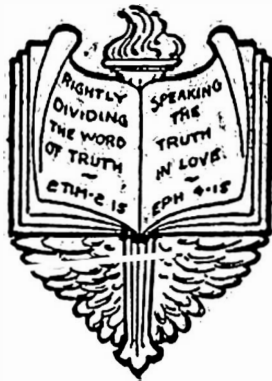


Words in Season

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



December, 1912.

Edited and Published By
Dr. G. A. Martin.

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RENEWALS.—Hereafter we purpose to allow one month after the expiration of a subscription before blue pencil marking. By renewing promptly you will save us considerable work.

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We will be pleased to receive anything in the way of MATERIAL FOR THE MAGAZINE from any of the Lord's people, whether it be things "New or Old." We however must exercise our own judgment as to what is inserted, as we believe that an Editor ought to hold himself responsible for the general character and tendency of all articles which he admits, though, of course, we are not responsible for every sentiment, or expression of opinion contained therein, each writer having also in this his own individual responsibility.



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Words in Season

A Monthly Magazine for Ministry of

The Word of God and Accounts of the Work of the Lord.

Vol. III. DECEMBER, 1912. No. 12.

Sanctify them through Thy truth: Thy Word is Truth

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WORK AND WORKERS.

UNITED STATES.

DUTCH KILLS, N. Y.—The Conference here was small. Those who ministered the Word were T. D. W. Muir, E. Stack, D. Oliver, B. Bradford, and S. McEwen.

HARTFORD, CONN.—The Assembly in Hartford has moved to 173 Zion street. Wm. H. Surgenor, 115 Hamilton street, is now correspondent for the Assembly.

LOS ANGELES, CAL.—Christians formerly meeting 1308 South Flower St. have removed to 1225 W. Jefferson St.

LEWISTOWN, PA.—Wm. Armstrong and G. Winemiller had a week's meetings here. The meetings were good though not many strangers came. They have gone back to the mountains again.

WESTERLY, R. I.—Mr. Alex. Livingstone had a week's meetings with us after which Dr. Martin was with us a week, and then B. Bradford followed. The ministry was much appreciated.

CENTRAL FALLS, R. I.—Mr. A. Livingstone had two weeks' meetings here, which were well attended.

CLEVELAND, OHIO.—Geo. Duncan, and D. Roy have been having a series of meetings in the South Side hall.

FROSTSBURG, PA.—The work has continued with interest, and a few more have professed to be saved, and were baptized by Brother S. Keller.

SAN ANTONIO, TEX.—Wm. Hunter and W. J. McClure had some much appreciated meetings here after their visits to Houston and Waxahachie.

MONROVIA, CAL.—Ebenezer Hall, Coroner Ivy and Lime Aves.,] was opened by special meetings November 10th. W. J. McClure and W. H. Hunter were present and continued with a series of meetings.

NEW BEDFORD, MASS.—Mr. Thos. Black has returned from an extended trip to the Canadian Northwest. He says that most of the Assemblies are nice and hearty going forward in Gospel testimony. The country is young and there is much need of pioneering; blazing out the way so to speak. Young men willing hearted and clean in life, and not above sleeping occasionally in the humble Sod-house of the prairie farmer will find plenty of opportunities of witnessing for and preaching Christ. Gentlemen preachers able to take the meeting Sunday night and sit down or loaf around during the week are not wanted there.

LOWELL, MASS.—Mr. Mm. Matthews spent a Lord's day with the Assembly here, and another in Lawrence. These are two Assemblies not often visited by the Lord's servants.

RICHMOND, VA.—Wm. Beveridge and H. Horn had a few meetings here, after which they went on to Petersburg for a couple of weeks. Quite a number stood and listened in the open air, but not many followed into the Hall. They purposed going on to Matoaca for some meetings.

ARDMORE, PA.—S. McEwen has had three week's meetings in Ardmore. Attendance good, and some fruit. 51

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FROM VARIOUS AUTHORS.

How far better would it be for us to receive NOW, instead of at the judgment seat of Christ, our own measure of blame as well as of justification, and to humble ourselves for our own failure as well as for that of our brother or brethren. If we truly waited on God we might surely expect Him to lead us to see and confess wherein each had erred, and to grant healing and restoration. **Something to Lay to Heart** On one occasion many years ago a few elders journeyed to a town, seeking to help some brethren in a "hard matter." Assembling in the evening they expected to be occupied far into the night in hearing it. After a time of prayer, instead of enquiring what were the charges, one of the visiting brethren asked, "Has any brother anything to CONFESS?" The question was repeated, and after a long pause one confessed some shortcoming. This led others to do the same, and all were able to retire early, at peace with one another. May He help us to lay to heart this matter lest Satan continue to gain advantage over us.

