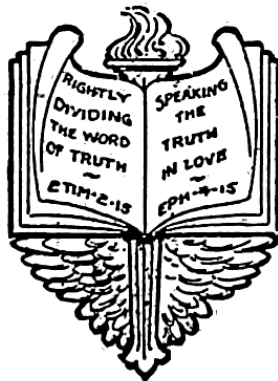


# Words in Season

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



July, 1921

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## WORK AND WORKERS

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**BYFIELD, MASS.**—The Annual Conference was larger than usual and the ministry good. Brethren Pearson and Summers, with a number of the local brethren from Boston, ministered the word. The messages were short, practical, and a number spoke of being helped.

**LAKE SHORE, ONT.**—The Conference was large, about 300 broke bread. Those who ministered the word were Messrs. Muir, Telfer, Douglas, Waugh, Ferguson and Mauro. The Lord's people were revived.

**PAWTUCKET, R. I.**—The Conference was the largest yet and the ministry to edification (building up), exhortation (stirring up), and comfort (binding up). Those who ministered the word were Messrs. Matthews, Hunter, S. McEwen, H. McEwen, Dickson, Bradford, Beveridge, Marshall, Scott and Martin. A happy spirit of fellowship prevailed. Brethren Marshall and S. McEwen remained for a series of Gospel meetings.

**LYNN, MASS.**—Bren. Pearson and Summers had some meetings here which were much appreciated. They also visited Boston and New Bedford and other places before going to Maine for Gospel Tent work.

**FLINT, MICH.**—W. Ferguson writes: "I have been busy getting things in order for the summer. The carriage is all ready for the road. We have a good assortment of tracts and copies of the Scriptures to start with. I am expecting to have fellow-workers most of the summer. Father is to be with me at the beginning. I hope to start out the first of the week, and trust that God will bless the effort to get the Gospel before the people. His hand is not shortened that it cannot save."

**OWEN SOUND, ONT.**—The Correspondent for the Assembly is now Mr. Wesley Abra, R. R. No. 4, Owen Sound, Ont.

**SYDNEY, C. B.**—Brethren Goodwin and Brennan saw some fruit in conversions here.

**TORONTO, ONT.**—Bren. McClintock and Watson purpose pitching their Tent here in June.

**FOREST.**—Jas. Waugh is giving a series of addresses in the Tabernacle here. Bren. McCrory and Wilkie are having good meetings in a school house about seven miles from here.

**SARNIA.**—Bren. Telfer and Joyce are having well attended meetings here.

**VASEY.**—Bren. Silvester and Watson are going on at this place hoping to see God's hand in conversions.

**MIDLAND.**—The three days' Conference held here was large and good.

# Words in Season

Edited and Published by Dr. E. A. Martin

Vol. 13

JULY, 1921

No. 7

## FROM VARIOUS AUTHORS

Choose Thou for me my friends,  
My sickness, or my health ;  
Choose Thou my cares for me,  
My poverty or wealth.

\* \* \*

That station of life is most desirable which has least in it to cumber the spirit, and to entice away the heart from Christ. Shall we not then rather desire to stoop with our Lord, than to rise with the men of the world? Every state in life has temptations ; but these thicken upon us, and grow in seducing power, according to rise in earthly power.

\* \* \*

The preaching of the Gospel is not a barren statement of mere evangelical doctrine. A certain form of words enunciated over and over again in wearisome routine. Far from it. To preach the Gospel is really to unfold the heart of God, the Person and work of Christ, and all this by the present energy of the Holy Spirit, from the exhaustless treasury of Holy Scripture.

\* \* \*

Think ye it a small honour to stand before the throne of God and the Lamb, and to be clothed in white, and to be called to the marriage supper of the Lamb, and to be led to the fountain of living waters, and to come to the well-head, even God Himself, and to get your fill of the clear, cold, sweet, refreshing Water of Life, the King's own well, and to put up your own hand to the tree of life, and take down the sweetest apple in all God's heavenly paradise, Jesus Christ, your Life and your Lord? Up your heart! shout for joy! your King is coming to fetch you to His Father's house.

\* \* \*

It is ever Satan's aim to debase the heart and conscience of the children of God. Their heart should be filled with Christ; their conscience ruled by His word and ways. Satan would entice away the heart from Christ; and set up in the conscience a standard inferior to that of Christ's example. Oh that the saints were not ignorant of Satan's devices, but willing to pluck out the right eye, to cut off hand or foot, rather than to give place at all to the adversary.

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### SOME THINGS OUR EYES CANNOT SEE

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**T**HE next Sunday evening I found the room filled, and Signor M. in the desk. He gave a short address and then called on me to speak.

Beginning by remarking on the different methods at arriving at knowledge of different things, and on the necessity of taking for any one thing the particular method to it, I said, there are two kinds of men. Some are men of marble. Marble is a material that no sensible person would despise. It is a precious material; and as to men of marble, you well know that in Rome, Florence, Paris, and even here in Nice, there are some men of marble which are more thought about and spoken about than some of us men of flesh and blood. Now, suppose I go up to one of these and say, "man of marble, here are two white powders; one of them is salt and the other is sugar; please tell me which is which." He replies, "I cannot." "But why?" "I have not the sense of taste." "Sense. What is that? Show it to me; what shape is it? You do not expect me to believe in what I cannot see." Believe it or not, the thing exists though not in men of marble. The sense exists in men of flesh and blood, and is the alimentary sense; it guards our feeding; without it the body could not be kept in vigor.

