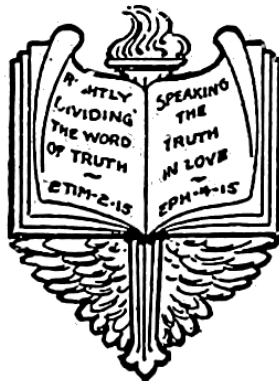


# Words in Season

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



February 1929

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### WORK AND WORKERS

**BOSTON, MASS.**—The Conference was good. Most of the ministry was on the old lines, personal truth, family truth, truth as to business, and church truth in helpful variety was given. There were 13 of those present who minister the word. Mr. Bernard, of Cardiff, Wales, returns to begin meetings on Jan. 6th, Jas. McCullough helping.

**MANCHESTER, N. H.**—Bro. Telfer stopped off a night on his way from Boston to Montreal, and we had a meeting and a baptism that gave us real joy.

**BRANTFORD, ONT.**—R. A. Barr had five weeks' meetings: three professed to receive Christ, and others were exercised.

**CARBON, ALTA.**—D. R. Scott gave us some meetings. He purposes visiting some places on the Prairies.

**NOTICE.**—Mr. Thos. Ferguson has sailed for Ireland on account of the serious illness of his brother. He hopes to be back in time to join Mr. J. Barefoot in Tent work next season. His present address will be Knockadoo, Moneymore, Co. Derry, Ireland.

**DETROIT, MICH.**—A new assembly has been formed, in fellowship with the other assemblies, located on West Chicago Blvd. and Burnette St. Strangers will please bring letters of commendation.

**NOTE.**—Mr. Isaac McMullen's present address is care Mr. A. Watson Lagmore, Lisburn, Co. Antrim, Ireland.

**SOUTH MANCHESTER, CONN.**—J. T. Dickson was with us for a week's meetings: McCracken and McKelvie gave us two nights: T. Melville of China was with us a night; also Mr. Jas. Fraser for a night. The correspondent for the assembly is now Mr. Wm. McBride, 15 Westminster Road, S. Manchester, Conn.

**NEWPORT NEWS, VA.**—The New Years Conference was the first held here for some time and refreshed the saints. Bren. H. McEwen, H. Thorpe, J. Ferguson, and R. Currie were present to minister the word.

**SARNIA, ONT.**—Mr. D. McGeachy has been at home for some time because of the illness of his wife with flu. Glad to say she is improving.

**MONTREAL, QUE.**—While the conference was somewhat smaller because of so much sickness, yet the ministry was real helpful. Bren. Telfer, Pearson, Stewart, Livingstone and Blackwood ministered the word.

**WORCESTER, MASS.**—R. Telfer had a happy week's meetings here on his way to Boston Conference.

**HAMILTON, ONT.**—Bren. Gunn and Fletcher, of Venezuela, had two weeks' meetings in McNab St. Hall: two professed. They had one week in East End Hall. J. C. Beatty was with us over a Lord's day. Mr. Melville of China gave us an interesting account of the work there.

**TORONTO, ONT.**—Bren. Gould and McMullen had three weeks in Broadview, with fair attendance and two professing. T. Maitland from Africa has had meetings in the various Halls giving an account of the Lord's work there.

**RICHMOND, VA.**—The Assembly has purchased a "church building," 12th and Decatur Sts. The McEwen Bros. were expected to begin a series of meetings Jan. 6th. S. McEwen was hindered from getting to the New Year's conferences because of the flu.

# Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 21

FEBRUARY, 1929

No. 2

## FROM VARIOUS AUTHORS

More coming out from all that hinders us;  
More separation, O our Lord to Thee;  
Self crucified, and all that self involves;  
More trust in Thee, and less of high resolves;  
More patient prayer, more Bible, and more love:  
Eyes less on earth, and more on God above:  
A life that deepens in the things of God:  
Enduring hardness; bowing to the rod.  
Christ all our hope, and naught from Him apart:  
Himself our Pilot, and His word our chart—  
So shall we weather life's tempestuous sea,  
And rest, O Christ, our peace, at home with Thee.

\* \* \* \*

It is the truth which is assailed in any age that tests our fidelity. It is to **confess** that we are called, not merely to profess. If I profess with the loudest voice and clearest exposition every truth of God **except** precisely that point which the world and the devil are at that moment assailing, I am not confessing Christ. Men can never be neutral in such contests; and if, because of the little wrong in the right cause, or the little evil in the good man, we refuse to take the side of the right, we are by that act silently taking the side of the wrong.

\* \* \* \*

If we never learn God as the "Smoking Furnace," to try us, we will never have much acquaintance with Him as the "Burning Lamp" to warm and cheer us, and to enlighten our pathway. E. H. (Gen. 16: 17.)

\* \* \* \*

How barren we are without His presence? He promised it to Moses, and gave it, putting him into the cleft of the "Rock," and "covering" him there. O blessed security for Moses in his day: and for us in our day! The Rock must be broken, and it was. With Him shall my rest be on high; when in holiness bright I sit down. In the joy of His love ever nigh: In the peace that His presence shall crown."

\* \* \* \*

Like a bad tooth does sinful lust adhere  
It carries its impurities to the blood,  
Giving to the conscience untold pain;  
Out with it, or the torture will remain,  
You must crucify your flesh without fear,  
Then peace and quiet rest, your heart will flood.

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### HE THAT WINNETH SOULS IS WISE, Prov. 11: 30



WELVE miles north of Chicago lies Evanston. At Evanston the Northwestern University is located. Years ago two strong, lusty farmer boys came to the college from Iowa. Will and Edward Spencer. The latter was a famous swimmer. One morning word came to the college that there was a wreck north of Evanston, near Winnetka. The college boys with the people of the town hurried along the shore. When they reached the place they found planks and spars and other pieces of wreckage being driven ashore from the 'Lady Elgin,' to which were clinging men and women.

