conference was large, the Hall being filled at some of the meetings. There were thirteen of those out in the Lord's work present, and the ministry was good.

**WATERBURY, CONN.**—The Assembly here had its first conference, a goodly number coming from Bridgeport, Hartford, S. Manchester, Springfield, Pawtucket, Torrington and other places. Bren. Patrizio, Roslania, and Dr. Martin were the ministering brethren present. Three were baptized.

**CHATHAM, ONT.**—Bren. Dobbin and Thos. Robinson purposed having a series of meetings here beginning about the middle of Nov.

**VENEZUELA, S. AMERICA.**—"My wife and I came here just before Mr. Fletcher left for Valencia. A Mr. Salas,—the first professing salvation here—offered to loan one of his houses for meetings. I took it as an opening. Three persons are really interested, and two seem very bright: the other suffers much persecution and is shy at times. We ask the Lord's people to hold Duaca before the throne of grace, that many may be saved."

William H. Wills, Duaca, Estada Lara, Venezuela, S. A.

**DECKERVILLE, MICH.**—Bren. Barr and Lyons had over five weeks' meetings, and God graciously used His word, eight professing to be saved, and the Christians greatly encouraged. Three have been baptized.

**REDLANDS, CAL.**—R. Telfer had two weeks' well attended meetings, one professing Christ.

**TOLEDO, O.**—W. Ferguson has laid up the Bible Carriage for the winter. He had meetings at Sterling with quite a little interest, and baptized one while there. He is now in Toledo holding forth the message of life in a place of death—a funeral chapel.

**BOSTON, MASS.**—Mr. Johnson was with us over Lord's day, and went on to Lawrence, Mass.

**SEATTLE, WASH.**—R. Telfer gave us a week's meetings. Mr. Carl Kramer was also with us telling of the Lord's work in Venezuela.

**EAST AURORA, N. Y.**—Bren. F. Reiner and Thos. Robinson had meetings in the Holland School, out in the country some miles. Several seem deeply exercised. Three were baptized having been saved some little time ago. Mr. Robinson then had two nights in the Buffalo Assembly, Kehr St.

**IRVINGTON, N. J.**—Brethren Beveridge and Martin gave us a short visit after the Richmond Hill Conference.

**PARRY SOUND, ONT.**—J. Silvester spent a few days with us, giving much appreciated ministry.

**BRYN MAWR, PA.**—Mr. Jas. Marshall has had a series of meetings here with some fruit unto God in the salvation of souls.

# Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 15

DECEMBER, 1923

No. 12

## FROM VARIOUS AUTHORS

The Book—'tis true or false: if false, 'tis such a lie  
That none can make another like it should they try;  
If true, 'tis such a truth as should all hearts engage,  
For God, the King of kings, speaks from the printed page.

I know 'tis true,

And so do you,

Then let us to it cling, though men and demons rage.

\* \* \*

I have discovered the philosopher's stone that turns every-  
thing into gold: it is "Pay as you go," and "keep short accounts  
with God."

\* \* \*

Men sometimes affect to deny the depravity of our race; but  
it is clearly taught in the lawyer's office, and in the court of justice,  
and in the Bible itself.

\* \* \*

A theological student once went to Dr. Hodge with his dif-  
ficulties about the Divinity of our Lord and Saviour. The doctor  
listened patiently, and then said, "My dear young friend, your  
difficulties are of the head. If I should answer them, new ones  
would suggest themselves. The best way to remove them, and  
guard yourself from future and similar troubles, is to have Christ  
within you. Learn His life; learn to trust in Him more, to love  
Him more; become identified with Him; and your doubts as to  
His Divinity will disappear." The young student followed his  
advice; his doubts fled; and, on a subsequent death bed, he bore  
his testimony to the Divinity of our Lord.

\* \* \*

When God sends a trial it generally touches us in the most  
sensitive spot; He intends that we should feel it, be humbled by it  
and go to Christ with it; and until His end is reached we may not  
expect Him to remove it.

\* \* \*

Ishmael was sent into the desert with a bottle, but the bottle  
dried up, and Ishmael was athirst: but we read of Isaac that he  
lived by the well Lahai-roi. . . . The saint does not drink of the  
stream far down in the valley, warmed by the world's sun, and  
mired by the world's sin, but he drinks at the well-head, where  
the current leaps up all cool and living from the great deep.

### DAYS OF REVIVAL



**I**N the village of Newburgh, in the year 1865, the Lord began a great work of grace and salvation, and with His help I should like to relate a few instances of His working and power.

Mr. Donald Ross came to the village, and commenced meetings in his sitting room, and as this was quite a novelty, the room was soon crowded out. God's mighty power was manifested from the very beginning. The first one to be saved was his landlady, who went into his room to set the dinner, but did not come out of it until she was saved. Mr. Ross spoke to her, and so awakened was she that she could not leave the room until it was all settled.

The next to be saved was myself, and how I thank God to this day for this. I was what people would call a good girl—kind and obliging, being carefully brought up by very dear parents, but all the time there was a secret longing in my soul to have peace with God, for this I did not possess, such a hunger and thirst after Himself, that often for hours I would weep and pray; but weeping and praying did not save me, and when Mr. Taylor came, after Mr. Ross, to continue the meetings, I was brought to Christ through him when He spoke on, "How shall we escape if we neglect so great salvation?"

