

# Words in Season

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



March 1929

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### WORK AND WORKERS

Mr. John Blair, and wife, purpose, D. V. to return from New Zealand to America on the Tahiti which is scheduled to arrive at Frisco about April 12th. His mail might be addressed to 1332 W. 20th St., Los Angeles, Calif.

**HARTFORD, CONN.**—W. H. Hunter has been with us for some meetings. He also visited Springfield and Westfield.

**MONCTON, N. B.**—W. N. Brennan had some interesting meetings in a school house about 18 miles from here.

**TRURO, N. S.**—Mr. A. Goodwin is having good meetings, using a chart.

**FERNDALE, MICH.**—G. L. Shivas has had a few meetings here.

**WATERLOO, IOWA.**—Bren. O. G. Smith and Warke have had meetings in a Hall here. The roads were too bad to continue in Coster.

**STAMFORD, CONN.**—An assembly has been formed here, the Hall is located at 370 Atlantic St. Correspondent Mr. Wm. Moore, 11 Sherman St.

**ST. LOUIS, MO.**—We have cause to rejoice in seeing blessing here. There has been another assembly of colored folk formed: and in another section about six miles from here there has also been a number saved. Mr. Nottage is now seeking to help them.

**WORCESTER, MASS.**—Bren. Bernard and McCullough had meetings here, and in New Bedford.

**WATERVILLE, CONN.**—Bren. Armstrong and Winemiller have put forth a Gospel effort here: interest good.

**CARO, MICH.**—Wm. Ferguson has been in Caro district having meetings in a school house in the country. The past year the Bible carriage work was quite encouraging, and God made His arm bare in quite a few places. He says, "I got a letter the other day from the 'Copper country' in the upper Peninsula from a woman who had received a tract from the Bible carriage. She said she had four children, and she wanted them to hear of Jesus, and God's way of salvation, and wanted Sunday school papers." (Need everywhere, but no one to go in and possess the land.)

**DETROIT, MICH.**—The correspondent for the new assembly at W. Chicago Blvd. and Burnett Ave., is Alex Stewart, 9320 Burnett Ave.

**LEWISTOWN, MONT.**—Mr. Roy Gratias has been in Montana, seeking to win souls to Christ, but was called to the funeral of Mrs. Guy Crum, one of the first to respond to the Gospel in this town, 14 years ago. A large crowd heard the Gospel, many Catholics. Mr. Gratias remains, having meetings for a few weeks.

**DETROIT, MICH.**—Mr. F. W. Mehl has moved here: his address is 4119 Larchmont, Detroit, Mich. He had some good meetings recently in Lake Geneva, Ill.; God came in in salvation.

**TACOMA, WASH.**—The new Gospel Hall has been opened and the regular assembly meetings are being held in it. Quite a few strangers attend Sunday nights: and 90 to 100 children attend the Sunday School. Chas. Summers (104 E. 45th St.) has been home for some time seeking to help. He also had some good cottage meetings out at Puyallup. He is fixing up a Gospel car to use in the summer.

**WEST PALM BEACH, FLA.**—The assembly meets in the home of F. H. Winter, 627 30th St. They are now erecting a small Hall which is about ready for use.

**TILLSONBURG, ONT.**—Mr. G. Gould and J. B. McMullen have had a series of meetings here.

# Words in Season

Edited and Published by Dr. E. A. Martin

VOL. 21

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No. 3

## FROM VARIOUS AUTHORS

Father of mercies! in Thy Word  
What endless glory shines!  
For ever be Thy name adored  
For these celestial lines.

Here may the wretched sons of want  
Exhaustless riches find;  
Riches above what earth can grant,  
And lasting as the mind.

Here the Redeemer's welcome voice  
Spreads heavenly peace around;  
And life and everlasting joys  
Attend the blissful sound.

\* \* \*

Luther put away all that he could prove from the Bible to be manifestly false; Calvin would admit only what the Bible showed to be true. "Nothing anti-Biblical," says Luther; "Nothing un-Biblical," says Calvin.

\* \* \* \*

Fellowship in various ways among brethren is a high privilege: and most happy in its effect upon our spirits: but there is a much higher look, and that is, at His opened hand. I love to quote a favorite line, "Each blessing to my heart more dear, because conferred by Thee."

How blessed to see His hand in our ills, as well as in our Joys! we have all tasted the reality of Heb. 12: 11, "Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." And is it not the afterward in a very general sense? Wherein lies all our hopes and our peace? The coming day is our day. We have left Babylon, and are on our way to Heaven where Jesus is. He goeth before them and the sheep follow him. "Father I will that they also whom thou hast given me be with me where I am." O the blessedness of having in our possession our Father's Book that is replete with words like these. Well we are nearing home. The evil forces about us will fulfil their destiny, and meet their doom. (W. H. E.)