Again I bring two pieces of substance and say, "both these are sugar, one is hard, and the other soft, tell me which is which"; he replies, "I cannot for I haven't the sense of touch." Sense again. "Let me see it; what color is it; what height, what weight? I cannot let you see it." It is the mechanical sense; it guides our movements, and without it the relation of our bodies with other bodies, whether of men or things could not be right for an hour.

A third time I come and say, "Man of marble, here are two scents; one a rose, the other that of an onion; tell me which is which?" "I cannot, I have not the sense of smell." "Sense again; did any of you ever see it? Do you believe in it, Signor M.?"

He answered, "yes, I do," and the people wore a broad smile, some said, "we do—we all do."

"It is the sanitary sense; it guards our health: without it no assembly of human dwellings could be kept for a single year fit to live in."

A fourth time I come to him, here all are aware that our dialogues with the man of marble are imaginary, and I say, "Man of marble, hear are two voices, one the voice of a bird, and the other of a donkey; tell me which is which." "I cannot; I have not the sense of hearing." Who ever saw hearing? Yet the sense is there, and has a wonderful mission. It is the social sense, without which the thought of man would for the most part lie forever hidden from his fellow-man.—My words are on their way from my lips to your

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ears; what do they look like? Are they round, square, yellow or green?

A fifth and last time I say, "man of marble, here are two lights, and tell me which is which? One is the light of a gas lamp, the other of a star." He replies, "I cannot; I have no sense of sight." Still the same mystery. Here are eyes that cannot see. He that made them could not put into them that power we call a sense. Believe in it or not, it is in you, part of your nature, a great gift of your Creator to you. Unless He sends light's revealing beams from on high, sight could not tell the difference between black and white.

Day and night showeth knowledge, (Psalm 19), to those who have eyes to see. They tell us to aim higher than earth, to look for a Light more lasting and constant than the sun; and believing in the Lord Jesus Christ, who said, "I am come a Light into the world, that whosoever believeth on Me should not abide in darkness." (John 12:46.) Believers are going on with the Light of Life to that land where the Lord God and the Lamb are the light of it, and there is no night there.

The next morning, as I walked up the street, a man touched his hat, and looking at me with a curiously mingled air of respect and familiarity, said:

"Oh, that man of marble!" "Ah," I replied, "you were at the meeting last night." "Yes, that I was; and do you know, he was there?" "No, I saw nothing of him." "He was though—but he was dressed up; he did not look at all like a workman. He sat in a corner; do you know he is a sculptor. And to think that you should speak of the man of marble! Ah, that man of marble! I shall never forget that. I see there is more in a man that I ever saw before."

"Yes, in a man there is a soul born to behold more than things with shape and color; to behold things which can neither moulder nor fade away, things invisible and eternal; born above all to know the true God and Jesus Christ whom He hath sent, and in the knowledge of Him to have eternal life. As the channel of this knowledge the soul has its inner eyes of faith. Lift these up and behold the Lamb of God, who taketh away the sin of the world."

"Faith is the assurance of things hoped for, a conviction of things not seen." Heb. 11:1.

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## FOUR KINDS OF CHRISTIANS

**S**PEAKING generally, there are four kinds of Christians. First, there are those who have the breath of life, but are asleep. They are sound as to fundamentals; have faith in Christ, and can point back to some definite period when they were converted and led to trust Christ. But, having found the work of redemption finished, they seem to have sunk into a

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slumber from which all effort fails to awaken them for more than a moment. Sometimes these have a good knowledge of Scripture, nay, will often argue for an hour with one less informed; but in worship meetings they are silent: you look in vain for that pouring out of heart in praise that knowledge of such wondrous grace should produce. In the prayer meeting you are disappointed if you expect to hear them shew their belief in the truth of our nothingness, which you heard them contending for so earnestly the other day, by pouring out their souls in prayer, confessing weakness and dependance upon God. They can talk much as to the simplicity of the Gospel; but if you drop a suggestion that they seek the souls that are perishing from lack of this simple Gospel they are silent. They are always ready to talk of the corruption of christendom, of the evils of the sects, but if you suggest a little effort, or prayer for the deliverance of those entangled therein there is no response. What are we to say of such: are they not converted? Yes, for when you get close to them you find they do breathe, but only by their breath do you know that they have life. To such the word says, "Awake thou that sleepest, and arise from the dead and Christ shall give you light." This class we will call *sleepers*.

There is another class we will call *workers*. There is no lack of activity; it is work, work, all the time. They seem to think that if they should be still a moment something would certainly go wrong, there would be a great crash somewhere. You wish them to go to a Bible reading that they may get more knowledge of that Jesus they seem so bent on preaching, but they have no time, they must *work*, they tell you. Even if you should succeed in bringing them to a Bible reading they are restless; nothing is appreciated that does not tell them to work, or that is not about work, or how to work. Perhaps there are some new things said, and they listen, but they listen for others; they get full not to feed on it, but to empty it out to others. So they may perhaps come again, for they find that the new light obtained increases their importance in the circle they work in. Such have little use for the worship meeting: it's quietness is tedious to them. Here where "work" has no place they feel miserable. They have yet to learn that "blessed are they that dwell in Thy house: they will be still praising Thee." Having not yet learned to be still, they have therefore not yet learned to praise. An unbroken will characterizes them, and much of their work is but the restless energy of the flesh which profiteth nothing.