Night after night the meetings continued, the interest growing and many being saved. Quite a number of my young friends were brought to the Lord, and to this day are living witnesses for Him, and not only so, but their children are holding forth the Word of Life in distant lands. The whole village was stirred. R. M., a most ungodly man, who had been saved from death several times, was saved, and began at once to tell out the good news of God's salvation. A rat catcher, a friend of his, in whose home he commenced meetings, was brought to Christ through him, and although this man had demon possession, like the young man we read of in Matt. xvii. 15, when he was brought to the Lord the demon departed.

Another was a tailor in the village, who came to upset the open-air meeting one evening; but as he drew near the Spirit of God laid hold upon him, and on the spot he was brought out of darkness into God's marvelous light. He also began to preach, and was the means of great blessing. All his family were saved. Another case of blessing was a swearing, drunken sailor. During one of his voyages his wife was converted, and when the ship arrived home men were waiting to tell him his wife had gone mad with religion. He hurried to his home full of anger and threats, but instead of finding a mad wife, he found a happy, loving one, and he could not resist her kindness. He promised to go to the meeting with her that evening. The first words he heard on en-

tering the meeting-place were: "Will it not be awful if your wife goes to heaven and you to hell?" He was convicted and converted, and what a trophy of grace he was. The sailors on his ship were afraid to swear in his presence.

All the converts began at once to witness to God's saving grace, and many of them had been such fearfully wicked men that no one could deny the reality of their conversion. On one of Mr. Ross' visits to Newburgh he had a meeting of the young converts, and said, we must get to work and seek to win souls for Christ. He was going away, but would be back in a week, and before then we must decide what we were to do. We met together for prayer, and we all felt we must wait and be a little more taught ourselves before we began to help others. When I told Mr. Ross he said, "Wait, and the people going to hell: strike while the iron is hot, or you will never make anything of it."

We began our first real evangelistic work by mapping the village into districts, each having a district and visiting every house in it once a week, speaking to the people and leaving a booklet. My district was in the fishing part, where many careless men and women lived. One family I dreaded to visit, as they were much opposed. To the praise of God's grace they were the first to be saved. Even the youngest son, Tom, was decidedly saved, and has been preaching the Gospel for many years. Another who was saved was a debased drunkard, and whose wife was in danger of her life day by day. He told me afterwards that he was often so troubled that he had to rush out of the public-house with the words ringing in his ears:

"The voice of wisdom cries  
Be in time, be in time."

I always made my first visit to an aged child of God to have prayer together. She had been about ninety years a Christian. We know not how much of the blessing came through her prayers. We had meetings in her room, and God in His power was there. The Laird of Auchmoy preached there, and Miss Marsh visited her, and many others. All through the village souls were being saved, and everyone had to take one side or another; there were no neutrals.

It was a wave of spiritual blessing, and the fruits remain to this day; but time fails me to tell of all. May the Lord bless what has been told in the stirring up of those who go forth with the Gospel to look for great things. God is the same Almighty God, the Gospel is still His power unto salvation. The time is short. Sinners are being deluded by false teachers, and soon the day of grace will have passed, for the coming of the Lord draweth nigh.

J. S.

### THE SMALL GODS OF THE HEATHEN

(From an address given at Cedar Cottage, Vancouver, B. C.)

By Thos. Black



READ Psalm 115; 1-8. Lev. 19;4.

From earliest times Idolatry has been one of the curses that has attended mankind, in some form or other.

Romans 1,24 gives us the downward march away from the True God, "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." This is the true evolution of man's religion, a sinking lower in his aspirations until at length reptilian worship is set up as commanding his very being.

From the worship of such things the Thessalonians turned: "turned to God from idols to serve the living and true God; and to wait for His Son from heaven." "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led," writes the Apostle to the Corinthian Saints. John closes his first epistle with the exhortation, "Little children, keep yourselves from idols," in contrast to the knowledge of the true God and Eternal Life. 1 John 5:21.

Nothing is easier in a way than to speak sympathetically, or in a compassionate way, of the far off heathen, who in his blindness bows down to idols of wood and of stone, and we still sing in our songs,

"Far, far away in heathen darkness dwelling,

Millions of souls forever may be lost;

Who, who will go, Salvation's Story telling,

Looking to Jesus, counting not the cost?"

We could as appropriately sing, "Near, near at hand in heathen darkness dwelling, etc. for the heathen mentioned in our Psalm, and throughout the Word, are just the unsaved men and women we meet every day: people who are "Strangers to the Covenants of promise, having no hope and without God in the world;" and who have their gods many and lords many, though in a little different shape from that of the Pagan, of foreign parts: concealed from outward view and found wrapped up in the habits, principles, and traditions of men, whether indeed it be the pipe of the smoker; the pot, or drinking habits; the purse of the miser and the covetous, or the lusts of the flesh and of the mind. These things which sway the mind and will of the natural man can only be regarded in the light of idolatry when bowed down to and allowed to govern the man. Just how far the people of God can go in these things, we will not undertake to say, only remarking that a stern captivity awaits the soul who will worship the idol, it

may be in the secret place, a bondage fully illustrated by the servitude of Israel and of Judah in Assyria and Babylon.

In the hope of helping, especially the younger in Christ, we will look at some of these heathen gods, as they are presented to us in the Word.