"Edward Spencer, the famous swimmer, threw off his coat and superfluous garments, tied a rope around his waist, threw an end to his comrades on the shore, jumped into the breakers and swam out; grasped one that was struggling in the waters, gave the signal, and was brought to shore. Again, and again, and again, he swam out until he had brought a fifth, a sixth, a seventh, an eighth, a ninth, and a tenth safe to shore. He then seemed completely exhausted. His comrades had built a fire of logs on the shore, and he tottered to the fire and stood by it, trying to get a little warmth into his perishing members. As he stood there, he looked out again over the lake and saw others struggling in the water. He said: 'Boys, I am going in again.' 'No, no, Edward,' they cried, 'your strength is all gone. You cannot swim out again. You will only throw your own life away. It would be suicide.' 'I will try, anyway, boys,' he cried. And again he sprang into the breakers and swam out, and grasped one that was drowning, and brought him safe to shore; and again, and again, and again, until he had brought an eleventh, a twelfth, a thirteenth, a fourteenth, and a fifteenth safe to shore. Then strength seemed all gone. He tottered once more to the fire, and stood there pale and trembling and cold. It seemed as if the hand of death was already upon him.

"Looking out again over the water he saw a spar rising and falling upon the waves. Then he saw a man's head above the spar. He said: 'Boys, there is a man trying to save himself,' and he watched the spar as it drifted toward the point, to drift beyond which meant certain death. He looked again and saw a woman's head beside the man's. He cried: 'Boys, it is a man trying to save his wife. I'll help him.' 'No, no, Edward,' they cried, 'you could never reach him. You could do no good. You would only throw your own life away. Your strength is all gone. You cannot help him.' 'I will try,' he cried, and again burst from the crowd and sprang into the awful breakers. Summoning his fast-dying strength, he reached the spar, and placed his hands upon it, and brought it around the point to a place of safety. He was then pulled through the breakers. Tender hands lifted him from the shore

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and carried him to his room in the college. They laid him upon his bed, and for a while he seemed to fall asleep.

“His brother Will went over and sat down by the fire they had kindled in the grate. As he sat there thinking, suddenly he heard a gentle footfall behind him and felt a touch upon his shoulder. Looking up he saw Edward standing looking down into his face with wistful eyes. ‘Will,’ he said, ‘do you think I did my best?’ ‘You saved seventeen,’ his brother replied. ‘I know it. I know it,’ he cried. ‘But I was afraid I did not do my best.’ Will took him back and laid him on the bed once more. Through the night he tossed in semi-delirium, thinking only of those who had perished that day, for in spite of all his bravery, and that of others many went down to a watery grave. I am told that Will held his hand and tried to calm him. He said: ‘Edward, you saved seventeen.’ ‘I know it. I know it. But oh! if I could only have saved just one more!’”

Edward Spencer lived for many years, but his noble act of heroism cost him his life’s ambition; the strain had broken his health; he was no longer able to pursue his college course.

What a striking illustration of the greatest of all soul winners, “the Saviour of sinners,” our Lord Jesus Christ. He saw a sin wrecked world, sinking into a sea of fire and brimstone prepared for the Devil and his angels, Matt. 25: 41: He condescended to be born in Bethlehem’s stable: lived a holy life in humble service to man, and faithfulness to God: He interposed Himself between the sinner and the billows of wrath due the sinner’s sins: in His spotless soul’s distress He cried out, “All thy billows and Thy waves passed over Me,” Jonah 2: 3. “My God, my God, why hast thou forsaken Me,” Ps. 22: 1; and having exhausted the wrath He yielded up the ghost: was buried: rose again triumphant, “mighty to save all who will come unto God by Him.”

Edward Spencer’s cry was, “Oh! if I could only have saved just one more!” They longed for deliverance from a watery grave: but he was not able. The Lord looked over perishing Jerusalem and cried “How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, **and ye would not,**” Matt. 23: 37. Reader, are you one of the would not’s? Power is His, why should unwillingness be yours?

We are standing beside a stormy sea—the sea of life. Men and women are going down, they are going down! They are going down, Oh, Christian, plunge in again and again until every last ounce of strength is gone; and when at last, in sheer exhaustion, we can do no more, let us cry in the earnestness of love for the perishing, “Oh, if I could only have saved just one more!”

Adapted.

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### A FEW THOUGHTS ON THE LORD'S SUPPER



It is perhaps impossible to overestimate the importance of the Lord's Supper to the Christian. It is the spiritual answer to the commemoration of the passover, and the feast of unleavened bread, as commanded by God to Israel. This is indubitably proved by those precious words—"Christ our passover is sacrificed for us: therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

The Lord's Supper is not merely a memorial of the death and sufferings of our blessed Lord, but it is also a feast where our heavenly Father invites us to eat and drink, yea, feast with Him on the same divine food as He Himself delights in. Marvelous miracle of grace! Poor, wretched, worthless sinners are brought into God's own banqueting house, and fed with the very bread of God—even Christ Himself. God finds His constant joy and satisfaction in His well-beloved Son, and He presents this precious Son to us, gives Him to us as our very own, and bids us eat His flesh and drink His blood, and thus continually receive nourishment and strength.

No stranger or uncircumcised person, no hired servant was suffered to eat the passover; and only those who have been redeemed and cleansed from their sins by the precious blood of Christ, made children of God by faith in Christ Jesus, and separated from the world by the Spirit of God, have any right to partake of the Lord's Supper. Indeed no others are invited or welcomed by God, nor even permitted by Him to partake of His sacred feast.

How important is this truth, and how careful we should be to see that all who venture to eat of this bread and drink of this wine, are those whose hearts have been sprinkled from an evil conscience, as manifested by the confession of their lips and the testimony of their lives, and are thus made capable of feeding upon the flesh and blood of Christ. It is an awful thing to make a mockery of this most solemn mystery of the faith of God's elect, and surely all who eat this bread and drink this wine with uncleansed hearts and consciences, do trample upon the Son of God, and treat the blood of His covenant as if it were an unholy or common thing. May the Lord preserve us from thus dishonouring Him, and eating and drinking judgment to ourselves.