Another class we will denominate *learners*. The foregoing are usually found either in, or hobnobbing with the sects and missions, while these are usually with those who are gathered out. These have a desire "to tell or hear some new thing." They are ever bent on knowledge, will never miss a Bible reading where they can learn anything, and are great readers of magazines and books. But nothing seems to have broken their hearts, or subdued their wills.

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They are like a man who has lost the sense of smell, who studies books in order that he may talk of the perfume of flowers. Or like a picture dealer that can tell the value of any Rubens or Titian, but is incapable of understanding the thrill that passes through the bosom of a weary one as he gazes on such a picture as "Worn Out," or "The Shepherd's Chief Mourner." Precious truth that causes one to cover his face and sob out the joy of a long weary, but now satisfied heart, is heard by the "learner" only to be scrutinized to see if correct, and then laid up on some shelf in the memory ready for future reference. The "learner" can talk to you about truth till you are surfeited; but all he has learned seems to be to him nothing more than doctrines; mere dogmas that he is fond of arraying and placing in ingenious combinations, but not facts, facts of awful solemnity, of eternal reality, of heart-breaking grace.

The fourth class we will call *worshippers*. To these the worship meeting is no mere form: it is that which the real heart reception of the truth has made a necessity, an occasion of pouring out to God something of the praise produced in their soul by the truth. To these the quietness of a worship meeting is never tedious; the too-much-busy-ness often is, for they have not come to practise singing, nor to give nor to hear a Bible reading, but to worship as the Holy Spirit makes melody in the heart, and puts the words of grace on the lips. And in the daily life there is a quietness and evenness of demeanor that manifests to all that they are really acquainted with the Lord, and know what it is to commit all their ways unto Him. If it be asked, what has made these different from the former three classes? we answer: There was a realized void in the heart and the truth when really received does fill. Perhaps a death drove in the nail already inserted, or the breaking of a tender tie, or the crushing of a proud spirit by poverty. Whatever the means, **it was a real** work in the soul done by a Divine hand of infinite love, which would draw us to where alone He could be satisfied to have us, and where alone we could find joy, resting in His love to us, near Him, trusting in Him.

These are they who have found rest. Brought by grace to the feet of the Lord the yearning need of their souls has been met, and satisfied, they are quiet. They sleep indeed, but they sleep in His bosom: they work indeed, but it is in His company: they learn indeed, but it is at His feet.

And let us remember that if this character is not produced, grace has, as yet, failed of its end, for the Father seeketh worshippers. All learning should produce worship, and from worship all work should flow.

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## CONTRASTS

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"And it came to pass when Jesus had made an end of *commanding* His twelve disciples," Matt. xi, 1. Here we have the King

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of Matthew's Gospel whose right it is to command: and whose commands demand obedience. In Mark's Gospel we read, "And He ordained twelve, that they should be *with Him*," Mark iii, 14. This Gospel presents Him as the servant of Jehovah; and their place, as servants is to be "with Him." In Luke's Gospel, which presents Him as the Son of man, we read, "He chose twelve . . . . And He came down *with them*," vi, 13-17. As the Son of man He is "with them" in all the blessedness that this name conveys. How blessed to see Him in all the various relationships toward His people.

Again. In Matthew xi, 2 we have John the Baptist occupied with the *works* of Christ, and he is in "Doubting Castle" full of unbelief, and discouraged. In John's Gospel, chapter i, he is occupied with the *person* of Christ, as he saw the Lamb of God walking, and he was happy to see his disciples become followers of the Lamb.

Another thing. How beautiful to see the Lord vindicating John before the people: but when He Himself is rejected, and His works slighted He leaves all in the Father's hand with thanksgiving, saying "Even so Father for so it seemed good in thy sight."

A. Y.

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## THE ANSWER

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The village had been through the excitement of a fire late that afternoon. It was not strange that the subject should be in the minds and on the lips of those who were out at prayer meeting in the evening. One good, old man brought it up in his prayer.

"Oh, Lord," he petitioned, "be with all those in affliction this night. Bring comfort to the poor widow who lost her little all of worldly goods by fire this day, and raise up friends and helpers for her in her dire need."

He was scarcely finished when another man stood up. "Friends," he said, "I believe the Lord has begun to answer that prayer already. He has reminded me that I have a good kitchen table that Martha and I can spare very well, and enough stuff in our cellar to furnish it with three square meals a day for Widow Brown for some time. I believe He will help the rest of you to find chairs and a stove and firewood and bedding, and everything else she may need to start her in life again. How many feel the answer working out in their hearts?" And he sat down to make way for others equally ready to help in answering the prayer.

Someone says praying is expensive business when it is done right. Rather, it leads to good investment—that lending to the Lord to help Him to answer prayer, which brings such returns in joy and fellowship with Him as no worldly saving or spending can do.



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### PRACTICAL OBSERVATIONS ON THE EPISTLES TO TIMOTHY

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Paper iii.

**W**E have seen that "there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof; for the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God," Heb. vii, 18-19.

