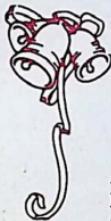


Words in Season

A Message

For the New Year



We do not go alone,
God goeth too!

And so we do not fear the unknown way,
For in the midnight hour we hear Him say,
"I will be with thee—with thee all the time."
This is the music of the old year's chime:
These are the bells that ring the New Year in,
Heaven's holy peal across a world of sin

We go!
God goeth too!

We do not go alone,
Into the paths untrodden and unknown.

We go!
God goeth too!
We do not go alone:

He knows the way—the mists before Him fly—
He loves us—cares—He all things will supply,
Will meet all foes—will guide at every turn.
We walk with Him, and as we walk we learn.
For as we journey He has much to say,
And talking, sweetly cheers the pilgrim way.

We go!
God goeth too!
We do not go alone:

He walks with us, and says we are His own.

J A N U A R Y



1940

WORDS IN SEASON

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EDITOR AND PUBLISHER

Charles R. Keller, 6672 Chew Street, Philadelphia, Pa.

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UNITED STATES

Midland Park, N. J.—J. Pearson visited us for a Lord's day and strengthened the Lord's people in their faith. J. Conoway has begun a few meetings.

Tyler, Tex.—R. Curry plods on in E. Texas and at times finds the path an uphill one.

Tampa, Fla.—After having had 2 weeks well-attended meetings at Winston-Salem, N. C., Robert Halliday came on here for meetings.

Hollywood, Fla.—A. R. Crocker has had over 4 weeks meetings in this new place and has seen the good hand of God in salvation.

Petersburg, Va.—W. Beveridge has had encouragement in seeing strangers attending his meetings.

Boston, Mass.—L. McBain and W. Warke held meetings in the Cliff St. Hall and saw a little fruit in conversions.

Beetown, Wis.—C. Summers and S. Mick had meetings here and then went on to Garnavillo, Ia., for Thanksgiving Day meetings.

Bryn Mawr, Pa.—The all day meetings were well attended and the ministry was a help to God's people. Twelve of the Lord's servants were present.

North Adams, Mich.—A. Klabunda called here and at Jackson. His ministry was enjoyed.

Washington, D. C.—S. C. Keller was with us for a Lord's Day and went on to Harrisburg, Pa. He is on his way home to California.

Valparaiso, Ind.—F. W. Schwartz had a week's meetings in and around the Valparaiso district.

Washington, D. C.—George Winemiller held Gospel meetings with us. Brother Beveridge helped him for awhile.

Detroit, Mich.—Three professed during 5 weeks meetings held by Chas. R. Keller and A. P. Klabunda. The Thanksgiving Day afternoon and evening meetings (Nov. 23) were well attended and helpful. R. McCrory and local brethren spoke. J. Bernard and O. MacLeod have visited us on our regular meeting nights giving help.

Danbury, Conn.—F. Carboni was seeing a good interest in meetings he was holding amongst the Italians in this city.

Camden, N. J.—The Correspondent for the assembly here is H. W. Staats, 21 S. Davis Ave., Audubon, N. J. Please note his NEW address.

Byfield, Mass.—J. Pearson had 2 weeks meetings with us preaching in power to saint and sinner.

Florida.—Hugh Thorpe has been having meetings in various places in this state. His address is % James Donaldson, P. O. Box 1712, Hollywood, Florida.



WILLIAM PINCHES
1876-1939

In Memoriam

ON Sunday, April 9, 1939, William Pinches of Niagara Falls, Ontario, Canada, Evangelist and Bible Teacher passed into the presence of the Lord whom he loved and served for many years. Age 63. He was born in Warfield, England and born again at the age of 18 years at Shrewsbury and later went to Wrexham. He diligently served the Lord from the time of his conversion to God, showing much zeal for the souls of others. At Wrexham his open air preaching drew large crowds and his work was blessed to many. From there he was commended to the work of the Lord in 1901 and launched forth in tent work. After a brief period of labor in England in 1902, near the close of the year he came to America.

In 1907 he was united in marriage to Jennie M. Perry, of Belleville, Ontario, Canada. They began house-keeping in Pittsburgh, Pa., but for the last 20 years lived in Niagara Falls, Ontario, Canada. The family consisted of three daughters and one son and he had the great joy of seeing all of them saved and in fellowship in the Niagara Falls assembly.

In his early labors in America his summers usually were spent in the regions beyond. The assembly at Welland, Ontario is the result of a tent effort he put forth there. And in later years, while he was gifted to minister acceptably to large audiences, yet he frequently was found in small assemblies and counted it a great pleasure to cast in his lot with them.

He was able to present the gospel in an acceptable manner, but he was specially gifted in expounding the Word to the Lord's people, and few are able to minister the solid, sound, search-

ing Christ-exalting ministry as he did. He could well be termed "Mighty in the Scriptures." He maintained a straight course from his conversion to his home-going. His convictions were deep, his ministry of an intensely practical character, and he was much esteemed for his godly walk.

While ministering the Word of the Lord at the Easter conference in the Broadview Hall, Toronto, Can., he suddenly took hold of the pulpit and fell, and in a moment was absent from the body and at home with the Lord. What a home-going from the platform into the presence of God. One minute speaking for the Lord, and the next speaking with the Lord.

He will be greatly missed not only in the home where he was a devoted husband and a loving father, but the world lost an earnest Gospel preacher, and the assemblies have lost a faithful minister of Christ Jesus.

The services were attended by many Christians from the surrounding assemblies in the United States and Canada, and a good number of the servants of Christ. W. P. Douglas read Psalm 90 in the home. In the Gospel Hall, Mr. Albert Joyce spoke from Hebrews 13:7-8; Mr. D. Mc Geachy spoke from Isaiah 6:1-8; Joshua 1:2; Acts 11:24; George Pinches (a brother) closed with prayer.

The WORDS in SEASON magazine lost a good contributor in Brother Pinches, as articles from his pen were frequently published. We have inserted one of his last articles in this issue of WORDS in SEASON which is a good sample of the type of his ministry.

The Master's Garden

The Master came into His garden,
To see His flowers fair;
To feed among the spices,
And to gather lilies there.

He saw a beautiful flower,
And He knew as He watched it grow,
It was blooming alone for His glory,
And not for this world below.

It sent forth the fragrance of kindness,
Of gentleness, meekness and love,
It was striving to please the Master,
And awaiting Him from above.

He said, "I have need of this flower,
In the place I have gone to prepare;
It has served Me so well in My garden here,
It will serve Me better up there."

So He gently gathered this lily,
And transplanted it with care;
And now it abideth forever,
In the upper garden so fair.



WORDS IN SEASON

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work done for the Lord in accordance with His Word.

Edited for 20 Years by the Late Dr. E. A. Martin

Vol. 32

JANUARY, 1940

No. 1

Look up! Lift up!

Luke 21:28

ANOTHER year has run its course. The conflict grows in intensity as the years go by. Never before in the history of man has there been such a combination of significant events and conditions as prevail in the world today. Conditions that no statesman seems capable of explaining the reason for their existence, or suggesting a remedy for them. Rulers are at their wit's end, and men's hearts are failing them for fear. No doubt God is working out His eternal purposes and the stage is being erected for the man of sin to walk in and take full control. One wonders if the recent startling and amazing pact between Germany and Russia is but the beginning of the formation of the Great Northern Confederacy out of which will arise the King of the North. We knew this had to happen but did not think that we would see it take place in our day.

At the close of the 1914-18 war the Allies said, "We have conquered the brutal Hun, and now we shall have enduring peace." The word Peace is a blessed one, but what peace can there be to a world stained by blood. The deposing of rulers—and some of them richly merited it—and the bringing in of democracies did not secure lasting peace. There will be no real solid peace until the reign of the Lord Jesus Christ—the PRINCE OF PEACE.

After the 1914-18 war, a new WAR OF IDEAS began between Central Europe and the Western Nations. This has only led to a new war before the old one had finally been liquidated. It is leading to new horrors and fresh anarchy. The course of events in Germany were not changed in time, and it has led to England and France facing eastward over the Rhine to the Siberian wastes, and including within its limits the 300,000,000 people of Russia and Germany. And as President Roosevelt stated, "Darker periods lie ahead."

Eminent writers after the late war emphatically stated that if there was a new war to break out, Civilization was doomed. And now Civilization that has been browsing for years on the brink of a terrible precipice that has suddenly given away, finds nations, instead of reaching their goal of peace and prosperity, again weltering in one another's blood, leaving widows, orphans, cripples, beggary and destruction in their train, and perhaps pestilence and famine later, as was the case after the 1914-18 holocaust.

Amidst the distress of nations in the world, and the perplexity of saints in the church, one bright gleam illumines with beams most cheering, the gloom and darkness. THE COMING OF THE LORD. The Lord Jesus Christ, the long looked for King, the Prince of Peace has not yet made His appearance. And yet the Christian can SEE the day approaching (Heb. 10:25).

An encouraging Word to the Lord's people amidst all the existing strife is, "LOOK UP and LIFT UP your heads for your redemption draweth nigh," (Luke 21:28). The night is far spent, the day is at hand. Now is our salvation nearer than when we believed. It may be that ere the year entered upon shall have run its course, the Prince of Peace, with a shout, will call forth His sleeping saints from the hillside and the valley, and from the deepest sea, and His redeemed from all quarters of the earth, to meet Him in the air, to be with Him, to see His face, and to be like Him forever. May we daily be on the tiptoe of expectation, to eagerly LOOK for Him, WAIT for Him, LONG for Him, WORK for Him, till the day dawn and the shadows flee away.

Oh! Child of God, thy lot may be
Oft mixed with trial, grief and pain;
Look up! He'll surely come for thee,
He says, "I quickly come again."

***** "Exceeding Great Promises"



WE cannot conceive of any condition in which you may be placed; and circumstances by which you may be surrounded; and sorrow by which you may be depressed, and danger that may confront, and darkness that may overshadow you, or any wants of which you may be the subject, in which you may not find some promise in His Word that meets your case. They may be called "exceeding great promises." We would urge you, fellow-believer, to take these precious promises of God on your bark, plentifully. Should the Lord not come soon, you may have many a storm to weather, and you will need them to ballast your vessel, in the tempestuous sea. The time will come when they will be more precious than gold. These may be truths too mighty to grasp, were they not too precious to refuse.

THE IRON WOLF

CONDUCTED, two months ago," said a preacher, "the funeral services of a Christian. He had been a farmer.

Forty years ago he commenced work with one hundred acres of land, and he ended with one hundred. He was a skilful, industrious workingman, but he had laid by no money in the bank. I understood the reason as I listened to the comments of his friends and neighbors."

"It was always a warm, hospitable house," said one. "The poor man was never turned away from that door. His sons and daughters all received the best education which his means could command. One is a preacher, one a civil engineer, two are teachers—all lead useful and happy lives."

Said another: "Those children sitting there and weeping are the orphans of a friend. He gave them a home. That crippled girl is his wife's niece. She lived with them for years. That young fellow who is also weeping bitterly was a waif that he had rescued from the slums of the city."

And so the story went on—not as a miser who had heaped dollar upon dollar, but a servant of God who had helped many lives, and had lifted many of them out of misery and ignorance into life and joy.

On my way home from the funeral I stopped at the farm of another professed Christian, who said to me, in a shrill, rasping tone:

"So poor Gould is dead! He left a poor account—not a penny more than he got from his father. Now, I started with nothing; and look here," pointing to his broad fields. "I own down to the creek! D'ye know why? When I started to keep house I brought this into it the first thing," taking an iron savings' bank in the shape of a wolf out of the closet. "Every penny I could save went into its jaws. It is surprising how many pennies you can save when you've a purpose. My purpose was to die worth \$100,000. Other folks ate meat; we ate molasses. Other folks dressed their wives in silk; mine wore calico. Other men wasted their money on schooling; my boys and girls learned to work early and keep it up late. I wasted no money on churches, sick people, paupers, and books. And," he concluded triumphantly, "now I own to the creek; and that land, with the fields yonder, and the stock in the barns, are worth \$100,000. Do you see?"

And on the thin, hard lips was a wretched attempt to laugh. The house was bare and comfortless; his wife, worn out with work, had long ago gone to her grave. Of his children, taught only to make money a god, one daughter, starved in body and mind, was still drudging in the kitchen; one son had taken to drink having no other resource, and died in prison. The other, a harder miser than his father, remained at home

to fight with him over every penny wrung out of their fertile fields.

"Yesterday I buried this man," continued the preacher. "Neither neighbor nor friend, son nor daughter, shed a tear over him. His children were eager to begin the quarrel for the ground he had sacrificed his life to earn. Of it all he had now only enough to cover his decaying body. Economy for a noble purpose is a virtue; but in the houses of some it is avarice, and, like a wolf, devours intelligence, hope and life itself."

Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also. Matt. 6:19-21.



SERVING THE LORD BY "PROXY"

A CHRISTIAN man, the best of whose years had been spent in "making the world," lay upon his dying bed.

He had no doubt as to his salvation, for he was resting on the atoning work of Christ for that. But his heart had lost its early love and joy, and he sorely lamented his mis-spent life as a Christian. Lying on the confines of the eternal world, he saw things in a different light from what he had seen them in the busy hours of health, and to one who visited him he said—"Brother, my life has been a mistake. I have been trying to serve the Lord by *proxy*. Giving an occasional \$5 bill to help forward Gospel work at home and abroad; generally in my place on the Lord's day; interested more or less in what I heard or read of others serving the Lord, but, oh! I had little or no heart for His service myself. I see it all now, but I can never undo it." Then, grasping his brother's hand, the dying Christian said, with great earnestness—"Do not try to serve the Lord by proxy. His word to all His redeemed ones is—'Go, work to-day in My vineyard.' He wants yourself, your heart, your life, your strength, and had I to begin my life again, by His grace, I would give Him mine." That last message has a word to us all. There is no serving of the Lord by "proxy." He desires the love of the heart and the activity of the hand to be given, and less than this, He does not accept as service. The mere "surplus" of a life spent according to the course and fashion of the present world, is not regarded in the heavenly courts as a service unto God. He desires and claims the hearts devotion of His own.

AVOIDING TEMPTATION is next in importance to resisting temptation. For the lust of the eye is fearfully apt to beget the lust of the flesh. We met this in Matthew Henry's commentary the other day, "Do not approach the forbidden tree unless you would eat forbidden fruit." It reminded us of old Thomas Fuller's quaint saying, "If you do not wish to trade with the Devil, keep out of his shop."

SERVING TWO MASTERS

By the late Wm. Pinches

Read Matthew 6:24-34

THIS goes without saying that the lessons set forth in this passage are always to the point and ever in season. There are always conditions among God's people that our Lord's words here in the so-called Sermon on the Mount, aptly meet.

Now the lessons which our Lord gives here, in which undue care for material things is fully rebuked, find their foundation or their spring, in verse 24: "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other."

And then the Lord in the most emphatic way . . . which shows the connection between that word and what follows . . . says, "Ye cannot serve God and mammon," or riches. Therefore I say unto you, take no thought . . . anxious thought."

Now, we might digress a little from that and come to the point with regard to what is ever a test in the case of the believer as to his testimony, as to just where his heart is. The question is . . . is it Christ or is it self? Now, that is changing it a little from the word, "Ye cannot serve God and mammon."

Most of the ministry of our Divine Lord regarding discipleship gathers around the principle of self-denial. Except a man deny himself and take up his cross, he cannot be My disciple. So it is ever a test to the child of God as to just where his heart is. Is Christ the object or is it self-interest? Thus . . . has self the first place in our thoughts, our plans? Does the purpose of our life, does the bent of it gather around self? Is it self or is it Christ?

We may learn a lesson along these lines, in considering what we have in Paul's letter to the Corinthians. The Apostle has occasion to rebuke the Corinthians. He speaks in a sort of ironical way, that they were rich, that they were full, that they reigned as Kings. He adds, "without us, and I would to God and ye did reign that we also might reign with you." But it was not the reigning time. It was the season for suffering. That is what true testimony to Christ always entails—reproach and suffering. But you have in the Corinthians the manifestation of self-interest, of self-indulgence. The flesh is catered to; and the contrast is seen in the Apostle, when he wrote, "Be ye followers of me, even as I am also of Christ."