It is remarkable that the passover lamb was commanded to be eaten "roast with fire." "Eat not of it raw nor sodden at all with water, but roast with fire; his head, with his legs, and with the purtenance thereof." Other sacrifices, such as the peace-offering, part of which was burnt upon the altar as a sweet savour to God, and the remainder eaten by the priests and the worshippers, were permitted to be boiled; but here the

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command is very stringent that it was to be roasted whole—and why? Is it not especially to bring before our souls the **sufferings** of Christ? In the Lord's Supper (as typified by the passover) the suffering, bleeding, dying Lamb of God is presented to us, and He asks us to remember Him as the One who suffered thus for us.

We may and should continually delight in Jesus as the loving gracious One, whose every thought and word was most precious to God. We joy in Him as the One whose **heart was** intent upon His Father's business, and whose meat and drink was to do His will. But in the Lord's Supper, Christ is presented to us as enduring the fire of God's wrath for our sins; and here the type comes short of the dread reality. The passover lamb was first slain, and then roast with fire, but the sufferings of our blessed Lord preceded His death. He was scorched, withered up, consumed with the intensity of that wrath. His heart melted like wax, and the fire entered into His bones, while the face of His God was averted from Him. Though His holy soul cried, yea, roared with groanings unutterable, yet His prayer was shut out, and His cry unheeded—He was forsaken. Oh, who can tell the agony He endured, the price He paid to redeem our souls from hell!

“Well He remembers Calvary,  
Nor let His saints forget.”

The whole of the passover lamb might be eaten, “his head, with his legs, with the purtenance thereof.” So God has given us a whole Christ to feed on—all He is, and all He has, and all He has done. His deep unfathomable love, His mighty strength and power, His infinite wisdom and matchless grace and tenderness, all, all is given to us: all is our present portion, and all may be enjoyed and fed upon according to the measure of our spiritual apprehension and appetite.

The lamb was fed upon during the night, and surely it is night with us now in the world, but blessed be God we can rejoicingly testify—“The night is far spent, the day is at hand.” We are **in** the night but not **of** it, for we are children of the day, and we are waiting for that bright morning without clouds, when Christ shall come again and receive us to Himself, that where He is we may be also. But **now** is the time to **feed** on Jesus, and **only** as we feed on Him shall we grow like Him, or have strength and power to walk with Him, and do His will.

We feed on Him **now** (during the night) by faith with thanksgiving; He is the true and only nourishment of our souls. Our spiritual stature depends on how much we feed on Jesus. We can only get power to mortify the flesh and grow up into His likeness by receiving continual and abundant supplies of the bread of life, and our future place in the acquired glory will correspond with our **present** likeness to Christ here.

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The morning will soon be here, and as Israel were not permitted to eat the remainder of the lamb in the morning, so when we see Him as He is we shall no longer be able to feed on Him by faith. We shall be with Him and like Him, and shall eternally enjoy uninterrupted and unhindered fellowship with Him, and He will be our constant and eternal joy. Then faith will be changed to sight, and prayer to praise; but we shall no longer have the opportunity of glorifying Him by drawing strength from Him to overcome the sin that dwells in us, and the enemies who oppose us.

This is the time and the only time for feeding on the unseen Lamb of God, and this is the time to prove the mighty sustaining power of His flesh which is meat indeed, and His blood which is drink indeed. Oh may we be more earnest and intent on partaking of the Lamb roast with fire, and thus prove for ourselves the mighty transforming power of this blessed feast which our God spreads for us while passing through the wilderness.

### Chapter II

## THE REAL PRESENCE, AND THE ROYAL PRIESTHOOD A Fancy Priesthood



FROM this stand-point let us for a moment survey Christendom, and we cannot fail to see how entirely it has strayed from God's appointment in these most sacred trusts.

In the first place, shall we wonder most at the childish recklessness, or at the presumptuous insolence which has set up a fancy priesthood between man and God?

A self-asserted infallibility, turning from the full midday light that reveals the substance without a shadow, has rushed back into the darkness of past dispensations, and brought out at random the shreds of a departed ceremonial.

Failing to see the meaning and the fulfillment of these prophetic types, it has as a consequence failed to see their congruity. The office, the robes, the service of the Levitical priesthood, are mingled, selected, diversified, according to human fantasy of imitation. Not a colour, nor a loop, nor a fringe, recited in the commands from Sinai, but had a deep and pregnant signification; and the thunders of Jehovah enforced anxious exactness of obedience. But the system before us, regarding the truths and the terrors of Sinai as of no more importance than the records of an extinct volcano, reveals with impunity in a burlesque, half Jewish half heathen, which could not escape the divine wrath for one moment under a dispensation of real earthly ritual. (Levit. 22: 9.)

The great majority of Christendom approve this, because it interests the imagination, because it does not disturb the conscience, because its elements are earthly, because it is material and tangible, and because the atmosphere of faith in the



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Son of God, and life through His name, is too high, pure, and rarefied for the natural mind.

That for this life, while the senses last, taste and superstition may easily fill up with form and color every outline of natural religion is comprehensible; but it is strange indeed that reasoning beings can risk their everlasting future on such a foundation, when the light of God's word reveals clearly the fallacy and the awful gulf that underlies it. (Isa. 28: 16, 17.)

That a system such as this, which ignores the dispensation under which it exists, should ignore also the special provision which the Lord Jesus has made for ministry to His Church is a matter of course. In fact it leaves no place for Christian ministry. There is no need for evangelists to preach the gospel where sacraments are supposed to save (1 Cor. 1: 17); no need of impressing the necessity of heart-service towards God, when a round of mechanical ceremonies and repetitions meets every supposed requirement of righteousness; no meaning in speaking of liberty to enter into the holiest place in heaven, when a hierarchy on earth blocks the way; no sense of individual responsibility possible, when another undertakes it all for you on certain conditions of his own imposing.