**1st. The Golden Image of Dan 3.** Here is an object for worship presented to all alike, ignorant or intelligent, religious or profane, a universal call to acknowledge it in worship goes out to the peoples of those days. It is a striking picture of what obtains today. We do not overlook its dispensational meaning, as a type setting out Antichrist of the tribulation days yet to come, but desire to note the close application of the golden idol to our own day and generation, and profit therefrom. What then have we here in this god but that which is worshipped all over the earth today, the god of the age—the unrighteous mammon. Money is god and king. "Give me gold," cries the miser, and the echo is heard from every walk in life. Everywhere, in the magazines of the world you can see schemes to advance your salary; how to make ten thousand a year; how to enrich; money; money is the cry of this amazing horseleach. "How much is he worth? is the whispering voice; or, on the other hand, of one who has passed away, "How much did he leave?"; in one form or other all about the almighty dollar that is **king and god**. There is being constantly drilled into the warp and woof of your very being the value, and the claims, of this great idol, and you are expected to fall down and own fealty at the given signal—that is when men talk money. Say, fellow believer and fellow pilgrim to the mansions above, shall we whose souls are lighted with wisdom from on high? shall we, born again of God, whose we are, be found bowing down to this senseless piece of gold? Shall we recognize it as having place in ourselves, or family, or in the Assembly, or as following our proper calling in the world, as a god? Shall money be allowed a place in our holy things? or shall it give a man or woman a standing among us, that wholly belongs to grace and the life of God in the soul? Shall we not rather follow the good example of those three Hebrew children who preferred the roasting fire of the enemy, and a good conscience toward God, than to enjoy the pleasures of sin for a season, by denying the God that is above. They were tried to the uttermost and patiently endured. "Blessed is the man that endureth temptation," writes the apostle James in chapter 1. Noble sons of faith they were, and came out of their great tribulation to the glory and praise of God. And what is the fiery trial today but to be scorned by men and spoken of as no account,—no standing in the community; no political or social place. Depend upon it, if in verity you will not bow down, then you will get your standing as seen by men. "They that will live godly in Christ Jesus shall

suffer persecution" will be in point here, as in other things. But the Christian will come out of the trial, and in it will have the fellowship of the One who overcame the world. John 16:33.

**2nd. The Goddess Diana.** This great idol swayed her sceptre over the minds and hearts of the Ephesian world till God broke the spell by means of the glorious Gospel of Christ. The outcome of that entrance of gospel light was that they burned their witchery books, and had done with them,—a good example to many a Christian still possessing useless books, and maybe making a little literary god out of his so-called library, bowing down to books instead of to God. But Diana speaks of *fashion*—the fashions of the day. She rules and reigns over willing devotees. She has but to wave the wand of fashion in London or Paris, and, lo, all must dress in blue, etc. The cut of the coat and the shape of the hat as decreed by her seemingly gives you your standing today among men. Silver shrines were then the popular rage and people had to keep abreast of fashion and have their shrines. How painful and humbling it is to see the dear children of God cringing down and worshipping this great goddess, imitating one another and glorying in their bobbed hair, low-necked and abbreviated dresses, and ridiculous heels threatening a sprained foot at any time,—all to be in the swim of fashion. And brethren often not one whit behind, with their dandy looks and gold rings, gold chains and what not, some of them aping the teacher in their little home assemblies, forgetting to teach themselves first of all as to their outward dress and deportment. We might well ask, "Where is Christ to be seen in all these things?" O, the tom-fooleries that are carried on in this matter of fashion. "Great is Diana of the Ephesians!" And fashions come from the Devil. The Lord Jesus is not an austere man or hard master to serve, and we are not required to wear our clothes cut to a pattern of twenty years ago, or wear an outlandish hat that smacks of the pugilist or the race-course; yet we must be careful on the other hand not to be enslaved by the cruel goddess, nor to be in any hurry to cry the universal cry, "Great is Diana of the Ephesians." The shabbiest clothing you can imagine sits infinitely better on the body of one in fellowship with God than the gayest and softest clothing, however cut and tailored, on the poor enslaved votary of fashion's decrees. May we never forget that God always looks at the hidden man of the heart, when tempted to prize the fine clothing, and seek to dress our bodies, not to please Diana, but the Lord Jesus Christ.

(Continued)

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Vain glorious men are the scorn of wise men, the admiration of fools, the idol of parasites, and the slave of their own vaunts.



### THOUGHTS ON SCRIPTURAL DISCIPLINE

#### Paper 6.



WE turn now to another kind of discipline, the discipline exercised by the Lord Jesus Christ himself. Those who are responsible to carry out Scriptural discipline in the Assemblies may be ignorant of evil that is being practised by some; or may not be in a fit condition to deal with the erring one; or, if fit, may be powerless to exercise discipline because of the carnal condition of the saints, as in the Corinthian Assembly (i Cor. 5), or because of lawless men, like Diotrephes (iii John 9), who have seized the reins of government, and are shielding the lawless, and, it may be, casting out the godly. The discipline exercised by the Lord Jesus Christ knows no such limitations. From the most insignificant being to the mightiest archangel all must bow the knee to Him.

Those who fail to exercise self-judgment, and yet take the Lord's supper eating and drinking unworthily eat and drink judgment to themselves. "For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world," i Cor. 11,30-32. Such might to all appearance eat and drink as worthily as any; or those who ought to have a care to guard the table might, through a false charity, encourage them to partake of the emblems, even though living in rebellion against the word of the Lord, but they cannot escape from the discipline of Him who is holy, and whose eyes are as a flame of fire.