* * * *

The future state of those who reject the redemption offered to them in Christ is plainly declared to be a state of conscious, unutterable, endless torment and **Everlasting Punishment** anguish. This conception is an awful and appalling one. It is, however, the scriptural conception and also a reasonable one when we come to see the appalling nature of sin, and especially the appalling nature of the sin of trampling under foot God's mercy towards sinners, and rejecting God's glorious Son, whom His love has provided as a Saviour. Shallow views of sin and of God's holiness, and of the glory of Jesus Christ and His claims upon us, lie at the bottom of weak theories of the doom of the impenitent. When we see sin in all its hideousness and enormity, the holiness of God in all its perfection, and the glory of Jesus Christ in all its infinity, nothing but a doctrine that those who persist in the choice of sin, who love darkness rather than light, and who persist in the rejection of the Son of God, shall endure everlasting anguish, will satisfy the demands of our own moral intuitions.

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Nothing but the fact that we dread suffering more than we loathe sin, and more than we love the glory of Jesus Christ, makes us repudiate the thought that beings who eternally choose sin should eternally suffer, or that men who despise God's mercy and spurn His Son should be given over to endless anguish.

* * * *

It is a striking coincidence, that the first sin God judges in the history of Israel in the land, and in the Church **Most Common** after Pentecost, was that of covetousness! **And Respectable** Achan in the Old Testament, and Ananias in the New, stand out as warning signals of God's hatred of that fearfully common and eminently respectable sin called "covetousness." In Ephesians v. 3, the Spirit of God catalogues it with "fornication and all uncleanness," as practices which do not become saints. Moses chose as helpers in the work of caring for the people, on their way to Canaan, men who "feared God, men of truth, hating covetousness." (Exo. xviii. 21). Noble qualifications! Is less needed now? Is less than this needed in those who would lead and help the saints and assemblies of God? We believe not. The man who is known to be "eager after the dollar" is not likely to be of much use in leading God's people into ways that are godly, or to be much in evidence in energetic self-denying service for God. Criticise others and their methods he may, but he is usually too busy with self-interests to allow him to care for the souls of saints or sinners! Of all the sins that afflict God's people, covetousness is probably one of the most common, and hardest to conquer in ourselves, or deal with in others. Call it by whatever name we may, it is sin—and sin that God hates and judges! May we beware of it! God stamps it as idolatry (Col. iii. 5).

* * * *

It is surely clear from Scripture that the observance of the Lord's supper is an occasion of communion, thanksgiving, and edification. Communion implies mutual intercourse; it cannot be one-sided. Our **Ministry at the Breaking of Bread** prayers, thanksgivings, and praises, ascending from adoring, worshipping hearts by the Holy Spirit, are the human side of communion. The ministry

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of the Word of Christ descends through the Spirit, and is the Divine side of communion. It is thus that the Lord speaks to our hearts, oft times causing them to burn within us as Christ is presented to us in the Scriptures. Doubtless all ought to come together self-judged, enjoying the forgiving love of God, having cast all their care upon Him, and therefore free to worship without distraction. But it is not always so, and God ever deals with things as they are rather than as they ought to be; hence the need, generally speaking of some help to tune the harp-strings of the heart before the observance of the supper. Words given at such an early stage of the meeting ought certainly to be always and only such as will bring the Lord Jesus Christ in His person, character, and work before the mind. Such a ministry ought necessarily to be short.

PRAISE AND PRAYER IN PRISON.

Acts 16: 25-34.

WARS have been waged, honor has been outraged and cruel murders have been committed to satisfy the avarice of men. The riot in Ephesus was instigated by Demetrius, a silversmith, whose shrines were no longer in demand because the preaching of Paul was turning the worshippers of Diana to God. In Philippi certain men employed a damsel with a divining spirit to make gain. Paul cast out the "spirit of Python" and when these men saw that the hope of their gain was gone, they laid hands on Paul and Silas and dragged them into the market place where the rulers condemned them and commanded that they be beaten with many stripes and imprisoned. It is to be noted that the accusers of the apostles charged them with "customs which it is not lawful for us to receive." They disguised their avarice in the cloak of patriotism.

SPIRITUAL MINDEDNESS.

BY A. MATTHEMS.

WE may trace our failings as children of God to the lack of spiritual mindedness; and we may be sure the work of the Lord in our hands would be more prosperous were we but more spiritual. Nothing can compensate for the lack of this; and with it everything falls into its fitting place and season. Being spiritual is used in Scripture in contrast to being carnal. In order to be spiritual we must "Abide in Christ;" in no other way can we walk as He walked. To be carnal is to walk as men, and, alas, a Christian may be found so walking.

We cannot be spiritual apart from occupation with the Lord: We must "Behold with unveiled face the glory of the Lord:" must be taken up with His perfections: must bask in the sunshine of His love; we must behold the Son of man glorified: The Holy Spirit directs to Him: He takes of the things of Christ and shews them to us; He also blessedly shews us that we have died with Him, and that Christ in glory is our life. At the same time He shews us what is the real condition of the natural man as a rejecter of Christ.

A spiritually minded man is one who is led and taught by the Spirit of God: one who walks in the Spirit, and realizes by the Spirit that he is an object of God's continual care and blessing. The eye of his heart is on Christ: he finds satisfaction nowhere else than in His presence: the language of his heart is "All my springs are in thee." Being thus occupied with Christ he is constrained by Him to take up life's various duties, relationships, and necessary employments as unto Him: he is consciously dependent on the guidance and power of the Holy Spirit to do all in the name of the Lord Jesus, and so to walk as an obedient child in subjection to the Word of God.