Thus this system, which shuts in jealously so many millions in professing Christendom, could not be built but on the ruins of God's workmanship. It puts under foot these two pillars of His rearing; viz., the royal priesthood of all His people, and the preaching and teaching of His word through men authenticated and sent forth by the Lord Jesus Himself.\*

\*If any are saved amidst all this confusion and corruption, they are saved in contrast to the Jew of old. He was saved because he learned to reason that sacrifices perpetually repeated could never take away sin from the conscience; and because, further, he learned to follow by faith the straight vista, down which seemed to point like a hand of shadow every innocent life of lamb or bull that was offered, and thus dimly and afar off to descry a great divine sacrifice to be offered once for all. He was saved because he knew that the earthly shadow was thrown by a divine substance.

They are saved (for we do not deny that even amidst this corrupt system some are saved) in spite of, and in contradiction to, everything which they see around them, because some ray of divine light from the cross of the Lord Jesus has pierced the gross earth-born darkness in which they are enclosed, and reached their hearts. But though saved, if they remain where they are, they know nothing of the liberty wherewith Christ maketh free, nothing of the privileges to which a son of God is born, nor of the mighty scope of divine revelation in this age, any more than some poor child of sin and sorrow, who has seen nothing of God's works in nature beyond the little daisy that languishes on the window-sill of some city attic, can know of the glory of sunlit valley, rustling forest, blue sea, and heath-clad mountain.

Gal. 3: 10.

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### A MESSAGE FROM GOD, Judges 3: 20

"Ehud made him a dagger that had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh."

A dagger is a small sword. God's word is the sword of the Spirit; then a dagger would be a portion of God's word—two

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edged, the same as the whole word (Heb. 4: 12). It was a cubit in length—no half measure to God's word, or to any portion of it. Ehud put his dagger under his raiment upon his right thigh. To have a portion of God's word in the hip pocket is a good way to carry a message from God in our day. Ehud was left-handed, or shut of his right hand (marg.). The right-hand speaks of power in the flesh: but God uses such as are shut of the right hand: He uses the weak things to confound the mighty: so He sent Ehud to say to Eglon King of Moab, "I have a secret errand unto thee." This message he carried to Eglon when he was **alone**. It is one thing to proclaim God's truth in public, but it is quite another thing to carry a **message from God** to an individual's soul, alone. Then Ehud put forth his left hand, the hand of weakness, and took the dagger from his right thigh, and thrust it into his belly; and the haft also went in after the blade, and the fat closed upon the blade; so that he could not draw the dagger out of his belly; and the dirt came out.

The word of God is the sword of the Spirit (Eph. 6: 17). Then the Spirit is He which empowers the word, so that there is no withdrawing it: the blade and the handle are inseparable: and the dirt must needs come out when the sword of the Spirit is used. When God's word and Spirit enter into the inwards of any, there is no such thing as drawing them out again: then we look for the dirt to come out, and if the dirt does not come out of the lives of those who profess to have received God, the Word (John 1: 1), and God the Holy Spirit, then we must needs take no stock in their profession, it is only a profession, and not a confession. "If any man have not the Spirit of Christ, he is none of His," Rom. 8: 9. E. Hayward.

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### THE SINS OF JEREBOAM



AND He shall give Israel up because of the sins of Jereboam, who did sin, and who made Israel to sin," 1 Kings 14: 16.

Mention is often made in Kings of the sins of Jereboam. We would like to consider what these sins were, and the lesson that the Spirit of God has for us, in these days.

It is written of Solomon, toward the close of his reign, that "his wives turned away his heart after other gods, and his heart was not perfect toward the Lord his God, as was the heart of his father David," 1 Kings 11: 4. The king, and doubtless the people with him, had got on a slippery incline: and after his death, when the kingdom as a judgment of God was divided, many in Israel were ready to go upon the downward path of idolatry, and Jereboam found it an easy matter to make them to sin. Worldly wisdom caused him to fear that if his people still went up to the house of God to offer their sacrifices that they would eventually return to their old allegi-

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ance to the house of David, and he would lose his throne, (1 Kings 12: 26-27). He therefore invented a system of worship in order to turn away his people from going up to the house of the Lord thinking to thus establish his kingdom, but in so doing he lost everything, and led his people into sin that ended in their being ejected from the good land.

“Jereboam took counsel thereupon,” and made two calves of gold, and said to the people, “It is too much for you to go up to Jerusalem, behold thy gods, O Israel which brought thee up out of the land of Egypt,” 1 Kings 12: 28. It was all very cleverly thought out from the world’s standpoint for so they had desired to worship in the wilderness many years before at Horeb, Ex. 32: 4. He could also remind them that their father Jacob set up a stone there in Bethel for a pillar, and poured oil upon the top of it; also that he vowed that the stone that he had so set up should be God’s house, Gen. 28: 18-22. Thus he invented a **State Religion** which had distinct advantages—it was convenient, one had not to take the trouble of going up to Jerusalem: It had the appearance of being right through a clever twisting of the word: it pleased the flesh for Jereboam devised in his own heart a feast for the people in the eighth month **“like unto the feast that was in Judah”**: this religion too was good business, for he made priests of the lowest of the people who would get good salaries from the state, and live in the high places as spiritual leaders.

But although this was so worldly-wise and apparently religious, it was terrible sin, by which the God of Israel was angered, and which led to the destruction of the house of Jereboam, and to the giving up of the house of Israel by God. Other men came to the throne of Israel, but none of them could tear themselves from this perverse state religion. God’s word repeats like an unharmonious tune, or a cracked bell continually the terrible words “They walked in the way of Jereboam, and in his sin wherewith he made Israel to sin.”

Ahab exceeded Jereboam in wickedness, “It came to pass as if it had been a light thing for him to walk in the sins of Jereboam the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal in the house of Baal which he had built in Samaria . . . . and Ahab did more to provoke the Lord God of Israel than all the kings of Israel that were before him,” 1 Kings 16: 31-33. Jereboam’s false state religion professed to honor the gods which brought Israel out of Egypt; but Ahab introduced a foreign abomination into the land, and thus the extreme limit of apostacy from the living God was reached.