Not only does He discipline individuals, even unto death, He also disciplines Assemblies, even to the removing of their candlestick, or to spueing them out of His mouth. The fact that an Assembly began right is no guarantee that it will continue right. The candlestick may even be removed when everything outwardly is going on well, as may be seen from the word to Ephesus. "I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars. And hast borne and hast patience, and for my name's sake, hast labored, and hast not fainted. Nevertheless I have against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. Rev. 2:2-5. No fundamental error in doctrine allowed; no immorality, and yet they were in imminent danger of having their candlestick removed. Solemn statement. The outward machinery may be running about the same as at the first, but they had left their first

love, and of what value is it all to Him if there is no heart in it? He wants our affections, and if He has not them He will remove the lampstand of testimony. He who is the faithful and true Witness traces declension to its very root, exposes it, calls to repentance, and if repentance is not produced by His word He removes the lampstand. He cannot own anything as being what it really is not, and if it is not a pillar and ground of the truth it is no longer a lampstand to Him. He would give space to repent; would supply all that they needed, but they must give heed to His word. "He that hath an ear let him hear what the Spirit saith unto the churches."

"To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God," Rev. 2;7. God always has a remnant that hears his voice and overcomes.

What would the "overcomers" do when the candlestick was removed, is an interesting question. Would they be obliged to remain with those who once were an Assembly, but from which the candlestick had been removed? That, in principle, would put us all back in Rome, and make every man a heretic that would dare to break away from that corrupt system in order to obey the word of God. Would they give up all thought of meeting in Assembly capacity? That would be disobedience, for we are told not to forsake the assembling of ourselves as the manner of some is. What then would they do? There is only one other thing that they could do. Having purged themselves from vessels to dishonor they could "follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart," ii Tim. 2;22. This is not sectarianism, nor division, for sectarianism and division are always the product of departure from God's word. It is God's gracious provision for the godly so that no circumstances can arise to hinder overcomers from maintaining a lampstand of testimony until the Lord comes. For the godly so to do is vastly different from self-willed men causing division in order to get away from obedience to the word.

The Lord was going to fight against Pergamos with the sword of His mouth unless they would repent. "I have a few things against thee, because **thou hast there** them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrifice unto idols, and to commit fornication. So **hast thou also** them that hold the doctrine of the Nicolaitines, which thing I hate. If they would not exercise godly discipline, and put away these men He would fight against them. Those who teach God's people to mix up in unequal yokes with the unconverted, in unions, partnerships, marriage, church fellowship, lodges and such like things, are doing the work of Balaam. Nicolaitanism is usually believed to refer to the system of clerisy than which nothing is more potent to corrupt

God's Assemblies. To teach that the overcomers must continue in such a fellowship, after space has been given for repentance, would be to teach the doctrine of Balaam and to incur the wrath of Him who "hath the sharp sword with two edges.

The Assembly at Thyatira seems to have sunk even lower than Pergamos, "**Thou sufferest** that woman Jezebel which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols," Rev. 2;20. They suffered her abominations; but the Lord was about to judge. Sardis had a name to live and was dead. Laodicea does not seem to have much wrong outwardly, but they were self-satisfied and filled with pride. True "middle of the roaders" it made little difference to them how things were done or what was done—lukewarm, neither hot nor cold, they were very well pleased with themselves. "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth," Rev. 3;16.

The panoramic view of these seven churches, as running through the dispensation enforces the same lesson that we have been setting forth looking at them as seven local churches all existing at the same time. The overcomers are not those who consider themselves fated to remain in whatever ecclesiastical association their lot happens to be cast, but those who repent and return to the path of simple obedience to the word of God. Babylon the Great the mother of harlots and abominations of the earth, includes every sect, both great and small, and God's word is "Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues," Rev. 18;4.

In love God disciplines His sons, that they may be partakers of His holiness: and in love He would have His Assemblies exercise scriptural discipline in order to maintain the holiness that becomes His house. A little leaven, if not purged out, will leaven the whole lump. Evil tolerated renders an Assembly powerless for God. Israel went up against the little town of Ai; but were defeated, and about thirty and six men were smitten. There was sin in the camp. And not until that sin was judged, and the sinner dealt with were they able to conquer their enemies. Evil must be dealt with by the Assembly in order that "All the people shall hear, and fear, and do no more presumptuously," Deut. 17:13.

"We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and live? For they verily for a few days chastened us after their own pleasure but He for our profit, that we might be partakers of His holiness." Heb. 12:9-10.

E. A. Martin.

### WORSHIP



LOVE seeks worshippers, but it seeks them under the gentle name of "Father." It places us in a position of freedom before Him as the children of His love. The Spirit who acts in us producing worship is "the Spirit of adoption," which cries "Abba, Father." It is not that God has lost His majesty, but that He whose majesty is far better known is known also under the more tender and loving character of Father. The Spirit who leads us to worship the Father leads us also into the enjoyment of all the Father's love who would have us to worship Him as His children.

The enjoyment of this love and of these privileges belongs to the most ignorant and most simple among Christians. It does not require deep reasoning: a child knows, and loves, and enjoys his father before he can give any account of that which he enjoys. "I write these things unto you because you have known the Father," was written to the little children in Christ. The feeblest Christian is therefore competent for worship. The simple fact that God is our Father is in itself an immeasurable privilege for such creatures as we are. But it is in Christ that we possess it. He is the "Firstborn among brethren."