The Apostle linking his co-workers with him spoke of them being "appointed unto death" . . . "A spectacle unto angels and men." There you have the Apostle so possessed with Christ that you see the complete denial of self. The demands of self are repudiated, and you see in the Apostle one who is utterly abandoned to the service of Christ, . . . the bond slave of Jesus Christ. No man can serve two masters. It is either Christ or self with the Christian.

What do we see as the last phase of the Church's apostasy?

It is just the very condition that is seen in its first incipient stage in the Corinthians, . . . catering to self. That is what you have in the Church of Laodicea . . . rich and increased with goods and having need of nothing. That is a fatal state truly. He who was in the midst of the Churches could no longer endure this. So the Lord says, "because thou art lukewarm, neither cold nor hot, I will spue thee out of my mouth." I repeat, there you have the last stage of the professing church, and the Lord sets it aside in the most solemn way. How strongly his judgment is expressed! The Lord repudiates that church.

Now, you see what the full, ripe fruit of self-interest, or a self-centered condition leads to. It leads to the death-like state of the church of Laodicea. "No man can serve two masters." Let me challenge my heart,—what is the object that I have in life? What is it? Is it my own comfort, my own pleasure, that which is congenial to self, that which pleases the flesh; or is it Christ? Which is it? "Ye cannot serve God and mammon."

Then, from that word, the Lord gives the admonition regarding undue care for things temporal, raising their thoughts to consider the tender care of our heavenly Father, and of course, the lesson for us in this is that our trust should be in Him. The Lord points His disciples to the fowls of the air. What a rebuke, how humiliating it is to turn our unbelieving hearts there. We are oppressed because of circumstances and dark questionings arise in our minds. "Hath God forgotten to be gracious?" "Is His mercy clean gone forever?" Then we are to think of the fowls of the air. They do not gather into barns, and "yet your Heavenly Father feedeth them." Are ye not of more value than they? Indeed so!

And it is not merely the thought that God is the beneficent giver to His creatures. There is more than that. Remember, it is the goodness of the Father to His own children. Your heavenly Father knoweth that ye have need of these things. Then, why take thought for the morrow, where withall shall we be clothed. Consider the lilies. "They toil not, neither do they spin and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."

Then, the Lord speaks of the grass of the field. "God so clothes the grass of the field, which today is, and tomorrow is cast into the oven;" and in all this do we not feel ourselves thoroughly humbled? Have we indeed, the faith of the proportion of a grain of mustard seed? Speaking of myself in the light of considering this portion, I have no faith at all. Well does the Lord say to His disciples, "Oh, ye of little faith!"

But, I would like to notice another point or two. In the corresponding passage to this in the 12th chapter of Luke, verses 20 and 21, we have a different connection from Matthew 6. Just before this we have it recorded that a certain man addressed the Lord in making a request, "Master, speak to my brother that he divide the inheritance with me." Two young

men had fallen heir to an estate, and one of them had seized it all, denying any share of it to his brother. His brother smarting, of course, under the injustice done to him, thought—what could he do better than to make an appeal to the Lord Jesus. It shows plainly that this young man had sensed a little of the character of the Lord and of the nature of the Lord's ministry. Here was one who was exposing unrighteousness, one who was insisting upon doing that which was just and right. Now what better for him to do than to call in the services of Jesus as an arbitrator in this matter. So the young man puts in his demand to our Lord,—that his brother divide the inheritance with him, but you will notice how sharply the Lord meets this request.

"Man who made Me a judge or divider over you?" The time had not come for the Lord to take such matters, of adjudicating between man and his fellow. Something of this nature undoubtedly will be done when our Lord sets up His Kingdom,—when righteousness covers the earth then as the waves cover the sea. But, the Lord was not occupied with any such matters. The Lord was engaged alone with spiritual concerns, and so the Lord said to the man, "Who made Me a Judge and Divider over you?" The Lord in His rebuke to the young man, at once seeks to show the people what He is intent upon, that which is spiritual, not material things at all. So the Lord said unto them, "Take heed and beware of covetousness for a man's life consisteth not in the abundance of the things which he posseseth."

Now that word reverses what is the common thought of all. What is the idea that people have about life? Is it not to possess in an ample way material things, to have all that the heart could desire, all that will minister to one's success? That is the idea that most have of life. Of course, they have never learned the lesson that is inculcated in the Book of Ecclesiastes. There was one who had tried everything that was within the power of man to possess and he gives his melancholy verdict—All is Vanity and Vexation of Spirit! But, in spite of that, the thought is ingrained in the souls of people that life is just what you have in a material way, and the measure in which you find pleasure in material things—that is life with the world.

Now, you see how the Lord's teaching runs contrary to that which is natural to man. "A man's life consisteth not in the abundance of things which he posseseth." It is a lesson that we, the Lord's people, need to learn. The Lord said in His ministry, "Lay not up for yourselves treasures upon earth where moth and rust doth corrupt and thieves break through and steal. But lay up for yourself treasures in Heaven." And that is the life—life indeed!

As an Apostle instructed young Timothy, "Lay hold." He told him that the saints were not to trust in the uncertainty of riches, but to lay hold upon life, which is life indeed.

(To be continued, D. V.)



Mrs. Charles R. Keller

1885-1939

The Wife of the Editor

With Christ

ON the morning of November 18, 1939, Kathryn J. Keller, wife of Charles R. Keller, Editor of WORDS in SEASON, passed forever into the presence of the Lord Jesus, whom she loved, and served so humbly, faithfully, diligently and willingly for many years. Born in Philadelphia, Pa., Feb. 28, 1885. Saved in 1906 at the age of 21 years. She was a member of the Lutheran denomination up to the time of her conversion, but severed her connection there, and was baptized and received into the Mascher St. Assembly in Philadelphia, Pa. and later connected with the Olney Assembly in the same city until her home-going.

Of a humble, gentle, quiet, unassuming spirit, those who knew her best will testify that she was a lovely and beautiful character, adorning the Gospel of God. She was a great help to her husband in connection with his work on WORDS in SEASON, and yet found time to visit the poor of God's flock, giving them cheering words.

Being suddenly stricken, she was taken to the hospital, and the X-ray showed she was suffering with streptococci-pneumonia. Although suffering much, she seemingly was holding her own, when suddenly the brittle thread of life was snapped and she was AT HOME with the Lord forever.

The high esteem in which she was held was manifested in the large number that attended the services to pay their last respects. Leon F. Miller of Harrisburg, Pa., spoke a faithful word to saint and sinner. Samuel C. Keller took the services at the grave. Survived by her husband, an aged mother and six sisters.

Not Divided

E'en for the dead I will not bind my soul to grief. Death cannot long divide. For is it not as tho' the rose, that climbed the garden wall, has blossomed on the other side?

Death doth hide,

But not divide.

Thou art but on Christ's other side,
Thou art with Christ, and Christ with me,
IN HIM UNITED STILL ARE WE.

A Tribute

By Leon F. Miller
At the Funeral Services

That which we are now to say about this beloved departed one, cannot be deemed fulsome, nor is it the emotional sentiment provoked by the visitation of death, with its accompanying sorrow. Cold indeed must be our hearts, and empty the life which will not elicit in a godly manner, the naming in praise of those things which are good and beautiful and true, that have been manifested in the life of one who, being dead, yet speaketh. Our God and Father has spoken of His worthies and friends of old. Our Lord Jesus Christ spoke in glowing praise of His faithful fore-runner, John the Baptist. The beloved Apostle to the Gentiles spake nobly of His friends and laborers in the work of the Lord. It becomes us today to speak of one who served unassumingly her God and Father, her brethren and sisters in Christ Jesus, her fellowmen. A quiet simplicity, a godly sincerity, a child-like faith, marked her pathway. Her end was peace. Her life lived before God and man was void of festering jealousy and disfiguring envy.

Into homes and circumstances of others blessed with a larger measure of material things than she enjoyed, she could go and rejoice with them that rejoice, and weep with them that weep. Joying in the success and prosperity of others, whether spiritually or materially, is an exacting test of one phase of character. It is a precious jewel, and in her that jewel was found, and shone brightly.

Enduring the afflictions of the Gospel in bond service with her husband, she felt, and endured without a murmur, the absence of many material comforts and blessings which gladden and cheer the hearts and homes of many of Christ's saints. In these experiences of withheld comforts, she looked forward to the day of Christ when the light afflictions endured here, worketh an eternal and exceeding weight of glory.

Her home was ever a haven of hospitality. She washed the saints feet in that she ministered to their comforts and necessities. She joyed in the labor of her hands, that others might be sheltered and fed. In assembly life she was a true helper. It has been said, "Coming events cast their shadows before." Like Paul, she seemed to be aware that her earthly tabernacle was soon to be taken down, her heart was grow-

ing homesick for Heaven. She recently expressed to a friend her anxious desire to see the Lord Jesus. Her desire is now realized, and she praises the God of her salvation without weariness, sorrow or woe.

The world has lost a witness for Christ. The Church has lost a faithful servant. The husband has lost a loving and devoted wife and companion in all their tribulations. The mother has lost an obedient daughter. The sisters have lost one who loved them. We have lost but she has gained, yes gained what is beyond the supreme effort of our thoughts to comprehend and that is what Heaven is like.

In Memory of Mrs. C. R. Keller

How strange to us that she should go
So soon to Heaven when needed so;
Yet, in God's light, we have begun
To say with Him, "Thy will be done."

How strange to us that Stephen, too,
And James, so needed, Herod slew;
While Peter here was left so long,
To battle on amid the throng.

Some day our eyes on that blest shore
Shall see her serving evermore;
Then only will we understand,
What God in His own purpose planned.

Be comforted her loved ones all,
We soon shall hear that heavenly call
To come above and meet again,
The one whom He has freed from pain.

Soon, soon, our Lord shall rend the Heaven,
To take us all, who are forgiven,
To mansions on that shore so bright,
Oh! keep us watching day and night!

—Thomas Robinson, Toronto, Ont.

The following was found written in her old Bible in 1928, and in her new Bible in 1938.

"Because I live, ye shall live also" John 14:19.
This is my hope.

CLEAR SHINING AFTER RAIN

THE sway of Christ as King, according to David's description, is like "Clear shining after rain," whereby the tender grass is made to spring out of the earth. So have we often seen it. After a heavy shower of rain, or after a continued rainy season, when the sun shines, there is a delightful clearness and freshness in the air that we seldom perceive at other times. Perhaps the brightest weather is just when the rain has ceased, when the wind has drifted away the clouds, and the sun peers forth from His chambers to gladden the earth with his smiles. And thus is it with the Christian's exercised heart. **Sorrow does not last forever.** After the pelting rain of adversity cometh ever and anon the clear shining. Tried believer, consider this. After all thy afflictions there remaineth a rest for the people of God. There is a clear shining coming to thy soul when all this rain is past. When thy time of rebuke is over and gone, it shall be to thee as the earth when the tempest has sobbed itself to sleep, when the clouds have rent themselves to rags, and the sun peereth forth once more as a bridegroom in His glorious array. To this end, sorrow cooperates with the bliss that follows it, like rain and sunshine, to bring forth the tender blade. The tribulation and the consolation work together for our good. "As the sufferings of Christ abound in us, so our consolation also abounding by Christ." The clear shining after rain produces an atmosphere that refreshes herbs and cereals: and the joy of the Lord, after life was not like our poor, common lives: he was so benevolent, His sympathy with the race so self-denying, that the streams of His life were like generous wine. You have known personally, it may be, some eminent saint, one who lived very near to Jesus: when he talked, there was an unction and a savor about His words, a solidity and a strength about His utterances, which you could appreciate though you could not attain unto it. You have sometimes said, "I wish my words were as full, as sweet, as mellow, and as unctuous as the words of such a One. O, I wish my actions were just as rich, had as deep a color, and as pure a taste, as the acts of some other to whom you point. All I can do seems but little and empty when compared with His high attainments. O, that I could do more! O, that I could send streams of pure gold into every house, instead of my poor dross!" Well, Christian, this should stimulate thee to keep thine heart full of rich things. Never, never neglect the Word of God; that will make thy heart rich with precept, thy head rich with understanding, and thy bowels rich with compassion; then, thy conversation, when it flows through thy mouth, will be from thy soul, and, like all that is within thee, rich, unctuous, and savory. Only let thy heart be full of sweet, generous love, and the stream that flows from thy lips will be sweet and generous. Above all, get Jesus to live in thine heart, and then out of thee shall flow rivers of living water, more exhilarating, purer, and more satiating than the water of the well of Sychar, of which Jacob drank. Go forth, with Christian, to the great mine of unsearchable riches, and cry unto the Holy Spirit to make thy heart rich unto salvation. So shall thy life and conversation be a boon to thy fellows; and when they see thee, thy visage shall shine, and thy face shall be as the angel of God.

The Memory of the Just is Blessed



The clock of time is wound but once,
And no man has the power,
To tell just when the hands will stop,
At late or early hour.



"NOW" is the only time you own,
Live, Love, Toil with a will;
Place no faith in "TOMORROW" for
The clock may then be still.

HEAVENLY CITIZENSHIP

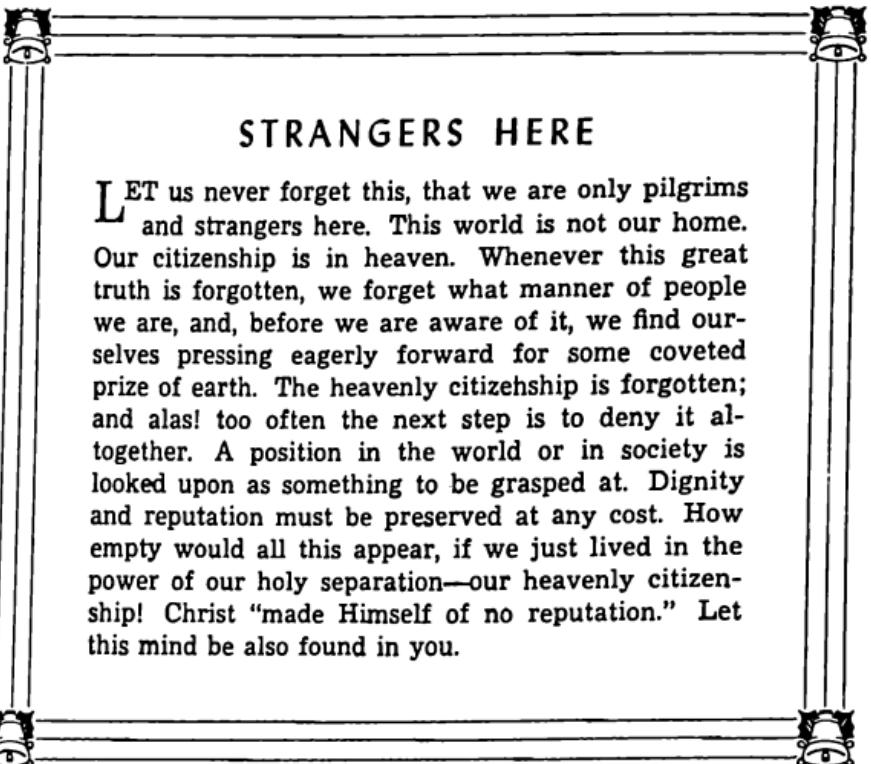
A MAN dwelling in one country, and holding citizenship in another and far remote country, is not an unknown circumstance. In such a case, we may have the singular peculiarity of one being most a stranger in the land in which he is present, and most at home in the land from which he is absent. Our blessed Lord was the first perfectly to realize this idea respecting the heavenly country. For He speaks of Himself as, "He that came down from heaven, even the Son of man which is in heaven." John 3:13. So truly a citizen of the other world was He that even while walking with men and talking with men He regarded Himself as there, not here. And this saying of His occurs in that discourse where, with an emphatic "verily, verily," He declares that "except a man be born from above he cannot see the kingdom of God."