The natural intellect may be taken up with the letter of the Scriptures so as to accumulate a considerable store of Bible knowledge, and one under its guidance may go through the accustomed routine of meetings, and be zealous in the promotion of much

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that is kind and charitable to others; but it is a very different matter to be taken up with Him of whom the Scriptures speak; to have our associations with others regulated by His word with an eye single to His glory, and to have an exercised conscience before Him.

There are few things, perhaps, that we have more need to watch against than the taking up divine things with the mere natural intellect, for it is a deadly enemy to spiritual mindedness. Intellectually men give utterance to even the most profound truths of Scripture with such levity as to astonish those who hear them.

Learning the truth and holding the truth in communion with Him who is "The Truth," is surely the way of the Spirit but the flesh is always in opposition to this, and those who have begun in the Spirit may drift so as to seek to be made perfect by the flesh, and may need to be aroused from this drowsy or deadened condition and turned again to Christ for light.

All saints are not equally spiritual. The best in these days seem to be but feeble; still we may be feeble without being carnal. The unspiritual state of many is often painfully evident now as it was also in the apostle days. (i Cor. 3: 1.) How very solemn!

Spirituality produces many effects. There are three very blessed ones that we will consider. First, **discernment**: "He that is spiritual judgeth (or discerneth) all things" (i Cor. 2: 15). None have such ability to examine and distinguish between things that differ; and to discern the workings of satan; of the flesh, or of the spirit of the world, as those who are spiritually minded. This is the reason why when evil is judged and decidedly dealt with by some, others see no need for such action—see nothing very evil in the matter. The Corinthian saints, for instance, had moral and doctrinal evil among them, and apparently had no exercise of conscience about it: but when the apostle brought them into the presence of God about their sin what deep exercise they passed through, what care, what indignation, what zeal, what cleansing of themselves. It is not to be wondered at if the carnal fail to discern the holiness of the path marked out by the Spirit of God for the child of God.

Second. Only those who are spiritual are ABLE TO RECEIVE

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THE TEACHING that God is ever ready to impart. To the Corinthians the Apostle writes: "I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able." (i Cor. 3: 2). In what other way can we account for Christians with intelligent minds in ordinary matters being privileged to hear some of the most precious lines of divine truth ministered, and yet that truth producing no result in their lives. Is it not clear that there must be the right spiritual state in both the speaker and the hearer for lasting blessing to be effected? If hearers are so carnal that they listen to spiritual teaching just as they would listen to a lecture on astronomy can we wonder if such hearing is barren of results? There must be a capacity in the hearer to receive what is ministered: meat may be of the best quality but of what use is it to those who are in an infantile state?

Third. A spiritual Christian is able TO RESTORE OTHERS. "Brethren if a man be overtaken in a fault, ye which are spiritual restore such an one." It is a mistake to suppose that because I am a child of God that therefore I am responsible to set right others who may be wrong. It is the spiritual who are enjoined to labor in this service. Such will not be hard and legal, or self confident in their way, but will act in meekness, in humility, and in dependence upon the Lord, knowing full well that in themselves is the same tendency to evil, and that but for the grace of God they themselves would fall into the same trespass. While seeking to correct others they remember the word, "Considering thyself lest thou also be tempted." (Gal. 6: 1).

May we have grace to hearken to His voice who says, "Walk in the Spirit and ye shall not fulfill the lusts of the flesh." (Gal. 5: 16). Without this there can be no spiritual mindedness.

FRUIT WORTHY OF REPENTANCE. Matt. 3: 8.

When there is departure from the way of truth, by an individual, or a company, it pleases God to restore to fellowship with Himself only by way of repentance. It is human nature to forget this. When God restores He restores the soul to a state in which there will be fruit worthy of repentance.

PROSPERITY.

III John 2.

PERHAPS never in the history of the world has there been more prosperity than at the present. Every nerve is strained after money-making and the constant cry is: How can I make more? Many of God's dear children are being drawn into the current and "pierce themselves through with many sorrows." How few there are, comparatively, who are exercised regarding their spiritual progress and who go in for prosperity of soul. Is it not a striking contrast to the many grievous things mentioned in this—the only third Epistle—that there is one of whom it can be said: "Thy soul prospereth." May we covet this happy condition! But the question will be naturally raised, how can I prosper? Let us first look at the question negatively.

THOSE WHO CANNOT PROSPER.

Who hath hardened himself against Him (God), and hath prospered? (Job 9: 4).

No unconverted person can really be said to be prospering. The world would hardly admit this, its judgment being based upon things seen and temporary. Pharoah is a striking example of one who hardened himself against God and witness his sad end in the Red Sea; awful picture of those who persistently refuse God's overtures of mercy.