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### THE PASSION OF CHRIST

By H. Latimer (1490-1555)

Truly no man can show it perfectly, yet I will do the best I can to make you understand the grievous pangs that our Saviour Christ was in when He was in the garden. As man's power is not able to bear it, so no man's tongue is able to express it. Painters paint death like a man without skin, and a body having nothing but bones. And hell they paint with horrible flames of burning fire: they bungle somewhat at it, they come nothing near it. But this is no true painting. No painter can paint hell, unless he could paint the torment and condemnation of soul; the possession and having of all infelicity. This is hell, this is the image of death: this is hell, such an evil-favoured face, such an ugly countenance, such an horrible visage our Saviour Christ saw of death and hell in the garden. There is no pleasure in beholding of it, but more pain than any tongue can tell. Death and hell took unto them this evil-favoured face of sin, and through sin. This sin is so highly hated of God, that He doth pronounce it worthy to be punished with lack of all felicity, with the feeling of infelicity. Death and hell be not only the wages, the reward, the stipend of sin: but He took upon Him our sins: not the work of sin; I mean not so: not to do it, not to commit it; but to purge it, to cleanse it, to bear the stipend of it. He bare all the sin of the world on His back; He would become debtor for it.

All this He suffered for us; this He did to satisfy for our sins. It is much like as if I owed another man twenty thousand pounds, and should pay it out of hand, or else go to the dungeon of Ludgate; and when I am going to prison, one of my friends should come, and ask, 'Whither goeth this man?' and after he had heard the matter, should say, 'Let me answer for him, I will become surety for him: yea, I will pay all for him.' Such a part played our Saviour Christ with us. If He had not suffered this, I for my part should have suffered, according to the gravity and quantity of my sins, damnation. For the greater the sin is, the greater is the punishment in hell. He suffered for you and me, in such a degree as is due to all the sins of the whole world. It was as if you would imagine that one man had committed all the sins since Adam: you may be sure he should be punished with the same horror of death, in such a sort as all men in the world should have suffered.

Feign and put case, our Saviour Christ had committed all the sins of the world; all that I for my part have done, all that you for your part have done, and that any man else hath done: If He had done all this Himself, His agony that He suffered should have been no greater nor grievouser than it was.

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### MARRIAGE, AND DIVORCE



hat a beautiful sight it is to see those who have been united in matrimonial bonds in early life, continuing together in love, down the western slope of life, until their sun sets, and their bodies are laid side by side in their last resting place. How sad when Satan gets the advantage, and it is otherwise, as often happens in the world, in our degenerate day,—seldom amongst the true children of God gathered unto the precious Name of the Lord Jesus Christ: but more frequently when a christian is yoked with an unbeliever. It is well that God's people should know what God has to say about divorce, especially those upon whom the responsibility of dealing with these unhappy cases falls.

God's perfect ideal, for a perfect condition—Eden—was one woman for one man, **both to live on endlessly**. But sin changed things, and either one might die; then the one who was left was free to marry again. "If her husband be dead, she is **free from that law** (the Eden law) so that she is no adulteress though she be married to another man," Rom. 7: 3. Sometimes people reason that God's purpose was one man for one woman, therefore second marriages are not of God. Revelation is higher than reason; and God has made His mind plain in this matter, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord," 1 Cor. 7: 39. One so married is as really "one flesh" with her second husband as she was with her first. God has graciously modified His Eden law to suit the modified condition caused by sin.

Nor is this the only modification God has made of His Eden law. Under certain conditions He provided for a separation of husband and wife. "When a man hath taken a wife, and married her, and it come to pass that **she find no favor in his eyes**, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, **she may go and be another man's wife**. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife. Her former husband, which sent her away, **may not take her again** to be his wife, after that she is defiled, for that is abomination before the Lord: and **thou shalt not cause the land to sin**, which the Lord thy God giveth thee for an inheritance," Deut. 24: 1-4.

To reason that what is God's purpose in one dispensation is God's purpose in every dispensation is silly. It was his purpose that Adam and Eve should go naked in Eden, therefore we should all go naked is just as true reasoning as to say that because God's purpose was one woman for one man in Eden

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and no divorce, therefore divorce is always wrong. Under the Law of Moses divorce was easily obtained, as the above Scripture shows. The woman was charged with no sin. "Unclean-ness," or "Nakedness" (ervah, Heb.) does not mean fornication, nor any other sin, necessarily. In Deut. 23: 14, the word occurs in connection with stools uncovered: in Gen. 9: 22 with the "nakedness" of their father: in Gen. 49:9, with the "nakedness of the land"; in Ex. 20: 26, "Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon": Ex. 28: 42, "Thou shalt make them linen breeches to cover their nakedness." In speaking of marriage God forbids the uncovering of the nakedness of those near of kin, that is by marrying them. The word does not mean fornication but simply something unseemly. This fact upsets the false reasoning of a pamphlet that has misled some.

The man under the Law married a woman, then discovered something about her because of which "she found no favor in his eyes," and he was free to give her a bill of divorcement. She was not charged with any sin, and God left her free to become another man's wife. Her defect, or whatever it was, might even be an attraction to the next man. Why did God grant this law so that a man could put away his wife "for every cause," Matt. 19: 3, as the Pharisees, who were well acquainted with the Law and its workings, said? The Lord answered their question. "Moses, because of the hardness of your hearts suffered you to put away your wives." It is the same in our day in the various governments of the earth. None of them want their people to put away their wives: none of them want to grant divorces easily. Governments deplore this great evil: but what can they do? It is the condition of the morals of the people that forces them to grant the divorces. They pass what they consider the best laws to restrain an evil that they are not able to control: an evil that is breaking through all bounds, and threatening to destroy society. If the people cannot get divorces, they will live in adultery without them. It is because of the hardness of the people's hearts, in these days when the fear of God has departed from the land, that the governments grant divorces, and not because they want to encourage the breaking of the marriage tie. The Law of Moses as to divorce was not given to Christians, it was given to the nation of Israel, for the most part unregenerate, and needing to be restrained. And who can doubt that God's divorce law given through Moses was a restraint upon evil, and not an encouragement to it? There is no use denying that divorces could easily be obtained under the Law of Moses: nor in denying that God sanctioned those divorces: nor in saying that the woman so divorced was sinning in marrying another man. God had spoken, and revelation was higher than reason. In Ezra 10: 3, the Israelites were made to put away their