Here is the key to the whole mystery. As the only begotten of the Father, Christ's native country was above; and during all the days of His flesh He neither relinquished His heavenly citizenship nor acquired an earthly residence. "Blessed be the Lord God of Israel: for He hath visited and redeemed His people," is a significant note in the prophesy of His birth. And four times in the gospels is our Lord's advent to earth spoken of as a visit. But it was a visit which never for a moment looked toward a permanent abiding. At His birth He was laid in a borrowed manger, because there was no room for Him in the inn; at His burial He was laid in a borrowed tomb, He owned no foot of earth; and between the cradle and the grave was a sojourn in which "the Son of man had not where to lay His head." The mountain top whither He constantly withdrew to commune with His Father was the nearest to His home. And hence there is a strange pathetic meaning in that saying, "And every man went unto his own house, Jesus went unto the mount of Olives."

Now, as it was with the Lord, so it is to be with His disciples. "For our citizenship is in heaven," says the apostle. Herein is the saying of Lady Powerscourt true, "The Christian is not one who looks up from earth to heaven, but one who looks down from heaven to earth." A celestial nativity implies a celestial residence; and with a certain divine condescension may the Christian contemplate the sordid, self-seeking children of this present evil age and say, with his Lord, "Ye are from beneath; I am from above; ye are of this world; I am not of this world." Let us be admonished, however, that to say this truly and to live it really may subject us to the experience indicated by the apostle. "Therefore the world knoweth us not because it knew Him not." There is a certain quaint beauty in the apology which an old Reformer made for the hard treatment which he and his friends received from the men of the world. "Why, brethren," he would say, "they do not under-

stand court manners or the etiquette of heaven, never having been in that country from whence we come, therefore it is that our ways seem strange to them." Would that in the Christians of today celestial traits were so conspicuous as to occasion like remark. Perhaps it is because there are so few high saints in the Assembly that there are so many low sinners outside, since the ungodly can never be powerfully lifted up except by an Assembly that reaches down from an exalted spiritual plane.

What means that lofty address of the apostle, "Wherefore, holy brethren, partakers of the heavenly calling?" The reference is not merely to our final destiny as those who are to be called up to heaven, but to our present service as those who have come down from heaven—sons of God rejoicing in a celestial birth, bringing the air and manners of glory into a world that knows not God. As such we are exhorted to "consider the Apostle and High Priest of our profession, Christ Jesus"—an apostle being one who comes forth from God, and an high priest one who goes in unto God. And Christ Jesus not only fulfils both these offices in Himself, as He says, "I came forth from the Father and am come into the world; again I leave the world and go to the Father," but He makes us partakers with Him of the same heavenly calling, sending us into the world, as the Father hath sent Him, and permitting us to enter into the holiest of all by the blood of Jesus, as He has entered in by His own blood.



STRANGERS HERE

LET us never forget this, that we are only pilgrims and strangers here. This world is not our home. Our citizenship is in heaven. Whenever this great truth is forgotten, we forget what manner of people we are, and, before we are aware of it, we find ourselves pressing eagerly forward for some coveted prize of earth. The heavenly citizenship is forgotten; and alas! too often the next step is to deny it altogether. A position in the world or in society is looked upon as something to be grasped at. Dignity and reputation must be preserved at any cost. How empty would all this appear, if we just lived in the power of our holy separation—our heavenly citizenship! Christ "made Himself of no reputation." Let this mind be also found in you.

MIGHTY MEN FOR DAVID

IT is fitting that in the chapter which records the last words of David, the names and the exploits of the mighty men who served and suffered with him should be recorded by the Holy Ghost. Unknown and unhonored in the world, they were attached to his person when he was despised and rejected, and they were willing to bear his reproach through years of toil and strife. But the time came at last when their deeds, remembered all along, were publicly mentioned for the admiration of a powerful Kingdom, and they themselves were entered upon the roll of immortality, as if to illustrate Christ's loving remembrance of His faithful followers, and the reward that He will bestow upon His fearless soldiers.

First, we have the Tachoonite, meaning "wisdom" that sat in the seat, chief among the captains; "the same was Adino the Eznite: he lifted up his spear against eight hundred whom he slew at one time. Adino means "pleasure;" Eznite "a spear" from a verb signifying "to be strong;" and his pleasure was to lift up his spear for David's sake. It appears that he acted alone, not waiting for others to strike a blow, but ready, ready to do what in him lay for the Master he loved so well without waiting for human assistance. Such men are greatly needed now, men who care not whether they go with the multitude, or against the multitude, men who struggle on alone, single handed, under a controlling sense of personal privilege and individual obligation to do all, to dare all, to endure all for the Lord Jesus.

Second, "After him was Eleazar (whom God helps), the son of Dodo (beloved of the Lord) one of the three mighty men with David, when they defied the Philistines that were there gathered together to battle, and the men of Israel were gone away; he arose and smote the Philistines until his hand was weary, and his hand clave unto the sword; and the Lord wrought a great victory that day, and the people returned after him only to spoil." Here the warrior had companions, and could assume the attitude of defiance although there were few that stood with him against the enemy. But it is worthy of special mention that his hand clave unto the sword, and the Christian soldier who now would be used of the Lord, must have his hand cleave to "the sword of the Spirit, which is the Word of God." (Eph. 6:17). He will be most honored who honors the Word, and the people will return after him to reap the fruits of his victory.

Third, "After him was Shammah (desolate, laid waste) the son of Agee (fugitive) the Hararite (mountaineer). And the Philistines were in a troop (for foraging), where was a piece of ground full of lentiles; and the people fled from the Philistines. But he stood in the midst of the ground and defended it, and slew the Philistines, and the Lord wrought a great victory."

The people of God were brought very low, when a piece of ground producing lentiles was their only stay, and when they turned their backs to their foes. But there was one man who could stand on the defensive, and the record is the same as when there was defiance of the uncircumcised, "the Lord wrought a great victory." It is He who gives the increase, when His followers defend or defy, but He counts on the fidelity and courage of His soldiers to win the battle.

Fourth, the principle that animated and sustained these three mighty men was personal love for David. They came to him "in the harvest time unto the cave of Adullam" when the sun was brightest, and the song of birds the sweetest, and the flowers of earth the fairest; and it is not said of them as it is of others, "Every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him." (1 Sam. 22:1, 2). David longed, and said, Oh, that one would give me drink of the water of the well of Bethlehem which is by the gate. He gave no command, he only longed, breathing out the wish of his heart, and the three mighty men broke through the ranks of the Philistines, fighting their way to the well, and fighting their way back, to minister in the least to the gratification of their King. David would not drink of the water purchased at so great a cost, but poured it out as a drink offering to minister to the joy of the Lord in view of such devotedness.

Fifth, And Abishai, the brother of Joab, the son of Zeruiah, was chief among the three; and he lifted up his spear against three hundred, and slew them, and had the name among the three. Was he not most honorable of the three? Therefore he was their Captain. Howbeit he attained not unto the first three. There is nothing in the estimation of the Lord Jesus like love, and this will be the standard of reward at His coming. There are men who have filled a continent, or Christendom with the noise of their fame who will not attain to the first rank, if mixed up with their brilliant achievements there has been self-seeking, or the lust of power, or the study of theology as a science, or merely loyalty to the church. On the other hand there are those who are content to go forth unto Him without the camp, maligned, misrepresented, hated by their own brethren, or entirely neglected. But when their life's history is revealed by fire, they shall receive a reward.

Sixth, And Benaiah (built up of the Lord) the son of Jehoiada, the son of a valiant man, of Kabzeel, who had done many acts. He slew two lion-like men of Moab (type of the flesh); he went down also and slew a lion (type of the devil) in the midst of the pit, in time of snow; and he slew an Egyptian (type of the world) a goodly man; and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. A good lesson may be learned from his example

by bold and weary soldiers of the cross. If a worldling comes at them with the oft-quoted, and mis-applied text, "a time to dance" (Eccl. 3:4) let them reply, "a time to kill" and snatching away their spear, remind them from the Word that we have become dead to the world's pleasures, etc., by the cross of Christ.

A CLOSING ADDRESS AT A CONFERENCE

IT is many years ago that an incident occurred which has been in a similar way repeated in the experience of many. The ministry had been of a very learned kind, and as it was drawing near to the close of the day and but fifteen minutes or so to go, a tall brother, honest and rugged looking in appearance, clad in coarse homespun tweed and wearing a pair of well-polished, hob-nailed boots made his way to the platform. His presence there caused a hush in the audience. Many doubted the rightness of his being there. The person who related this to me confessed that the godly expression on the brother's face, alone preserved him from giving up all faith of a happy ending to the Conference. The speaker opened up a well-worn Bible and said, "Shall we read a few verses in the gospel according to Luke, chap. 24:13-32?" "My beloved brethren and sisters, I may not presume to refer in any way to the ministry we have heard today, but as we may never again be permitted to meet in this capacity, I felt that the Lord would have me pass on a word for our hearts and lives. These two disciples were on their way home when One drew near, Who at first seemed a Stranger in Jerusalem. Their conversation attracted Him. Of whom were they speaking? What interests engrossed their minds? What was their ultimate reward? Should He draw near to our company as we make our way home today, what will He hear as we converse together? Will we be discussing our brother or sister, emphasizing their shortcomings, their many bad points, or what? Will we immediately have forgotten all we have heard today, and our business activities, our farms, our plans for business engross us to the loss of our souls? And will He still pass on unheeded and uncared for, and our eyes holden that we should not know Him? Oh, my dear fellow-believers, we are going home, the journey cannot be long, but it is one of most vital concern to us all, for its results are yet to be gilded with the light of the Judgment Seat of Christ. Ere that day dawns, we may know the unutterable joy of knowing Him and counting all else toward this end, but loss, and be permitted to offer to Him that blessed invitation: "Abide with us, for it is toward evening and the day is far spent." May we go in for this indescribable joy of knowing the blessed experience of His gracious desire to reveal Himself to our souls." (These remarks are not verbatim).

The speaker closed with head bowed; but many hearts left

the meeting that day humbled and blessed. Much of the day's ministry had vanished from the minds of the saints, but the last speaker and his words remained to live unto eternity.

THE PRESENT PRIESTHOOD OF CHRIST

MANY of the Lord's people are so occupied with their callings or work that they have not much time to read or study the Word of God, and necessarily their thoughts have to be much in their everyday work. How blessed to know that, although we have to be occupied with things down here, yet the Lord is "continually" representing us before God. Some may be so weak in body, or racked with pain, that they cannot recall any comforting passage of God's Word. The Lord is faithfully bearing the name of that suffering saint before God. God cannot look at Christ without thinking of you and me, because He bears our names continually before Him. If we get away from Him in our souls, or get occupied with the things here, He does not forget us, but ever lives to make intercession for us; not an occasional thing, like the advocacy in 1 John 2, "if any man sin," but, "He ever lives," etc. He not only represents us before God, but He sympathises with us, and through Him we "obtain mercy and grace to help in time of need" (Heb. 4:15, 16); and He also "makes intercession for us" (chap. 7:25), not for our sins—that question was settled at the cross—but for our weaknesses and infirmities, continually upholding us; for "He is able to save to the uttermost" (i. e. all through the dangers and difficulties of the way)—"all that come unto God by Him." As in Peter's case, the Lord prayed for him that his faith might not fail. The Lord has been a man here, has trod the path of faith, has been tried in every way. He knew what it was to be weary, to suffer hunger and thirst, to groan in His spirit, and to weep; He was also tempted of Satan. We are drawn away by our own lusts, and enticed, because we have sin in us. He was tempted from without, never from within. It would be blasphemy to think it, as He was holy from His birth, and without sin. Thus the blessed Lord, having gone through the temptation of Satan, and trials to which we are subject while walking through the wilderness, can sympathize with us now in them; "and in that He Himself hath suffered, being tempted, He is able to succour them that are tempted." Suppose you are led by the Spirit of God into a certain path, and Satan tempts you to give up that path on account of difficulties, etc., the Lord can sympathize with you, as He has been tempted here as man, and will succour as well as sympathize with you in the temptation. We have also access to the throne of God Himself, because "we have such an High Priest." (Heb. 4:14-16). We do not go to the priest, but to the throne, and find it a throne of grace, and obtain mercy and find grace to help in time of need. What a wondrous place to get help from, the very throne of God Himself.

WE THAT ARE STRONG OUGHT TO BEAR THE INFIRMITIES OF THE WEAK. (Rom. 15:1).

HERE is a story from the New York Commercial Advertiser, which ought to make our hearts beat freer and our blood grow warmer. It is very well to hold the belief that all men are intrinsically selfish if we only philosophize about it, but it is a wretched creed to live by. There are just such incidents as this all around us, if we will but open our eyes to them, and we have much to learn even from our brothers, the street boys:

"A reporter called to a little bootblack near the City Hall to give him a shine yesterday. The little fellow came rather slowly for one of that lively guild, and planted his box down under the reporter's foot. Before he could get his brushes out, another larger boy ran up, and calmly pushing the little one aside, said, 'Here, you go sit down, Jimmy.' The reporter at once became indignant at what he took to be a piece of outrageous bullying, and sharply told the newcomer to clear out. 'Oh, dat's all right, boss,' was the reply, 'I'm only goin' to do it fur him. You see he's been sick in the hospital for more'n a month, and can't do much work yet, so us boys all turn in and give him a lift when we can, savy?' 'Is that so, Jimmy?' asked the reporter, turning to the smaller boy. 'Yes, sir,' wearily replied the boy, and as he looked up, the pallid, pinched face could be discerned even through the grim that covered it; 'he does it fur me, if you'll let him.' 'Certainly, go ahead,' and as the bootblack plied the brush, the reporter plied him with questions. 'You say all the boys help him in this way?' 'Yes, sir. When they ain't got no job themselves and Jimmy gets one, they turns in and helps him, 'cause he ain't very strong yet, ye see.' 'What percentage do you charge him on a job?' 'Hey!' queried the youngster, 'I don't know what you mean.' 'I mean what part of the money do you give Jimmy, and how much do you keep out of it?' 'You bet yer life I don't keep none; I aint no such sneak as that.' 'So you give it all to him, do you?' 'Yes, I do. All the boys give what they gets on his jobs. I'd like to catch any feller sneaking it on a sick boy, I would.' The shine being completed, the reporter handed the urchin a quarter, saying, 'I guess you're a pretty good fellow, so you keep ten cents and give the rest to Jimmy there.' 'Can't do it, sir; it's his customer. Here, Jim.' He threw him the coin and was off like a shot after a customer for himself, a veritable rough diamond."

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PROBLEM

**Is the Gospel meeting an assembly or Public Meeting?
What Scripture have we for Instrumental music at this meeting?**

The Gospel meeting as an assembly meeting convened to preach the Gospel to the public and the assembly should be guided by the Word of the Lord in its service as truly as in its worship, prayer and praise.

There is no Scripture for the use of instrumental music in any of the New Testament gatherings of the saints in this dispensation either by precept, pattern, or principle; whether it be the use of any single instrument as organ, piano, violin or cornet; or the use of collective instrumentality as a band, orchestra, gramophone or radio loud speaker.

We learn by contrast in these matters, as in some others, the differences between this present dispensation from the past one and also its difference from the coming dispensation, where in the past there was and in the future probably shall be the use of different and multiplied instruments in Israel's priestly and other services.

We read of a spiritual house, 1 Peter 2:5, in contrast with the worldly sanctuary of Heb. 9:1; again we read of spiritual sacrifices in contrast with carnal ordinances. The whole tenor of New Testament

life, warfare, service and worship leads us to see that we live in the day of the Lord-ship of the Spirit of God. 2 Cor. 3:17; and in 1 Cor. 12 where the activities of the assembly and the manifestations of the varied gifts are seen as controlled by Him, there is no case of, nor warrant for, the use of any other than the human voice under His guidance.