Later on a certain captain of the army of Israel, named Jehu, became king, and he executed the judgment of God upon the house of Ahab, smiting all of them! He is most zealous in the matter, even inviting Jehonadab to come with him to see his **zeal for the Lord**. 2 Kings 10: 16. Jehu now goes to

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work to destroy Baal's religion out of Israel which he does thoroughly for it is written: "This Jehu destroyed Baal out of Israel." "Howbeit from the sins of Jeroboam the son of Nebat who made Israel to sin, Jehu departed not from after them, to wit, the golden calves that were in Bethel and that were in Dan." 2 Kings 10: 28-29. Jehoahaz too, Jehu's son, could not tear himself from Jeroboam's sins. 2 Kings 13: 2.

Can we now lay our finger on the sins, in this dispensation, which correspond to the sins of Jeroboam? Sins from which the religious leaders will not separate themselves. May we not say that the history of Israel gives us a prophetic outline of the history of the professing Church? This outline we find too, in the epistles to the seven Churches of Asia in Rev. 2 and 3. It is not possible to go into this thoroughly in a short article, but just a sketch we can give. Solomon at the beginning of his reign represents the condition of the Church of Ephesus, but she left her first love, even as we find it at the close of Solomon's days. Rehoboam, Solomon's son, gives us a shadow of Smyrna. We see a type of Pergamus in Jeroboam. Ahab and Jezebel find their antitype in Thyatira. We see Jehu in Sardis. The spiritual condition of Philadelphia is typically revealed in the reigns of Hezekiah and Josiah. Manasseh and Zedekiah are pictures of Laodicea. We find the Jeroboam condition of this Church in the history of Christendom, when the violence of the many persecutions had abated, and the doctrine of Balaam crept in. Rev. 2: 4. The world and the degenerate Church join hands, and Christianity becomes the favored state religion, the emperor Constantine too became a nominal Christian from political motives. True conversion is not necessary any more, heart fellowship with God is not known, worshiping in Spirit and in truth is completely ignored. All that is necessary is an outward connection with state Christianity. The simple Assembly has developed into Churchdom! No one thinks any more of going into the Holiest according to Heb. 10: 10; it is much easier to find golden calves in Bethel or Dan, and exercise of heart is completely turned down. A new class of priests is introduced, and the spiritual priesthood of all true saints is denied. When Constantine, the great, raised (perhaps we should say: lowered) Christianity to a state religion, he was actuated by the same worldly wisdom as Jeroboam was, when he took counsel in his heart. Accordingly we conclude that a nominal Christianity, or a state or people's churches corresponds to the sins of Jeroboam in this dispensation; and how the sins are clung to! The full blossom of this sin is to be found in Ahab, that is the condition of Christendom in the middle ages; it had become a cult of Baal, but even in those dark days Jehovah had 7,000 in Israel, who had not bowed the knee to Baal.

After that comes Jehu with his zeal for Jehovah; that we can clearly discern in the Reformation; but although he de-

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molishes the house of Baal and slaughters all the priests of Baal, he will not depart from the sins of Jeroboam! The reformers cleaved to a nominal Christianity, they did not return fully to the Lord, and He, Who had the seven Spirits of God and the seven stars had to say, "I have not found thy works perfect before God," Rev. 3: 2.

Up to the present time the sins of Jeroboam are gone after; and sad to say even many believers allow themselves to be blinded and deceived in this matter; a mixture of light and darkness is supported, to do away completely with that which is considered venerable is not according to their taste and there is still esteem for the golden calves. Church members—so-called—are made out of unconverted men, infants are sprinkled and become nominal Christians; young men are trained with worldly wisdom to conduct services in Bethel and Dan; Christianity is brought down into a yoke with the politics of this evil age and in a word they will not separate though they may have destroyed the service of Baal! And those who would gladly turn away from the sins of Jeroboam are looked upon as narrow. The man of God from Judah, who was sent to Bethel in Jeroboam's day with a message from God, was forbidden to eat bread or drink water there, because eating and drinking are tokens of fellowship, and God did not wish him to have in any way fellowship with the golden calves, 1 Kings 13: 8; unfortunately, he allowed himself to be deceived, and lost his life.

At last the young God fearing king Josiah was bold enough to do more than a zealous Jehu, of him it is written: "Moreover the altar that was at Bethel, and the high place which Jeroboam the son of Nebat, who made Israel to sin had made both that altar and the high place he broke down, and burned the high place and stamped it small to powder, and burned the grove." 2 Kings 23: 15. Is that not a picture of Philadelphia, the Church with a little strength? It desires to do away thoroughly with the hoary sins of Jeroboam, and to go according to what the Lord says: "Thou—hast kept my word, and hast not denied my name." Rev. 3: 8.

What an earnest matter it is, that it is possible to be zealous for the Lord and at the same time to remain in the sins of Jeroboam, like Jehu! Surely such a condition will lead on to Loadieca, to be eventually spued out of the mouth of "the Amen the faithful and true witness, the beginning (head) of the creation of God."

Let us rather humble ourselves as did divers of Asher, Manasseh and of Zebulon in the revival days of Hezekiah, 2 Chron. 30: 14, for they came to Jerusalem; and may we not conclude they did not return to Bethel or Dan any more? May the golden calves lose all attraction for every faithful heart, and then they will be kissed no more! Hosea 13: 2.

F. Butcher.

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### “AND HIS MOTHER’S NAME WAS ——”

By a Christian Mother

“It seems strange,” remarked one Christian to another, “that the sons of such good men as Eli and Samuel should have turned out so badly!”

“But may not the **mother’s** influence have been largely answerable for this?” was the reply.

It is remarkable in the history of the kings of Israel and of Judah, that the mother’s name of each succeeding king is always followed by the record of her son’s character. “And his mother’s name was ——, and he did that which was right in the sight of the Lord.” Or, “And his mother’s name was ——, and he did that which was evil in the sight of the Lord.”

Are we to gather from this that God holds the **mother** responsible for the conduct of her children, she being the one who trains them and forms their character? How often a mother’s prominent traits are reproduced in her children? If she is a woman of integrity, **they** will be marked by integrity. If she is inclined to be deceitful, **they** will be deceitfully inclined. If she is worldly, worldliness will characterize **them**. If she is fond of dress, love of dress will show itself in them.

