

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, 1913.

	Page
FRONTIERPIECE—The Late John Smith,	503
MEMOIR OF THE LATE JOHN SMITH,	504-510
MEEKNESS,	510
THE WORD OF GOD, by John Blair,	511
FORGOTTEN VOWS, by J. Monypenny,	514
WOMAN—HER PLACE IN SCRIPTURE,	517-519
THE ASSEMBLY OF GOD,	520
GOD'S WORK,	521
PASSING THROUGH,	521
TRANSFIGURED BY PRAYER,	522
WORKS AND WORKERS,	i, ii, iii, iv

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WORK AND WORKERS.

United States.

MINNEAPOLIS, MINN.—Mr. D. McGeachy is having meetings in the Gospel Tent in this city. Though we cannot speak of great things yet a few come nightly.

SEATTLE, WASH.—C. H. Willoughby is having a month's meetings in a store in the N. End of this city where some profess to want the truth. The "Coonyites" have been active in these parts; and this city seems to be a hotbed for every "ism," both secular and religious. Payne and others keep at the street preaching in the lower parts.

TACOMA, WASH.—Bro. J. J. Rouse visited here for meetings, also Everett and Seattle.

FOREST GROVE—Messrs. Arnold and Summers are plodding away in the Tent in this district.

ARLINGTON, WASH.—H. Fletcher is visiting and tract distributing in and around this part.

BRUSH PRAIRIE—C. H. Willoughby visited the small company here where they are seldom visited, and consequently appreciate a call.

LOS ANGELES, CAL.—W. J. McClure has had meetings in this district.

ROCHESTER, N. Y.—Brethren Bradford and Dempsey have been having good meetings in the Tent this season.

NEW LONDON, CONN.—Wm. H. Hunter has had a trying time in his Tent in this City. The attendance was just beginning to pick up a little when he was forced to vacate the lot to give place to a merry-go-round. He then moved across the river to Groten, but The people did not come in at all well. Then he moved to New Londan again, about a mile from the former site, and now is having a good hearing. Mr. C. W. Roder is helping in the meetings.

WATERBURY, CONN.—Drs. Martin and Cameron have had quite a good attendance at the Gospel Tent in Waterbury, but cannot say much as to fruit. Very few strangers seem to come regularly enough for the Word to make much impression upon them. D. Morrison of Richmond Hill; H. Campbell, of Richmond, Va., and H. Leonard have added a share in preaching the word.

LYNN, MASS.—Mr. Wm. Matthews spent a Lord's day in the Lynn Assembly. He is taking things quietly during the hot weather in hopes of being able to attend some of the Conferences later on.



Words in Season

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THE WORD OF GOD AND ACCOUNTS OF THE WORK OF THE LORD.

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A Brief Memoir of the Late Mr. John Smith.

FROM one side of the continent to the other, and across the seas, there are loving hearts chastened and sad, and many eyes have been dimmed with tears as they unwillingly took in the truth that the faithful voice of our beloved brother, Mr. John Smith, will be heard no more ringing out God's glad message to the unconverted, nor faithfully exhorting the Lord's dear people to a life of holy consecration to Him whom he loved. "A true witness delivereth souls" (Prov. xiv: 25) was abundantly fulfilled in the life of our dear brother Smith.

EARLY LIFE AND CONVERSION.

Mr. Smith was born in Aberdeen, Scotland, June 3rd, 1849. He lived to the age of nearly twenty without Christ. His father was an elder among the Presbyterians, and the home was a religious one. Being an only child great care was taken in his upbringing. He was taught to reverence God, and to discharge his obligations to his fellow man with courtesy and honesty. Thus his youth and early manhood were spent, and he considered his prospects for this life good, while he was not much concerned as to the outcome for eternity, so long as he could have a good time now.

A question put to him by a fellow workman, who had been recently converted, disturbed his peace of mind, and Isa. 38: 17, became literally true of him, "Upon his peace came great bitterness." The question was "Is this world all that is worth

Words in Season.

living for?" This was the searchlight used by the Holy Spirit to show him that he was ungodly and lost. His one desire and enquiry now became, "How can I be saved?"

Early one morning as he was on his way to the ship yard where he worked the same blessed Holy Spirit flashed the light of Rom. v: 6, "When we were yet without strength, in due time Christ died for the ungodly," through his soul, illuminating every crack and cranny with the heavenly light and he was born of God. Perhaps this is best told in his own words as follows:

"For twenty years I lived for this world, seeking happiness in it, trying hard to satisfy the cravings of my soul with its husks, such as dancing parties, concerts, races, fairs, picnics, games, and amusements of every description; but wherever I went a voice within me would whisper, this is all very good if it would last forever; and then the thought of DEATH, and what came after death—the JUDGMENT, would trouble me, and thus I never got what I so much desired—real true joy. Yet, with all my ungodliness, like the woman of Samaria (John iv.) I had my place of worship, and used to attend regularly every Lord's day, and had a class of boys in the Sunday school, and was pretty well posted, as I thought, in the Scriptures, but my religion gave me as little satisfaction as my amusements.