The religious world has taken its cue for priestly office, priestly garb, priestly segregation of clergy from the laity and all its religious ritual of musical array from the Old Testament and from the customs and the traditions of men, and the reinstating of musical instruments in our Gospel services from which, in our earliest days as those gathered to the Lord's name we were very definitely separated, could only be an evidence of our being led to build again the things we once destroyed! What could be the difference (except in degree) between our use of an individual piano or organ and the religious world in its array of electric organ, orchestra and instrumental soloist.

D. L. R.

Some one has very aptly said "Music makes the heart feminine but never sanctifies."

When Israel was passing through the wilderness there were no musical instruments used. The Church is passing now through the wilderness, and as Charles Spurgeon once said, musical instruments to help to carry on the work of the Lord was not in keeping with this church age, or dispensation.—(Editor).

PASSING THROUGH

I walk as one who knows that he is treading
A strange soil.
As one 'round whom a serpent-world is spreading
Its subtle coil.

I walk as one but yesterday delivered
From a sharp chain.
Who trembles lest the bond so newly severed,
Be bound again.

I walk as one who feels that he is breathing
Un-genial air.
For whom, as wiles the tempter still is wreathing
The bright and fair.

My steps, I know are on the plains of danger,
For sin is near;
But, looking up, I pass along, a stranger
In haste and fear.

This earth has lost its power to drag me downward,
Its spell is gone.
My course is now, right upward, and right onward
To yonder throne.

Hour after hour of time's dark night is stealing
In gloom away,
Speed thy fair dawn of light, and joy and healing,
Thou Star of Day.

For Thee its God, its King, the long rejected
Earth groaned and cries,
For Thee, the long beloved, the long expected,
The Bride still sighs.

H. Bonar.

Stout, Ia.—Oliver Smith was seeing large crowds attending his meetings here. Three professed and a number seemed stirred.

Cleveland, O.—H. Harris and A. Joyce had good, well attended and very fruitful meetings in the Addison Road assembly.

Pittsburgh, Pa.—The recent conference at Friendship Ave. Hall, was to be considered one of the best in years. There was a large gathering including fifteen of the Lord's servants. Ministry was of a varied character touching many phases of the Christian life. "Pressing problems and questions," which were new features of the conference proved to be both interesting and helpful.

Wisconsin.—After visiting Bay City, Mich. for meetings, C. H. Willoughby called at Black Earth and Brodhead before returning home.

Philadelphia, Pa.—James McCullough had several weeks meetings for Christians in the Olney Hall. Sam McEwen began meetings in the Bryn Mawr Hall, and H. K. Downie had meetings on the Feast of the Lord in the West Philadelphia Hall.

CANADA

Brandon, Man.—D. McGeachy had a week of meetings here which were much appreciated.

Westbank, B. C.—After a few meetings in N. Vancouver, D. R. Scott and Hector Alves came on here. Attendance good and they are looking to the Lord to save souls. The assembly has built a Hall in a more suitable location.

Kirkland Lake, Ont.—Bren. Widdifield and Dellandra are plodding on here with some blessing and encouragement.

Orillia, Ont.—J. Dickson had 8 weeks meetings in the Dominion Hall and a number professed to be saved. God's people were cheered also.

Parkhill, Ont.—W. Baillie gave us a visit and the meetings were appreciated.

Lakeshore, Ont.—J. Silvester and F. Watson continued here in the Gospel. The attendance was good and a number professed to be saved.

Sarnia, Ont.—D. McGeachy is home again after his 6 months visit to the west. God gave blessing at various places he called on on his way home.

Hillsdale, Ont.—D. Miller and R. Bruce had meetings here and God blessed the spoken Word.

Barrie, Ont.—W. Williams was having meetings with us, using a chart of his own designing. In order to reach the people the assembly has rented a more suitable Hall.

Toronto, Ont.—Bren. Gould and Crawford saw fruit in meetings in Highfield Rd. Bren. Wilkie and Nugent are going on with meetings in West Toronto Hall.

Merlin, Ont.—John Govan spent a little while with the assembly here.

Coates Mills, N. S.—Bren. Brennan and J. McCracken have been having meetings in this district in a private home. Some are troubled.

Hamilton, Ont.—R. McClurkin had 2 weeks meetings which were good and well attended. Brother Wilson from Argentina also gave us a night, telling of his work there.

FALLEN ASLEEP

Belfast, Ireland.—William Robert Gilpin went to be with Christ, October 14, in his 76th year. Saved 58 years ago and associated with those gathered to the Lord's name from early years in Belfast. In happy fellowship with saints in Apsley St. assembly for many years. He had an interest in the spread of the Gospel at home and abroad, and was highly esteemed, being a man of upright character and sound judgment. His counsel will be missed.

Port Arthur, Can.—Henderson Brown went to be with the Lord on Nov. 3, after a brief illness. Age 73. Saved and associated with the Merlin, Ontario assembly in the eighties. In the assembly here for 30 years. Survived by a widow and 2 daughters, and a brother, Isaac

Brown of Merlin. Bore a good testimony to God's saving and keeping power, but lately expressed himself as longing to go "home." John Brown (nephew) of Duluth, Leonard Coldridge and T. W. Sands (Uruguay) took the services.

Brandon, Can.—Mrs. T. Churchill passed into the Lord's presence on Nov. 13. Age 77. Saved 38 years ago, and bore a good testimony. J. Stothard and E. Crawford conducted the services.

Paterson, N. J.—On Dec. 12, John Sommerock was suddenly called to be with Christ forever.

Londonderry, N. S., Can.—Mrs. Mary A. Moore, after months of intense suffering, went home to be with Christ on Nov. 11. Age 74. Saved 13 years ago at meetings held by James McCullough and R. B. Milnes. Survived by 3 children. W. N. Brennan spoke at the services.

Magnetawan, Can.—Mrs. Elenor Alexander departed to be with Christ, October 26. Age 76. Saved 41 years and went on well for God, leaving a good testimony behind. A large company attended the services in the Chapman Valley Gospel Hall, which were conducted by Bren. Silvester, Stein and D. Miller. Mourned by 10 children, 40 grand children and 27 great grand children.

New York, N. Y.—Word reached us that the wife of James Lytle, Evangelist, after an operation, was called home to be with Christ. Our heart felt sympathy goes out to our brother in his bereavement.

Akron, Ohio.—Dan L. Becker, after a lingering illness, went into the presence of the Lord on Nov. 17. A brother who feared God above many. Who sought to honor God and serve His people. Faithful when in health. Patient in his long illness. His end was peace. The Editor, while holding tent meetings in Akron this summer had the privilege of visiting dear Dan often while there, and shall never forget one day when he sat up in his bed and sweetly sang, "Can You Wonder That I Love Him So." The fragrance and savor of Christ that he manifested will ever be blessed in the memory of those who knew him. For many years he lived in Oakland, Cal. The services were very large, over 70 relatives being present. W. P. Douglas and Albert Joyce spoke goodly and faithful words to those who attended.

FOREIGN

After having spent almost 2 years in New Zealand and Australia, where he saw considerable blessing, John Monypenny sailed for Egypt to visit his daughter, stopping several places enroute. His address will be in care of Miss P. M. Monypenny, Flat 10, 4A Sharia Sultan Selim, Heliopolis, Cairo, Egypt.

Belfast, Ire.—W. Bunting and McKelvey were having fairly good attendance in Kingsbridge hall. Three professed faith in Christ.

MISSIONARY

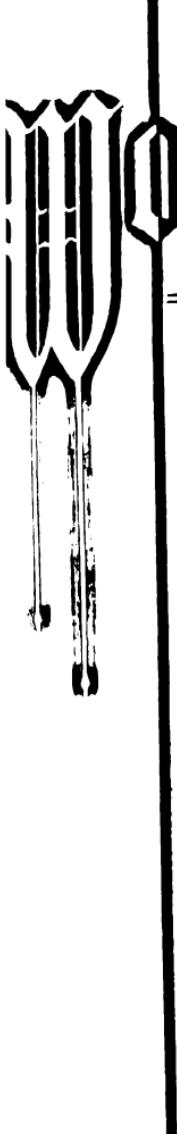
PRAY FOR A CROP FROM OVER A TON OF GOOD SEED. "The Sword of the Spirit . . . the Word of God . . . praying always." 120,000 copies (nearly a million pages) of Spanish gospel magazine "Palabras Fieles" is now in the mails and being distributed in nearly twenty Spanish countries and many parts of the United States. **PRAY DAILY** that it might be **A SAVOUR OF LIFE UNTO LIFE UNTO THE MANY READERS! THAT IT MIGHT BE MADE POSSIBLE TO PRINT AGAIN IN THE NEAR FUTURE!** (It has been going out **ONLY ONCE A YEAR**). Editor, Carl Ostertag, of the Maplewood Assembly, St. Louis, Mo. Office address, 2251a Indiana Ave.

NOTE—This attractive 2 color, 8 page Spanish Gospel magazine is sent out **FREE** to our missionaries and is a real important part of their "ammunition" in the fight of faith.

Since the use of the press and other machines and labor for this Spanish magazine is given free, only the paper, ink and postage enter into the principal cost. All our brethren are welcome to join in this investment for the furtherance of the Gospel in Spanish lands where there is little overlapping and present opportunities may be transitory. Letters from missionaries to be read in prayer meetings sent on request.

Words in Season

SMALL THINGS



ONLY a drop in the bucket,
But every drop will tell;
The bucket would soon be empty,
Without the drops in the well.

Only a poor little penny,
It was all I had to give;
But as pennies make the dollars,
It may help some work to live.

A word now and then of comfort,
That costs me little to say;
But the poor old man died happy,
And it helped him on the way.

God loveth the cheerful giver,
Though the gift be poor and small;
What doth He think of His children,
When they never give at all?

FEBRUARY



1940

WORDS IN SEASON

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UNITED STATES

Note.—Between editing and preaching, the Editor of this magazine is kept very busy. It would greatly help to lighten his work if those who have not yet sent in their subscriptions for Words in Season for 1940, would do so at once. Send direct to Chas. R. Keller, 6672 Chew St., Philadelphia, Pa.

Albuquerque, N. Mex.—The assembly meeting at 1122 S. Edith St. is going on nicely in the "old paths" and the Lord adds now and then one or two to the company. We have had visits from S. C. Keller, also C. G. Davis.

Washington, D. C.—Bren. Beveridge and Winemiller held meetings with us. S. C. Keller spent a Lord's day here. Hugh Thorpe also gave us a week's meetings. All were appreciated.

Seattle, Wash.—Much faithful ministry was given at our New Year's conference. It was the largest attendance seen here and it was good to see so many young present. Bren. Rae, Alves, Arnold, McGaughey, Chawner, Bell and Summers ministered the Word.

Prairie-Du-Chien, Wis.—S. Mick and E. Jamison were seeing the hand of the Lord in salvation in this town where there is no assembly.

New York, N. Y.—L. Montalvo is seeing the Lord's hand in salvation and is exercised about securing a suitable place for the establishment of a new testimony among the Spanish-speaking people in this large city.

Buffalo, N. Y.—The New Years day meetings were helpful, instructive and uplifting. W. B. Johnson and R. Crawford ministered the Word. The little Assembly is going on nicely for God. The Sunday School work is encouraging. L. McBain spent a night with us recently.

Haddon Heights, N. J.—The annual conference held at the New Year was again a time of blessing. Sixteen of the Lord's servants were present and the Lord gave them help in giving out good, plain, practical ministry.

Iowa.—S. Hamilton had meetings in Garnavillo for 3 nights and then went on to Hitesville. Oliver Smith had over 6 weeks meetings in Stout with large attendance and fruit in conversions to God.

Clifftondale, Mass.—J. T. Dickson was having encouraging meetings here.

Philadelphia, Pa.—A. Klabunda and J. Govan had good meetings in the "Olney" Hall. L. McIlwaine was seeing an interest in the Down Town Assembly. Ed Richmond had 2 weeks meetings in the Italian Hall using his chart "From Egypt to Canaan." Later he went on to Orange, N. J. for meetings there in the Italian Hall.

WORDS IN SEASON

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work done for the Lord in accordance with His Word.

Edited for 20 Years by the Late Dr. E. A. Martin

Vol. 32

FEBRUARY, 1940

No. 2

GATHERED GEMS

Thou Remainest

SILENT the familiar voice,
Vacant places who can fill;
Vanished forms and absent faces,
Thou remainest with us still.

Years recede but Christ abideth,
Time and change may do their worst;
Thou art ours and thou remainest,
Thou art last as well as first.

Heb. 1:11-12.

HE that hath knowledge spareth his words (Prov. 17:27). We question if you will ever find the talkative man a spiritual man. As an empty barrel maketh a great sound, so do many talk loudest who know least of the heavenly mysteries.

We never can get strength today to bear tomorrow's burden.

The more the waters increased, the higher the Ark was lifted towards heaven. Thus sanctified afflictions are spiritual promotions; and as troubles abound, consolations much more abound.

Many are at great pains to plead their own cause, and justify themselves before men. But if our cause is good, we do not need to plead it—the Lord will plead it for us; and if our cause is bad, the less we say about it the better.

Love not only casts out fear, but it expels envy and suspicion, and all of that kindred.

If you have the right side of an argument, it will do no good to manifest a bad spirit. It will rather hinder the truth from having its due weight. Those who have a "bad case" are generally liable to lose their temper.

Each day is like a furrow lying before us; and our thoughts, desires, and actions are the seed that each minute we drop into it. Thus we are ever sowing; and what we have sown springs up and bears fruit, even though we may fail to recognize our work.

Love has no assumed character to keep up. A stranger to what men call "policy" she scorns alike the artificial stiffness of unreality and the honied sweetness of flattery.

GREAT LOVE

By Chas. Inglis

ISOMETIMES say that love had heaven for its birthplace; that the very heaven of heavens could not contain it; so one day it overflowed its banks, and ran down upon a sinful world. The love of Christ is as high as heaven; it is as deep as hell. It is like a sea without a bottom; it is like an ocean without a shore; it is like a height without a summit; and we can only say,

"His Great Love

wherewith He loved us!" It is very easy to love a man when you know that man loves you; but have we not often found it one of the hardest duties to perform, to love a man when we know he is one of the worst enemies we ever had? And yet this is what Christ did for us. He did not merely love us when we loved Him, He loved us when we were *enemies*; He loved us when we hated Him; and when we were travelling down the broad road to hell at lightning speed, when we were lifting up our puny arm of rebellion against the God of love, He loved us then, and He loves us still. It is love that breaks people's hearts and brings them to a decision for Christ. It is love that dims the eye with tears, that brings the vile sinner to the bleeding feet of the Son of God, and enables him to own Jesus Christ as his Saviour and Lord.

I remember preaching with Mr. Moody, and one morning, he said, "I would like to tell you a story. When I was in Chicago the friends got me interested in a man that was to come out of prison, as it might be, tomorrow morning. I went to the prison gates, and presently they were opened, and out walked the man for whom I was looking. As he walked up the street, I put my hand upon his shoulder, and said, 'Friend!' He turned round and said, 'You are no friend of mine.' Said Mr. Moody, 'I am, and I will prove it to you before the day is over,' and putting his hand into his pocket, he drew out his card, and said, 'Meet me there tonight at nine o'clock for supper.' Nine o'clock came, and the man found himself in the suburbs of Chicago. He went up the steps of Mr. Moody's house, pulled the bell, and entered the house; the servant went and told her master that a man wanted to see him. He came out, drew the man into his room, and bade him be seated. Looking across at his little girl, he said, 'Margie, go over and ask that poor man how he is.' And she went and put her thin lily-white hand into that hand which had robbed many a store, and said she, 'If you please, man, my papa wants to know how you are.' 'And,' said Mr. Moody to his little girl, 'won't you climb upon his knee, Margie? He has no little girl to climb upon his knee when he comes home.' And the next minute she was on the convict's knee. 'Won't you put your arms round his neck?' and the next minute her little arms were tightly clasped around that convict's neck. 'And won't you kiss him, Margie?' And the next moment she had imprinted a kiss upon that convict's

cheek. The tears ran down his face. Said he, "Let me out of this. I never believed that anyone loved me till I found it out tonight. My heart is broken." That little incident was the means of bringing that man to Christ, and he who was once a convict is now one of the most successful evangelists in the United States. It was love that broke his heart; and let me say that it is love that can break your heart and subdue your stubborn will, and bring you even now to a decision for Christ.