"He that covereth his sins shall not prosper." (Prov. 28: 13). Of this—a fixed principle in Scripture—Achan, the troubler of Israel, serves as an example. Covetousness was the root of his trouble; and may not this be the cause why many who once bade fair to go on for God, are hindered in their growth. There may be no open outbreak, such as would call for Assembly discipline, and yet this tap-root may all the while be withering up the sap and freshness of the individual who allows it to rule him. In Achan's case there was no confession of his sin, although time was given, and judgment fell. In David's case, confession was withheld for a time, but afterward acknowledgment was made and he obtained mercy, "He that confesseth and forsaketh his

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sin shall have mercy.' That trite statement "Keep short accounts with God" is a timely one.

But to come to the other side of the question. There are four things that we might look at, that make for prosperity.

Firstly.—Cleaving to the Word of God, Joshua 1:7, 8. Moses had been removed from the leadership of Israel and Joshua appointed in his stead. How carefully the Lord instructs him "To observe to do all the law; turn not from it to the right hand or to the left. The book of the law shall not depart out of thy mouth, thou shalt meditate therein day and night. On this depended his good success. We fear the Bible is a sadly neglected Book by many of God's dear people. Amid the hurry and bustle of business and home cares, how often the Word of God gets a secondary place. While the first few years of the Christian course may have been marked by growth, is it not true of many that afterward there is a standing still or a going back? Do we not remember the early days when we would not have thought of commencing the day without a little word from the Book; and often at noon, a quiet place was sought out and an hour or two spent over the sacred page. How is it today? Have we become so "established" that we can get along without the Word of God. Of Hezekiah it is written "He trusted in the Lord God of Israel—none like him—for he clave to the Lord and departed not from Him but kept his commandments, which the Lord commanded Moses and the Lord was with him, and he prospered."

Secondly.—Prayerfulness. "And as long as he sought the Lord, God made him to prosper." (2 Chron. 26:5). Prayer is the expression of creature need. All whom God has used have been men of prayer. How the Scriptures abound with precepts regarding prayer. "I will that men pray everywhere." "Pray without ceasing, and again," "Men ought always to pray." Uzziah prospered as long as he sought the Lord, but toward the close of his life he became "strong" and his heart was lifted up to his destruction." Our weakness need be no hindrance, we can count upon a faithful God "Who giveth power to the faint, and to those who have no might, he increaseth strength." How gradually secret prayer is given up, and then the enemy of souls gains advantage over us.

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Thirdly.—Separation from the world. “Whatsoever he doeth shall prosper.” (Psa. 1: 3). What lies on the very face of this short Psalm is the separation of the righteous from the wicked. “The company of the wicked have robbed me,” Psa. 119: 61. (Margin.) Many a child of God has learned to his cost the folly of making companions of the unconverted. “Evil company corrupts good manners.” “A man is known by the company he keeps;” and it is not hard to judge as to the condition of those who voluntarily choose the companionship of the unsaved, or even of carnal Christians. If we are going to prosper spiritually, we will know something of walking in separation from the poor world, which can only drag us down to its own level. Of our Lord Jesus Christ it is written: “Holy, harmless, undefiled and separate from sinners.” No doubt He is the only one in whom this Psalm is fulfilled, but our responsibility is to walk “in His steps.”

Three times in Gen. 39, Joseph is said to prosper and wherein lay the secret? Is it not in that he maintained his separation; and that under temptation that but few would have been able to resist. Even among his own brethren, he testified against their evil deeds, and because of this they hated him: “They think it strange that ye run not with them to the same excess of riot.”

Fourthly.—Love for God’s center. Among all the cities of Israel the Lord chose only one in which to put His name. There the Lord met with His people. To every Godly Israelite Jerusalem was regarded above his chief joy. “Pray for the peace of Jerusalem: they shall prosper that love thee.” (Psa. 122: 6).

But what about the present day? Has God no place, where in a special sense, He meets with His people. He surely has, “Where two or three are gathered together unto my name there am I in the midst of them.” Matt. 18: 20. Have we not proved it many a time, when the Lord Himself drew near, and made Himself known in the breaking of bread. We believe where this is given up, it is a mark of spiritual decline. We do not mean the breaking of bread merely, but all that is associated with a scripturally gathered assembly: alas, that many are merely “breadbreakers” to use a familiar expression.

Dan. 6: 28. “So this Daniel prospered:” Why, we might

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well ask? Three times a day his windows were open toward Jerusalem and his prayer went up to Him, who promised to hear those who "pray unto the Lord, toward the city which Thou hast chosen and toward the house built for thy name." 1 Kings 8:44.

May the Lord Himself write His word in our hearts and give us a real purpose to cleave to the Lord, so that in the truest sense it may be said of us "thy soul prospereth."

G. W. D

NO SECRET AFFINITY.