No better example of the powerlessness of the law to produce godliness could be deduced than the apostle himself, "who was *before* a blasphemer, and a persecutor, and injurious," i Tim. i, 13. This is what he was under the law. But the "glorious Gospel of the blessed God" arrested him; and now he is able to say, "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners; of whom I am chief." The law could only curse Saul of Tarsus. The Gospel brought him salvation. Not only so, it changed his whole manner of life, "I obtained mercy, that in me as chief Jesus Christ might shew forth all longsuffering, *for a pattern* to them which should hereafter believe on Him to life everlasting," i Tim. i, 16. What a mighty transformation from the fierce persecuting Saul of Tarsus, to the longsuffering Paul, the faithful follower of the meek and lowly Lord Jesus! Truly "what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit," Rom. viii, 3-4. The law demands righteousness from the flesh, and curses the one who does not produce that righteousness. The Gospel brings the good news of One who bore the sinner's curse; imputes righteousness to the unrighteous one: the Holy Spirit regenerates the one who believes the Gospel; and empowers him to live for God; giving him a standing before God in grace, and access to a throne of grace that we may obtain mercy and find grace to help in time of need, through an interceding High Priest, Jesus the Son of God. For the Christian to place himself again under the law, is to fall from grace (see Gal. v, 1-4). Well may the Christian sing:

"Free from the law, oh, happy condition!  
Jesus hath bled and there is remission,  
Curs'd by the law, and bruised by the fall,  
Christ hath redeemed us once for all.

Now are we free—there's no condemnation,  
Jesus provides a perfect salvation,  
'Come unto Me,' oh, hear His sweet call,  
Come, and He'll save you once for all."

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The life of the apostle is the best refutation of the slander that freedom from the law leads to lawlessness. Only those who have believed unto life everlasting can truthfully say, "Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen. i Tim. 1, 17. He who from the heart ascribes praises to this King, in life will not be found seeking His dishonor.

### A GOOD CONSCIENCE

Five times in the epistles to Timothy we have the word conscience: a good conscience twice, i Tim. i, 5, 19: a pure conscience twice, i Tim. iii, 19, ii Tim. i, 3: a seared conscience, i Tim. iv. 2.

What is conscience? The feeling that a wrong done is sin, and justly deserves punishment. Conscience does not lay down rules of right and wrong, but seeks to hold him up to what he has learned from various sources, and believes to be right. Paul could say "I have lived in all good conscience before God until this day," Acts xxiii, 1, even though he had been guilty of imprisoning and killing God's people. Some would have a bad conscience if they were to eat meat on Friday. The heathen would have a bad conscience if he did not worship his idols. The conscience needs a rule to go by; and the word of God is the only safe rule for conscience. In conversion the soul that has the deepest sense of sin is not necessarily the one that has committed the most sin, but the one who is brought most consciously into the presence of God by His word. This gives the sinner *a burdened conscience*. He labors to get rid of this burden, only to find that the good that he would do he does not do, and the evil that he resolves not to do is the very thing that he does. Church going, Bible reading, prayers, and so called good works will not relieve the burden from an awakened conscience, but rather increases the load.

There is but one thing that can change a burdened conscience into *a purged conscience*, and that is the blood of Christ. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal spirit offered Himself without spot to God purge your conscience from dead works to serve the living God," Heb. ix, 13-14. The conscience accuses of sins that cry for judgment, but in the sacrifice of Calvary I see judgment meted out to my sinless substitute, and conscience is set at rest. I own the sins of an accusing conscience, but conscience owns the value of the blood to purge away those sins. Here I rest. Here I find peace. Here conscience ceases to accuse. "He who upholds all things by the word of His power, "when He had by Himself purged our sins sat down on the right hand of the Majesty on high," Heb. i, 3. The work finished, He sat down: and I rest too, in that finished work.

A conscience set at rest by the blood of Christ is not an inactive conscience: it becomes more active than ever because of the

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increased light received at conversion. Conversion is a mighty change. Things that were thought to be harmless are now seen to be sin, and must be avoided if we are to keep *a good conscience*. What activity the conscience of a new born soul manifests! If he falls in with his old companions and begins to joke and jolly with them he gets a bad conscience, and loses his joy until he gets back into God's presence in humble confession of his sin. What he used to call innocent amusements he now calls "the pleasures of sin." The moving pictures, the dances, the card playing, the novel reading, tobacco using, swearing, drinking, lying, stealing and all such like things are abhorrent to the new nature and cannot be indulged in without a bad conscience. When this sensitiveness of conscience continues the Christian walks securely. But, alas! after a little too many begin to tamper with the very sins from which they have turned away. Conscience cries out loudly, and there is, it may be, a half-hearted confession. Soon the sin is repeated and conscience cries out again, but her cries do not cause the same distress of soul, and there may be no confession this time, and the sin is excused. The cries of an outraged conscience are heeded less and less until stifled altogether, and the sin is indulged in freely and openly defended. And not only that one sin, a good conscience having been put away, other sins follow. And the keen edge of the word of God has to be turned away, and the evil life has to be covered by evil doctrine. Heresies that make it more comfortable to live in sin are accepted, and the man who has put away a good conscience makes shipwreck of the faith. "Holding faith and a good conscience, which some having put away concerning (the) faith have made shipwreck: of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme," i Tim. i, 19-20. Such men are not only corrupt themselves, they corrupt others also. "Their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some," ii Tim. ii, 17-18. The Lord's people are told to purge themselves from such men, if they would be vessels unto honor, meet for the Master's use.

We have still another step in the degrading of conscience. "Some shall depart from the faith, giving heed to seducing spirits, and the doctrines of devils; speaking lies in hypocrisy; having their *conscience seared* with a hot iron," i Tim. iv, 1-2. Unfit for the companionship of the godly these become the dupes of demons, and the propogators of their lies. May God press upon us the necessity of keeping a good conscience: make us quick to detect the small sins that give us a bad conscience, and put us in a hurry to confess those sins, and to forsake them lest we make shipwreck of the faith, and become the devil's unhappy dupes, and the defilers of God's people. Reader, are you indulging in anything that gives you a bad conscience? Take care! Beware!