But then, you often hear people say, when you speak to them about love, "Oh yes, it is true that God loves sinners! but, you know, I am such a sinner." Remember this: that while God hates our sin, yet never forget that He loves us—sinners. I do not care where the man is, or how far in sin he may have sunk—I do not care if his character is gone, his hopes blighted, and his prospects blasted—let me tell him that God loves him, that Christ died for him, and that Jesus says, "Him that cometh to Me I will in no wise cast out." It does not matter then how big a sinner you may be, God loves you, although you are in your sins.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief, 1 Timothy 1:15.

"HAVING MADE PEACE THROUGH THE BLOOD OF THE CROSS" (Colossians 1:20).

A FEW days after General Lee had surrendered, and President Lincoln had issued his proclamation of Emancipation, a man was riding on horseback along a road in Western Virginia. At a certain point a man sprang out from the roadside and seized his horse by the bridle. He had on a tattered Confederate uniform, and in his hand an old musket. With emaciated face and hungry eyes, he cried, "Give me bread; I do not wish to injure you; but give me bread, for I am starving." The man on horseback answered him: "Why do you not go to the village yonder, and get food?" "I dare not; I would be shot." "What for? tell me your trouble." The man then told his story.

"A few weeks ago," he said, "I resolved to desert the Confederate service. But when I came to the Federal pickets, I was told that an order had been issued not to receive any more rebel deserters; and unless I went back I would be fired upon." If he returned to his companions in arms, he would be shot as a deserter. What could he do?

There was nothing for him but to take to the woods and hide, and there he had been living until starved almost to madness. The man on the horseback said to him: "The war is over, peace has come, President Lincoln has pardoned the rank and file of the Confederate army. You can go home." "The war is over?" he replied, "It cannot be. It cannot be." "Yes, the war is over," and, taking from his pocket a newspaper, he showed him the account of Lee's surrender and President Lincoln's proclamation. Realizing the truth, the man flung his musket from him with a cry of joy, and turning, ran for home. Now what had so changed his feelings? He had simply read in a newspaper the announcement of the close of the war, and the return of peace to the land. He had done nothing, nor could he do anything, but simply enter into this new and blessed condition of peace. So with the Christian, peace has been made with God through Christ, and we are to enter into its joy.

HEAVENLY CITIZENSHIP

(Concluded from last month)

CONFESSING that our citizenship is in heaven, it should be easily determined what our conduct and bearing towards the world must be. One is expected to pay taxes and make investments where he holds residence. Therefore all calls to bountiful giving, and all demands for rigid self-denial, are to be esteemed as reasonable assessments, not as gratuities. Christianity is no paradox, in which believers are required to do peculiar things for the sake of being peculiar, and to exhibit startling contradictions for the sake of arousing the contradiction of sinners against them. When we are called to lay up treasures in heaven, it is because that is our country; when we are enjoined not to love the world, neither the things that are in the world, it is because this is not our country. Two practical errors spring from an earthly theology, viz., that the world is the Christian's home, and the grave the Christian's hope. On the contrary, one possessed of a clear advent faith would choose for himself such an epitaph as that which Dean Alford composed for his tomb, "The inn of a traveller on his way to Jerusalem." Ah, yes, that is it! A pilgrim's portion, food and raiment and contentment therewith; the mansion which fortune has provided, or the cabin which penury has reared, each alike counted a hospice where one lodges as "a pilgrim and stranger in the earth;" and the grave a narrow inn whose windows look towards the sunrising, where the body of the sojourner sleeps till break of day—this, without question, is the ideal of the Christian life as outlined in the gospel.

An impracticable ideal! it will be said. But it was not so in the beginning. To say nothing of apostolic Christianity, let us ask what it was that gave the Christianity of the first two centuries such extraordinary vigor in its conflict with heathenism. An eminent writer, Gerhard Uhlhorn, has shown with graphic hand that it was just this quality of absolute unworldliness which constituted the secret of its power. The men who conquered the Roman Empire for Christ bore the aspect of invaders from another world who absolutely refused to be naturalized to this world. Their conduct filled their heathen neighbors with the strangest perplexity—they were so careless of life, so careful of conscience, so prodigal of their own blood, so confident of the overcoming power of the blood of the Lamb, so unsubdued to the customs of the country in which they sojourned, so mindful of the manners of "that country from whence they came out." The help of the world, the patronage of its rulers, the loan of its resources, the use of its methods, they utterly refused, lest employing these they might compromise their King. An invading army maintained from an invisible base and placing more confidence in the leadership of an unseen commander than in all imperial help that might be proffered—this was what so bewildered and angered the heathen, who often desired to make friends with the Chris-

tians, without abandoning their own gods. But there can be no reasonable doubt that this age, in which the church was most completely separated from the world, was the age in which Christianity was most victorious in the world.

This was also the era of undimmed hope of the Lord's imminent return from glory, so that it illustrated and enforced both clauses of the great text, "For our citizenship is in heaven, from whence also we look for the *Saviour, the Lord Jesus.*"

Our Lord set forth His departure from the world under the parable of "a certain nobleman who went into a far country to receive for himself a kingdom and to return." As a Roman, living in Judea, on appointment to the governorship of that province, would go to Rome to be invested with office and then return to rule; so Christ has gone to heaven to be invested with the kingship of the world, and now He and His watchful servants are eagerly waiting for the same thing, He sitting at God's right hand "expecting till His enemies be made His footstool," and they expecting till He shall return to reign over the earth. Of the Kingdom, King and kinsmen of the King, the same avowal of unearthly origin is made by Christ. "My Kingdom is not of this world." "They are not of the world, even as I am not of the world." The kingdom is the "kingdom of God," the "kingdom of heaven;" its constituency are those who are "begotten of God," and "born from above." True, this kingdom is now in the world in its rudiments and principles; in its citizens and representatives those who like their Lord have been sent hither to accomplish the work of gathering out a people for His name. But lest we fall into fatal error, let us not imagine that we are now reigning with Christ on the earth, or that the kingdom of God has been set up in the world. The Church's earthly career during the present age is the exact facsimile of her Lord's; a career of exile rather than the exaltation; of rejection rather than of rule; of cross-bearing rather than of sceptre-bearing. Grasping at earthly sovereignty for the church while the Sovereign Himself is still absent has proved, as we shall show hereafter, the most fruitful root of apostacy. It may be said that this picture of the church, as despised and rejected in the world, suffering, outcast, and in exile, does not correspond to the facts. Not to the facts of our own generation, we admit, wherein the world is on such excellent terms with Christians. But that it represents the character of the dispensation as a whole cannot be questioned, when we recall the dark ages and martyr ages of the Christian era; the prisons and racks and dangers and stakes which stretch on through so large a portion of this age. And the pictures of prophecy are composite pictures, gathering up the main features of the entire dispensation and presenting them in one. Viewed thus, prediction and history perfectly accord.

"The kingdom is now here in mystery, and to be hereafter in manifestation," one has tersely put it. And to this the pre-

dicted destiny of believers corresponds. "Your life is hid with Christ in God; when Christ, who is our life, shall appear then shall ye also appear with Him in glory. "Sons of God, therefore, the world knoweth us not, because it knew Him not." "The earnest expectation of the creature waiteth for the *manifestation of the Sons of God.*" "If we suffer, we shall *reign with Him.*" Obscurity, rejection, exile and trial in the world now; manifestation, vindication, enthronement when the king comes —this is the foretold calling of the children of the kingdom. The unprecedented exemption of the church from persecution, and the extraordinary triumphs of the gospel which have characterized this nineteenth century, may tend to seduce us into the notion that the kingdom has already come, though the nobleman who had gone into a far country has not yet returned. That we may think truly on this subject, let us hear our Lord's voice, saying, "*Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.*" In spite of widespread conquests of the gospel the Church is still "a little flock," amid the vast populations of Pagans, Mohammedans, Infidels and Apostates. This flock in every age has been branded with the cross, and torn by persecution and beaten by hireling shepherds, and the end is not yet; for as good Samuel Rutherford says, "So long as any portion of Christ's mystical body is out of heaven, Satan will strike at it." However favored in our times this flock is not the kingdom: but it has the promise of the kingdom, in which rejection shall give place to rule, and crucifixion to coronation. When? "*And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*"

A. J. G.

NEHEMIAH'S ENEMIES

NEHEMIAH'S enemies tried to weaken his hands by offering to help him in building the wall of Jerusalem; but this failed. Nehemiah was on his guard, and he refused their help. The enemy then came out in his true colors, and openly opposed the work. Satan observes the same tactics still, whenever a soul is born into the kingdom. A young convert is in great danger of being hugged to death by the caresses of the world. Satan comes as an angel of light, and would fain help the believer on in the divine life! Let us not be ignorant of his devices. The kindness and flattery of the world have made havoc of many who have had grace to withstand its persecution. "Meddle not with him that flattereth with his lips" (Prov. 20:19). If, like Nehemiah, we are walking in fellowship with God, we shall have that heavenly discernment which alone can detect the workings of the great enemy of souls.

THINGS WRITTEN AFORETIME

Wm. Rodgers, Omagh, Ireland

No. 7—Sacrifice—Feast—Service

"Let us go . . . that we may SACRIFICE to the Lord our God."
Exodus 3:18.

"Let My people go that they may hold a FEAST unto Me."
Exodus 5:1.

"Let My people go that they may SERVE Me." Exodus 8:1.

HIN these verses we have God's threefold demand to Pharaoh, a demand which was enforced by mighty judgments on him and his people. Its form differs in each case, and it is to this difference that I wish to call attention. In the first verse the words are "that we may sacrifice to the Lord;" in the second, "that they may hold a feast unto Me;" and in the third, "that they may serve Me." That is to say, God desired their worship; He wished to have them enjoy fellowship with Himself; and He claimed their service.

These three things, WORSHIP, FELLOWSHIP, and SERVICE, are constantly linked together in the Scriptures; and when so linked they tell us, not only all that God sought from Israel but all that He seeks from His redeemed people today. There is nothing in our lives for Him but comes under one or other of these three heads.

But where shall we find the beginning of them? Let us go back to the story of Creation itself. God had formed the Earth, with sun, moon, and stars to fulfil His will. He had brought forth the dry land, the seas, and the atmosphere to serve His purposes. The fishes of the sea, the birds of the air, and the beasts of the field, each in turn, had been caused to exist for His glory. But something still was lacking, a creature that could render unto its Creator intelligent worship, that could intelligently hold communion with Him, that could yield to Him intelligent service. All this God found in man.

The Fall took place, and all was altered. By it man lost a great deal, but God for the time lost the worship, the fellowship, and the service, which had been His delight (Prov. 8:31). Not for long, however, since on a basis of grace we see them restored almost at once. A saved sinner, Abel, presents to Him intelligent, spiritual, and acceptable worship. A saved sinner, Enoch, walks in fellowship with Him for three hundred years. And a saved sinner, Noah, with obedient service, builds an Ark according to His instructions.

A little later we find another saved sinner, Abraham, who worshipped and communed and served to perhaps a greater extent than any who had been before Him. Or should we say that we have the three activities in Abraham, Isaac, and Jacob, taken together, the worshipper, the communer, and the servant.

If, turning to the other side of the matter, we ask, Where shall we look for the end of this threefold cord, the answer is, It has no end. For when we pass from Genesis to the closing

chapters of the Word of God, the glorious scene which meets us there is a scene of perpetual worship (Rev. 21:22), of perpetual communion (Ch. 22:4), and even of perpetual service (Ch. 22:3). The state of things which will then exist is beautifully pictured for us in the description of the supper at Bethany given in John 12:1-3; where, following upon the resurrection scene of Ch. 11, the Lord is shown in happy relationship with His own; where Mary worships, and Martha serves, while the risen Lazarus sits feasting with Him who had raised him.

Coming back to our three texts in Exodus, let us note the order in which they occur. The Sacrifice comes first, the joyful Feast next, and the Service last. Such is God's own order, and it cannot be improved upon. Looking at it from the simplest point of view, we have first the sacrifice on which salvation is grounded; then the festal joy in the soul of the one who has accepted that salvation; and finally the gladsome and willing service which such a one will render. Men cannot alter this order without making a mess of things. Some would put the service first, and have salvation by works. Others would put the feast first, and have salvation by feelings. But the sacrifice must ever come first, as the Foundation of all.

Or if we think of the three, as we have already been doing, in connection with the saint, the order is still the right one. It is when worship is given the first and highest place, and when there is enjoyed communion, that the service which follows will be such as is acceptable to God.

The place where all these activities were to be in exercise in the case of Israel is described by God as "three days' journey into the wilderness" (Ch. 3:18; 5:3; 8:27); and even yet it is a "three days' journey" from the present Egypt-world to the place where worship, fellowship, and service to God can fittingly be rendered. It is a remarkable fact, and worthy of note, that when they did go three days' journey into the wilderness at Ch. 15:22, their first experience was "no water," and their next, "bitter" water. But there was a tree in the place which, cast into those bitter waters, made them sweet. God had lessons for Israel in this, and lessons for us, upon which we cannot at present stay to dwell.

Another interesting point is that, in a salvation sense, they had in the Passover all three things for which God sought. In Ch. 12:27 we read of "the Sacrifice of the Lord's Passover." In V. 14 of the same chapter it is described as "a Feast to the Lord." And in V. 26 it is spoken of as "this Service." The same association of ideas is to be noticed in the story in another form—in the three features which, it was suggested, they would be called upon to explain to their children. These were: (1) The sacrifice of the lamb itself, Ch. 12:26, 27; (2) The feast of unleavened bread, Ch. 13:7, 8; and (3) The devoting to God of the firstborn, a type of true service, Ch. 13:14, 15.

We find the antitypes of these last three closely associated

together in Paul's first letter to the Corinthians. In Ch. 5:7 we read, "Christ our Passover is sacrificed for us;" and this is followed in the next verse by, "Let us keep the Feast . . . with the unleavened bread of sincerity and truth." Then at Ch. 6:20 we get, "Ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." These are some of the lessons which those "things written aforetime" bear for us today.

The Intercession of Christ

THE Lord Jesus has led captivity captive, and now sits at the right hand of God, forever making intercession for us. Can your faith picture Him? Like a Levitical high priest of old He stands with outstretched arms: there is majesty in His mien, and with authority He pleads. On His head is the bright shining mitre of His priesthood, and on His breast are glittering the precious stones whereon the names of His people are everlastingly engraven. Hear Him as He pleads—hear you not what it is? Is that your prayer which He is mentioning before the throne? The prayer that this morning you offered, Christ is now offering before His Father's throne. The vow which just now you uttered, He is now uttering there. He is the Altar and Priest, and with His own sacrifice He perfumes our prayers. And yet, mayhap, you have been praying long, and had no answer. Poor, weeping suppliant! thou hast sought the Lord and He hath not seemed to hear thee, or at least not answered thee to thy soul's delight, and thou art full of darkness and heaviness on account of this. "Look to Him, and be lightened." If thou dost not succeed, He will; if thy intercession be unnoticed, His cannot be passed away; if thy prayers can be like water spilt on the ground, which cannot be gathered up, yet His prayers are not like that; He is God's Son—He pleads and must prevail. God cannot refuse His own Son what He now asks—He who once bought mercies with His blood. O, be of good cheer, continue still thy supplication, for Jesus "ever liveth to make intercession" for thee.