How are we to learn what the Father is, the knowledge of whom gives birth to those affections in our hearts which find expression in worship? It is the only-begotten Son, the firstborn in this new relationship, who reveals Him to us. Eternal Son of the Father, enjoying the infinite love of Him in whose bosom He dwelt, it is He who reveals Him as He himself has known Him. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, He hath declared Him," John 1:18. Jesus, a man, but also the Son of God, in the enjoyment of the fullness of this affection, dwelt even while on earth in the bosom of the Father, to originate and make known here below, all the beauty, all the force of that affection. He associates us with Himself in the joy of this love, and He reveals it to us as He himself knows it. He renders us capable of knowing this love by revealing to us the Father's name. "I have declared thy name unto the men which thou gavest me out of the world." Our fellowship is with the Father, and with His Son Jesus Christ. This fellowship expresses itself in adoration and worship toward Him who is revealed as Father, and toward Him who reveals that love, the Son.

We worship the God of glory whose presence is the stay, instead of being the terror of our souls. We worship the God of love whose will it is that we should be perfectly happy in Him. We adore our Father with endearing confidence in His kindness who has blessed us with all spiritual blessings, and counts the very hairs of our heads, while thoughtful of all our present needs. We adore Him for all that He is in himself. We adore Him for that which He is to us, the children of His house for eternity.

We thus present ourselves in sweet communion before the same Father, so that brotherly affections are developed, the joy of each being reciprocally the joy of all, multiplied praises ascending from all. The consciousness of all this must indeed be individually realized in order that we may enjoy it together, so the Spirit often uses the words "we" and "us," when speaking of Christian affection and feelings.

Let us state some of the practical effects which flow from these truths:—First, it is evident that worship is the privilege only of the children of God. Being offered "in spirit and in truth," and being offered to Him who cannot admit sin into His presence, they and they alone who are washed in the blood of the Lamb, and who have received the Spirit can draw near to God to adore Him. That a man who is not converted should render worship to God is simply impossible; for "without faith it is impossible to please God." That he thinks that he can draw nigh to God is but the proof that he is ignorant of what he is in himself, and of what the God is whom he thinks to serve. Who can enter into the sanctuary save he who is sanctified? Who can address himself to his father save him who is a child.

Worshipping, moreover, as an Assembly supposes the persons united in one, by the Spirit, as a temple in which God dwells; and that each can say "we" in sincerity when addressing God. A hypocrite may be present, but he can only be a hindrance to the worship. It is only believers who can worship God. The unbeliever will be ill at ease in professing to draw near to God because God's presence can only communicate the conscience of sins to him, and not the joy that presence inspires to him who enjoys it in the peace which Christ confers.

How delightful to be able to adore God! What a source of joy is He whom we adore! How great the blessedness of finding oneself in His presence, no cloud between Him and us, no tinge of fear because no vestige of sin! Being made the "righteousness of God in Christ." The presence of God becomes an inexpressible spring of happiness for that new nature which He has given us. What joy to be able to express one's acknowledgements, to render to Him one's thanksgivings, knowing that they are acceptable to Him! What a blessing to have His Spirit, the Spirit of liberty and adoption as our power for worship, as the inspirer of praise, of confidence, and of adoration!

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### THE MOVIES



UNDER the camouflage of "Education" many souls are being deceived, and going down to the pit through the evil influence of the moving pictures. Gradually, insidiously the pictures have become worse and worse. One particular evil inculcated in the minds of married people is dissatisfaction with their life-partners. It fos-

ters self-pity, and the third party in any domestic difficulty, who always appears at the proper time(?) comes in and helps to widen the breach, which may be purely imaginary until fed by movie suggestions; and these are the basis of the growing divorce evil.

Suggestive scenes and dress that would have been disgraceful a few years ago, now arouse no resentment from habitués of the theatre. People who would a short time ago have been scandalized by scenes portrayed before their eyes, sit now in careless disregard of what is going on "before their very eyes." Educators, who have the vital interests of the young people at heart, are passing stern condemnation on the evil influence of the moving picture show. It unsettles the human brain from real work, and puts the mind in such condition as to be unable to do hard concentrated thinking. This can happen, not only to youth but also to those more mature.

The most sacred relationships of life are constantly laid open before the eyes; and subjects which should be sacred are made common and cheap. The decalogue is trampled under foot, and every item of the moral law disregarded. "Whatsoever things are pure," are cast to the winds in so far as the thoughts produced by the modern film are concerned. "That which enters the mind through the eye never comes out," is an old and true adage of the pedagogue, and school children have proved it. (Adapted.)

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### GRACE,—GENTLENESS,—GREATNESS

"Thy gentleness hath made me great," Ps. 18;35.



THE word **gentleness** in the Scriptures has different shades of meaning, such as humility, mildness, meekness, moderation, patience, kindness, and goodness. With joy we note how God wrought in David; and how He may work in us that which is good and well pleasing in His sight. This grace excludes pride, harshness, self-vindication, stubbornness, irritability, selfishness, and all that savors of the flesh.