WHEN you see the world running after a professing Christian, to secure his co-operation in its schemes or its joys, one thing is clear: that Christian has LOWERED THE STANDARD. He may profess to be as much "on fire" as ever he was; he may keep up an outward semblance of activity in the Lord's work; but, if the world courts his favour, he may be certain that, to an alarming degree, he is of a kindred spirit with the world. It is simply impossible to avoid such a conclusion. There are certain chemical substances that MINGLE with each other readily, because there is so much of a kindred element in them all. Others, again, positively refuse to mingle the one with the other, because there is no affinity whatever between them. Thus should it be with the believer and the world; and thus SHALL it be, if he breathes the air of a heavenly separation, and feeds upon the bread of a heavenly communion. In such a case it takes no effort to be separate from the world. Between such a one and the world there is no secret affinity: therefore there is no outward association. There is nothing IN COMMON between them: therefore there is no COMMUNION between them; for to have something "in common" is the root idea of "communion." If, therefore, I find myself walking in the counsel of the ungodly if I find them courting my favour, and wishing me to join them in their enterprises, let me know assuredly that I have DEPARTED FROM GOD, and, sooner or later, I must hear the message sent by the Lord to Jehoshaphat of old: "Shouldest thou help the ungodly, and love them that hate the Lord?" (2 Chron. xix: 2).

GLORIES.

THERE will be a scene of glories when the kingdom comes. We commonly speak of "glory" as if it stood in that connection only. But this is wrong. Glory then will be displayed, it is true; glory will then be in the circumstances of the scene. But a much more wonderful form of glory is known already—and that is in the gospel. There God Himself is displayed; a more wondrous object than all circumstances. The glory of the gospel is moral, I grant, not material or circumstantial. But it is glory of the profoundest character. There, again I say, God Himself is displayed. The just God and yet the Saviour is seen there. Righteousness and peace shine there in each other's company—a result which none but God Himself, and in the way of the cross, could ever have reached.

The gospel calls on sinners to breathe the atmosphere, as I may say, of salvation, to have communion with God in love, and to maintain it in liberty and assurance and there is a glory in such thoughts and truths as these which indeed excelleth.

Satan interfered or meddled with the work of God, and ruined it in its creature condition. God at once interfered or meddled with Satan's work, and eternally overthrew it, bringing meat out of the eater, and sweetness out of the strong.

The three earliest receivers of God's gospel, Adam, Eve and Abel, strikingly illustrate souls that apprehended the glory of the gospel in different features of it.

Adam was blessedly, wondrously emboldened by it, so that at the bidding of it, he came forth at once from his gulty covert and entered the presence of God again, naked as he was. And his boldness was warranted, for he was welcomed there. Eve exulted in it. She sang over it. "I have gotten a man from the Lord." said she—in the joy of the promise that had been made her touching her Seed.

Abel offered the "fat" with the victim. He entered with happiest, brightest intelligence into the promise, and saw that the Giver of it would find His own blessed delight in it; that the

gospel, while it saved the sinner, was the joy as well as the glory of God. The fat on the altar expressed this.

And such apprehensions of Christ as these—the faith that gives boldness—the faith that inspires with joy—the faith that penetrates the cross—are full of power in the soul.

J. G. B.

HUMILITY. THE PATH TO HONOR.

(Prov. xxii: 4; xv: 33.)

IN the Old Testament there is one word which has been variously rendered “humility,” “lowliness,” “poverty,” and “affliction.” Where there is to be humility there must needs be lowliness, and lowliness is poverty of spirit, and poverty of spirit is often brought about by affliction. We read of Jacob with whom the man wrestled all night until he could resist no longer, then in weakness and helplessness he obtained the blessing. When Jacob had no standing before God then God came in, in grace, and blessed him. So the Lord has to wrestle with us in order that He may humble and bless us.

Jonathan loved David as his own soul, and he gave up much to, and for, David, but he did not come down to the cave of Adullam to be rejected with David, and all that remained of him was a lame son.


Twice over it is said of Michal, Saul’s daughter, that she loved David; and once she saved his life, but she loved the comforts of the house of Saul and did not go to the cave to David. And when in the joy of his heart David danced before the Lord, she despised him in her heart, and God cursed her with barrenness all the days of her life.

Had these but trod the path of humility they might have had places of honor when David was on the throne. It pays to keep in with God, and, in humility, to walk the lowly path of rejection with our David. The path to the Glory is, as far as this world is concerned, a downward one. “Before honor is humility.”

WM. MATTHEWS,

(Adapted from “Our Record,” 1889)

CHRISTIANS AND POLITICS.

 HIS is the victory that overcometh the world, even our faith." Faith does not look at outward circumstances, at what is possible or not possible; faith disregards what SEEMS, and looks at God. People all about, on every hand will tell us what it is necessary to do, and not to do, here among men, for what suits MAN is their standard and measure; but the child of God walks right along, paying no attention to what they say, for what suits GOD is his standard and measure. They have the way all marked out as plain as can be, and perfectly reasonable and satisfactory; but that is nothing to one who walks by faith. He knows that what is universally agreed on as the right way must be wrong (Luke xvi: 15), that is the broad way.

For instance: everybody says that a citizen of the country, a Christian, should be interested in the government of the country to which he belongs, and ought to vote, so as to help to put good men in power. God says differently; in many places and ways He tells me that, as His child, I am not a citizen of any country, or a member of any society; my citizenship is in heaven, and I have henceforth to do with heavenly things; the cross of Christ has crucified me to the world, and the world to me; if I give my mind and heart to these earthly things, I shall be the enemy of the cross of Christ.