(Continued.)

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### OUR RESPONSIBILITY AS CHRISTIANS

By DONALD ROSS



IT is imperative on you, Christian reader, to consider what is your relationship with the religious sects around you?

Possibly the reader may say that we are "one in regard to essentials, and differ only in non-essentials." That statement, though apparently correct, is misleading. God has given us a Book in which He has stated His mind for our learning, and we cannot say otherwise than that we believe it to be wickedness in any one to make that essential which refers to the sinner's salvation from hell and submerges to a secondary place that which refers to God's glory, and to the place as well as position of Christ as Head over all to and for the Church.

Whether we understand the truths (and their outcomes) that He as Head insists on, or not, we find the Lordship, Headship, and prerogatives of Christ largely treated of in the Word. "He is become Head over all things to the Church, which is His body, the fulness (or complement) of Him who filleth all in all" (Eph. i, 22, 23).

That the Lord Jesus Christ has been displaced, as far as that could be done, by the traditions and commandments of men, no one capable of observation, at all acquainted with the facts, will deny, but that the training and the circumstances of people may have largely incapacitated them from seeing the facts in their far-reaching enormities and awfulness, we readily admit.

Will you, dear reader, look with us at a few facts and compare them with God's Word?

I.—There is such a scramble for members to swell the various sects, whether with the view of fleecing them to support the machinery and the parson, or with the desire of presenting a respectable appearance before others, we leave you, reader, to judge, but such is the fact. Usually, therefore, the number of Christians in a congregation in proportion to the others is not one to fifty—indeed, in many cases there is not one to a hundred—though in a few rare cases matters are not so bad. Thus, the ungodly are encouraged to become professors, to their own eternal loss—for once they become "members in good standing," generally they settle down in perfect listlessness and carelessness till the light of eternity awakens them, and that usually too late. Reader, will you be supporting this soul-damning thing? Can you bid that God-speed which rocks in carnal security onwards to hell, souls that could not be ruined but by cheater?

II.—These mixed-multitudes—man-made churches—lead to withholding the truth and to unfaithful preaching, lest the ungodly would be deterred from joining them and the joined ones would be displeased and scared away. The result at present is that few, if any, congregations in the country could bear to hear God's bare,

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unvarnished truth, and the sermons are spiced with quotations from heathen authors instead of from God's precious Word. Can you, reader, be countenancing this abomination; are you not afraid it may come back on you?

III.—This withholding of God's Word led to the further fact that there are found in the various sects, Infidels, Unitarians, Universalists, Annihilationists, Restorationists—in fact, people who hold anything or nothing. The preachers usually take good care not to cross anyone in anything of that sort—more especially the good-paying members. Reader, can you be supporting this ungodly sham?

IV.—This again led to the universal legality which has so most thoroughly permeated all the sects, for it is remarkable that the preaching of good works and experience never offends anybody, whereas the offense of the cross is as sharp as ever. Grace makes little of man and magnifies God, but Salvation by works ministers to man's pride and makes God the debtor; hence its universal acceptance in almost every sect in the country. This vile leaven has corrupted, what has been left of God's Word. Reader, can you be lending your support to that which robs God and flatters man?

V.—Inside the sects there are two parties—the few saints and the many sinners—and the latter being so predominant the control is gone out of the saints' hands into the world's. The further result of this is that the congregations generally have two kinds of weekly meetings. The small, miserable "Testimony and Prayer meeting," usually on the Wednesday evening, and the "Young People's Party," where the music, dancing, singing, and all manner of nonsense goes on. But, of course, to give the whole of these a religious tinge, the proceeds will be devoted to "church purposes" to make up the deficiency caused by recalcitrant parishioners who failed to supply the currency as they promised to do, or as was expected of them. Perhaps, indeed, it is proposed to supply amusements for the children of the devil, therefore the "church" may be rented for some glee party, or possibly some popular concert singers are hired and paid, and the profits devoted to pay the man who professes to teach the people God's Word and to be treading in the footsteps of prophets and martyrs.

The ungodly will gladly give their money for such purposes. The enemies, rejectors, and murderers of the Lord Jesus Christ are amused while they step along the broad road that leads to hell. It is great cruelty to help the lots to drown thought and conviction, and thus hinder their conversion. Can you, reader, in view of the endless eternity before the people, continue countenancing these ungodlinesses and deceptions?

The "conventions" about the Lord's work of such men as are mixed up with these abominations, unless, indeed, they do it ignorantly, are surely a smoke in the nostrils of Jehovah.

VI.—The most of those called pastors are in the preaching business because of the money in it. A parent wishes his son a means

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of earning his daily bread—preaching, if not a godly way of living, is decent and respectable—therefore the boy is educated for the ministry, and whether “born again” or not, does not seem to matter much, provided he can talk in a florid manner. A young man is tired of clerking, wishes to have more time for literature, etc.—pushes hard—is eventually licensed to preach, after which he goes about begging for the fattest charge available. A godly mother wishes her boy to be a minister. That is eventually accomplished—but the boy has been a spoiled preacher in the making. He is empty and haughty. Knowledge has puffed him up, and no wonder, when it was imparted by an unconverted Professor. A good-for-nothing young man is a great talker. By his mouthings he deceives some one or other who becomes prompter to others. The case is stated to some one or more who can help. The dollars are forthcoming—the great business is to please—so eventually the full-fledged Rev. Mr. So-and-So comes forth, but God is not consulted. It might be safely asserted of most of them that they are not “born again,” but in the business for money only, and when they see their craft in danger, by others preaching for the love of Christ and of souls, they most assuredly will talk most energetically. Reader, are you mixed up with this ungodly manufacture of preachers to deceive the world, rob Christ, and starve saints? No wonder though infidels are on the increase.