SERVING TWO MASTERS

By the late Wm. Pinches

Read Matthew 6:24-34

(Concluded from last month)

FOllowing the case of the young man who requested the Lord to speak to his brother to divide the inheritance with him, the Lord said, "Take heed and beware of covetousness," bringing in the case of a rich man. Here he is consulting with himself. He hasn't room where to bestow his fruits. He will pull down his barns and build greater and then he promises himself indulgence to the very limit. While he is in the midst of all these plans, with all his future painted in the most glowing colors, God said, "Thou fool, this night thy soul shall be required of thee."

Of course, in preaching the gospel, we usually apply that to the unsaved, and it is for the unconverted sinners, earth dwellers, men who never lift their thoughts Heavenward. Eternity is not in their vocabulary—they just live for the present, what the world offers and what the flesh can acquire. Of course, this Scripture regarding the rich fool fits all such. "Thou fool, this night shall thy soul be required of thee." But you see there is a principle also in it for us the Lord's people. As we remarked, what immediately follows is the same Scripture we have read in Matthew 6.

One might add a word or two to this showing how the child of God can get very foolish and the Christian who is given to a life of self-seeking, self-pleasing is certainly acting the part of a fool. "Be ye not unwise, but understand what the will of the Lord is." We are to redeem the time because the days are evil. We redeem the time by showing that we have a heart for Christ and for His things and for His work, this being our concern, rather than material things.

The Lord sets before the disciples their primary duty. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Instead of making material things our constant care . . . what shall we eat, what shall we drink and wherewithal shall we be clothed, which brings us down to the level of Gentiles, for after all these things do the Gentiles seek. Of course, they have no feeling and no sentiment regarding heavenly things, spiritual things being foolishness. How different it should be with a child of God. He should distinguish himself and his manner of life from the Gentiles by showing that he has a worthier object in life, that he is prompted by a higher motive in life than they, the uncircumcized, unregenerate. "Seek ye first the Kingdom of God and His Righteousness."

Now, what is the Kingdom of God? I do not profess to give a full explanation in answer to my own question, but I will just point out one or two things. In the parable of the sower, you will find the Lord Jesus in Matthew 13 says that the King-

dom of Heaven is like unto a man which sowed good seed in his field and while he slept his enemy sowed tares among the wheat. The Lord in explaining this parable . . . it is not left to us to draw our own conclusion about it at all . . . gives to us the import of it. He says, he that sowed the good seed is the Son of Man. The good seed is the children of the Kingdom. He that sowed tares is the Devil and the tares are the children of the wicked one. Now you will notice that the Lord says, the Kingdom of Heaven is after this similitude, after the order of a field in which you see good seed springing up and you also see that which resembles it, but on testing it you find there is no fruit there. The thing is false. It is deceptive. Now what do we see in that phase of the Kingdom of heaven? We see that there is a mixture in the Kingdom . . . that you have the true and false . . . you have those whom Christ knows and those whom the Lord declares are the children of the Devil. And here you have these two groups that which is represented by life and death, darkness and light. You have these two elements right in the Kingdom. That is one phase of the Kingdom. The Lord declared how He would gather out of His Kingdom all things that offend and them that do iniquity, gather together the tares in bundles and cast them into a furnace of fire, while the good seed, the true people of God shall shine forth as the sun in the Kingdom of their Father.

Then again, when we consider John chapter 3, you see the Kingdom of God there is limited in its embrace to only those who are born again. No others are in the Kingdom in that phase of it. "Except a man be born from above, he cannot see the Kingdom of God."

But, we who are in the Kingdom of God, having been quickened by the Spirit, enlightened by the Word of God, what do we see in the Kingdom? That leads me to speak of the moral features of the Kingdom.

Look, please, at Romans 14, verse 17. This word occurs in a chapter dealing with meats which was quite a ticklish matter in the churches at the beginning. It was a vexatious thing, the question of meats. There is instruction in this chapter for those who are strong. They are to bear the infirmities of the weak. They are to be considerate of the scruples of their weaker brethren. They are not to ride rough shod over them. They are not to dismiss them in an ungracious, un-Christian-like way. The strong are to bear the infirmities of the weak, the weak here are not to be regarded as carnal. There may go with such scruples, a good conscience. Certainly, there was an extra sensitive conscience with one who would refuse to eat meat because of what was associated with it—idols, worship or false gods. Here the apostle gives a sort of concluding word to such. It is a word for the weak brother. He is not to think there is any spiritual value in abstaining from meat and drink. They are not going to help him spiritually. They are no assets to your testimony whatever, for the Apostle writes, "The King-

dom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.

So, you have the Kingdom of God in its moral aspect summed up in these three things . . . righteousness, peace and joy in the Holy Ghost. Do we give thought to these things? Are these things realities to us? Set your heart upon these things. Seek first the Kingdom of God. There is nothing visionary, or indefinite about that injunction. Seek ye first the Kingdom of God and you will have before you what it is we are to make our bounden duty.

What do we understand by "righteousness" in relation to Christian testimony, and to the believer? We read that Zechariah and Elizabeth were righteous before God walking in all the commandments of the Lord blameless. Practical righteousness is seen to be obedience to the Word of the Lord.

Referring again to John 3, we read, "Except a man be born of water and the Spirit, he cannot enter into (he cannot see) the Kingdom of God." Of course, the sinner being blind cannot see the value of these things . . . righteousness, peace and joy in the Holy Ghost. They make no appeal to him. They are all so visionary. They have no substance to the man who is not born again. He cannot see these things. "Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God." Enter where? Into that circle where the authority of the Lord is acknowledged and where His word is obeyed and carried out. Have I found out since I was made a subject of the Kingdom what my duty is . . . bowing to His authority and giving day by day the closest attention to what He commands? That is what it is to live a righteous life. That is practical righteousness.

When the Lord Jesus came to John to be baptized of him, John forbad Him. He said with a feeling of surprise, "I have need to be baptized of Thee and comest Thou to me?" The Lord simply says to John, "Suffer it to be so now for thus it becometh us to fulfill all righteousness."

In Isaiah, the Lord Jesus is seen prophetically as Jehovah's righteous servant, the one who answers to the true Hebrew servant who had the lobe of his ear bored thru with an awl. The Lord Jesus, was the servant of Jehovah listening to His voice, acting promptly upon the Word of the Father, not a step taken, not a word said, not an act done without the command of His Father. Jehovah's perfect servant! Our Lord's baptism by John lay in the path of obedience to the law of the Father, as Jehovah's righteous servant. Thus it became Him to fulfill all righteousness, as He says.

Notice what the spirit says regarding the things of the Kingdom, these spiritual qualities. "For he that in these things serveth Christ is acceptable to God and approved of men." God finds pleasure in the Christian who puts divine interests first, who gives second place to his own things, sets them aside and says, "God first." The Lord must have the first place in

my life, in my affections, and nothing is to be allowed to come in to rob the Lord of that place. The first place is His place by right. And he that serveth Christ in these things . . . one may be active in certain forms of service and yet there may be nothing savory about it . . . but let the believer seek by the grace of God and the help of the Holy Spirit to reflect the qualities of Christ, for that is what these things in essence really are. Righteousness, peace and joy are the moral glories of the Lord Jesus, seen in all their perfection in Him.

The Lord said in His ministry to His disciples in John's gospel, "If any man will serve Me, let him follow Me." If you want to show that you are a true servant, you show it by following in the footsteps of Christ and reflecting His moral excellencies. "If any man will serve Me, let him follow Me and where I am, there shall also my servant be." A true servant will not fail to identify himself with his Lord. Is the Lord outside the world's circles? Whatever those circles might be, there you will find the true servant of Christ. He says, my Lord is outside of everything that belongs to this scene and I am outside with Him in manifest identification. "Where I am, there shall also My servant be." And "if any man serve Me, him will My Father honor." God will do that now by enriching us with His blessing and in a coming day, we shall meet with abundant reward.

A GENTLEMAN from Boston, an intimate friend of Prof. Agassiz, once expressed his wonder that a man of such abilities should remain contented with such a moderate income.

"I have enough," was Agassiz's reply, "I have not time to make money; life is not sufficient long enough to enable a man to get rich and do his duty to his fellow-man at the same time."

*Recipe
for Depressed Spirits*

I LOOK around me, and think how many are in the same trouble as myself, perhaps much greater, and they have no Father to go to. I look behind me, and think of all the way I have been led, and the mercy upon mercy which I have experienced. I look beneath me, and think of the hell which I deserve, but which has no place for me. I look before and above me, and think of my Heaven at the door. Jesus my forerunner there, my God there, where through wondrous grace I shall soon be myself. And by the time I have looked at this last, all my trouble is gone.

WHAT IS "THE SYNAGOGUE OF SATAN"?

"Which say they are Jews, and are not, but do lie?" Rev. 2:9; 3:9.

THERE is no lie in a lineal descendant of Judah claiming to be a Jew; on the other hand, when these Scriptures were penned, no Gentile was likely to make the claim. The answer will be found by comparing spiritual things by spiritual means.

The purity of God's gospel of grace was threatened at an early date by Judaising teachers who sought to impose upon Christians the obligation to keep the law of Moses. (Acts 15:1). The gospel teaches that Christians have died to the law, having been crucified with Christ; (Gal. 2:19-21) that our *old man* was crucified with Him, that henceforth we should not serve sin; (Rom. 6:6) that being buried with Him in baptism and risen with Him, (Col. 2:12) we are linked with Christ in *risen life*. Col. 3:1.

Judaism is an *earthly* system of rites, ceremonies, and sensuous religion; it places the sinner *at a distance from God*; (Exo. 19:12, 21; 20:18, 19) it bids him keep the law, though those under the law are under the curse (Gal. 3:10) from which Christ's death alone could redeem us. (Gal. 3:13).

With a persistent energy born of Satan's hostility to the Spirit's heavenly work of pure grace in uniting believers to Christ as Head and Lord, Judaisers labored hard and long to persuade Christians that though faith in Christ was good, they must *also* keep the law and its ordinances, in order to *ultimate* salvation. How utterly subversive of the gospel this attempted mixture of law and grace is, Galatians clearly shows; and Rom. 3:28; 4:5; 11:6 and Eph. 2:8-19 are clearly to the point.

In how many forms is this "other gospel" (Gal. 1:6) preached in Christendom today! But this is not all. Christendom began to develop systems of sensuous, ornate, religious ceremonial and pageantry, with a priestly caste ruling in arrogant assumption of high authority over the "laity;" and teaching that the way to salvation is through rites and ceremonies *administered by them*, which ceremonies are a corrupt mixture of Judaism and pagan superstition; and as in Judaism, souls are held in darkness and *distance from God* by these things.

In Judaism *one family* was appointed to the priesthood; in Christianity *all believers* are priests; (Heb. 10:19-22; 1 Pet. 2:5, 9; Rev. 1:6) and the intervention of human priests today between the Lord and His people is a blasphemous insult to the ONE Mediator between God and Men." (1 Tim. 2:5).

The pseudo-priesthood of Christendom occupies a place which denies Christ's Lordship, and the administration of the Spirit in the Church; its false claim to the exclusive right of ministry and priestly function excludes the use of the gifts which the Lord gave for His people's edification. It therefore usurps the place and glory in the Church which *belongs alone*

to Christ as Head! The pride of hereditary religion and boasted "succession" founded upon tradition—not on the Word of God—finds expression in bitter contempt and lofty derision towards preachers of God's gospel sent by the Lord, though not by ecclesiastics!

Is not this corrupt imitation of Judaism, though linked with the Christian name and profession, "the synagogue of Satan, which say they are Jews, and are not, but do lie?"

The Lord in matchless grace and tender love will at His coming graciously smile upon and reward those who in true humility and felt weakness cling to Him, His Name, His Word, patiently enduring scorn—and perhaps persecution—from the world's proud religious systems.

F. H. B.

IT is not a little matter for the young disciples of Christ to learn, that they are in more danger from the men that are called philosophers, than from any one set of enemies whatever, except those we have within. Next to them come the religious men, but the first of our enemies are the wise men. It is a great thing to be able in lowliness to look down upon them, as they look down upon us. Let us fear the patronage of the world, more than its persecution. The wise men are our greatest enemies, because as a whole the Church of God has not learned to see how low and shallow they are. They have forsaken the depths for the shallows, and judgment from God has gone forth against them, and they can never see the great things of God.

It would be a fatal mistake for a man to use professed dependence upon the Spirit as a plea for neglecting prayerful study and meditation.

PROBLEM

What did the Lord mean when He said "Thou wilt not leave my soul in Hell, neither wilt thou suffer thine holy one to see corruption?"

First of all please note that the words are not spoken by the Lord but of the Lord by David, Psa. 16:10 and quoted by Peter on the day of Pentecost and again by Paul. Acts 13:37-38.

Men had crucified and slain Jesus by wicked hands and in doing so had caused that He be numbered with the transgressors, Isaiah 53; but Peter by the Holy Spirit is maintaining in Acts 2 the resurrection on the ground that death could not hold Him who was the Holy One and just that Sheol (Hell) could not claim that His soul be left there (as imperfect) and that corruption could not exert its power upon that Holy, sinless body prepared for Him, and quotes their own Scripture from the mouth of their beloved kingly prophet to prove that Jesus of Nazareth was the Holy one of God; that He was David's Lord and their Messiah. Others had indeed been raised from the dead, but, at last, had to return and moulder in the dust which was the sentence on all men. Gen. 3:19; Eccl. 3:20. They had indeed seen corruption while their souls waited (were left) in Sheol. Not so with Him; it was not possible that He should be holden of death neither as to soul nor body. He alone could be spoken of as "Thine Holy One" immeasurably above "Holy men of old" as some were called.

As touching the first part of the question, "My Soul in Hell," Sheol is mentioned at least sixty-five times in Holy Scripture and usually refers to the abode of the soul of both righteous and wicked who died prior to the ascension of Christ; a place of two compartments we would gather, the upper compartment, to which our question undoubtedly refers is called "Abraham's bosom." Luke 16:22; "Paradise," Luke 23:43; and the "lower parts of the earth," Eph. 4:9. All the

righteous dead, (as touching their souls) of olden times might be spoken of as left (waiting) in Hell which evidently was a condition of imperfection for as much as the law made nothing perfect and one would gather that those spirits redeemed in view of the perfect sacrifice, were left in waiting, for the offering which would perfect them forever. See Heb. 10:14; 11:40 and 12:23. He, in contrast to all before, would not, indeed could not be left in Sheol waiting for perfection; firstly, because He died according to the Scriptures. 1 Cor. 15:3-4 and one of those very Scriptures was Psa. 16:10; secondly, because of His own intensive Holy nature and character but as well, because of the perfect sacrifice He made when He offered Himself, no imperfection longer existed. His personal perfection allows of no delay in His rising and the bringing in of a perfection by His death causes the condition to arise where Sheol has no further claim on Him or His; hence His soul was not left in Sheol.

Of course the body of all the righteous have seen corruption in that they were the seed of the man, but He of whom it was said of old time "The seed of woman was also," "That Holy thing" which shall be called "the Son of God." In Him was no sin; Holy, harmless, undefiled and separate from sinners. He was made in the likeness of sinful flesh but knew no result touching any corruption because of that likeness and who alone could say that "He dismissed His Spirit and as well said "Destroy this temple and in three days I will raise it up again." Corruption! He knew He would not be allowed to see; His perfect person, again demanded His resurrection from the dead without seeing corruption. His perfect redemption will demand that incorruption supplant—the corruptible of all His own in that coming day of 1 Cor. 15:53.

R.

Longing

OH! Jesus, Lord we long to see,
Thy face in glory bright;
Where saints and angels bow the knee
And worship Thee in light.

O, When we found Thee, blessed Lord,
We found our souls delight;
The sweetness of Thy precious Word,
Now floods our souls with light.

Like one of old we oft do find,
Our pillow wet with tears;
But songs He giveth in the night,
As days grow into years.

O, that we may more faithful be,
More tender, true and kind;
Thy gentleness hath made me great,
Oh Lord give us the mind. 1 Cor. 2:16.

Thou patient suffering Prince of Peace,
The mighty God art Thou;
O, may we lay some trophy down,
As at thy throne we bow.