Be not conformed to the world. What, then, shall we do with governments? Why, SUBMIT TO THEM, since God orders them and when they impose tax, pay; and make supplication to God for kings, and all in authority. All therefore that a Christian has to do with politics is to be subject to the powers set over him, not only for wrath but also for conscience sake. It is true that in Christ he is heir of "all things," including the earth in which the world-system has now its operation, yet (as to Abraham in the land of Canaan) God gives him not so much as to set his foot on for a PRESENT inheritance. "The just shall live by faith."

If, then, the true child of God refuses to vote, it is not so much that he thinks voting in itself wrong, as that he has given his vote and interest to the Man in heaven, whom God has exalted as King of kings and Lord of lords. He has, beyond it all, lost his interest in these things, by virtue of something he has found which is far

more attractive. He sees, too, that the world in spirit and essence is ungodly, that its boasted reforms and improvements are all tending to shut out God from the heart of man. He desires to stand as a witness for the truth, and for God, and of the coming judgment, at the appearing of Christ, when men are congratulating themselves on peace and safety. He desires that by these means others may learn through him to escape the snare by which Satan is entrapping the mass of mankind.

J. N. D.

ARE YOU HAPPY?



LD Mr. Rothschild, who was supposed to be the richest man in the world, was once asked this simple question: "Are you happy?" "Happy!" he answered, "when just as you are going to dinner, you have a letter placed in your hand saying, 'If you don't lend me five hundred pounds, I will blow your brains out!' Happy, when you have to sleep with pistols under your pillow? No, indeed! I am not happy."

Mr. Astor, another very rich man, was once asked the same question. "Ah!" he answered, "I must leave it all when I die. It won't put off sickness; it won't buy off sorrow; it won't buy off death." And so it was plain to see he was not happy.

But I went once to see a poor, lame and aged woman by the name of Lydia Jones. She lived in one small room, and earned a part of her scanty living by knitting; for the rest, she had to depend upon the kindness of others. I asked her this same question: "Lydia, are you happy?" "Happy!" she answered, with a beaming face, "I am just as full as I can be. I don't believe I could hold another drop of joy." "But why?" I asked. "You are sick and alone, and have almost nothing to live upon." "But have you never read," she said, pointing to the Bible, "'All things are yours; and ye are Christ's, and Christ is God's?'" And again, "Ask, and receive, that your joy may be full."

T. B. C.

Comparatively few are found ready to snap every link with what is popular, and to share rejection with Christ.

SIN.

SIN is spoken of in the Word of God in two aspects:—1st, as a disease; 2nd, as a crime. A disease that has to be healed. A crime that has to be punished. Sin is, of course, a spiritual disease, but not any the less real because it is spiritual. Your whole spiritual being has been under the power of this disease since your birth. A proof of this is, that all along you have been adverse to think about God or to speak about Him. Indeed, like all other unconverted sinners, your happiest moments have been when “God was not in all your thoughts,” and THAT, although He has always been your best friend, He gave you your being, and is the author of all the real comforts you ever enjoyed, and above all, loved you so that He gave His Son, His only begotten Son, to save you, and yet that’s how you have treated Him. Surely sin is a dreadful disease. We read in Isa. 1: 5, 6: “The whole head is sick, the whole heart is faint, from the sole of the foot, even unto the head, there is no soundness in it; but wounds, and bruises, and putrefying sores, etc.” Now, is not that a very solemn FACT to consider? Or rather, are they not a number of solemn FACTS? What hope can there be of a sinner passing into eternity, in this condition getting to Heaven? CERTAINLY THERE IS NOT ANY. Nor would it be Heaven for him if he could. He shunned God’s presence here. What could he do in Heaven, where the presence of God and Christ is the light, life and joy of all who are there? But all had to be prepared for that place and presence here. THEY HAD TO BE BORN AGAIN. By being born again we receive a new nature that is like God, and that joys in God.

The other great fact is—SIN IS A CRIME, and therefore God must punish it. “The wages of sin is death,” Rom. 6: 23. “Because of these things the wrath of God cometh on the children of disobedience,” Col. 3: 6. So, instead of going to Heaven when they die, all who die in their sins go to Hell now, and after the judgment we are told of in Rev. 20, into the Lake of Fire, where they shall be punished for their sins, under the wrath of God forever and forever.”

D. MUNRO.

WORDS IN SEASON.

THE SHADOW OF THE CROSS.

Oppressed with noonday's scorching heat,
To yonder Cross I flee;
Beneath its shelter take my seat:
No shade like this for me!

Beneath that Cross clear waters burst,
A fountain sparkling free;
And there I quench my desert thirst:
No spring like this for me!

A stranger here, I pitch my tent
Beneath this spreading tree;
Here shall my pilgrim life be spent:
No home like this for me:

For burdened ones a resting-place
Beside that cross I see;
Here I cast off my weariness:
No rest like this for me!

THE SHEEP OF THE FLOCK.

We oft hear the plea for trying to keep
"The lambs of the flock" in the fold,
And well we may ; but what of the sheep—
Shall they be left out in the cold?

'Twas a sheep, not a lamb, that wandered away,
In the parable Jesus told,
A grown-up sheep that had gone far astray
From the ninety and nine in the fold.