This state of matters went on, until a young man, a companion of my own, got his soul saved by simply resting on Jesus, through that precious verse in God's Word, "FOR GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHO-SO-EVER BELIEVETH ON HIM SHALL NOT PERISH, BUT HAVE EVER-LASTING LIFE (John iii: 16). Two months after he was saved, while we were walking together he asked me, IS THIS WORLD ALL THAT IS WORTH LIVING FOR? I ran from his presence in a passion, as I could not bear to have my peace broken with questions about eternal things, but I could not run from that question; there it was, fastened on my conscience by the Spirit of God, IS THIS WORLD ALL THAT IS WORTH LIVING FOR? No, I knew it was not. I knew there was an eternity before me. I knew there was a Heaven and a Hell. I knew I came into the world a sinner—a sinner by nature—and that I had lived after the flesh those twenty years, which were twenty years of rebellion against God; therefore, I was on the road to Hell; my peace

Words in Season.

was broken, I saw my lost condition; I was miserable; I resolved to live a different life, and began by refraining from swearing, and even reprov'd some of my companions for swearing, but this gave me no rest. I tried to pray; I asked God to have mercy on me, but no peace could I find until one morning, while walking down the street, the line of a little hymn came into my mind: "ONE THERE IS ABOVE ALL OTHERS, O! HOW HE LOVES." I asked myself, can it be possible that He loves me? In a moment the answer came from God in that verse, "For when we were yet WITHOUT STRENGTH, in due time Christ died for the ungodly" (Rom. v: 6). I said, "Why that is just me, for I am WITHOUT STRENGTH AND UNGODLY, and if Christ died for such He died for me." So there and then I trusted Him and was filled with JOY AND PEACE IN BELIEVING; I was saved, eternally saved! PRAISE THE LORD!"

HIS EARLY CHRISTIAN EXPERIENCES.

From the moment of his conversion he was out and out for God. The Bible took the place of the novel. Habits he had formed and which until now he had considered harmless, were seen to be sin, and were lopped off. The instincts of the new nature were so strong that he did not need to be expostulated with in regard to what was manifestly of the flesh. For instance, he had acquired the habit of smoking. One day shortly after he was saved he went to pray, and putting his hands up to his face he smelled them strong with the odor of tobacco, and he saw the incongruity of smoking and praying. The smoking was stopped at once, and forever, while the praying was continued, "Till traveling days were done."

He was not slow in telling his father and mother that he was saved, and that for all eternity. The father thought that he was going a little too far. From that time there were two forces in that home instead of one; the one with a will to stick by the traditions of the "fathers," the other to follow Christ.

He was not long saved until he found out that he ought to be baptized as a believer in Christ. How to get it done was the problem. He knew of no other way than to join the Baptists. This he did much to the disapprobation of his father. Then his heart became set on preaching to others, and his father finally deciding that if his son was going to insist on being a preacher

Words in Season.

that he would send him to Spurgeon's college and have him respectably fitted for the ministry. Latin books, etc., were purchased for him in order that he might study with this end in view. But one evening he heard two men preaching the gospel on the streets of Aberdeen. His ready ear caught the sound, and his willing heart responded to the sweet messages of grace as spoken out clearly, and untrammelled by the two men,—our beloved brethren Donald Ross and Donald Munro. After the meeting he pressed his way through the crowd and shook hands with the preachers. From them he soon learned that they had received their preaching orders from heaven,—from the living Lord alone—and not from any college of men, and from that time he concluded that he had no further use for his Latin books, nor for Spurgeon's college.

Soon Mr. Smith found his way to the little Assembly which met in the Old Dispensary up stairs in a furniture ware-house, near Castle street. After meeting with the few gathered there to "break the bread and drink the wine" in commemoration of the Lord's death, his father asked him where he had been that morning, and what was the text from which the minister had preached. Mr. Smith told his father where he had been and what was the character of the meeting. To this the father said, "**And where will you go next?**" "O father" he replied, "I am out to Jesus, and I can go no further." And so it was in reality; from that until the time of his death he was out to Jesus. The Lord's day before his departure to be with Christ he gathered with the Assembly at Lake Shore, Ont., to remember the Lord's death, just as he had done in that early day in the furniture shop on Castle St., Aberdeen.

HIS LABORS FOR CHRIST.

His association with the Christians gathered unto the name of the Lord Jesus Christ was a great stimulus to his desire to preach Christ, and opportunities were soon found in the open air to exercise his gift. He writes, "A few months after this, our brother, James W. Smith, now with the Lord, and I were going to Banchory for an open-air meeting. When getting near the railway station in Aberdeen, we met Mr. Ross coming from it. He lifted up his staff and beckoned us to him. "Where are you go-

Words in Season.

ing, boys?" was the question. When we told him, I think I hear his benediction yet: "God almighty go with you! Ban-chory needs it much." He seemed so pleased, we both thought maybe he was afraid we were just going away for an afternoon's outing. His blessing abode with us. Afterwards, when applying to him to be received into the Northern Evangelistic Association, he asked, "Are your teeth growing?" Then he asked, "Could you live on pease-meal brose and eighteen pence a week?" We told him we thought that we would like to go for Jesus. Then he spoke so kindly, and exhorted us to live for God, and ask every man, woman and child if they were "born again." Little did Mr. Ross know how well his advice would be followed through the many years of Mr. Smith's life as a servant of Christ.

In 1873 Mr. Smith joined Mr. Munro in Canada. They were true yoke-fellows, and were usually found laboring together until Mr. Munro's home call, September 10, 1908. A short time before Mr. Munro became unconscious he was told, "Mr. Smith is here, would you like to see him?" Gathering up all the strength he could he replied with all his old time energy, and pleasantry, "I always like to see Mr. Smith." When this was told Mr. Smith he said, "The feeling is mutual." Many times had they preached, prayed and labored together yet their friendship and fellowship remained unbroken and unmarred by any lack of confidence the one in the other. They were diverse gifts from the same Living Head of the Church. Mr. Munro would unfold the Scriptures, and then Mr. Smith would follow with a sharp pointed word that would clinch the Truth, and nail it home most effectually.