“Tell me how to train my children,” said a mother to a godly Christian.

“Train **yourself!**” was his answer.

If a Christian mother’s chief aim is to push her children on in the world, she will probably gain it; but oh! at what a cost to them spiritually!

If a mother seeks with earnest prayer and exercise to bring up her “children in the nurture and admonition of the Lord,” refusing for them everything not in keeping with it, yet making their home-life happy, there can be but little question how those children will turn out.

We know a mother who had been much humbled by her inability to train her children aright, who ascribes their now being such whole-hearted Christians to God answering her prayers on their behalf. “I always remember mother’s prayer after father died, leaving her with her large family of young children to bring up,” said one of this same family of now earnest Christians. It was, “Lord, undertake for me.” Every morning she gathered us round her, and committed herself to God with that prayer, “Lord, undertake for me.” And God did not fail her. “He knoweth them that trust in Him.” (Nahum 1: 7).  
F. A.

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Suppose some one were to offer me a thousand dollars for every soul that I might earnestly try to lead to Christ, would I endeavor to lead any more souls to Him than I am endeavoring to do now?

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### GRACE AND HOLINESS

In Titus 3: 8 it is written, "These things I will that thou affirm constantly." What things? That "the kindness and love of God toward man had appeared"; that "according to His mercy He saved us"; that "being justified by His grace we are made heirs of eternal life."

And why are these things to be so diligently inculcated? Because they are empowering, constraining truths. "Affirm them constantly, in order that they which have believed in God might be careful to maintain good works."

If you are desirous of maintaining good works, you must abide in His grace. Holiness is the fruit, grace the seed; and as there can be no fruit without seed, so seed without fruit is valueless. (2 Tim. 2: 1; 2 Peter 3: 17, 18; Jude 17-21.) There is great stress laid on fruit, but grace alone is the spring, the power to produce it. Thus, though grace and holiness are distinct things, they harmonize, and are inseparably united.

As saints we are often deeply grieved at sin, and ardently desiring holiness, yet failing to obtain our aim; and why? Because we are not living in the sense of grace; not exercising our affections on that grace which is the only possible source of holiness.

Remember that God's demand upon His children is holiness. But we must not feel oppressed by this demand; for it is not made till we have become partakers of the grace. He first teaches us what He is in pardoning, cleansing, preserving, shining in upon our souls; and then He says, "Be ye holy! for I am holy."

If we forget that He demands holiness, we shall be turning the grace of God into licentiousness. If we forget the grace, we shall be impoverished, and get into bondage, weakness, and sin. The two must never be separated; they are exact counterparts of each other. If God sows the seed by giving us the knowledge of His grace, He must look for the fruit; and if we desire to please Him by bringing forth the fruit of holiness, we must be living in and upon that grace which is its sole and single spring.

All peace, love, hope, joy, power for service, power in worship, or power unto the "perfecting of holiness," consist in realizing that we **are redeemed**; that He sees us in Christ washed, cleansed, perfected; that this is an accomplished fact; that our union with Him is not a thing to be sought for and attained, but to be realized in our soul because it is already true; not only to be believed, but beyond that, to be **known**.

When therefore we would set about anything for God, whether in our own souls or in service to His people, let us call to mind that we are in His sight perfect and delighted in; that having saved, He rejoices over us with joy, that He rests in His love, joying over us with singing (Zeph. 3: 17); and this we shall find to be strength for all our need.

FELLOWSHIP WITH ONE ANOTHER



FELLOWSHIP with one another may be defined as "something of Christ in you that responds to something of Christ in me." Between two believers enjoying a large supply of the Spirit of Christ there will be a large measure of fellowship. If there be a feeble apprehension of the fulness of Christ, the measure will be correspondingly feeble. We say **Christian** fellowship, for there may be **fellowship** between two persons—even between two believers—apart from Christ. He may be practically shut out, and yet there may be fellowship, and a very intimate bond of fellowship too. Men may be bound together by sheer indifference to the things of the inner court of the Lord's temple. Yea, friendship may spring from the bond of a common enmity, as was the case with Herod and Pilate.

In fellowship you simply find your fellow—some one after your own heart. Then you sit down and enjoy each other's company. If you know something of what it is to enjoy an ever-present Lord Jesus Christ, you will naturally desire fellowship with one who is enjoying a similar experience. If, however, you are following "afar off," you will not care to be brought into too clear a light. You will soon discover some one of the required "standard." Thus it comes to pass that, no matter what condition of spiritual declension a brother may be in, he can find one whose fellowship will be congenial. But what passes as fellowship may not be **Christian** fellowship, just as the experience of a Christian may not be **Christian** experience.

"If we walk in the light," there is fellowship with God, and with all who walk in the light. We do not know of any higher aspect of fellowship than this—to walk in the light with Christ. When two are walking in the light, there is fellowship. Both are resting at the same spot—Christ; and eating the same spiritual bread—Christ; and drawing from the same spring—Christ. They are resting where God rests. They all have thus something in common. They are at one with God, and with each other as to **Christ**. Truly their fellowship is with the Father, and with the Son. They are bound together, not by the bond of a common enmity to any one, but by the bond of a common attachment to the Person of the Son of God. They may not see eye-to-eye as to certain lines of truth; but they are at one as to Him who is the Way, the Truth, and the Life. They may have been trained in different schools of thought, and circumstances may conspire to keep them apart, yet the **bond** is there—the **affinity** is there. They feel that they do not need to make that bond: it has been made already.

We readily admit that this "fellowship in the Spirit" will be all the sweeter and stronger if there be also fellowship in the truth—an agreement in matters of doctrine and the things



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generally believed among us. We are exhorted to "speak the same thing," and we are to seek to be "of one mind in the Lord." It is a sad drawback to fellowship in the Spirit when two believers find they have so little fellowship in the truth that their paths must widely diverge the one from the other.

The apostle says, "I have no greater joy than to hear that my children walk in truth" (3 John 4). This does not mean one side of truth, but all sides of truth. It means truth as to the condition of our heart as well as truth as to the path of our feet. It means truth relating to the Christ-like spirit as well as truth relating to the ecclesiastical position. Thus, honestly seeking to contend for all the truth, shall we be able to comprehend with "all saints" something of that love which "passeth knowledge."