VII.—A charge or “church” falls vacant. Either the preacher dies or goes away somewhere. He is starved out because he preaches smatterings of the Gospel—or is discharged for immorality—or his stock of sermons gets done and he gets a change—or he may have had more dollars promised him in some other congregation. Whatever the reason, there is a vacancy—a committee is appointed—every member of which may be unconverted—to look out for a preacher. Two or three are fixed on as eligible. The first choice is a vendor of Tom Paine’s “Age of Reason.” He is supposed to be a likely parson. Because of his infidel preaching he is likely to draw the unconverted, but intelligent and refined rich. Another is a great talker—got a good memory—reads other people’s productions—gets saturated with them, and, like Gideon’s fleece, with a little squeezing will give out what had been received in. Beautiful language—but it is all empty sound.

Another candidate is available in case the others fail. He has no views at all. The name of this latter gentleman is Mr. Please-everybody!!! One or other of these gentlemen is likely to do, but No. 1 is the choice. The position and the dollars are offered him. If he deems the matter not quite to his liking No. 2 gets the chance, and if it does not suit him No. 3 comes in, etc. The “call,” as it is called, is accepted—the new parishioners are flattered and the pleasure parties, especially of the rich, are attended and held in veneration

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“because he eateth of their venison” (Jude 16; Gen. xxv. 28; xxvii. 7).

Things thus go on—popularity continues for a time, but by-and-bye it begins to wane. The once popular preacher must go and seek another field of labour, and the congregation must look out for a new man with fresh thoughts—fresh speculations and fresh nothings—and so on it goes, and the people go to hell unwarned.

Reader, will you support this abomination—this miserable, man-made, wretched imitation of God’s reality?

Three things are entirely lost sight of by the parties interested.

1st.—God’s Church consists of born again, or saved people, who are in it by a new birth, and that through union with the Lord Jesus.

2nd.—God’s gifts, whether evangelists, pastors, or teachers, are given by Himself inside the Church for exercising their gifts both without and within, and they exercise their gifts not for money, as hirelings, but in obedience to the Lord Jesus, the great Head, and are fitted for this by His Spirit. They love to do it.

3rd.—As the evangelists are to preach the Gospel to the lost that they may be saved, so the pastors are to shepherd the saved, and the teacher is to search out God’s Book, and then share his discoveries with his fellow-saints. This is reversed, as you may know, and the Lord, Head and Master, is superseded by man’s ordinances, rules, and arrangements. Reader, will you be a party to this robbery of Him and deception of men?

VIII.—What is to be done? Any attempt to bring about an amendment or revival while these things go on is like trying to fill up the Atlantic Ocean, and although all the people in these sects were saved tomorrow and left where they now are, in twelve months they should almost all be away from the Lord, because the sincere milk of the Word is not there for them. Two things are quite manifest. Any real work done for God in conversion is done outside these sects by “Special Services,” and nine-tenths of the Christians who seem to be of any use work outside, and themselves are outside also.

We do not, and cannot for one moment consider what is usually called “revivals” to be God’s work at all. “Standing up for prayer” is not Christ, “making a start” is not Christ, and bringing a haul of unsaved people into a sect is not, we honestly submit, God’s work at all, but the Devil’s pet work. Reader, do you countenance this hypocrite-making business? It is a curse in the whole country.

IX.—Y. M. C. A.’s have no more Scripture for their support than sects have. Themselves unscriptural, their mode of work is, as we see it, equally so. That the motives of their originators may have been good we doubt not, for the cause of them evidently was an effort to have something more elastic, less cumbersome and better adapted for conversions than the sects, yet, since then, they learned

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to lean for support, both on the world and on the sects from which they once turned away with disgust, instead of on God, and now they go more thoroughly in for concerts, parties, etc., than the sects themselves do—and many, if not most, in them are unconverted. Reader, will you be unequally yoked together with unbelievers in opposition to 2 Cor. vi. 14, 18: “Be ye not unequally yoked together with unbelievers.”

It certainly appears to us a strange procedure first to make professors of the people and then try to make Christians of them. No, no. Let us preach Christ, then the people shall be “born again,” and thus by birth come into God’s Church.

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### THE BANNER

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“Thou hast given a banner to them that fear thee, that it may be displayed because of the truth.” Ps. lx, 4.

We have a banner given to us, to be displayed so that all may read. This banner may be looked upon as the testimony which we bear among men. It may be helpful for us to look at a few things that ought to be inscribed upon this banner.

**SALVATION.**—We should constantly be displaying this to all that we come into contact with: not only that we are saved from hell, but also from our former sinful ways. The need of daily salvation should press itself more and more upon us. There are many things that we need to be saved from daily. We have still an evil nature: and there is everything in this evil world to minister to it. The rich provision that has been made to enable us to overcome the desires of the flesh and mind should prove enough to enable us to gain the victory over these.

**SEPARATION.**—We are to display this on our banner. Worldliness so rampant calls for renewed separation from all that is not according to the word of God. Departure from the plain paths of Scripture is on the increase, and we are in danger of being overcome by the plausible reasons and fair speeches of those who advocate toleration of that from which God in His grace has delivered us. When the heart gets cold, and self-interests are allowed then there is a tendency to make little of real separation from those things which God has forbidden. A fuller measure of fellowship with God will result in a fuller subjection to His Word, and to more complete separation from all that He has forbidden.