In olden times the warrior went forth wearing a buckler which protected his body. It was constructed for hand to hand encounters, and not only protected the one who wore it, but also, on account of the sharp pointed projections that covered it, made it a dangerous business for the one who came against it. (See Psalm 18: 2-30; Prov. 2: 7). These men, as all true servants of Christ, had many an encounter with evil men and seducers, but there was a buckler around about their lives, made and maintained by none other than God Himself, and many a sad story could be written about those who set themselves to hinder the work that God had entrusted to these faithful men. But from

Words in Season.

such encounters they came forth unharmed, and better fitted for the next encounter by the experience gained of God's faithfulness and power to make good His own Word, even though appearances at first seemed all against them.

They went to unbroken fields, and endured hardship as good soldiers of Jesus Christ, and almost every place they went souls were saved; and those who were saved were taught "the ways that be in Christ." Many Assemblies in Canada and in the United States mark the course of their labors for the Master. The character of this work may be gathered from letters written by D. Munro. About the time Mr. Smith joined him writing to a friend he says, "I must tell you in a word or two what our blessed Lord is doing here since I wrote you last. We have had fine meetings, and a blessed time. Last week I believe eighteen or twenty souls professed to close with our beloved Lord Jesus. I cannot say how many have professed altogether, but I believe there cannot be far short of fifty...." "We have been up to P—— where the devil gave us such a bold honest front of opposition as I have seldom seen in Scotland. But O, brother, how glorious to know that the devil is already defeated, and now in the power of the Conqueror, so we have but to take the prey from the mighty. Since we came a good many souls have been brought to Jesus. Twenty-eight have been baptized and are now gathering to our Lord Jesus Christ. The opposition was such that the separation was clean...."

"We are back again to the township of W—— for a few meetings. The Word of the Lord seems to be taking a deep hold of the people throughout the whole country. It is the great topic...."

"We have had twenty-one burials, some of them old believers, and some of them recent converts. Others are ready to be baptized if the weather would become a little warmer. At present it is bitterly cold, and of course we have to go to the creek to bury them...."

"Praise God, brother, it will soon be the glory. Let us play the man for a little while. Jesus will soon come and receive us to himself. But remember the most, yea, nearly all the people are going to hell, yes to hell. No doubt paying men to rock

Words in Season

them to sleep on the way. Dear brother, fear not; lift up the voice; God is with us; we have nothing to fear.’

These letters are sufficient to shew the character of the work and of the men to whom, through God, many of the Assemblies in this country owe their origin. It cost something in those days to be identified with such men, and to turn aside from the sects and systems of men to gather unto the Name of the Lord Jesus Christ alone. But God was manifestly in their midst, and their joy abounded amidst all their persecutions from the religious world which could not tolerate that which was out and out for Christ. How sad to see the degenerating modern tendency to look lightly upon all the sins that accompany sectarianism which instead of growing better as the years roll by becomes more and more opposed to everything that is of God. How great the sin of those who are leaders in beguiling from the “Old paths.”

Continued.

The late Dr. Hodge, of Richmond, Va., used to tell of two Christian men who “fell out.” One heard that the other was talking against him, and he went to him and said:

“Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor, and try to get rid of them?”

“Yes, sir,” replied the other, “I will do it.”

They went aside, and the former said:

“Before you commence telling what you think wrong in me, will you please bow down with me, and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in the prayer.”

It was done, and when the prayer was over, the man who had sought the interview said:

“Now proceed with what you have to complain of in me.”

But the other replied: “After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around talking against you, I have been serving the devil myself, and I have need that you pray for me and forgive me the wrong I have done you.”—

Words in Season

The Word of God.

(An Address By John Blair, Central Falls Conference)

READ i Peter 1:23: 2:2. The Word of God was used in our New Birth, and it was used by God before our new birth. In the second chapter of Acts we find men crying out in agony of soul under conviction of sin when Peter was quoting Old Testament Scriptures. God uses His Word to convict sinners. In Ecclesiastes we read that men "die like the beasts" and that "the dead know not anything." This we know by experience; we can see it with our own eyes, it is speaking as to what is going on under the sun and that is as far as we could go apart from the Word. But open your Bibles and read Luke xvi, and you will find that there is a sphere in which the dead do know something. You have heard men telling their experiences; well here you have a man in hell telling his experience, and if you die unconverted you will fare no better. You are lost now, you may soon be damned. I never read of people being lost in hell. I read of them being lost now: they will be damned in hell; that is a bit stronger. But for those who are awake to the fact that they are lost, there is salvation through the blood of Christ, "Redeemed with the precious blood of Christ, as of a lamb without blemish and without spot." Those who take in what God says about that blood are born again: are made part of the family of God.