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strange wives. God can break up the marriage tie, and when He commands it who shall say it cannot be done by man? And the woman who was scripturally divorced could be married again to another man. God said it. Who is wiser than He? Who is holier than He?

Conditions changed again. The beginning of a new dispensation was dawning. The Lord Jesus Christ stood with His disciples. "The Pharisees also came unto Him tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the **hardness of your hearts** suffered you to put away your wives: but from the beginning it was not so. **And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery,"** Matt. 19: 3-9.

We cannot reason from what was right, that is, permitted by God, for the nation of Israel under the Law, to what is right under grace for the church. For this we need revelation. Under Law, we read, "The adulterer, and the adulteress shall surely be put to death," Lev. 20:10. Israel had to do that: and of course this would leave the partner free to marry again. The law that the Lord laid down, leaving the innocent free to obtain a divorce, with freedom to marry again amounted to the same thing as was prescribed by the Law, in Lev. 20: 10. But divorce is forbidden God's people, "except it be for fornication." Fornication is a lesser sin than adultery, if there be a lesser, so that this law would cover both these. "It is commonly reported that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife," 1 Cor. 5: 1. What would be fornication for that man was adultery for that woman. Evidently she was not in the assembly: but he had to be put away from them. No doubt but she would also have had to be put away, had she been in the assembly. The sin is the same sin only under the different heading according to the relationship to others of those who were guilty, so divorce would apply to the one as well as the other.

Under Moses they were not adulterers though they had several wives: under the law of Christ they are: He restricts them to one: and that one a life partner—"except it be for fornica-

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tion." There is no reasoning away this **except**. We cannot whittle down Moses law to fit Christ's pronouncement; nor can we enlarge Christ's to fit that of Moses. They are as distinct as the dispensations. Any reasoning that makes it sinful to obtain a divorce in case of unfaithfulness in the marriage relationship charges the Son of God with sanctioning a sinful procedure. In commenting on Matt. 19, J. N. D. writes, "He goes back to God's institution according to which one man and one woman were to unite together, and to be one in the sight of God. He establishes, or rather re-establishes the true character of the indissoluble character of marriage. I call it indissoluble, for the exception in the case of unfaithfulness, is not one, the guilty person had already broken the bond. It was no longer man and woman one flesh."

The word of God says, "he which is joined to an harlot is one body, for two saith He shall be one flesh," (Read 1 Cor. 6: 15-20.) The man who is untrue to his wife is "one flesh" with another woman. To teach that there is no Scriptural divorce for the woman to whom he was untrue is not maintaining God's Eden law—one woman for one man; neither is it the Law of God as given through Moses; much less is it the pronouncement of our Lord Jêsus Christ, "I," not Moses, "say unto you, Whosoever shall put away his wife, except it be for fornication," here is the injured person's escape from being one flesh with a person who is one flesh, with another, an abomination to every right thinking person: an escape that leaves the injured one as free to remarry as if the man had been put to death. A divorce obtained on any other ground and remarriage is adultery. God who says what makes marriage, is the one to say what unmakes it.

One thought more: while divorce is permitted it is not commanded. There are cases where the erring one is brought to deep and real repentance, and it is left open for the one sinned against to forgive.

E. A. M.

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Distinctness of doctrinal expression is an invariable outcome of spiritual quickening. When the Spirit of God is working in men's souls, it is never difficult for them to frame their creed. They believe, and therefore they speak; and the speaking will embody no hesitating testimony. With the fire of conviction glowing in their hearts, they give forth the truth with that tremendous directness which is one of its peculiar qualities. In a time of religious declension, on the other hand, there is always a tendency to remove the landmarks of definite belief. Truth is held with a loose grip. Its power has not become a matter of experience. Depth of conviction and clearness of enunciation give place to the specious attractions of speculative enquiry.—



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### DEAD TO NATURE—ALIVE UNTO GOD