**LOVE.**—Love is to be displayed upon our banner. Love to a poor world that is fast hastening to its doom. Love that will enable us to go after the perishing and seek to tell them the story of the cross. Retrenchment in Gospel work bespeaks a poor state of soul. The time is fast coming when the opportunities that we now have will be past forever, and the time for sowing the seed gone forever,



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When we look abroad on the vast fields yet unreached: when we see in our own land vast regions without the simple Gospel, how it ought to stir our hearts! Where are the young men, with little or no encumbrance, whose lives are before them, and who could go into these fields? Will money-making, and the getting of a comfortable home make the cup full for our young men? What can equal the joy of knowing that we are doing that which was dear to His heart when He said; "Go ye into all the world and preach the Gospel." The Lord's people should encourage Gospel work, and stand behind those who go forth "taking nothing from the Gentiles." The worker who goes forth does so in dependance upon the Lord; and He will see to it that his need is met; but this does not relieve us of our responsibility to minister of our substance. Many will be great losers because of spending so much on self-interests and so little on the spread of the Gospel.

**PATIENCE.**—We require to display patience every day of our lives: patience in the home, in the business world, and in the Church. What damage is often done by lack of this blessed virtue! Things may seem to all be against us, but He who has made us His witnesses is working for us that which will be for His eternal praise, and our blessing. When we see many turning away from the truth, let us not despair but have patience, and cleave fast to His word. It may seem as if those who are letting go His word are the gainers, but let us patiently wait upon God and we assuredly will find that those who stand by that word will be the gainers in the end, and get His approval.

**JOY.**—The joy of the Lord is your strength. When we are in fellowship with God, His joy fills our hearts and is seen in our walk and conversation. In the preaching of the Gospel we need joy. The poor worldling is accustomed to the frothy pleasures of sin, but they have no true joy. When men and women see that the child of God has real happiness it goes a long way toward convincing them that there is something in salvation that they do not possess.

God has given us a banner to be displayed because of the truth: let us then shew these blessed virtues on our banner, and God will be glorified, saints encouraged and sinners saved. J. F.

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## QUESTION CORNER

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**What is meant by the "gold, silver, precious stones, wood, hay, stubble," in I Cor. iii. 12?**

This chapter has specially to do with ministry in the Church, whether in evangelistic work in gathering stones and materials for the building, or in pastoral and teaching work, in fitting the stones into the building. Of these two classes of workmen, Paul and Apollos are representatives. The Church is God's husbandry and God's building. Paul had laid the foundation, which was Jesus Christ, and had been gathering living stones on that foundation,

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and Apollos had followed and helped on the work. Sectarianism was beginning to come in, and other centers were beginning to be formed. Other foundation can no man lay, but he may add to it something else, or take something away from it, and in either case he mars God's only foundation. God's Christ can neither be added to, nor taken from. But in the superstructure care has to be taken as well. The building is to be of living stones, and if dead stones are brought in, they are as wood, hay and stubble, that the day of God will burn up. But not only are the persons brought into the Church to be looked on as the material for the building, but the doctrine and teaching also form a most important element in the building. What is it that is to make the stones grow into their place, and be fitted for it, but the doctrine of Christ, held and taught? Hence, it would appear, we are to regard the whole of the work of the servants of the Church as described in the various materials specified, each material giving the relative value of the work in the estimate of the Spirit of God. Truly it is a solemn word to preachers and teachers; but it finds its application also to the feeblest member of the body of Christ (see this wider use in 2 Cor. v. and vi.); for each has his appointed work to perform, to the edifying of the body of Christ, till we all come into the unity of the faith and knowledge of the Son of God. We think it important in the present day to connect men and doctrine together. The day was when doctrine occupied an undue place, but now doctrine is made too little of; and if men are thought to be Christians, their creed is too often held to be of little consequence.—“Golden Lamp, 1877.

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### STRENGTH: COURAGE: LOVE.

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It takes God's strength to bring a life to square  
With His revealed will: and hold it there,  
Resisting the inertia that draws back  
From each attempt: to sinful habit's track.  
How easy to drift back again; or sink!  
How hard to live abreast of what you think!  
It takes great strength to live where you belong,  
When other people think that you are wrong.

Great courage, too. But what does courage mean?  
Save strength to face a pain by you foreseen:  
Courage to undertake the life-long strain;  
Believing God, against your grand-sires brain:  
To face the crowd; to walk alone; to flee  
Out from the easy paths that used to be:—  
To brave the pain of hurting those we love,  
When they down truth; for truth must rise above.

It takes great love to serve the human heart.  
Not love to one, or two, we set apart:  
A love that wounds friend's love, for deeper need:  
A love that can loose love—though heart may bleed:  
A love that can leave love—the dearest friend—  
Yet steadfast live; loving unto the end:  
A love that seeks no price; but that will live  
Moved by one burning, deathless impulse—TO GIVE.  
—M. Stetson. (Adapted.)

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The ministry was varied and helpful. Bren. Beattie, Watson, Ferguson, Bruce, Shivas, Steen, Garratt and Livingstone took part.

**COLLINGWOOD.**—A. Livingstone had some meetings here.

**DESERONTO.**—A good three days' conference was held here in May. All round ministry was given by Bren. McClintock, Pearson and Summers.