Not only are we born again by the Word of God, but having been born again that Word becomes our food. In the second chapter, verse two, it is called the sincere milk of the Word. But this Word must be fed upon in the presence of God if it is to do us any good. God's people must get into the saint's dining room,—the presence of God—and there is no second sitting needed there, there is room enough for all. In the last chapter of John's Gospel we have Peter told to feed Christ's sheep, but before he was told to do this he was fed himself. No doubt Peter was discouraged fishing all night and catching nothing, but he soon discovered that even the fishes were at his master's command. And Jesus gave him fishes from the coals to feed and warm him before He began to test his love. The first time He

Words in Season

asked him "Lovest thou me more than these," that is more than the other disciples. Peter would no longer say this. Then Jesus asked him lovest thou,—not my sheep but—ME. He tests his love to Himself, and then sends him to feed His sheep. But He fed Peter first before He sent him to feed His sheep. Sometimes we try to get our souls fed and cannot. We need to ask ourselves, are we in the right place to get fed,—God's presence. The bride in the Song of Solomon says "I sat down under His shadow with great delight and His fruit was sweet to my taste." That is the sitting place,—in His presence. He delights to see His people sitting there. His fruit was sweet to my taste;—in His presence there is no mixture of good and bad. In Luke fifteen the prodigal comes home where he gets the best robe, the shoes, the ring, and there he fed upon the fatted calf. But there was only one place where he could feed upon the fatted calf,—at the table in the father's presence.

In John xxi we have bread and fish prepared by the Lord Jesus Christ Himself. Dear child of God, did you ever get a feast for your soul that was prepared by any other person? No, never. He said, Come—not go—and dine. Peter must dine with Him.

It is possible to eat food that does not come from Him. Aye, and to eat that which does come from Him, and to eat it out of His presence and it will do us no good. It will only puff us up and fill us with pride. When we read the Bible out of God's presence it can do us no good: only that which we get in the presence of God will do us good. When God gave the manna from heaven He put it low DOWN, and the people had to get low down to get it. The Quails came UP,—not down. They were given because of the murmuring of the people, (Num. xi), and the people stood up all that day to gather them. They didn't need to get down. But the quails sickened the people; the manna never did.

"Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings." It is an awful thing to get the heart filled with these things, when it ought to be filled with the law of God. Are our hearts filled with these things? Let us remember that every evil word that we speak against God's people, Jesus looks upon it as if it were spoken against Himself.

Words in Season.

Would we do as we are doing if we had the Lord Jesus at our shoulder? Let us remember that He is there. He said to persecuting Saul, "Saul, Saul, why persecutest thou ME." In Malachi we have the question "Will a man rob God?" Every evil thing that we do is done against God. And if these evil things are in our hearts and lives we grieve the Holy Spirit; and who will feed us if He does not? We as sinners wounded Him on the CROSS, and we as saints too often grieve Him on the THRONE.

"Desire the sincere milk of the Word." When we were born again God planted that desire. I remember in the parts where I was saved all the young converts carried their Bibles, and when you would meet one, out would come the Bible, and he would say, See what God gave me this morning,—not yesterday. Now are we all able to say, "This morning." Perhaps with some of us it is a week since we were in His dining room. If the Spirit is grieved He will not feed us; He will give us no new things; and we ought to be growing in grace. How? By feeding upon the Word. Many can tell us wonderful things that are going on in the world; they are growing in the world,—aye and in its newspaper—but are they growing in the Bible?

In Psalm xxvii: 4, David says, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord." He wanted to dwell in the presence of the Lord. But how long? 'All the days of his life. But why did he want to be there? To see the beauty of the Lord. How can we see the beauty of any person? Only by being in their presence. Brethren have we such a desire for the company of God? The Lord grant that these things may get a hold upon our souls!

Every scattering, and all the sectarianism that has afflicted the flock of God, was conceived in the mind of the Devil, and was engineered by him.



"There is not a difficulty that has arisen, is arising, or will arise, but the Lord has anticipated it, and provided for it. His wisdom anticipated it; His power provided for it."

Words in Season

Forgotten Vows.

(Isa. xxxviii)

BY J. MONYPENNY.

WHEN King Hezekiah was sick unto death, and had received the solemn message through Isaiah the prophet, "Set thine house in order for thou shalt die and not live," he passed through a time of intense sorrow and exercise of heart before the Lord who had thus spoken to him. His cry of need was graciously heard, and the joyful message reached him, "Thus saith the Lord the God of David thy father; I have heard thy prayer I have seen thy tears; behold I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria." In confirmation of His promise the Lord said, "I will bring again the shadow of the degrees which is gone down in the sun dial of Ahaz ten degrees backward." This came to pass for in all ages it is blessedly true "He faileth not." (Zeph. 3: 5). He says, "I watch over my word to perform it." (Jer. 1: 12, R. V.)

Hezekiah, filled with joy and gladness, poured out his heart with thanksgiving to God who had turned his darkness into light, and the shadow of death into morning. Hezekiah's experience is a vivid picture of the experience of all who now receive God's salvation; indeed his words are the very language of the heart and lips of those recently redeemed, "Behold for peace I had great bitterness, but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back." And his after experience has a solemn voice to those who are saved, for he not only poured out his heart in thanksgiving but he also uttered at least three solemn vows as to how he would behave during those promised years. He said, "I shall go softly all my years because of the bitterness of my soul," (ver. 15, R. V.) "The father to the children shall make known thy truth," (ver. 19): "The Lord was ready to save me therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord," (ver. 20).

Words in Season

These were precious promises surely, but alas, alas, the man thus wondrously delivered—whose record for integrity in the former years of his reign was so good—soon forgot his vows. The sad record in ii Chronicles 32: 25 is, Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him, and upon Judah and Jerusalem.’’ Instead of going “softly” as he had purposed he became proud and in his self glory displayed all the treasures of his house and of all his dominion, to the enemies of Jehovah,—the ambassadors of the king of Babylon. This paved the way for the destruction of Jerusalem, and the captivity to Babylon which followed. Marvellous to say this once godly man was now so little exercised in heart that in reply to the prophet’s solemn warning of the coming judgment he said, “It is good if peace and truth be in my days.” (ii Kings 20: 19). Such apathy and selfishness, how terrible! Let us trace still further his departure of heart, and its dreadful consequences.