would like to consider Isa. 56: 4-5 purely in a spiritual sense. The eunuch was one who was dead to nature, and spiritually would speak to us of a child of God who reckons himself dead to this world and the out-workings of nature and who seeks to live unto God. This spiritual application of Isa. 56: 4-5, corresponds to the teaching of Rom. 6. The teaching in both passages implies self-denial (a very unpopular subject nowadays), and the going in for the things of God to the exclusion of the things of the world. Isa. 56: 5 promises to those who go in for this denying of self an **eternal remembrance and eternal compensation** for that which seemed to be lost through separating themselves entirely to God. In verse 4 this death to nature is looked at in a positive way. It implies a choice. There can be no death to nature without a choice being made. Compare the choice of Abram, Gen. 13: 9. Abram chose to please God in refraining from strife, though he might be the loser and he practically ceded to Lot great worldly advantage. However, note vs. 14, 17 and the promise of God to him after Lot separated from his company. Note especially v. 15 "For all the land which thou seest, to thee will I give it, and to thy seed for ever, truly an eternal compensation for an earthly loss. In Gen. 14, Abram refuses to participate in worldly spoil from the hand of the King of Sodom. The answer of God to him at this juncture was the promise of something far better than mere earthly advantage or possession. He promised him in chap. 15 an heir—the longing of his heart—and a seed as the stars of the heaven for multitude—truly for ever. Compare also the choice of Moses, Heb. 11: 24, 6. Moses had respect unto the recompense of the reward—an **eternal compensation**—and for this consideration was willing to forego the fame and riches of Egypt, and throw in his lot with the despised and suffering people of God. Other instances of such choice might be mentioned but these will suffice.

NOTE—There must be a choice of the **things that please God**—Isa. 56: 4. One might ask what relation these things have to the things of the world. **They are entirely different.** How do we find out the things, that please God? Through revelation—this revelation coming through His Word; and waiting on Him in prayer.

That it is possible to do the things that please God under all circumstances is quite evident from the record of scripture which tells us of many who did so under circumstances all would admit to be **adverse**. Take, for instance, the cases of Joseph, the "little maid" who waited on Naaman's wife, who certainly "won a soul," the three Hebrew children, and Daniel. They chose to please God and benefited by it, we would judge, in an **eternal sense**. Such choice will mean that the things

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pleasing to self and of the world will automatically be discarded and forgotten in the desire to do the things that please God.

In the passage under consideration (Isa. 56: 4, 5) again we are reminded that those who make such a choice keep God's Sabbaths, or rests. Note—**Rest in Christ's redemptive work**—Mk. 14: 41. Rutherford said, "Build your nest on no tree down here for you see God has sold the forest to death; to the intent that we should mount up and build in the rock and in the holes of the rock." Matt. 11: 29 gives us **rest in service** by walking under the yoke with Christ and learning of Him in patience and lowliness and meekness. In Heb. 4: 11 we have rest through going in to enjoy our portion in Christ and in Jer. 6: 16 we have rest for our souls in the path of testimony. These God's Sabbaths are worth keeping and will be a foretaste of the eternal rest and compensation which will be ours when the few and fleeting "earth days" are over.

Those who are pleasing to God in seeking to live unto Him are also found "taking hold of God's covenant," v. 4. They claim its blessings—they believe they have something **real and tangible** amidst the unreality and vanity of this life. Cp. 1 Tim. 6: 12 where Paul exhorts Timothy to "lay hold on eternal life." Note also the example of the apostle in Phil. 3: 13, 14, "I press towards the mark for the prize of the high calling of God in Christ Jesus." To do this "endurance" is necessary and according to Heb. 12: 2 is to be obtained by "looking unto Jesus." The things which are seen are temporal but the things which are not seen are eternal. Which is the better of the two—a **name** in this dark (or squalid) place—2 Pet. 1: 19, or an **everlasting name** that shall not be cut off. Isa. 56: 5.

This principle of eternal compensation for earthly loss is recognized throughout the scriptures—cp. the rewards for overcoming in Rev. 2 and 3 where the reward is proportionate to the loss sustained down here where the overcoming and witness bearing has to be done.

"Only one life 'twill soon be past; only what's done for Christ will last."

I close with the words of our blessed Lord and Master in Lk. 9: 24, "For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall save it."

W. Ferguson.

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When persons have an old hope that does not keep them warm, they should always do as men do with their garments—go and get a suit that does. An old hope that keeps a man talking and talking, is not worth anything; Jesus Christ is worth a great deal. Gather manna every morning; never gather enough for two.

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### CARNAL CHRISTIANS



hat a strange contradiction of terms at the head of this writing. Let us examine this by the search light of the word of God.

The Church of God in Corinth was composed of "Saints by calling,"—they were "sanctified in Christ Jesus," Ch. 1:2; and the grace of God was seen in them (verse 4). They were enriched by Him in all utterance and knowledge (v.5), and they came behind in no gift; waiting for the coming of our Lord Jesus Christ (v.7). They, no doubt, preached the Gospel, were obedient as to baptism and sought to eat the Lord's Supper and all this seemed admirable, but mark the solemn comment of the Holy Spirit through the Apostle, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal,—for ye are yet carnal,—and walk as men." (Ch. 3:1-3). What marked them particularly as carnal? Was it envying, strife and division? Certainly that, but what specially:—they were still babes; they were not growing. Now there is nothing more interesting or beautiful, in its season, than a babe, though it can neither speak, nor walk; but if there is no growth and infancy is protracted into years, (and we have seen such physical abnormalities), is there anything more dreadful or more to be pitied?

These Corinthian saints continued to be babes and needed still to be fed with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. How many dear Christians there are, saved for years perhaps, and yet cannot walk but as men, far less run that they may obtain, are dull of hearing, and when they should be teachers, need rather to be taught still the first principles and are become such as have need of milk and not of strong meat, (Heb.5:12).

Dear Christian reader, can you read God's Word daily for yourself? Can you feed yourself yet? Or are you still solely dependent on the ministry of others, or on books perhaps, partly digested food, because still a babe?