The natural man desires to be great in the estimation of men, but oftentimes he is careless as to how he reaches the goal. With a strong mind, a dominant will, and a clever tongue he will drive ahead leaving in his train wounds, sorrows, tears, and death. What does it matter to him what persons, or principles of justice he tramples down, if only he can get up?

To be **great in the estimation of heaven** we must reach it by the avenue of gentleness. Greatness not reached in this way is a mere bubble, attractive for a moment to vanish forever. We would emphasize three words as contained in the meaning of gentleness. First,—**Humbleness**. It has been said that there are four kinds of pride. "National pride or pride of race: Social

pride or pride of place: Personal pride or pride of face: and Spiritual pride or pride of grace." All pride is of Satanic origin. There was no pride about us at the time we were saved, but there may be much of it attached to us now. Being proud of our own supposed humility may cause us to speak sneeringly of others whom we call proud. We need to remember the divine injunction—with its qualification—"Judge not that ye be not judged."

In Ps. 45;4 the word meekness is the same as gentleness in Psalm 18;35, and it is there applied to our Lord Jesus Christ. When the ambitious and disputing disciples asked who should be the greater He told them that the truly great were the **servants** of all, and he added, "Even as the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many." We owe our eternal salvation to this blessed One who acted upon the principle of self abnegation. How is it we are so unlike him? "He humbled Himself and became obedient unto death, even the death of the cross, **wherefore** God hath highly exalted him." The antichrist who will exalt himself will be brought down to the lowest depths of misery forever. Is it the spirit of Christ or the spirit of antichrist which characterizes us?

When David sat before the Lord he said, "Who am I, O Lord God, and what is my house that thou hast brought me hitherto? (2 Sam. 7; 18, 29)—the language of a devout, humble and grateful man. Throughout the Psalms which bear his name the same humbleness of mind is clearly evident. Solomon his son said:—"Before **honor is humility**" (Prov. 15;33) "By humility and the fear of the Lord are riches and **honor** and life." (Prov. 22;4) This is how to be truly great, divinely great, permanently great. If we are really humble we shall not be occupied with ourselves but with God the source of all good. Apart from His abounding grace we are proud, rebellious sinners, fit only for the everlasting burnings. "By the grace of God," said Paul, "I am what I am."

"Humility, the sweetest, loveliest flower that bloomed in Eden and the first that died; has rarely blossomed since on human soil. It is so frail, so delicate a thing, 'tis gone if it but look upon itself; and he who ventures to esteem it his, proves by that single thought he has it not." (C. F.)

"God resisteth the proud, but giveth grace unto the humble."  
"Be clothed with humility."

### Second: **Yieldingness.**

In Phil. 4;5 we have a needful exhortation "Let your moderation (considerateness, or gentleness, or yieldingness) be known unto all men. The Lord is at hand." When the apostle Paul sought to bring the Corinthian saints into line with God's purpose he besought them "by the meekness and gentleness of Christ." True fidelity to Christ and the truth will never be di-

vorced from the reproduction of His character. How the remembrance of what He is should rebuke us for our "debates, envyings, wraths, strifes, backbitings, whisperings, swellings, and tumults," (2 Cor. 12;20).

We do well to contend earnestly for the faith once for all delivered to the saints, but our contention is perhaps more frequently that which is begotten of pride, for "Only by pride cometh contention." If our divisions are **because of the Lord Jesus Christ**, they are justified, but if they are **because of ourselves** they exist to our shame. How careless we have been with our tongues, our tempers, and our pens! We seem naturally to find such undefinable pleasure in revenge. It would seem that breaches amongst the Lord's people have been caused, unnecessarily in many cases, which time will never heal. When Shimei cursed David and Abishai sought permission from his master to take off the accuser's head, David said, "Let him alone and let him curse. It may be that the Lord will look on mine affliction and that the Lord will requite me good for his cursing this day." (2 Sam. 11:-12). He saw God behind Shimei's behaviour and he meekly and with confidence left his case in His hands. What opportunities he had also of wreaking vengeance on Saul, but he refrained. Meekness is by no means weakness; it is power kept under control. It takes a strong man to be unrevengeful and to yield in matters which are not of vital and fundamental importance. Abraham yielded to his nephew Lot to avoid, in the face of the world, the dishonor of strife. To be patient or gentle is one of the qualifications of a true overseer. (1 Tim. 3-3). Again in Titus there is a word to all the family of faith "To speak evil of no man, to be no brawler, but **gentle**, showing all meekness unto all men."

### Third: **Usefulness.**

The fruit of the spirit is **gentleness**. That is a gracious and kindly disposition showing itself in acts of beneficence. It thus conveys the thought of being useful in this world of need. Naturally "There is none that doeth good." How humbling to remember this, and yet how thankful we are that by God's grace it is our privilege to do good unto all men, especially to those who are of the household of faith.

Men despise the riches of God's **goodness** which is designed to lead them to repentance. The goodness of God is expressed in its highest degree in the gift of the Lord Jesus Christ. In this way did His **kindness** and love toward man appear. (Titus 3;4).

In His saints, through the coming ages, God is going to shew the exceeding riches of His grace and His **kindness** towards us through Christ Jesus." "Kindness," or "goodness," or "gentleness" is one of those things we are to put on, (Col. 3; 12), and it is mentioned among the many things in which Paul and others



**approved themselves** as the ministers of God. (2 Cor. 6;6). As God has acted toward us, so He expects us to act toward others. In David it is beautifully illustrated. Having become the subject of God's kindness he is found asking in 2 Samuel, 9; 1, "Is there yet any left of the house of Saul that I may show the kindness of God unto him for Johnathan's sake? God's grace operating in our hearts will ever lead us to be active in seeking the blessing of others. What claim have we to relationship with God if there is not manifested in us some resemblance to His character.