When Hezekiah died his son Manasseh,—who was twelve years of age—began to reign. He had been born about three years after his father’s recovery. Had the father made known to him Jehovah’s truth? Had the inspired word of Solomon, “Train up a child in the way he should go, &c.,” been fulfilled by Hezekiah? Evidently not. The sinful course of Manasseh presents one of the foulest blots to be found in the whole history of God’s earthly people. “He did that which was evil in the sight of the Lord, **after the abominations of the heathen** whom the Lord cast out before the children of Israel.” (ii Kings 21): “Manasseh shed innocent blood very much till he had filled Jerusalem from one end to another:” “Manasseh made Judah and the inhabitants of Jerusalem to err and **to do worse than the heathen** whom the Lord had destroyed before the children of Israel.” (ii Chron. 33: 9). Surely we may conclude that it had been better for Hezekiah, and for his nation, had he been taken away at the end of his God honoring reign of fourteen years, rather than that the fruit of his added years should be such a scourge upon Judah and Jerusalem.

But we must trace still further the terrible chain of events. Although, through the wondrous grace of God, Manasseh became humbled and Jehovah revealed Himself to him, yet his sin had

Words in Season.

been so dreadful that God's righteous governmental dealings could not be set to one side. Let no one,—saved or unsaved—think that sin is a light matter. No, No, it is always awful in its nature and in its consequences. Josiah came to the throne about two years after his grandfather Manasseh's death. His reign was a last bright gleam in Judah's history e'er the desolating Judgment fell. "Like unto him was there no king before him that turned to the Lord with all his heart, and with all his soul, and with all his might according to all the law of Moses; neither after him arose any like him." (ii Kings 23). Yet all this could not change Jehovah's purpose of judgment, nor set aside the fearful consequence of Manasseh's sin. "Notwithstanding the Lord turned not from the fierceness of His great wrath wherewith His anger was kindled against Judah because of all the provocations that Manasseh had provoked Him withal. And the Lord said I will remove Judah also out of my sight—and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be in thee." This terrible three-fold judgment soon came to pass. Desolation came upon the nation, the city, and the temple because of the sins of those whom God had placed in authority. To be in authority has attached to it solemn, solemn responsibility. Fellow saints, may it be ours to dread increasingly departure in heart from Him who has in wondrous grace—and eternally—delivered us. May it be ours in deep reality to go softly before Him all our days,—for His Name's sake.

I wonder what He meaneth to put such a slave at the board-head, at His own elbow; but I dare not refuse to be loved; the cause is not in me why He hath looked upon me, and loved me, for He got nothing of me; it is good, cheap love.


Put Christ's love to the trial, and put upon it burdens, and then it will appear love indeed. We apply not His love; and, therefore, we know it not. I verily count more of the sufferings of my Lord than of this world's lusted and over-gilded glory.



Did I not think my Teacher as faithful as He is infallible, there is no book I should so fear to handle as the book of God.

Words in Season

Woman: Her Place in Scripture.

HESE are days of great unrest and lawlessness. The Suffragette Movement is most gravely ominous in this respect. This question and others do not concern the Christian, however, from a POLITICAL standpoint. If he conforms to Scripture he has nothing to do with politics. His politics are heavenly. "Our conversation ["citizenship," N. T. "POLITICS'"] is in heaven" (Phil. 3: 20). "If My kingdom were of this world, then would My servants fight" (John 18: 36).

We are naturally affected by what surrounds us. Lawlessness in the world is apt to be reflected by lawlessness in the church. This being so, it appears to be a timely moment for the examination of this deeply interesting subject: **WOMAN: HER PLACE IN SCRIPTURE.**

At first the subject seemed to divide itself under two heads:

- (1) **WOMAN: HER PLACE IN NATURE.**
- (2) **WOMAN: HER PLACE IN GRACE.**

It is, however, impossible to separate the two. Woman's place in nature illustrates her place in grace, rather in the government of grace. In grace pure and simple, in new creation, "there is neither male nor female." (Gal. 3: 28).

This is brought out by the very way woman was created. The **manner** of it was unique—in sharp contrast to every other being. It is typical, symbolical, illustrative.

Adam is thrown into a deep sleep—type of the death of Christ. From his side a rib is taken, a woman builded therefrom, and presented to him as helpmeet. This is a type of the church—the result of the death of Christ which will be presented to Him as His bride.

"Doth not even nature teach you?" (1 Cor. 11: 14) is capable of a wide application. God has in His wisdom put great differences in the physical, mental, and emotional make-up of a man and woman. He has most evidently marked them to be distinct, yet complementary.

Man's superior height, strength, reasoning equipment stand in happy contrast to woman's natural grace, gentleness, mental nimbleness.

Their instincts are different—man's for adventure, strenu-

Words in Season

ousness, subduing the field, building, bridge-making, seavoyaging, woman's for love of children, aptitude for nursing, cooking, sewing. Woman is the complement of man.

The very fact that woman was "taken out of man" proves her equality. She is not an inferior, not a slave, nor a menial, but an equal, a helpmeet. Between man and woman there is similarity, identity—between man and woman there is equality, but also diversity.

But the very fact that woman was "taken out of man" proclaims the headship God has given man, as, also, her privilege to accord man this place.