Do you esteem food for your spiritual life daily from the Bible, as you do food physically for your body? Even Job, and he had no Bible, else than the little God had then spoken audibly or in visions to himself or other godly men, "esteemed the words of His mouth more than his necessary food." Job. 23:12.

Let us pray to be like the devoted Psalmist who says, "O how love I thy law! it is my meditation all the day." Psa. 119:97. Or again, "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way." (V. 103,104). Jeremiah adds his testimony, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16.

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We are in danger of a famine of God's word, not surely for lack of it, but from moral inertia to partake of it, and, as in Corinth, fleshly sins come into evidence; while if growing in grace the beauty of holiness would be upon us, and the fruits of the Spirit would be seen.

Another mark of the babe or carnal state is helplessness or inability to help self or others; not appreciating that we are members one of another for the common good and have gifts differing for the edification of all. Remember, if one member suffer, all the members suffer with it: or if one member be honoured, all the members rejoice with it.

Have we found out our place in order to be a blessing, or are we a hindrance? And do we know and fulfill the particular service we have surely been saved for? And if we have found our gift—and many in Corinth had—have we grown in His grace? For, gift many indeed furnish, while grace or spirituality alone can qualify. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Pet. 4: 10.

Finally, this infant carnal state makes a man unfit for spiritual truth. "I could not speak unto you as unto spiritual—ye were not able for it." I believe such might admire it, even understand it intellectually and receive it with joy like stony ground hearers, but the Apostle would not give that, which in their carnal state, would only puff them up.

First principles must be taught and learned afresh. Sin and carnality must be judged—root and fruit—and communion restored; the two edged sword of the Spirit must do its searching work, and the ram's horn sounded before we are again fitted for the gracious sounds of the silver trumpet.

A beginning again must be made until there is a laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, and we, like newborn babes, with a healthy appetite established, desire the sincere milk of the word, that we may grow thereby." 1 Pet. 2: 1, 2. O. C. FISH

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### Chapter III

#### THE REAL PRESENCE, AND THE ROYAL PRIESTHOOD



IN the other hand we see multitudes who, in the length of their recoil from human priesthood have lost sight of the great truth of which it is a blasphemous parody—the priesthood of believers.

They have indeed substituted Christian ministry for a ritualistic priesthood of man's devising; but unhappily, they have also substituted it for the royal priesthood of all believers ordained by God Himself; and as the certain result of marring the symmetry of God's perfect mechanism they have weakened themselves in that which they deem their greatest strength. They have blunted the keen edge of the weapon

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wherewith they overthrew error, for they have made Christian ministry a matter of special appointment and special training by man, instead of receiving it as a gift from the Lord Jesus, and first acknowledging His training, and His selection of the men whom He gives to His Church.

He did not direct His people to set up any kind of machinery for the manufacture of ministers in His word and doctrine; but He undertook to provide them directly Himself all through this age. (See Eph. 4.) He undertook to qualify and send them forth as autocratically as He sent the apostles forth; for He recites apostles first in this passage, and then continues to enumerate those who shall maintain the true and only apostolic succession till His coming again.

He chooses them from among the living, not from among the dead; from His believing people, His true Church, not from the world without, whether professing or openly opposing.

It is indeed not uncommon in these days to hear the case of Judas cited as giving authority for the introduction into the ministry of those whom the Lord calls hirelings, and whom the Holy Spirit calls grievous wolves.

It would be hard to find a more pitiable illustration of the error of not knowing the Scriptures. The dark and terrible history of an apostate, recorded by the Holy Spirit as an example and a warning, is actually quoted as a precedent and an apology for clothing such men with office now.

Judas was chosen among the twelve who were to be witnesses of the life, death, and resurrection of the Lord Jesus Christ; and then, after His ascension, to be endued with power from on high, and to go forth and declare what they had seen and heard, preaching in His name the forgiveness of sins.

From this ministry Judas was cut off by an awful public judgment, that it might be a matter of universal notoriety that such an one could not bear testimony after the Lord's resurrection, nor even dare to open his lips in His service. Gift and faithfulness, not office, were henceforth to be the authority for ministry. They were to be endued with "power from on high." They were to be ministers, "not of the letter, but of the Spirit"; made "according to the gift of the grace of God given unto them by the effectual working of His power." They were to be of the one body, dwelt in by the one Spirit, and called in one hope of their calling.

Thus an official ministry has superseded a heaven-sent ministry; and as office cannot confer divine gift, human invention met the difficulty by supplying formulas, and so grew up liturgies, homilies, forms, privileges, a framework and a machinery that supports and moves from without, when there is no motive-power within, but cramps and distorts true spiritual life wherever it is found.

Are there any of our readers who could not point out with-

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in their own knowledge men who have been humanly appointed to the ministry of God's word—men perhaps excellent in all the relations of life, but who never open their lips upon the subject of religion except functionally, and would never speak of God at any time if they were not ecclesiastics? Are these the Lord's appointing?

But let us turn, and we shall see greater abomination than these. If gift is an essential for ministry, how much more life? And yet what multitudes of men in Christendom are at this moment by man's appointment made nominal and official ministers of God's word who have not even life.

The Holy Spirit says they are **grievous wolves**. But we have put sheep's clothing on them," say men.