E. C. Hutton.

Hoboken, N. J.—Frank Pezzuli had good meetings with us and later held forth in the Gospel in Long Branch.

Barrington, N. J.—After the Haddon Heights conference, G. Duncan and W. Beveridge began meetings here and were seeing an interest.

Ohio.—W. Fisher Hunter had 3 weeks meetings in Toronto. R. Crawford and G. Reager began meetings in Akron.

California.—The annual conference was the largest held in Los Angeles. Saints were helped and 4 professed to be saved. Thirteen of the Lord's servants were present to minister the Word. John Rankin began meetings in Monrovia. J. Pearson and H. Alves began Gospel meetings in the Jefferson St. Hall. J. Waugh was having meetings in Riverside. C. Patrizio began meetings amongst the Italians in Monterey. S. C. Keller has returned home to Los Angeles after having spent considerable time in the East.

Phoenix, Ariz.—The conference was largest ever held. Bren. Hunter, Davis, Greer, Patrizio, Peterson and Hunt ministered the Word. Sam Greer had meetings in Jerome. Saints helped. W. H. Hunter went on to San Antonio and Houston, Texas.

Hitesville, Ia.—A two days Conference was held here at the New Year. The ministry was varied and searching. O. G. Smith, Sam Hamilton and E. Jamieson ministered the Word. O. Smith remained for meetings.

CANADA

Montreal, Ont.—The New Years conference was a time of blessing. All the meetings were well-attended and the ministry varied and practical. Twelve of the Lord's servants were present and most shared in the ministry of the Word. Bren. McGeachy and Watson remained for a few nights meetings. J. McMullin visited Drummondville where God seems to be working through occasional parlor meetings held in a home there by Montreal brethren.

Toronto, Ont.—Bren. Warke and Stewart are starting meetings in the Brock Ave. Hall and hope to see the hand of God in blessing.

Huntsville, Ont.—B. Widdifield was helping in the regular meetings here, but purposes returning to Kirkland Lake district as God is working in that place. They saw an Assembly planted in Kirkland Lake lately. The correspondent for it is Wilbur Rodgers, 36 Taylor Ave., Kirkland Lake, Ont., Canada.

Grand Bend, Ont.—We had much appreciated visits from Bren. Silvester and Watson, also from Bren. Joyce and Harris. The attendance and interest were good.

Embro, Ont.—The saints were encouraged by a visit from George Shivas.

Tillsonburg, Ont.—Ross McConkey held 8 weeks meetings with us. They were profitable to the Lord's people and fruitful in the Gospel. Five were baptized 2 weeks ago and received into fellowship.

Coates Mills, N. S.—Bren. W. Brennen and J. McCracken had 4 weeks meetings here. Three professed to be saved. Later they began meetings in New Glasgow.

Niagara Falls, Ont.—W. B. Johnson spent a little while with the assembly here and was expecting to go on to St. Catharines later.

Collingwood, Ont.—W. Williams and wife were expecting to sail in January for Venezuela. Their address will be Apartado 38, Puerto Cabello, Venezuela.

FALLEN ASLEEP

Chicago, Ill.—On December 20, Mrs. Charles Heseltine was suddenly called to be with Christ. Saved about 40 years ago and connected with the Assembly at 86th and Bishop Streets from then until the time of her death. Was present at prayer meeting the night before her death. Was known for her faithfulness in attending the meetings and bringing in strangers. Three children and 10 grandchildren mourn her loss. W. G. Dunnett and A. J. Cotton conducted the services.

Waterloo, Ia.—Mrs. Wilmer Seamens went to heaven on Dec. 14. Saved at meetings held by O. Smith in Littleton. Baptized 3 years ago and continued steadfastly in the outside place. Had 20 miles to come to meetings but seldom missed. An educated, talented woman and a leader in the Methodist denomination till she got saved. Her happy smile will be missed by many. F. G. Matthews and O. Smith spoke at the large services. Leaves a husband and 9 children.

Black Earth, Wis.—James Dunaway, after a long illness, departed to be with Christ. Age 71. Saved 12 years ago. S. Mick and E. Jameson spoke to a large company at the services. A widow and 2 sisters mourn his loss.

Niagara Falls, Can.—Mrs. Wm. Bailey, on Nov. 27, passed into the presence of the Lord, after an illness of 2 years. Age 68. Saved 50 years ago and in fellowship ever since. J. Blackwood and G. Johnson spoke to a large company at the services.

Mrs. Mary McMullan passed home to be with Christ, Dec. 17, 1939. Age 86. Born in Islemagee, Ire. For 28 years connected with the Niagara Falls Assembly. R. Hartley spoke to a large company at the services.

McLean Settlement, Can.—Mrs. Jessie McLean went to be with Christ on Nov. 30. Age 93. Saved 50 years ago at meetings held by the late John Martin. W. N. Brennen spoke to a large company in the home. J. McCracken spoke at the grave. Two sons and a daughter mourn her loss.

Santa Barbara, Cal.—Mary E. Jack, after a long illness went home to be with the Lord on Dec. 4. Born in Ballymena, Ire. in 1876. Saved in Ireland. Coming to U. S. A., a young woman, she gathered with the Lord's people in Pittsburg, Pa., and later in Monrovia, California. Bren. Ruddick and Wyper conducted the services.

Richmond, Va.—Mrs. Floyd Redford passed home to heaven suddenly on Dec. 23. Saved in 1910 and has gone on nicely for God ever since. S. McEwen and H. Horn spoke at the services.

Tillsonburg, Can.—Joseph Gillord, after a short illness, passed into the presence of his Lord, on Nov. 30. Age 86. Saved over 50 years. Was in the Assembly from the time of its inception up to the day of his death—25 years. Was highly esteemed, a brother beloved, and a servant of God's people. The services which were largely attended were conducted by R. McConkey and T. E. Touzeau.

San Antonio, Tex.—H. H. Paterson went to be with Christ on Dec. 29. Age 64. Saved early in life. Sought to honor God and serve His people. Patient in His long illness. Bore a good testimony to the end. G. B. Morgan who has been working in the gospel in these parts took the services.

CONFERENCES

Toronto, Can.—West Toronto and Brock Ave. Assemblies annual convention will be held in West Toronto Gospel Hall, 425 Pacific Ave., on March 21, 22, 23 and 24. A hearty welcome to all the Lord's servants who seek to walk in the old paths. Address communications—Conference, % James Crawford, 318 Indian Grove, or Joseph Coleman, 15 Spencer Ave., Toronto, Ontario, Canada.

North Vancouver, Can.—The annual conference of believers gathered unto the precious Name of our Lord Jesus Christ will be held (D. V.) in the Gospel Hall, 137 East 4th St., at Easter holiday season, March 22, 23 and 24. Circulars to follow. Address any correspondence to J. W. Dennis, 153 E. 12th St., North Vancouver, B. C., Canada.

BOOK REVIEW

We would commend to our readers a book entitled, "The Story of the Cross," by F. A. Perigo. Also an excellent book which should be in the home of every Christian connected with the Assembly, entitled "Brethren—the Story of a Great Recovery," by David J. Beattie. These books can be ordered through John Ritchie, Kilmarnock, Scotland or any book seller who handles Christian literature.

WorDS in SEASON

... TRUST ...



LORD, let not my faith be shaken
Teach me to trust:
From Thee has come my
expectation,
And ever must.

To look within but genders doubt,
So great my need:
Beggary reigns the world throughout,
And selfish greed.

In Christ alone is untold wealth,
Of sweetest bliss:
To me He hath bethrothed Himself,
And I am His.

And I am His. Ah, 'tis enough,
To still each fear;
My soul He calms by words of love,
And draws me near.

E. A. M.

M A R C H



1940

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UNITED STATES

Note:—Some of our subscribers have likely "overlooked" paying their subscription for their magazine for 1940. The month and last figure on the Words in Season mailing envelope denotes how far the magazine is paid. We would appreciate your kind consideration in this matter.

Deckerville, Mich.—The correspondent for the Assembly here is Charles G. Decker, Deckerville, Michigan.

Special.—A hundred tract reprints of the article on reception in November, 1939 issue (most of pages 7-8) may be had from S. W. Tatnall, Box 1914, Hartford, Conn., for thirty cents in stamps (1½c preferred).

Rochester, N. Y.—James B. McMullen spent a Lord's day with the Frost Ave. Assembly in January.

Ohio.—D. L. Roy had meetings on the Two Roads and Two Destinies chart in the West Side Hall, Cleveland. One professed to be saved. H. McEwen had well-attended meetings in the Addison Road Hall, Cleveland. H. Harris was seeing a good interest in Steubenville. G. Winemiller and S. Mick were having a Gospel effort in Toronto.

Albuquerque, N. Mex.—C. G. Davis was having meetings on "The Feasts of Jehovah" illustrated by a large chart.

Orange, N. J.—Ed. Richmond had over 2 weeks meetings using his chart on the "Tabernacle." Saints were helped, backsliders restored and a number of strangers came to listen to the Word.

Elgin, Ill.—God willing, L. W. Gabler, Sr., (621 Laurel St., Elgin, Ill.) will continue sending out Gospel tracts free, as the Lord enables him to do so.

Neptune, N. J.—G. Gould had meetings with a fair interest shown.

Maryland.—G. Duncan visited the Assembly in Cumberland. After a week's meetings at Everett, Pa., W. Fisher Hunter went on to Lonaconing for believers' meetings.

Garnavillo, Ia.—S. Hamilton had 2 weeks meetings here with fruit in conversions. He also held meetings in Mason City and Hampton.

New England.—J. McCullough had over 5 weeks meetings in Manchester, Conn. A number were saved. W. P. Douglas had a week's meetings in the Whitmore St. Assembly in Hartford, Conn., which were enjoyed. S. McEwen had 4 weeks meetings in Bridgeport, Conn. J. Bernard visited the Lowell, Mass. Assembly and held a few meetings. R. Cappiello had a week's meetings for the Italians in Methuen, Mass., and then went on to East Boston. L. McBain and W. Warke saw a good interest and a number getting saved in Pawtucket, R. I.

WORDS IN SEASON

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work done for the Lord in accordance with His Word.

Edited for 20 Years by the Late Dr. E. A. Martin

Vol. 32

MARCH, 1940

No. 3

GATHERED GEMS

THOU must thyself be true,
If thou the truth would teach,
Thy soul must overflow, if thou,
Another's soul would reach;
It needs the overflow of heart,
To give the lips full speech.

* * * *

 INCE it is true that I am linked to Christ in heaven, that He is my life, do I want to turn around and find my life here, where He is not? No, but I want to walk in the light and the consciousness of the truth—I want to be living by Christ and on Christ and to Christ. I want to enjoy the blessedness of all that.

* * * *

A great deal of our trouble is caused because in some way we have sought for rest here. But see David's last words in 2 Sam. 23, and what Paul was looking for in the closing verses of Phil. 3, and where we are exhorted to look in the opening verses of Heb. 12.

* * * *

It is in being occupied with Christ in the glory above, and the things that surround Him there according to God's purpose, that we are truly separated from the world of which Satan is the prince. Heaven is the sphere of our interests through the Holy Spirit's leading. "He shall glorify Me; for He shall receive of Mine, and show it unto you" (John 16:14). The Holy Spirit conducts us to Christ and to the things concerning Him who is the center of another world, and our eyes are closed to things here.

* * * *

Paul was a mighty overcomer. He was triumphant at all times. Look at him as he is set before us in the epistle to the Philippians. When in prison he was not discouraged but happy. He could say then, "For to me to live is Christ." He found a way to serve Him there, and so we should never be disheartened because our lot is not as we would wish it to be. We are to bow to the will and to the ways of the Lord with us, and go on. We can always find some way to go on, some way to serve the Lord and bear testimony for Him.

All the above contributed by F. E. H.

JOSEPH NEESIMA

(The Japanese)

HERE is a beautiful biography of Joseph Neesima, the Japanese, who founded the Doshisha, or the one aim school for the training of Japanese young men for the ministry. He was a native Japanese. Very early in life, when he was a mere lad, he made up his mind that none of these gilded images of Buddha could save them. He saw them in wrought iron plain castings. He saw them when they were gilded iron. He saw them with the gold leaf laid in plaiting over the iron casting, and he said, "It is impossible that a piece of iron, though it bear the image of a God and is gilded with gold leaf, can do men any good," and he threw away his idols and would have nothing to do with idolatry. But he had no religion for he had not yet heard of the Saviour of mankind. He got hold of a Chinese Bible. He took up that Bible. He knew a little Chinese, enough to read what was in the Bible after a little painstaking effort and the very first words he came to were the words of the first verse of Genesis, "In the beginning God created the heavens and the earth." He said immediately, "I never saw this book before; I know nothing about it, but there is more wisdom in that one sentence than in any of the sacred books I have ever seen that have to do with my own religion. He could not rest until he had a chance of owning one of these Bibles for himself, for this was nothing but an abridged copy. He heard that these Bibles had been printed in America, and he longed to go to America. So he escaped in the disguise of a servant on a vessel bound for Hong Kong, and while the vessel was stopping at Hong Kong and he was trying to get a vessel to the United States, he went into a little shop in Hong Kong and there found a Chinese New Testament, and bought it by sacrificing for it a little body sword that he wore. And then on the vessel as he worked his way to America, he read that Bible in every spare hour. When he came to John 3:16, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," he said, "In the first chapter of Genesis and the first verse I found wisdom for my mind, but here I found wisdom for my heart." And as the verse of Genesis had led him to God the Creator, that sixteenth verse of the third chapter of John had led him to God the Redeemer, and he went back to Japan and there established that Doshisha and occupied himself during the rest of his life in encouraging the young men of his own native country who got saved to preach the gospel of the grace of God, and to tell men that "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. .

Joseph Neesima will rise in judgment to condemn hundreds of people who have been habitual attendants at Gospel

meetings in this country. They have heard the precious Gospel of the grace of God preached in their ears until they have become Gospel hardened. They have had the exhibitions of the love of God presented to them until they have become tame and commonplace and ineffective. Here was a young man before he heard of this Bible and Christ casting away his idols; his first glimpse into the Bible showed him that God was the Creator, and that, that Bible must be the revelation of Him, and the second glimpse into the Bible showed him that God was the Redeemer, for no such love was known among men as the love of God. That was foreshadowed in the 16th verse of the 3rd chapter of John. Down on his knees in the cabin of that boat he went, and prayed in the darkness to this new God. He said, O God, I know very little about Thee, but Thou art the God that made the Heavens and the Earth, and didst give Thy only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Now show me how to take this gift. And God showed him how to take the gift. He poured His grace into his soul; He revealed His love to a poor sinner; and that Japanese will stand in the judgment and by his presence will condemn hundreds, and perhaps thousands whose privileges were far greater, and whose opportunities were more extensive.

God commendeth His love towards us in that while we were yet sinners Christ died for us. Being reconciled to God by the death of His Son, we shall be saved by His life. A salvation by the blood on the cross; a salvation by His love on high. One act on the cross atoning for us, but a life on the throne interceding for us. One act completing the finished work of redemption, but an everlasting series of acts at the right hand of the throne of God supporting the soul that He saves, and strengthening the penitent and believing sinner in the new way of life in which by the grace of God he is treading.

If you will let God's love come into your heart it will make a new man or woman of you and you will be able to write over your lost and ruined life, "Jesus died for me."

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“Ye shall know them by their fruits”

(Matt. 7:16).

HAVE you ever heard the Gospel before?" asked an Englishman of a Chinaman, whom he had not seen in his mission room before. "No," he replied; "but I have seen it. I know a man who used to be the terror of his neighborhood. He was as dangerous as a wild beast, and a bad opium smoker; but when God's salvation took hold of him, he became wholly changed. He is gentle, moral, not soon angry, and has left off opium. Truly, the teaching is good!"