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### "APPLES OF GOLD IN PICTURES OF SILVER"

The real battle of life is not the toil for bread. It is fought by all who would keep alive and fresh in their hearts the truth that man doth not live by bread alone.

The things that harass a man as he earns his bread, sometimes haunt him as he eats it. No home is safe unless faith be the door-keeper.

Only the faith that can trust at all times can trust at any time.

Reverential love never loses its bearings.

The cure for the fretful soul is not to go round the world; it is to get beyond it. Mine eyes are ever toward the Lord. That is the view we want.

There are some among the pilgrims of faith today who would never have been found there had not God cast upon their shoulders the ragged cloak of poverty.

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### QUESTION CORNER

- (1.) How is debt looked at from God's point of view? Should debt stop a brother from taking part in the assembly?
- (2.) When does an assembly cease to be an assembly gathered unto the Name of the Lord Jesus?
- (3.) Will true love allow things to go on in an assembly without exercising discipline according to the word of God? Should trouble be allowed to go on in an assembly until time heals what should have been brought under discipline?

Ans. 1.—A man is in debt when what he owns is not equal to what he owes. A man whose property would sell for five thousand dollars, and who owes, say four thousand dollars, is not really in debt. Unless he chooses to be dishonest he can clear himself at any time. A mortgage is a pledge to a creditor as security for the payment of a debt. As long as a man can realize more for his property than his indebtedness upon it he is not bankrupt, in other words not really in debt.

Debt may, or may not be, sufficient cause to stop a man from taking part in the meetings. If a man has no conscience about running into debt he ceases to have a good report of them that are without as well as of those within and should keep silent; but if by some reverse that was no fault of his he is plunged into debt and his testimony is not injured by this mis-

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fortune his brethren will value his words as formerly, and the outside world will still respect his testimony.

Ans. 2.—We might ask, How do we know when the Lord plants an Assembly? We test that company by the word of God. If we find that they are saved, baptized, careful as to who they add; that they continue steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers, we know that the Lord has planted an Assembly. We have the same test to try what claims to be an Assembly—the Word of God.

That an Assembly may degenerate and cease to be an Assembly none can deny: "Repent and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place except thou repent," Rev. 2:5. A company may cease to be a light for God; may pervert and corrupt the word of God, and yet still claim to be the true church, as Rome does. Paul's epistle to the Romans was written about A. D. 60. The Revelation was written about A. D. 96, and the church in Rome was heading toward the time when God's word to the Godly was "Come out of her, my people, that ye be not partakers of her sins," Rev. 18:4. Her claims to be the true church, and her powers of martyrdom could not hold those who tested things by the word of God. How did they know when Rome ceased to be an assembly in God's reckoning? They knew that obedience to God's word was required of them, and they owned the Lordship of Christ by obeying His word though it cost them their life blood. "The foundation of God standeth sure having this seal, The Lord knoweth them that are His: and let every one that nameth the name of Christ depart from iniquity . . . follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart," 2 Tim. 2:19-22.

An Assembly may get into a bad state, as Corinth did; but when the word of God was brought to bear upon them they exercised discipline upon the evil doer; and turned the sharp edge of the word of God upon themselves clearing themselves in the sight of God and of His apostle, and so their Assembly testimony continued for the time being.

Ans. 3.—"By this we know that we love the children of God, when we love God and keep His commandments," 1 John 5:2. We are in a day when discipline is largely set aside, to the great detriment of God's people, and dishonor of God. The judgment seat of Christ will expose many an unhealed wound, to the great eternal loss of transgressors.

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### DARK THE DAY

The sun is cancelled, dark the day,  
The path I tread I cannot see.  
My feet are travel-stained and torn;  
O Saviour let me lean on Thee!

My soul is filled with wild alarms,  
O bid each gathering shadow flee.  
Hold Thou me up, lead Thou me on:  
O Saviour let me lean on Thee!

My bark is tossing on the wave  
Of life's tempestous turgid sea;  
But Thou canst still the raging storm;  
O Saviour let me lean on Thee!

Through life's dark tangled maze, O God,  
My helper and my comfort be;  
Nor scorn my daily murmured prayer,  
O Saviour let me lean on Thee!

And when life's night is drawing nigh,  
And earthly comforts from me flee,  
Be Thou my rod and staff, and still  
O Saviour let me lean on Thee!

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**ARKANSAS CITY, KANS.**—Mr. F. T. Horton writes of traveling 25,000 miles in the last year and a half, and distributing many tracts, and speaking to many about their souls, but the people seem very indifferent to the messages: some seem troubled about their sins, but lack faith in our Lord Jesus Christ.

**SEATTLE, WASH.**—A goodly number of the Lord's people came to our conference. The word was ministered by Bren. Fish, Summers, and others. The word was very practical.

**CURACAO, DUTCH WEST INDIES.**—Samuel McCune's address has been changed from Basseterre, St. Kitts, to Care Post Office, Curacao, Dutch West Indies. He hopes to labor in that field, knowing the great need.

**TILLSONBURG, ONT.**—The conference was smaller on account of the flu. There were 13 of those who give their time to the ministry which was practical and profitable.

**BAYFIELD, ONT.**—Bren. Wilkie and Joyce were encouraged by attendance and interest, but discontinued on account of sickness, but hope to be able to resume the work soon.

**TORONTO, ONT.**—Bro. Shivas spent a week here which was enjoyed. R. Telfer has started meetings in the Pape Ave. Hall on the "Two Roads Chart": Hall full and children all around the platform the first night. A new assembly was started the first Sunday of the New Year, at Birchcliffe, an eastern suburb, with the full fellowship of the Swanwick Ave. assembly where those who compose the new assembly have been going. F. G. Watson was with them for the first Lord's day. The correspondent is W. A. Porter, 48 Lakeside Ave., Toronto, 13, Ont.