The Holy Spirit says, "If any man love not the Lord Jesus, let him be Anathema." "He may be so personally," say men; "but if other men have laid their hands on him he can minister in God's Church officially, though he be accursed."

The Lord says, "My sheep will not follow a stranger, but will flee from him: for they know not the voice of strangers."

(Continued)

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### THE BEAUTY OF A BLUSH

"For they have healed the hurt of the daughter of My people slightly, saying, Peace; peace when there is no peace. Were they ashamed when they had committed abominations? Nay, they were not at all ashamed, **neither could they blush**: therefore they shall fall among them that fall." Jer. 8: 11-12.

Goethe was in company with a mother and a daughter, when the latter, being reproved for something, blushed and burst into tears. He said: "How beautiful our reproach has made your daughter. That crimson hue and those silvery tears become her much better than any ornament of gold or pearls; those may be hung on the neck of any woman, but these are never seen disconnected with moral purity. A full-blown flower, besprinkled with purest dew, is not so beautiful as the child blushing beneath her parent's displeasure and shedding tears of sorrow for her fault. A blush is the sign which nature hangs out to show where chastity and honor dwells."

And yet multitudes of people will tease and torment a bashful, blushing child, and corrupt the purest feelings of the youthful heart, until at length a young girl is taught to conquer her blushes and her tears, and often to hide a hardened heart beneath a brazen countenance, and become bold and vain and impudent.

But at what a cost this result is attained. Alas for that girl who cannot or will not blush. Her innocence has gone; and in its stead has come a knowledge of good and evil like that which our first parents sought in forbidden ways, and which when found only revealed to them their own shame and

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nakedness, and made them hide from the presence of their Holy Maker.

“And at the evening sacrifice I arose up from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands to the Lord my God, and said, O my God I am ashamed, and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens.” Ezra 9: 5-6.

The unblushing, sham, restoration of Jeremiah’s day brought down swift judgment from God. Ezra’s confession, with shame and blushing brought true restoration, and blessing from God. It is always so.

### BEHOLD THE MAN



**B**ONTIUS PILATE, the Roman Governor, brought Jesus forth wearing the crown of thorns and the purple robe. The Saviour of the world standing in silence before the tribunal, Pilate said, “Behold the man.” See John 19.

**The Sinless Man.** The Angel Gabriel declared His sinlessness to the Virgin: “And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, how shall this be, seeing I know not a man? And the angel answered and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.” Luke 1: 31-35. The demons confessed it when they said “Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.” Luke 4: 34. The dying thief bore testimony to it in rebuking his fellow when he said, “Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.” Luke 23: 40, 41. God Himself hath inspired it: “For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.” Heb. 7: 26. Ransomed saints delight to sing about it:

“Touched with a sympathy within,  
He knows our feeble frame;  
He knows what sore temptations are,  
For He endured the same.  
But spotless, innocent and pure  
Our great Redeemer stood;  
No stain of sin did e’er defile  
The Holy Lamb of God.”

“And Pilate, when he had called together the chief priests

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and the rulers and the people, said unto them, ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him." Luke 23: 13, 14. Pilate said he was a **faultless man**. Faultless in His talk: "Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man." John 7: 45, 46. Faultless in His walk: "John looking upon Jesus as he walked, he saith, Behold the Lamb of God." John 1: 36. Faultless in His providence: "And when he was entered into a ship, his disciples followed him, And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish, And he saith unto them, why are ye fearful? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!" Matt. 8: 23-27. Faultless in His atoning work: "How much more shall the blood of Christ, who through the eternal spirit offered himself without spot ('fault,' margin) to God, purge your conscience from dead works to serve the living God?" Heb. 9: 14.

As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men." Isa. 52: 14. Awful words! The original, we are told, conveys the thought that, as a man He was almost beyond recognition. He was a **suffering man**. "A man of sorrows and acquainted with grief." He suffered at the hands of His own people, the Jews: "Then the high priest rent his clothes saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands." Matt. 26: 65-67. He suffered from the rulers of earth: "And Herod with his men of war set him at naught, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate." Luke 23: 11. He suffered at the hands of the Devil; we can see Satan's hand behind the sword of Herod when he bathed in blood the innocents of Bethlehem, in search for the Saviour of the world. Then again, in the wilderness, he tempts the true Israel face to face; and last of all we see him at the cross as the Lion of Hell in all his ferocity. "Save me from the lion's mouth," (Ps. 22: 21.) is the lonely cry from Calvary. He suffered at the hand of God: "Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" Matt. 27: 45, 46.



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“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.” Acts 2: 22-24. He is **the glorified Man**. Peter preached it; the angels announced it; “Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Acts 1: 11. Stephen was eyewitness to it: “He being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God.” Acts 7: 55. The Church sings it:

“By faith I look where Christ has gone,  
And see, upon His Father’s throne,  
A man with glory crowned;  
His brow is marred, and on his side—  
Whence flowed the cleansing purple tide—  
And hands, and feet, a wound.”