This is what our Lord meant when He said "Be ye perfect, even as your Father in Heaven is perfect." (Matt. 5;48). It is no thanks to us if we love those that love us. What reward can we expect for doing what can be easily done by the unconverted. As God is impartial in making His sun to rise on the evil and on the good, and sending rain on the just and on the unjust; so our acts of goodness should not be limited to those who love us. We are to "love your enemies, bless them that curse you, **do good** to them that hate you," Matt. 5;46. And again, "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;21.

Possessing the quality of gentleness, David was able to exclaim with a grateful heart, Thy gentleness hath made me great." May we covet only the true greatness that cometh from God above.

John Rankin.

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### WHERE ARE THEY ALL?

A great preacher is here; and what a number of believers turn out! From every corner they have come. "What a fine lot of Christians!" one feels inclined to say. But tarry for a little. A day or two elapses, and you drop unexpectedly into the prayer meeting. You look around, and you wonder where all the believers have gone. A few old sisters and a brother or two comprise all that are present! You ask what is the matter; and you are told that of course it is "only the prayer meeting." But, if the great preacher had been there, a large company of saints would have been there too. That is to say, believers run when some great man is to be there; but if it is simply to meet the King of kings and Lord of lords, how few feel constrained to go! Could there be a more conclusive evidence of the lukewarmness as well as the itching ears of these last days? We do not grudge the servant of Christ a goodly attendance of the saints. But why should the servant excel the Master? And why should we so easily find time to hear some gifted brother, while it is so hard to come together to wait **only on the Lord?**

### QUESTION CORNER

What does it mean when it says "I am made all things to all men, that I might by all means save some," (See 1 Cor. 9; 19-23). Is it right to associate closely with the unsaved and disreputable in order to win them to Christ?

Two young men were once distributing Gospel literature in a slum part of a city, and in speaking to fallen women they thought to commend the Gospel by telling what sinners they had been before God saved them, describing themselves as they now see what they were in God's sight, though they had always lived decent respectable lives as men reckon morality. One of the women said, after listening to them, "Oh, I see, you are just two reformed bums." The apostle frequently describes himself as a saved minister; but never as a "reformed bum." The unsaved and disreputable require to be made to realize that there is an immense difference between the saved sinner and the lost sinner; and that the two cannot be companions in any sense, so far as fellowship is concerned. We are to shun the very appearance of evil, and for the sake of the testimony, a Christian would not want to be seen frequenting the slums, unless well guarded so that there could be no possible cause given for any to raise evil reports.

The apostle sought to meet the Jew by considering his prejudices; and by appealing to his own Scriptures: he sought to meet the Gentile just where he was in his superstition and ignorance of God: he entered into the weaknesses of his fellow men: anything in an honorable, legitimate way to reach sinners. He carried the Gospel to the unsaved and disreputable; but who would ever think of him as a companion of such?

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### GRACE! GRACE!

That God should lift a holy creature  
From earth to reign with Him above,  
Would show, were any such in human nature,  
A vast transcendency in love.

But when His grace a traitor blesses,  
With the full title of an heir,  
To His own kingdom and caresses,—  
O who can tell what love is there!

From lowest depths to glory raising;  
From deep despair to clearest bliss,—  
This sets my heart to constant praising;  
This makes me say, O, why is this!  
GRACE! GRACE!

## WORDS IN SEASON

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**FROSTBERG, MD.**—Mr. Chas. Keller spent a Lord's day in Washington, and then came on here for some meetings.

**LANSING, ONT.**—Mr. J. Pearson saw a little fruit here in the Gospel.

**BOLTON, ONT.**—We had a visit from Bren. F. Watson and T. Robinson which was appreciated.

**COLLINGWOOD, Ont.**—We expect Bro. Silvester for some meetings.

**BUENOS AIRES, ARGENTINA**—Mr. Nazareth Salibian who formerly labored in Beyrouth, Syria, has moved to Buenos Aires, Ventana 3804, Argentina.

**WESTERLY, R. I.**—Mr. J. Rankin's address is 11 Stanton St., Westerly, R. I. He and Mr. Thorpe have started for Sardis, Miss., where they saw a good work done a year ago. Pray for this new field.

**VANCOUVER, B. C.**—Mr. Thos. Black spent a number of weeks in Cedar Cottage, Fairview, and other Assemblies in these parts. He also visited Chico, Cal.

**BROOKLYN, N. Y.,** (434 Franklin Ave.)—Mr. Bradford was with us for a week. Three were baptized and added to the Assembly.

**BARRIE, ONT.**—Mr. J. Silvester had two nights here. He also visited Victoria Harbour, and Waubaushene.

**GARNAVILLE, IOWA.**—S. C. Keller was at Manchester for a week, and then came on here for meetings. He has enjoyed the meetings in Iowa, and God has given blessing in the conversion of souls.

**BOYNE CITY.**—Bro. Mehl has gone to Woodville, Mich., to continue the meetings he and brother Sheldrake started. We have a nice little Sunday school of about 25 or 30 children here.