**STRONGVILLE.**—F. Watson was with us for a Lord's day. His visit was enjoyed.

**SOUTH RIVER.**—Bro. Steen has been laboring here and at Arnstein.

**WELLSBORO, PA.**—Bren. Hazelton and Hoogendam labored here in the Tent last summer, and again in a Hall recently, and as a result an assembly gathered unto the Name of the Lord Jesus has been formed, composed of 20 Christians. Regular week night meetings have been started. Correspondent, James J. Sampson, 73 East Ave., Wellsboro, Pa. A. Hazelton is seeking to care for the work at present. His address is 10 Helvetia St., Wellsboro, Pa.

**PHILADELPHIA, PA.**—The Conference was about the usual size: Bernard, Bradford, Waugh, McCullough, Dickson, Mehl, and others taking part. Dickson remained for meetings in W. Philadelphia; F. W. Hunter in Bryn Mawr; Mehl in Olney. J. Marshall is having meetings in a store rented in Hatboro, Pa., with some interest, and one has professed.

**PRAHA—PRAGUE, CZECHOSLOVAKIA.**—F. J. Kresina writes: "We have now left Plzen, and moved to Prague, the capital of Czechoslovakia. During the past years the Lord graciously enabled us to preach the Gospel, and to serve with the word in our republic, and also in other countries. Please remember us before the throne of grace that He may "bless us and make us a blessing" also in Prague. Our magazine has 1300 subscribers, and of our Gospel supplement I print 12,000 copies: this latter for free distribution. A brother and I purpose going to Silesia, where there is a district conference. There the Lord saved a fair number of souls during the last four or five years. This summer when I was there we baptized 46 believers from various places, in a river. To Him be the glory and praise. (F. J. Kresina, Spofilov 45-28, Praha-Prague, Czechoslovakia.)

**PETERBORO, ONT.**—J. Pearson was with us for three nights, then went on to Toronto.

**TORONTO, ONT.**—William H. Willis hopes to sail on the S. S. Luna Feb. 1st, for Venezuela. His address will be Lara, Duaco, Venezuela. His last news from Venezuela was that the sick ones were recovering.

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**NEW GLASGOW, N. S.**—We were all very thankful for Bro. Dickson's visit. We look upon the need of these three provinces and New Foundland and only three of us, and Bro. Goodwin in his 76th year, we have to say "What are we among so many?" Pray the Lord of the harvest, etc.

**WATERBURY, CONN.**—It has been considered wise for the Italian believers to form an assembly using the Italian language. This new assembly meets at 8 West St., Waterbury, Conn. The correspondent is M. Stango, 33 White Road, Waterbury, Conn. Cesare Patrizio has been with them having meetings in Italian. He went on to Danbury, Conn., where L. Rosania has been having meetings, God saving souls.

**SAN DIEGO, CALIF.**—E. B. Roy had a couple of weeks' nightly meetings in the new Hall here which were appreciated.

**FOREST, ONT.**—The correspondent for the assembly here is now Mr. S. O. Biunden, Forest, Ont.

**NORTH VANCOUVER, B. C.**—Our conference at New Year was one of the largest and best. W. Harris of Orillia was with us for 6 weeks: a number professed faith, and have been added to the assembly.

**NIAGARA FALLS, ONT.**—W. Pinches has been here and in Welland. R. McCrory has begun meetings on his chart.

**NORFOLK, VA.**—W. G. Smith is here seeking to help the Lord's people.

**BALTIMORE, MD.**—G. B. Winemiller had meetings here, Jan. 9 to 13. The word was with unction and power.

**HARTFORD, CONN.**—W. H. Hunter was here for some meetings.

**WONDALE, CHICAGO**—S. C. Keller has had meetings here.

### FALLEN ASLEEP

**MRS. DAVID KERR**, of Sterling, Mich., departed to be with Christ, Dec. 16th. Saved many years ago. Mr. J. Govan spoke to a large company at the home.

**MISS BELLA MCKINNIN** of Strongville, Ont. Departed to be with Christ, Dec. 26th, from a brief illness with flu, which developed pneumonia. Saved a number of years ago: a steady, quiet Christian, loved by those who knew her. F. Watson spoke at the funeral.

**MISS A. E. ASELSTINE**, of Deseronto, Ont., on Jan. 3rd, after a brief illness. For many years in the Deseronto assembly: a godly, consistent Christian. Bren. J. Pearson and P. Carley spoke at the funeral.

**MISS BELLA MCKINNON** of Strongville, Ont. Departed to be with Christ, Dec. 30th, in her 79th year: saved many years and connected with the local assembly: a mother in Israel. Bren. Barr and Harwood took the funeral services.

**MRS. WM. DUNN**, of the Fall River assembly, passed into the presence of the Lord, Jan. 7th, aged 52. Saved 35 years ago in Barrington, R. I. Her life has been a good testimony. She leaves a husband, two sons and two daughters. Bren. W. H. Hunter and McGill took the funeral service in the home: Mr. Bulman at the cemetery.

**MRS. EMIL WOHLNHAUS** of Welcome, Minn., died Jan. 2nd, aged 33, leaving an infant, three little ones and a husband. Funeral large, at Lyman where she was saved. O. G. Smith spoke a good word.

**MRS. WM. HOWELL** of Mattoon, Ill., died Jan. 12th. Saved near Berea, Iowa; left a wonderful testimony to God's love and grace to her. Funeral at Gayes, Ill. Oliver G. Smith took the funeral service.

**MRS. NELSON PIERS**, on Jan. 2nd. Saved when Mr. J. K. McEwen first came to N. S. over 40 years ago, was in the assembly gathered here at that time, and has borne a constant testimony to God's saving and keeping power. A. Goodwin spoke at the funeral.

**MRS. R. C. YOUNGE** of Windsor, Ont. (late of Collingwood) on Jan. 7th, aged 44. Saved in Croyden, Eng., 26 years ago: gathered to the Name 10 years ago: a quiet, consistent woman. G. Shivas spoke at the funeral.

**MRS. PHILIP TRULLI**, of Natic, Mass., passed away to be with the Lord. (Particulars not given.)