In the upper room, on the eve of His departure from this world, He said to His own, “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” John 14: 2, 3. He is **the coming Man**. He Himself has promised it, and angels came down from the glory to proclaim it: “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.” Acts 1: 11. The Thessalonians waited for it; they “turned to God from idols to serve the living and true God; And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come.” 1 Thess. 1: 9, 10. Servants trade in view of it: “He called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.” Luke 19: 13. Believers meet on the first day of every week to keep the feast in anticipation of it: “For as often as yet eat this bread, and drink this cup, ye do shew the Lord’s death till he come.” 1 Cor. 11: 26. It is the Lord’s last word from the glory; “He which testifieth these things saith, “Surely I come quickly; Amen, even so come Lord Jesus.” Rev. 22: 20.

Reader, can you say with the Bride in the Song, “This is my beloved, and this is my friend.” His wondrous death has saved us from Hell; His unknowable love constrains us to serve; His unspeakable joy points us forward to His day of glory.

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“There we shall see His face,  
And never, never sin;  
There from the rivers of His grace,  
Drink endless pleasures in.”

H. B.

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### QUESTION CORNER

**Why** is it that so many apparently bright young Christian men, who from their conversion bid fair to be useful to God: active in the Gospel giving out tracts, praying in the prayer meeting, taking part in the worship meeting, etc., become useless soon after they begin to keep company with young sisters in the assembly?

Ans.—Young men sometimes have a fleshly zeal that looks very like zeal for God, but it lacks one feature that true zeal possesses, “patient continuance in well doing,” Rom. 2:7. It will be found that many of those whom God puts into the ministry are very slow about keeping company with young sisters, denying themselves that the Lord’s work of pioneering with the Gospel be not hindered by home cares, and this is the work that strong able bodied men ought to be deeply interested in. When they get married too often they are found going from assembly to assembly.

Then we must remember that many young sisters are no spiritual help to young men. God must have the first place in our hearts if He is to make use of us. “And it came to pass as they went in the way a certain man said unto Him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes and birds of the air have nests, but the Son of man not where to lay His head. And He said unto another, follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said Lord, I will follow thee, but let me first go bid them farewell which are at home at my house. And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.” Luke 9:57-62. God is a jealous God and will not take second place.

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### NOT DEATH

“Jesus said . . . I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live.” John 11:25.

It is not death to die;  
To leave this weary road,  
And 'midst the brotherhood on high  
To be at Home with God.

It is not death to close  
The eye long dimmed with tears,  
And wake in glorious repose  
To spend eternal years.

It is not death to bear  
The wrench that sets us free  
From dungeon chain, to breathe the air  
Of boundless liberty.

Jesus, Thou Prince of Life,  
Thy chosen cannot die;  
Like Thee, they conquer in the strife  
To reign with Thee on High.

—Dr. Malan

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**PAWTUCKET, R. I.**—Bren. Bernard, from Wales, and McCullough had some good meetings here. Mr. Jas. Marshall is having meetings using a chart.

**ELGIN, ILL.**—L. Wm. Gabler has been sending out many tracts, and Gospel papers free. He hopes to continue the work as God may enable him during 1929. Ask for samples. Central Gospel Tract Depot, 621 Laurel St., Elgin, Ill.

**HARRISBURG, PA.**—Mr. D. H. Oliver has had meetings in Harrisburg, Pa.

**BRONX, N. Y.**—W. Beveridge had a series of meetings here.

**VANCOUVER, B. C.**—Bren. Harris and Pearson have begun a series of meetings in the Fairview Hall. Interest good.

**ORANGE, N. J.**—C. Patrizio had a week's meetings. God gave some fruit.

**CHICAGO, ILL.**—Dr. W. Matthews took sick with flu, and hemorrhages. He purposed to take the boat at New York, Feb. 9th, if able.

**NOTICE.**—"I have a number of 35, 55, 75 and 90 cent Block Calendars left on my hands which I will dispose of at 1/3 off, and pay postage." Mr. P. G. C. Sprunt, 78 Awde, Toronto, Ont., Can.

**OWEN SOUND.**—Bren. Bruce and Miller gave us some cheering ministry as we seek to maintain a testimony to His Name.

**LANG.**—Bro. Bailie is having a fair attendance here.

**BAYFIELD.**—Bren. Joyce and Wilkie resumed their meetings here in a rented Hall, with a good interest.

**GRIMSBY.**—J. Gunn and H. Fletcher are encouraged by seeing some fruit.

**TORONTO.**—A. Livingstone had meetings in the West Toronto Hall. Bro. Stewart in Swanwick Hall. Bro. Telfer had his "Two Roads" chart up in Pape Ave. Meetings were large: some professed; but the meetings were closed because of a break down in health. The Dr. ordered a complete rest.

**CRAIGHURST.**—Bren. Widdifield and Watson saw a good interest here.

**MIDLAND.**—Bro. Silvester is able to attend regular meetings, but easily tired.

**SOUTH RIVER.**—Bro. Steen continues the work here with interest.

**WINNIPEG, MAN.**—C. H. Willoughby has had meetings in both Halls here.

**WOODROW, N. C.**—Bren. Gillespie and Mackay (commended from Galt, Ont.) saw the Lord's hand in saving a number here: they then went to Oshawa, Ont., where the interest is good.

**CANTON, N. C.**—Bren. Nugent and Foster have been laboring here since last June, and quite a number professed to be saved, 21 have been baptized: 12 have been received into the assembly in Asheville, 20 miles away. They have now obtained a Hall to continue the meetings in. Their address is Box 926, Canton, N. C.