Out in the wilderness, out in the cold;
'Twas a sheep the good shepherd sought,
And back to the flock, safe into the fold,
'Twas a sheep the good shepherd brought.

And why for the sheep should we earnestly long,
And as earnestly hope and pray?
Because there is danger, if they go wrong,
They will lead the young lambs away.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
If the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with the sheep we earnestly plead,
For the sake of the lambs today,
If the lambs are lost, what a terrible cost
Some sheep will have to pay. —Ex.

WORDS IN SEASON.

STANDISH, MICH.—The Conference meetings were good. Those who ministered the Word were Alx. Matthews, T. D. W. Muir, Thos. Touzeau, Dobbins, and D. McGeachy. D. McGeachy remained for some meetings after the Conference as there seems to be some interest.

BAY CITY, MICH.—Thos. Touzeau and J. Dobbins had over two weeks meetings here before the Standish Conference. The meetings were well attended and one professed to be saved.

FLINT, MICH.—D. McGeachy spent a Lord's day with the Assembly in Flint and was cheered to find them going on with a desire to please God. A Sunday school has been begun and there is an encouraging interest.

PUEBLO, COLO.—We had a visit from our brother, J. Moffat, of Centerville, Iowa. He gave us four nights' meetings which were very helpful; and then went on to Colorado Springs; then to Denver; returning home by way of Kansas. There are four meetings in this district and all of them need help, Denver, Colorado Springs and Pueblo in Colo.; and Brilliant in N. Mexico, all near each other, and many small places around where one of the Lord's servants might find plenty of opportunity to keep busy all the year round. We have received invitations from some of these places to come and have meetings, but our daily work and the care of the Assembly hinders. I would say on behalf of the four Assemblies named that there is a hearty welcome for any of the accredited servants of the Lord upon whose heart the state of Colorado has been laid." G. T., 627 Euclid Ave., Pueblo, Colo.

ROCHESTER, N. Y.—"We had a visit from Brother B. Bradford for a week. The Word of God was good and the Lord's people were helped on in the Lord's ways. Five have recently been baptized and three have been added to the Assembly."

OAKLAND, CAL.—"The Lord is still moving here in Oakland. Five have professed to be saved this week, and five others are in deep soul trouble. From the commencement of the work there were five or six deeply troubled, and as one after another of these got saved one after another troubled ones would spring up so that today there are as many troubled as there were at the end of the first week. We have joy over those who have professed. Wednesday night of last week we had a prayer meeting which commenced after the Gospel meeting was over, and closed at 5:30 Thursday morning. A good number of brethren were at it and no time was lost in waiting upon one another. The Lord was with us and there were many tears during the night. Saturday night there were three brethren in the Hall in prayer until midnight; and again last Thursday night after the gospel meeting was over there was a prayer meeting until midnight. Brethren who could not get to the gospel meeting that night turned up for the prayer meeting, and some of the sisters asked leave to remain also, which of course was freely granted."

BEREA, IOWA.—Jas. Krskine has been having some meetings in the Assemblies in Iowa. He had two weeks in Lyman. The meetings were good and the Lord's people hearty. Then two weeks in Berea, and was expecting to go on to Red Oak which is a new field. Pray for blessing on the Word ministered.

SPRINGFIELD, MASS.—Bro. R. McCracken was with us the last two weeks of October, holding forth the Word of life. They were the best attended meetings that we have ever had here.

N. J. Reager, 73 Pendleton Ave., is now correspondent for the Assembly.

SOUTH MANCHESTER, CONN.—R. McCracken has been with us for two weeks. The people are coming out well, and there seems to be a real interest among the unsaved.

CANADA.

BRANTFORD.—The conference held here over Thanksgiving was

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quite large. All present felt it to be a refreshing time. The Assemblies in the district were well represented. Wholesome and helpful ministry was given by A. Matthews, W. B. Johnson, J. Goodfellow, T. Touzeau and R. Telfer.

PETERBORO.—We had a very helpful Conference at Thanksgiving time. Seasonable ministry was given by J. Smith, W. P. Douglas, J. Pearson and J. Lyon.

BARRIE.—A large number of the Lord's people came together at the Conference held here at Thanksgiving. Goodly and wholesome words were given by R. McClintock, J. McCartney, J. Silvester, D. McClintock and L. Sheldrake. J. C. Beattie was shut in the house with sickness in his family.

HUNTSVILLE.—The interest in the meetings here carried on by F. G. Watson is good. Some sinners have professed to be saved.

TORONTO.—J. Smith and W. B. Johnson had some good meetings in the West End Gospel Hall in October.

Our young brother, Gordon Johnston, left here for New York, from whence he sailed on November 1st for Valentia, Venezuela, So. America. Prayer is asked for him and our brother, W. Williams, whom he intends to join in laboring for the Lord.

WEST TORONTO.—R. McClintock and W. B. Johnson are having special meetings in the Gospel Hall here. Prayer is asked.

ST. TACHERINES.—R. Telfer is (D. V.) to begin special meetings here on November 3rd. Pray for this effort.