Man and woman are equal MORALLY, but he is the head POSITIONALLY.

Scripture distinctly states: "The man is not of the woman; but the woman of the man. Neither was the man created for the woman but the woman for the man. . . . Nevertheless neither is the man without the woman, neither the woman without the man in the Lord. For as the woman is OF the man, even so is the man also BY the woman; but all things of God" (1 Cor. 11: 8, 9, 11, 12). How exquisitely guarded and balanced a presentation of the truth is this! If you quarrel with it, you quarrel with truth and with God.

This is all designed to illustrate the relationship between Christ and the church. In Ephesians 5 the relationship between husband and wife is unfolded. Is the wife to submit to the husband? It is on the ground that "the husband is the head of the wife, even as Christ is the head of the church" (ver. 23). Are the husbands to love their wives? It is even to be "as Christ also loved the church, and gave Himself for it." (ver. 25). Is the man told to leave his father and mother and be joined to his wife as one flesh? We are at once reminded: "This is a great mystery: but I speak concerning Christ and the church." (ver. 32).

From the very first the reader will see woman's place in nature is typical of her place in grace, and typical, as it widens out, of the church's relation to Christ. How wonderful!

EVE.

We are told, "Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the

Words in Season.

transgression.'’ (1 Tim. 2: 13, 14). Here we get the first and most powerful warning against woman taking the lead. A lurid beacon at the very start of man’s journey across the ocean of time.

Instead of repelling the serpent’s advances, and seeking the help and protection of her God-given head, she acted in independence. And instead of Adam maintaining his headship and submitting only to God, he allowed the woman to lead him into the same awful position into which her sin had carried her.

SARAH

The first woman in the Bible after Eve to receive more than a passing notice is Sarah. As Abraham stands as a type of faith for all time, so Sarah stands as the example of “the holy women who trusted in God, being in subjection unto their own husbands,” for we read, “Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well.’’ (1 Peter 3: 5, 6).

This clearly gives us the position of woman in relation to man, and the practice followed by godly women of old.

DEBORAH.

Deborah occupies a very unique place in Scripture. She was a prophetess—a married woman, too, and judged Israel.

She was an exception to the rule, but the exception proves the rule.

Scripture does not speak against the place she took, nor does it approve. It simply states the fact.

Yet there is sufficient out of Deborah’s OWN mouth to see what she thought of it—to, at any rate, condemn the backwardness of the men, even if we go no further.

She summoned Barak to go against Sisera. As a prophetess she told him that the Lord would deliver the enemy into his hand.

But Barak in his unmanliness would not go except Deborah accompanied him. She promptly acceded to his request, but informed him that the journey should not be for his honour. Sisera should be sold into the hand of a WOMAN.

Surely Deborah’s reply implied that if it were a matter of shame for Barak that a WOMAN should slay Sisera, it was not less a matter of shame that a WOMAN should judge Israel.

Continued.

Words in Season

"The Assembly of God."

CHRIST is LORD in the assembly. He is the HEAD of the church, which is His body, and He is Son over God's house. Moreover, the Holy Spirit is here to gather to HIM alone, to bear testimony to the virtue and power of His Name, and hence where two or three are gathered together to His Name, there He is in the midst. His presence gives character and reality to that company so GATHERED. The first thing in the assembly is that Christ is there recognized as Lord and Head, and that those gathered are gathered to HIM and in full submission to HIM. He is in the midst to be the Leader of their praise to God (Heb. 2: 11, 12), and they are there as connected with His name and His interests. For a number of believers to come together in a voluntary way by some mutual agreement, and then attach His Name to their meeting is a totally different thing, assuming something quite unwarranted by Scripture.

When the Christians (or believers) at Corinth were gathered together, it is clear they were assembled as "the assembly of God at Corinth," with privileges, functions, and responsibilities attaching to that high and holy designation. I suggest that you should prayerfully ponder over the meaning of that wonderful expression—"The assembly of God."

I think it will be easily understood that were, say, three hundred members of Parliament to come together by their own agreement, this would not constitute them the "House of Commons." But when gathered in obedience to the call of the king, though there were but forty or fifty, with the speaker in chair to control and guide, then there is a value attached to the proceedings altogether lacking in the former case, for they are gathered according to the rules of the constitution of the realm under the authority of the king, in subjection to him.

Even so is it where two or three are gathered together unto the Name of the Lord Jesus Christ.

"That thou mayest know how thou oughtest to behave thyself in the house of God, which is the assembly of the living God, the pillar and ground of the truth,"—so wrote the Spirit of God by Paul to Timothy (1 Tim. 3).

Words in Season.

God's Work.



VERY learned "higher critic" was raising a cheap laugh by ridiculing the Bible account of the creation of man. He spoke scornfully and blasphemously about God, taking "a piece of mud in hand, breathing on it, and changing it into a man." There sat one in his audience who knew the saving grace of God; he had the opportunity of replying to the critic of God's Word, and said, "I will not discuss the creation of man with you, but I will tell you this: God stooped down to our town and picked up the dirtiest bit of mud in it. He breathed upon it by His Spirit, it was new created: changed from a wicked wretch into a man of God, into a man who hated his former sins, and loved the God who had saved him. I was that bit of mud."

Passing Through.

"When thou PASSEST THROUGH the waters!"
God will never LEAVE thee there!
He will bring His sons and daughters
Safely through with tender care!

He controls the raging billows,
Ne'er shall they our barque o'erwhelm:
Promises He turns to pillows!
Rest we! Christ is at the helm.