**HAMILTON, ONT.**—Bren. Dickson and H. G. McEwen have had a series of meetings here. The Conference was large, and many enjoyed the word ministered. We have not heard what preachers were present.

**CHICAGO, ILL.**—Mr. J. Monypenny had some meetings here on his way East.

**NORTHAMPTON, ENGLAND.**—Mr. and Mrs. Thos. Melville purposed sailing by the S. S. of Canterbury, for China, about the first of November. His address will be Feng-Sin, Via Nan-Chang, Kiangsi, China.

**COLLINGWOOD, ONT.**—The Conference here was very refreshing. Bren. Silvester, Shivas, and Pinches gave searching and helpful ministry, exhorting the saints to continue in the "old paths," and warning against the ungodliness that is on every hand.

**FOREST, ONT.**—The Conference was good, thirteen of the Lord's servants being present to minister the word.

**PUNXSUTAWNEY, PA.**—The Conference here was small, but profitable. Brethren Beveridge and Duncan ministering to the edification of the saints. Mr. Duncan went on to Indiana, Pa. Mr. Beveridge remained.

**BUFFALO, N. Y.**—S. C. Keller is visiting the Assemblies in these parts, Buffalo, East Aurora, and Rochester.

**DETROIT, MICH.**—Bren. Hunter and S. McEwen purposed beginning a series of meetings here after the Forest Conference.

**WORDS IN SEASON.**—Kindly send in your subscription early, and so help to make the work lighter. And send in a subscription for a friend as a profitable investment for 1924. The price will remain the same, 75 cents for one copy to any address: 65 cents per copy for 5, or more, copies to one address.

**BOSTON, MASS.**—Mr. W. Matthews has not been able to attend meetings, but is slowly gaining.

## WORDS IN SEASON

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### FALLEN ASLEEP

**MISS MATTIE HARMON**, of Newark, N. J., on Aug. 31st, aged 41, at the Memorial Hospital where she was assistant superintendent, after an operation for gallstones. She was born again in Westerly, R. I., about 21 years ago. Many at the funeral spoke of her faithfulness in speaking to the unsaved, and one stood by the casket that was led to Christ through her testimony. Bren. H. Mackenzie and J. Waugh spoke at the funeral.

**MR. W. MOON, Sr.**, of Barrington, N. J., Sept. 22nd, aged 65. He was saved in Belfast 37 years ago; and came to America 21 years ago. He was in the assembly in Staten Island, then in Mascher St. Phila. and in the Barrington assembly since its beginning. A good man who stood against the incoming flood of lawlessness. Bren. Oliver and Dickson spoke at the funeral.

**J. WARD WILSON**, formerly of Wei Hai Wei, China, on Sept. 16th, aged 58. He was born in Belfast, and born again when about 21, and baptized and received into the Assembly. In 1891 he married Miss Nazer, of Bushmills, and went as a missionary to China, where for 31 years they bore testimony for the Lord, first in Shansi, then in Shihtao, and later in Wei Hai Wei. Mr. Wilson did a great deal of itinerating in his early days, mostly on foot, frequently walking 30 miles a day. He was fond of the Chinese and they in turn loved him. On account of failing health he went to New Zealand, where he was until his home call.

**MRS. PECKINS**, of Toronto, O., on Oct. 30th. Saved over 25 years. The funeral was from the Gospel Hall, where W. Firm preached the Gospel to a goodly company.

**MRS. JAS. MENZIES**, of New Bedford, Mass., on Sept. 9th, aged 75. She was converted in Scotland 50 years ago, and for many years was connected with the New Bedford Assembly. She was highly respected by all who knew her. Bren. McGill and Hunter spoke at the funeral service.

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### CONFERENCES

**PHILADELPHIA, PA.**—Conference will, D. V. be held Sunday, Dec. 30th; Monday, Dec. 31, and Tuesday, Jan. 31st (1924), with prayer meeting Saturday, Dec. 29th, at 7:30 p. m. (in the Gospel Hall, 20th and Dickinson Sts.) The regular meetings will be held in the Bethany Brotherhood Hall, 2115 South St. Circulars from Mr. D. P. Harry, 1035 Robbins Ave., Lawn-dale, Phila.

**BOSTON, MASS.**—Annual Convention will be held, D. V. in the Gospel Hall 24 Cliff St. Prayer meeting Dec. 22nd. Meetings to continue Lord's day, Monday and Tuesday, Dec. 23, 24, 25. Wm. G. Farquhar, 20 Dunreath St., Roxbury, Mass.

**TILLSONBURG, ONT.**—Annual Conference in the Gospel Hall, prayer meeting Friday, Dec. 28; meetings continue Dec. 29, 30, and 31. Thos. Touzeau, Box 221 Tillsonburg, Ont.

**ST. LOUIS, MO.**—A Conference will D. V. be held here (Maplewood) in the Gospel Hall, 7138 Southwest Ave. beginning with a prayer meeting Saturday, Dec. 29th; continuing Lord's day, Monday, and Tuesday, Dec. 30, 31, and Jan. 1. E. J. Hurni, 7408 Zephyr Place, Maplewood, Mo.

**STEUBENVILLE, O.**—Conference to begin with a prayer meeting, Dec. 22; continuing over Dec. 23, 24, and 25. Communications to A. Cousley, 1309 Euclid Ave., Steubenville.