HAMILTON.—J. Smith had a week of profitable meetings here. We had also R. Telfer one night on his way to St. Catherines.

ECHO BAY.—E. B. Steen has had some good meetings here and at Gordon Lake. He purposes going into Arnstein.

GRAIGEURST.—J. McCartney and D. McClintock began meetings here after the Barrie Conference.

PARRY SOUND.—J. Silvester and L. Sheldrake are making a special effort here in sounding out the gospel. We trust to see the hand of the Lord put forth in salvation.

CAMPBELLFORD.—J. Pearson has begun meetings in this place.

NEW LISKEARD.—J. Lyon is spending a little time with us, having meetings.

VICTORIA ROAD.—We are expecting W. P. Douglas to visit us in the near future. Remember his meetings in prayer.

GALT, ONT.—The Christians were cheered by a few days' visit from Brother A. Matthews. He went on from here to Toronto.

SYDNEE MINES, C. B.—R. McCrory had three weeks' meetings here. Two professed to be saved, and with five others, were baptized. After a short break, the meetings were continued, and the interest is good.

PORT HOWE, N. S.—The Conference meetings were not large as there are not many Christians in the district. The Word ministered was helpful and if we have the power to live it out it will lead us to more entire separation from the world, and to more whole hearted devotedness to our Lord. Brn. Goodwin, Brennan McCrory and Meen ministered the Word.

BANCROFT, ONT.—Leonard Sheldrake was visiting in these parts for some time seeking to help the saints.

CONFERENCE NOTICES.

LOS ANGELES, CAL.—The Conference will be held in the Hall,

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1225 Jefferson St.; beginning with a prayer meeting Saturday, December 21st, and continuing until the 25th inclusive. Correspondence may be addressed to A. S. Rolph, 1323, W. 12th St., Los Angeles, Cal.

HAMILTON, ONT.—The Annual Conference of Christians gathered unto "The Name" will (D. V.) be held at Hamilton, January 17th, 18th and 19th, 1913. The prayer meeting, Thursday 7:30 p. m. and the meetings on Friday will be held in the Gospel Hall, 140 MacNab St., North, Saturday and Sunday in Association Hall, James St., South. Communications should be addressed to Alfred Best, 206 Bay St., South.

OWEN SOUND, ONT.—The Annual Conference here will be held (D. V.) in the Gospel Hall, 881, 3rd Ave., commencing Lord's day, December 29th, and continuing over Wednesday. Prayer meeting Saturday evening. Correspondence may be addressed to Mr. A. Weir, 840 1st Ave., W., Owen Sound.

PHILADELPHIA, PA.—Our Twenty-seventh Annual Convention will (D. V.) be held in the Gospel Hall, 20th and Dickinson St., December 29th, 30th, 31st and January 1st, (1912-'13). Prayer meeting Saturday 28th, 7:45. Communications may be addressed to J. Hatch, 1926 Corlis St., Philadelphia, Pa.

BOSTON, MASS.—The 36th Annual Convention will be held in Willard Hall, 24 Cliff St., Roxbury; a few minutes walk from the Dudley St. Terminal of the elevated R. R. Beginning with a prayer meeting Monday, December 23rd, 7:30 p. m. and continuing Tuesday, Wednesday and ending with a meeting for children Thursday evening. Communications may be addressed to J. F. Black 84 State St., Boston, Mass.

STEUBENVILLE, O.—Our Seventh Annual Conference will (D. V.) be held in the Gospel Hall, corner Adam and Park streets, Tuesday, Wednesday and Thursday, December 24, 25 and 26. Prayer meeting Monday, 23rd. 7:30 P. M. The usual Conference arrangements will be followed. Communications may be addressed to W. J. McCandless, 506 So. 5th St., Steubenville, Oh.

SYDNEY MINES, C. B.—The Annual Christmas Convention will be held here December 25th and 26th. (D. V.)

TILLSONBURG, ONT.—The Annual Convention of Assemblies in this district will be held (D. V.) in the Opera House, December 27, 28 and 29. Prayer meeting in the Gospel Hall Thursday, (Dec. 26.) 8 P. M. Communications may be addressed to Lock Box 221, Tillsonburg, Ont.

FALLEN ASLEEP.

MRS. PENNEL, of Hamilton, Ont., departed to be with Christ November 1st aged 83 years. She was saved about forty years ago through the Gospel preached by Brethren D. Munro and J. Smith, and has been identified with the Assembly here ever since, and was present at the Lord's table two weeks before her home call. Among her last statements were "I shall soon be home; I shall see the King in His beauty, and the land that is afar off." Wm. Duncan preached at the funeral to a good number of people.

My beloved brethren, be ye steadfast, unmovable,
always abounding in the work of the Lord, foras-
much as ye know that your labor is not in vain in
the Lord. i Cor., xv: 58.

“ ‘Tis not for man to trifle, Life is brief,
And sin is here:
Our age is but the falling of a leaf—
A dropping tear.

We have no time to sport away the hours:
All must be earnest in a world like ours.

“ Not *many* lives, but only *one* have we,—
One, only one;
How sacred should that one life ever be—
That narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.”