In the midst of surging sorrow,
'Mid the deep'ning gloom of night,
Let us trust—a glad to-morrow
Soon will make the darkness light.

Then we'll fully know the meaning
Of the waterfloods all past!
Not a shadow intervening,
We shall sing, "Safe Home at last!"—

And, Eternity before us,
Ever worship and adore,
While our Hallelujah Chorus
Sweeps along that blissful shore!

D. R.

Words in Season.

Transfigured By Prayer.



DISSIPATED young American Artist went to Rome to study. He lived riotously. Word of his dissipation was carried to his mother and sister in New England. At last they determined to go and see what could be done for him.

When he met them he turned and said: "Mother what makes you look so strange? Your face has changed its expression." His sister said quietly: "Your mother has been doing a good deal of praying lately." And the young artist replied: "Well it makes a very good face, very interesting and solemn; there are some very fine lines in it."

The mother had not been thinking of herself. She had been yearning and praying for her son, but this had given new beauty to her own countenance.

Sincere prayer always transfigures. Communion with God not only purifies the heart, but it refines the life and brightens the face as well. There is "The beauty of holiness." To look upon the Saviour's face in real prayer will enable us to reflect some of His glory upon those around us. Those who meet the Saviour often in private prayer always shine for Him in life, and in the hour of death their faces light up with a heavenly brightness as they enter into His presence to go no more out.

The parings and crumbs of glory that fall under His (Christ's) table in heaven. A shower like a thin May-mist of His love would make me green and sappy, and joyful till the summer sun of an eternal glory break up.

I urge upon you a **nearer** communion with Christ, and a **growing** communion. There are curtains to be drawn by, in Christ, that one never saw, and new foldings of love in Him.



It is almost worth having a wound to prove how tenderly He heals.



Blessed be His name, it is part of His covenant to visit us with the rod, little as we may be worthy of it.

Words in Season.

SOUTH MANCHESTER, CONN.—Mr. J. Pearson is having meetings in the Gospel Tent in this place. The attendance is fair.

BYFIELD, MASS.—J. Pearson had a series of meetings in this his old home Assembly.

FROSTBURG, MD.—S. Keller, Chas. Keller and Windsor Chase have had fairly good meetings in the Tent. We have not heard as to results.

NEWPORT NEWS.—Mr. S. McEwen has pitched his Tent here. He had not much to encourage in Marlton as the people would not come in.

NEGAUNEE, MICH.—D. McClintock and L. Sheldrake pitched their Tent here June 24th. The Lord has been giving help in the telling out of the Gospel of the Glory of Christ to a goodly number, some of them coming out very regularly which is a great encouragement. Mr. J. Rae who is visiting here is a great help in the meetings.

BOSTON, MASS.—Senen were baptized a few weeks ago here, and since the baptisms a young man has professed to receive Christ. Mr. J. Gill has taken up the Gospel preaching on the Commons again. Mr. A. Livingstone is now having a series of meetings here.

CENTRAL FALLS, R. I.—Mr. A. Livingstone was with us for a few meetings.

STOCTON, CAL.—Mr. Hillis and Mr. Grierson are under canvas here.

NOKOMIS, ILL.—A few believers gather in the Lord's Name here. Correspondence to Wm. Spavin, Box 40.

OMAHA, NEB.—D. R. Charles has a Tent up in this city and goes on with local help.

KANSAS CITY, MO.—C. W. Ross is in Tent work in this city.

CLEVELAND, OHIO.—G. Duncan and D. L. Roy have the Gospel Tent up in this city.

PITTSBURGH, PA.—The Gospel Tent is pitched where it was three years ago, and is being operated by Wm. Pinches and Jas. Waugh. Quite a number of strangers attend.

Canada.

TORONTO, ONT.—R. McClintock and F. Watson are finding encouragement in the Gospel Tent. Several have professed and others are being exercised. On Civic holiday two special meetings were held in the Tent. Searching and refreshing ministry was given by Brethren McClintock, Scott, Watson, McMullen and Telfer.

VICTORIA HARBOR.—J. C. Beattie and J. McMullen are having encouraging meetings in the Tent. A few have professed to be saved.

CAMPBELLVILLE.—J. Goodfellow and J. Lyon have taken down the wooden Tent, as the people would not come out.

ST. THOMAS.—T. Touzeau and T. Dobbin are having well attended Tent meetings here. The unsaved seem hard to move; but several who are saved attend very regularly and seem exercised about the ways that be in Christ.

MONTREAL.—W. P. Douglas and W. B. Johnson are having fairly well attended meetings in the Gospel Tent, though the first night was the largest and it seems difficult to get strangers to come at all regularly.

Words in Season.

ORILLIA.—D. M. Scott had some helpful meetings here, and at Severn Bridge.

HAMILTON.—D. Scott has been having some good meetings here. Mr. Wylan H. King, of Gunjur, S. India, was here and spoke of the Lord's work in India. He also visited Brantford, Tillsonburg, Toronto, Peterboro, and Montreal, on his way to England.

CHAPMAN VALLEY.—J. Sylvester and G. Shivas are having helpful meetings here.

SUNNIDALE.—J. McCartney is ministering the Word here, with some interest.

STRAFFORDVILLE.—A profitable all day meeting was held here on July 1st. It was the anniversary of the opening of the Hall about thirty years ago. Brethren Muir, Touzeau and Dobbin ministered the word.