**REDWING.**—Bren. Garratt and Bailey expect to pitch a Tent in this new place in June.

**DAWN TOWNSHIP.**—Mr. Victor Fuller hopes to pitch his Tent here in June.

**WINNIPEG, MAN.**—The Conference held here in May was a helpful time. Wholesome ministry was given by Bren. McCartney, Dickson, Willoughby, Hamilton and Gratias.

**ABBOTSFORD, B. C.**—D. R. Scott has returned to Vancouver after having good meetings here.

**WESTERLY, R. I.**—H. G. McEwen was here and at the Assembly in Groton. The Assembly in Westerly have purchased a building and are transforming it into a Gospel Hall, which they were very much in need of. W. Beveridge called on his way to the Pawtucket conference.

**BOSTON, MASS.**—Mr. P. Morgan has had some meetings in Boston.

**WORCESTER, MASS.**—Dr. E. A. Martin was with us for a Lord's day.

**PORT BURWELL, ONT.**—Bro. Jas. Goodfellow writes: "Just a few words to request the prayers of the Lord's people for sinners in this part of the country, four miles out of Port Burwell. I erected a Tent on the third of June, and had my first meeting on Lord's day, 3 P. M."

**NORFOLK, VA.**—Mr. S. McEwen purposes pitching his Tent in Norfolk where the Lord gave encouragement last summer.

**PAWTUCKET, R. I.**—Bren. H. G. McEwen and Dr. Martin purpose pitching a Gospel Tent in East Pawtucket, a new section of the city, for Gospel work.

**PETERSBURG, VA.**—Mr. S. McEwen had six weeks meetings with fruit in conversions. Six were baptized.

**ROUGH CREEK, VA.**—Bren. Smith and Currie are having meetings in a wooden Tent here, with an encouraging attendance.

**WATERBURY, CONN.**—Mr. C. Kellar's meetings were very encouraging several professing faith in Christ Jesus. Mr. C. Patrizio has also had very encouraging meetings among the Italians.

**ANN ARBOR, MICH.**—Dr. H. A. Cameron continues the Friday night meetings in Lane Hall, with varying interest.

**HAMILTON, ONT.**—W. Pinches has had some meetings here. He would like to try Tent work in Welland again this summer.

**GOSPEL TRACTS, ETC.**—A line of good Gospel tracts for Tent work, in all 72 different tracts, enough for six weeks meetings, can be purchased from **GRACE PUBLISHING HOUSE**, 325 West North St., York, Pa. Tracts can also be had from Gospel Supply Depot, 4432 Cleveland Ave., Philadelphia, Pa.

**GRIMSBY, ONT.**—There is a small Assembly here, gathered unto the Name of the Lord Jesus Christ. The brethren from Hamilton come over and help in the meetings. Pray for us here.

**NOTICE**—The Assemblies at **LONACONING, FROSTBURG AND KEYSER**, have purchased a new Gospel Tent and would be glad to welcome any of the accredited servants of the Lord to operate the same. The Tent has been ordered to be shipped to Keyser. Communicate with Mr. Henry Crosser, Box 65, Lonaconing, Md.

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**YOUNGSTOWN, OHIO.**—S. C. Keller has secured a lot in this city of 132,000 people, for his Gospel Tent and purposes working this new field this summer. There is no Assembly and this field has never been tried heretofore by any amongst us.

**AKRON, O.**—The Conference was large and good. Bren. Douglas, Roy, Duncan and McMullen ministered the word.

**VANCOUVER, B. C.**—D. V. the Fairview Gospel Hall, 1666 10th Ave., W., will be opened by an all day's meeting on July 1st. It is expected that a goodly number will be present from surrounding Assemblies.

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## FALLEN ASLEEP

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**HARLAND HARPER, GEO. W. BYGRAVES.**—Harland Harper, of Brantford, Ont., aged 38 years; Geo. W. Bygraves, also of Brantford, aged 42; and Herbert Bygrave, aged 21, met with sudden death when an auto driven by H. Harper crashed through the railing of a bridge over a ravine, and fell to the ground some 34 feet below, Thursday, May 19th. The cause of the accident is not known.

Mr. H. Harper was editor of a Gospel magazine, "Grace and Truth," which has quite a large circulation. He and Mr. Bygrave were a great help in the Assembly. They were also highly respected in their daily business. The funeral was probably the largest in the history of Brantford, about 1000 being present. The Gospel was preached by Bren. T. D. W. Muir and R. McCrory. Pray for the widows and children, so suddenly bereaved, that God may sustain them in their deep sorrow.

**MRS. ALFRED GULSTON**, of Toronto, in her 63rd year, after a long illness. She was saved over 30 years, and was gathered unto the name of the Lord 29 years, first in Lefroy and later in East End Assembly, Toronto. She was a succorer of many and will be greatly missed. R. Telfer spoke at the funeral.

**MRS. WM. BYGRAVES**, of Brantford, May 20th, from a stroke, before the auto accident, from which she recovered consciousness only by spells until she passed away. She was a cheerful Christian with a heart for God and His word. W. Pinches spoke at the funeral.

**MR. PETER GRANT**, of Cedar Cottage Assembly, Vancouver, B. C., on June 6th. He was a brother beloved, and has been connected with the Assemblies for over 30 years, in Brandon, Plumas and Vancouver. Mr. D. Scott, Jas. Rae and J. Graham spoke at the funeral service which was large.

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## CONFERENCES

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**PUGWASH JUNCTION, N. S.**—The Annual Conference D. V. will be held July 2nd and 3rd. (Lord's day and Monday), with a prayer meeting Friday evening, July 1st.