**BUFFALO, N. Y.**—Mr. S. C. Hughes, the Assembly correspondent, has moved to 344 Kensington Ave., Buffalo.

**RIDGEWOOD, N. J.**—Bren. Hunter and Bradford are having meetings in the new Hall, with good attendance on Lord's days.

**GREENWOOD, N. Y.**—Jas. Barefoot had two weeks' meetings here, one in a school house, and one in a home.

**TACOMA, WASH.**—R. Gratias, and C. S. Summers are beginning a series of meetings in the new Hall here.

**SPRINGFIELD, MASS.**—Mr. McCullough has been having a series of meetings here.

### CONFERENCES

**TRURO, N. S.**—The Conference dates D. V. are, March 29, 30, 31, beginning with a prayer meeting Thursday evening, March 28. Information from C. F. Archibald, box 495, Truro, N. S.

**RICHMOND, VA.**—Conference will be held in the South Side Gospel Hall, 12th and Decatur Sts., March 30, 31 and April 1st. Prayer meeting Friday night, 7:45. Circulars from J. L. Strang, 516 N. 34th St.

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**TORONTO, ONT.**—The 43rd Annual Convention, D. V. will be held on March 28, 29, 30 and 31, in the Massey Hall, corner Victoria and Shuter Sts., except Friday morning meetings which will be held in the Central, Brock Ave. and Broadview Halls. Prayer meeting in the Central Hall Wednesday, March 27th. Communications may be addressed to 22 Yarmouth Road.

### FALLEN ASLEEP

**MR. THOS. McCORMACK**, of Chatham, Ont., on Jan. 18th, in his 85th year. The funeral was large. Bren. Touzeau and Thos. Robinson took the funeral service.

**MR. ROBERT FOWLER**, of Cleveland, Ohio, on Jan. 6th, aged 51. Saved 24 years ago: in fellowship in Toronto 13 years, and in Cleveland, West Side, last 5 years. A good man and will be missed. Bro. Douglas had a short service in his late home, and G. Gould in Toronto, Ont., where he was buried.

**MR. JAS. MURRAY**, of Bridgewater, Mass., on Dec. 20th, aged 65. Saved about 50 years ago in Belfast, Ireland. Connected for years with the Boston Assembly: later with Brockton, Mass. W. H. Hunter took the funeral.

**MRS. FRANK ELLSWORTH**, of Staffordville, Ont., on Dec. 22nd. The daughter of Mr. and Mrs. Jeremiah Smith: saved for over 50 years, and whole hearted in the things of God. Bren. Touzeau and McCormick spoke at the funeral.

**MR. WM. MILLS**, of Galt, Ont., on Jan. 7, aged 71; saved 23 years and has gone on well: a quiet consistent Christian: funeral large: A. R. Crocker took the services.

**MRS. SMITH**, of Galt, Ont., on Jan. 15th, aged 87. She was "in Christ" many years: A. R. Crocker spoke at the funeral.

**WM. BRYANT**, of Bryant's Corner, on Dec. 22nd, aged 84: saved 9 years ago while Bro. McMullen was reading to him Isa. 53: he was baptized and received into the Assembly there, and had a good testimony.

**MRS. J. DEAKIN**, of Pawtucket, R. I., in her 79th year. She has been connected with the assembly for 17 years. The funeral was from the Gospel Hall, Saturday, Feb. 2nd. The service in the Hall was taken by Mr. Bernard, at the grave by Mr. McCullough.

A letter from Exeter says: "My wife's mother at the age of 94 left this scene last week for the land of fadeless day. We buried the empty tabernacle on Friday, in London, till the resurrection morn.. 'Soon shall our Master come.'" (J. K. McEwen, Jan. 19, 1929.)

**MR. JOHN GREER**, of Astoria, N. Y., on Feb. 4th, aged 75. He was saved over 50 years ago in Belfast, Ireland: for many years was a prominent figure in the Assemblies in Philadelphia; latterly in 125 St. Assembly, N. Y. Bren. W. Hunter, H. McEwen, B. Bradford, W. Beveridge, Trimble, and Graham took the funeral services.

**MRS. PETER POLLOCK**, of the Swanwick Assembly, Toronto, Ont., on Jan. 28th, aged 43, after a prolonged illness. Saved 22 years ago in Scotland. Bren. Telfer and Stewart took the funeral service.

**MRS. ROBERT RITCHIE**, of the Brock Ave. Hall, Toronto, Ont., on Feb. 4th, aged 50. Saved 30 years ago in Glasgow, and in fellowship ever since. A sufferer, she left a good testimony. F. G. Watson took the funeral service.

**MR. JOHN THOMPSON**, of Whitemouth, Man., on Jan. 9th. Saved in Nova Scotia in J. K. McEwen's early days. R. J. Dickson spoke at the funeral.

**CHARLES RATCLIFFE**—of Elm Creek, on Jan. 24th, aged 67. Saved in Orillia 10 years ago. R. J. Dickson spoke to a large number at the funeral.

**MRS. ROBERT WATSON**, of Springfield, Mass., on Jan. 30th, aged 69 years. Saved in 1888, and received into the assembly, Baillies Causway, Hamilton, Scotland: a godly woman given to hospitality when able, but often a sufferer from gallstones. J. T. Dickson spoke at the funeral.