BRANDON, MAN.—R. J. Dickson and O. C. Fish are having Gospel meetings in the Tent here and hope to see God's hand in the salvation of sinners.

PORTAGE LA PRAIRIE.—The conference held here and those held at Brandon, Meridan and Estevan were fairly well attended. Those who ministered the Word were Brethren Stack, Rae, Matthews, Dickson, Fish and others.

EDMONTON, ALTA.... E. Stack and J. Bethel have had a series of helpful meetings here in the Gospel Hall.

SASKATOON, SASK.—E. Stack and J. Bethel had some much appreciated meetings here in the Gospel Hall, Avenue F and 20th St. Correspondence for the Assembly should be addressed to Mr. D. Currie, 1022 Broadway, Saskatoon, Sask.

MEDICINE HAT, ALTA.—Thos. Black has pitched his Gospel Tent in this city, but with an everchanging audience he finds it difficult work to make real progress. He writes, "We are here I trust for the Lord, and find ourselves in the midst of a people full of desire to buy or to sell. Real estate offices swarm in the city and keep the desire to make money at the high-water mark. The people are coming into this section in great numbers from all parts and there would seem to be an opening for the work of God at this time." He expected F. Poidevin to join him for the month of August.

DELISLE, SASK.—There was a Conference here. Brethren Stack, Bethel and Currie ministered the Word. Four were baptized. The people turned out well to hear the Gospel. Brethren Stack and Bethel have gone on to Wilbert, after which they go on to Edmonton.

PORTAGE LA PRAIRIE.—One writes, "I have been enjoying the Conferences beginning with Roseisle and finishing last week at Estevan. Bro. A. Matthews stood the strain of the Conferences well, and his ministry was good and very helpful. I am glad that I was privileged to hear so much that is calculated to establish one in these difficult days. A new element is fast coming in here that is very trying and distressing, a light, superficial, heady thing, with neither grace, godliness, nor spirituality. And yet one is thankful to God that there is in almost every Assembly something for God, and souls are helped, some are saved, and though small there is a steady, quiet work going on for God."

Conference Notice.

DETROIT, MICH.—The annual convention will, D. V., be held here in the Central Gospel Hall, Grand River and Harrison avenues, September 19, 20 and 21. Fuller particulars will be made known by circulars.

Words in Season.

Fallen Asleep.

MRS. LUCY J. WHEELER, of Boston, Mass., departed to be with Christ July 18th, aged 78, after a long trying illness. She was saved and associated with the Assembly in Boston for many years, and was a most untiring tract distributor, a service which God blessed to the salvation of souls. It was her custom to take addresses from the death lists in the papers and to send parcels of tracts there, and also to take names from the directory for the same purpose. Mr. Wm. Matthews spoke at the funeral; Mr. J. Gill and Mr. Fales spoke to the Lord in prayer.

Extract From A Letter.

WEI-HAI-WEI, CHINA, 9, 8, 1913.

“This year has been one of much encouragement to us, and I have been greatly cheered especially in the village work, when we had the joy and privilege of preaching to crowds of men, women and children, the Glorious Gospel of God’s grace. In many places we found hearts prepared of God for the good seed, and are looking forward to a reaping time in the villages. Each day we managed to visit three or four villages and already I have been to about 100 or perhaps more. Here in Wei-Hai-Wei too we have much to cheer us for my wife has quite a large class of women. The woman who gives her room for the meeting was formerly very much opposed to the Gospel, but now she not only has given the room but comes herself to the meetings. Then at our meetings in the Hall, five every week, we get as many as thirty boys from the Government school on Lord’s day, when the school is closed and just think, we get as many as twenty of them to our prayer meeting on Saturdays. Please remember these lads in prayer, that we may see many of them soundly converted.

My eldest son has now quite recovered and is in business at Chefoo, four hours’ journey from here by sea. Our youngest son Dudley has almost completed his first year as a medical student, preparing himself for work in China. This as you will know increases our responsibilities, but God has been good in enabling us to meet all this heavy expense. Just think, in the three centres where work is carried on in this land there is not a medical man among us and the need is appalling. The other day I was in the fair where I saw a man being cured of toothache—a white glutinous powder was rubbed on the gums and after waiting a short time the Dr. (native) used a chop stick and took off the gums some small minute worms which were the cause of the toothache; but notwithstanding as far as I could see the patient did not say the ache had gone. For all kind of eye diseases holes are bored on either temple and blood drawn or sucked out into a tube and then a plaster put on. How great the need for medical men in such a land.

Now I must not add more. With our united love in the Lord,

Yours in Gospel Service,
J. WARD WILSON.

Wilderness Musings.

“ Abram looked for a city which hath foundations,
whose Builder and Maker is God.”

“ They confessed that they were strangers and
pilgrims on the earth.” (Hebrews xi. 10-13.)

Through the wilderness I journey,
To the City of my God;
Here, I may not, must not linger,
But press on my heavenly road.
Many are the world's attractions,
Mirth and music, power and fame,
But there's nothing now that can charm me,
Like the music of His Name.

In the precious Name of Jesus,
I have seen the Godhead shine,
Brightness of the Father's Glory,
Beaming forth in grace Divine.
Great High Priest enthroned in heaven,
There for me He doth appear,
Pleads His blood once shed for sinners,
As my title to draw near.

All the world in death lies shaded,
Whilst the glory of His grace,
On my path shines brighter, brighter,
As I near His dwelling place.
So I journey through the desert
Which the pilgrims all have trod,
To the home of light and beauty,
To the city of my God.

T. R.