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THE EPISTLE TO PHILEMON

Fred H. Bush, Onehunga, New Zealand

WITH the letter of one Christian gentleman to another there is here combined a Church epistle. Nine Church epistles written by Paul come before Philemon in so-called canonical order. In each the salutation is "grace be unto you, and peace, from God our Father, and the Lord Jesus Christ." Similarly in Rev. 1:4 the seven churches are greeted with "Grace to you, and peace," etc. The blessing is pronounced on the assembly as seen in Christ, accepted in the Beloved. But in writing to individuals, as Timothy and Titus, it is "grace, *mercy*, and peace;" for the individual ever needs mercy, until the day of full redemption. The use of plural, personal pronouns, in verses 3, 22, 25, further suggests the collective aspect of this epistle.

Philemon was a Colossian believer, and Apphia, a sister in Christ, was probably his wife; Archippus, a brother in Christ; and an assembly met in Philemon's house. Compare Rom. 16:5; Col. 4:15.

The letter discloses tender affection and delicate Christian courtesy in Paul, that model servant of Christ. First thanking God and maintaining prayer for his brethren, Paul gladly acknowledges (verses 4-6) the love and faith, of which GOD was the SOURCE, blessedly manifested in Philemon; love begotten in him by the Holy Spirit, which revived and comforted the saints, causing them to feel afresh the love of Christ constraining them to surrender self's insular concerns and live to Him Who died and rose again; a love and faith rising up to its Source as a sweet savour of Christ.

Thus the fellowship (joint-participation) of Philemon's faith became efficient in the refreshment of the inward affections and spiritual life of the saints. In putting before Philemon

A Fresh Opportunity

to refresh and bless the saints, Paul purposely refrains from reference to Apostolic commission or authority, and describes himself as "the prisoner of Christ Jesus," (verses 1, 9) and as "the aged" or elder. 2 Cor. 11:23-33 records some of the labors, sufferings, and privations he endured in bringing to the Gentiles the glorious gospel of Christ risen, and the "mystery of Christ;" (Col. 1:24-26) and during his imprisonment the Holy Spirit used him to reveal the unsearchable riches of Christ. (Eph. 3:8). Instead of apostolic authority, the lovely influences of saving grace are brought to bear. We now come to (verse 10)

The Touching Plea for Onesimus,

once useless and unserviceable, but now serviceable. A slave in Philemon's home, he had evidently robbed his master and run off to Rome. There he met with Paul and was brought to Christ—"begotten in my bonds." By the blood of Christ guilt

is cancelled before God, but trespass against fellow man still requires righteous settlement, so Paul sends Onesimus back to fulfill the righteousness of the gospel. (verse 11). Yet Paul appeals for grace towards "my child Onesimus, begotten in my bonds;" and his plea brings out an

Example of True Reception:

- (1) verse 12: "Thou therefore receive (take to thyself) him.
- (2) "Mine own bowels;" figure of one's inmost tender affections, as it were one's very life.
- (3) verse 15: "That thou shouldest receive (possess) him for ever."
- (4) verse 16: "As a brother beloved."
- (5) verse 17: "If thou count me a partner, receive him as me."

The believer to be received is to be taken into the spiritual affections and life of the saints; they are to receive (or possess) him *for ever*, not for *one day* or an *occasion*. On his part, he should be *with them*, not only for them to build up and enrich, but for their strengthening and encouragement by him. After the assembly at Jerusalem gained confidence to receive Saul, he was *with them* coming in and going out. (Acts 9:28). Had Saul reserved license to mix with various religious associations, could the saints have felt real confidence in him?

True reception is of a "brother beloved;" and surely, confidence in him *as such* must be established, in order that unreserved brotherly love may flow out. But if, in days when mere profession, evil doctrine, and even imposition abounds, sufficient care is not exercised, and the *Lord's mind patiently sought*, where is the ground for unclouded confidence and unhindered love?

A believer should be received as a *partner*, a joint partaker. Thus Paul exhorts Philemon, "If thou count me a partner, receive him *as me*. To be "in fellowship" is not comprehended by being free to "break bread," though that is included. Fellowship extends to all that comprises the life, testimony, and spiritual interests of the assembly; and in so far as the individual's spiritual capacity permits, the Lord would have him (or her) to wholeheartedly share the privileges and responsibilities of assembly fellowship, turning neither to the right hand nor to the left.

To receive to "occasional fellowship" or to "the Lord's Table" are ideas utterly foreign to Scripture; and how can that be "according to Christ Jesus," or to "the glory of God?" Properly, Rom. 15:5-7 so often lightly quoted, refers not to receiving a believer *INTO* the assembly fellowship, but to those already there receiving one another.

The Question of Trespass

against Philemon (verse 18) in the unsaved past of Onesimus, was one in which the assembly necessarily had a concern. Onesimus is saved *now*; and though he must necessarily be set right with Philemon personally *first*, the assembly, as the house

of God, was surely concerned in the righteous settlement of past wrongs. And when the assembly saw Philemon's confidence and love unreservedly given to Onesimus, all doubt of his fitness for a place and fellowship in the house of God would be dissipated.

I judge that these important considerations imparted church character to an epistle which otherwise might have been purely personal.

With beautiful grace Paul, (verse 18) recognizing the rights of Philemon, undertakes the responsibility of restitution on behalf of the poor sinning debtor who had nothing to pay! What a picture of Him Who in His blessed humanity gave to God all that God's heart desired, yet made Himself responsible for man's default and sin, and completely met all God's righteous claims against the sinner!

Disclosing deepest heart affection alike for his child Onesimus, and his beloved Philemon, and expressing confidence in his brother's love and obedience, Paul intimates with delicate courtesy that his own desire had been to retain Onesimus to minister to him in the stead of Philemon. But without Philemon's mind—and fellowship—he presumed not to detain him, leaving it for willing love in Philemon to respond to his tactful suggestion, (verses 14-16). Good were it for brethren if they always considered one another to provoke unto love and good works, rather than take action affecting each other "without thy mind." With rarest grace, and skilful play on the meaning of Onesimus (profitable) Paul uses a cognate word, rendered "joy" in the A. V., but more accurately "I may have profit of thee." He to whom Philemon owed, under God, all that he was as a called saint and faithful brother, now (verse 19) in lowly grace seeks spiritual profit and refreshment of his spiritual affections in the Lord, from his brother Philemon, (verse 20) fully counting upon magnanimous grace in Philemon removing every former restraint or distance between himself and Onesimus.

While the love of Christ would never constrain us to surrender or compromise His holy truth, or to lightly regard disobedience to His Word, it will lead to self-surrender, a laying down of our lives for the brethren, and make manifest that we are "all one in Christ Jesus."

PAUL means "little," Philemon means "the loving one," so the epistle to Philemon is the "epistle of the little one to the loving one." It is full of love, and is all about a runaway slave named Onesimus, which means profitable. We read of Philemon's love and faith in verse 5. Notice, it is love first, as though it was his love of which he first heard. The "bowels of the saints had been refreshed" by him (v. 7). Brethren, this is the desire of our God for us, I am not my own, I am given to the Lord Jesus Christ, and to His saints, that I may serve him and them in love.

**"WITHOUT THE SHEDDING OF BLOOD
IS NO REMISSION"**

Hebrews 9:22

James McCullough, Stratford, Conn.

THIS text will admit of one interpretation, and only one, viz., that sin can only be remitted or forgiven on the ground of blood-shedding. There are many such Scriptures, as Exodus 12:13; Leviticus 17:11; Romans 3:25; Ephesians 1:7; Colossians 1:14; Revelation 1:5, etc. We might fill the page with such quotations, yet in spite of these plain statements of Holy Scripture some are bold to claim that baptism has some saving virtue in it.

"Stern Justice cries for Blood,
And righteous is His plea;
Nothing but blood can satisfy,
His solemn, stern decree."

Acts 2:38 has been used in support of this theory. We have heard it often that remission of sins and the gift of the Holy Ghost were only given AFTER BAPTISM, and that this especially applied to the nation of Israel who were in covenant relationship with God. However, this is only part of the truth. Verse 39 says: "The promise is unto you and to your children AND TO ALL THAT ARE AFAR OFF (The Gentiles, Eph. 2:13) EVEN AS MANY AS THE LORD OUR GOD SHALL CALL" (compare Acts 10:34 and 35). In other words, Acts 2:38 and 39 is an echo of that blessed Gospel word "WHOSOEVER" of John 3:16. The message of Peter in Acts 2 applied to every man irrespective of nationality or race.

That Israel had been in a peculiar place of favor and privilege, as compared to the Gentile nations, we readily admit; but Eph. 2:14 informs us that the middle wall of partition between Jew and Gentile was broken down AT THE CROSS, so that every man stands on the same common platform before God, whether Jew or Gentile, and every man must be saved in the same way, otherwise there are two ways of Salvation: one for the privileged Jew, and another for the outcast Gentile. This, of course, cannot be.

Does not Acts 2:38 rather mean that the act of baptism was an outward sign of an inward work already wrought in them by God—that they had already repented and acknowledged Jesus as their Saviour and Lord—and that this act of faith had brought remission of sins and the gift of the Holy Ghost? When looked at in this way, it simplifies the passage and is in full agreement with the teaching of the rest of the Word of God as to how a sinner is to be saved. See also chapter 3:19 where remission of sins is promised "to the men of Israel" (verse 12) if they *repent*, without any mention of baptism. Why should Peter's message be different here than in chapter 2:38? Acts 11:17 brings out the same thought: "Forasmuch then as God gave them (the Gentiles) the like gift as He did unto us WHEN WE BELIEVED ON THE LORD JESUS

CHRIST" (R. V.). This is a plain reference to the day of Pentecost, and Peter here states that the Holy Ghost was given—not after baptism—but WHEN WE BELIEVED ON THE LORD JESUS CHRIST. We have similar words in chapter 15:8 and 9: "And God which knoweth the hearts bare them witness, giving them the Holy Ghost even as He did unto us, and He made no distinction between us and them purifying their hearts by faith" (R. V.). Why should men make—or try to make—a difference where God makes none? Mark 16:15, 16 is the Gospel for ALL THE WORLD and to EVERY CREATURE, and there baptism is linked up with believing: but who of us would affirm that it is essential for Salvation from that passage?

Our attention was drawn recently to something *more glaring* on the subject, which seems to smell of baptismal regeneration. We QUOTE this "exposition" of Romans 6:3-5 from a standard work by a well-known author:

"Baptism is a Gospel picture acted out. It is, in some sense, the washing away of sins. We are not baptized because they have been washed away: but we wash them away in it, and this agrees perfectly with Peter's words in his first epistle, chapter 3:21, that in a figure baptism saves, not marks out the saved as so many put it; but saves. IT IS AS SINNERS WE COME TO IT, NOT SAINTS, AND IN IT WE FIND REMISSION OF SINS AND SALVATION. There is an illustration from the Old Testament which may more vividly present to us the truth we have here. Elisha died and they buried him, and the bands of the Moabites invaded the land at the coming in of the year, and it came to pass as they were burying a man that behold they spied a band of men, and they cast the man into the sepulchre of Elisha, and when the man was let down and touched the bones of Elisha he revived and stood up on his feet." 2 Kings 13:20-21. We have in this a beautiful illustration of baptism just because it is a vivid and beautiful picture of salvation through the Gospel. The man is dead and so they bury him. Burying is putting the dead into the place of death. He is let down into the grave of one who died before, he is buried with Elisha. So buried, he touched the One who had preceded him in death, and is quickened out of it, and stands upon his feet a living man."

If this is not bordering on baptismal regeneration, we leave the reader to judge . . . and all this in spite of the plain words of Scripture: "Without the shedding of blood is no remission." Baptism has its place, but it is not a saving ordinance. It is the act of obedience to the Word and Will of God on the part of one already saved: but it is the Blood of Christ alone that saves, not baptism, whether it be sprinkling or immersion.

"Not water then, not water now,
Has ever saved the soul;
Not Jewish rites, but Jesus' stripes,
Can make the wounded whole."

"Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8.



*Men fret at God's counsels,
but cannot change them*



DAVID ENQUIRIES OF THE LORD

G. Duncan, Cleveland, Ohio

1 Sam. 23:1-4, 10-12; Chap. 30:1, 2-8; 2 Sam. 2:1; Chap. 5:16-19;
Chap. 21:1.

WE have brought before us David as a man "of prayer." I was struck with the expression "David was a man after God's own heart," and the thought came before me, "Why was David called a man after God's own heart?" There must have been something special about David's life that God could speak of him in this manner, "I have found David the Son of Jesse a man after Mine own heart, which shall fulfill all My will." I find it very helpful when studying the Word of God to take up some individual like David and read what the Spirit of God has to say about that particular person. In reading the life of David it is remarkable to note that he was a man who inquired of the Lord, or in other words, "A man of prayer." We find in him also a man who would do nothing, or go anywhere without first of all inquiring of the Lord about the matter.

There are two things in connection with David, which are noticeable. First: his attitude of utter dependence upon God, Second: his attitude of forbearance toward his fellowmen. We shall dwell on the former one.

In 1 Sam. 16, David is anointed King over Israel, for God has refused Saul from being King, because of his sin and we find David is chosen by God to take his place, but sometime elapsed before David ascended the throne, and for many years David was hunted from place to place, and his life threatened at the hand of Saul.

In 1 Sam. 23, we have an incident which took place during those trying years. David hears that the Philistines have invaded the land and were fighting against Keilah, which rightly belonged to the Children of Israel and David's heart is toward the Lord's people. This message causes deep exercise on the part of David and he inquires of the Lord, saying, "Shall I go." He refuses to take matters into his own hands although it was the proper thing to defend Keilah. He first of all inquired of the Lord. God told David to "Go." When he made this known to his men they became discouraged and said, "Behold we be afraid here in Judah, how much more then if we come to Keilah." They objected to going. Note David does not use his authority, but considers his brethren and goes back a second time, not to assure his own heart but the hearts of his men. The Lord encouraged him and said, "I will deliver them into your hand." So they obeyed and delivered the men of Keilah.

In verses ten to twelve, we find David again is on his face before God. How often it is only when we are brought into trying circumstances that we find ourselves on our faces before God. When things are going smoothly, with no clouds hanging over our horizon we can get along fine without the

exercise of prayer, but when trials cross our path we are forced to cry to God.

David hears that Saul plans to besiege Keilah against himself and his men, so he crys, "O! Lord God! Will Saul come down," and the Lord answers, "He will come down." "Will the men of Keilah deliver me up into his hand?" And God said, "Yes they will deliver thee up." They were actually going to hand him over and he could place no confidence in them so he and his men fled and were like a partridge hunted on the mountains. (1 Sam. 26:20).

In chapter 27 of 1 Samuel, David said in his heart, "I shall now perish one day by the hand of Saul, there is nothing better for me that I do speedily escape into the land of the Philistines." Some time elapsed between these two incidents. David went out of the land of Judah into the Philistine's land and King Achish gave him the place called Ziklag to dwell in. But for a moment, let us look back over our own lives, and we find time and time again when God has graciously delivered us out of trouble and distress. We saw the hand of God working when no person knew of our particular trial, as it was not advertised, we, just making it a matter of prayer, and God in His grace came in and granted deliverance and answered our cry and perhaps the very next testing time which comes we say, Oh, yes, it was all right in the past, what about the future, and our hands hang down, and we think perhaps God has forsaken us. David felt like this.

Now in chapter 30 the Amalekites come up against Ziklag and they burned it taking all the women and children back captive to their own land. The Amalekites were enemies of God and Israel had battled with them all through their history, from generation to generation. David returns and finds his two wives gone, taken captive by the Amalekites. What trying circumstances! All his men had lost their wives. It surely was enough to break their hearts. "David and the people that were with him lifted up their voice and wept until they had no more power to weep, and to add to David's trouble they spoke of stoning him, thus saying indirectly that he was to blame. It was unbelief on the part of David when he said, "I shall one day perish by the hand of Saul." Thus David was the cause of his trouble, bringing it on himself, by going down to the land of the Philistines in unbelief. How often we are guilty of the same thing. Getting into trouble when it is largely all our own doings. What was he going to do? Only this, "He encouraged himself in the Lord." What else could he do? Everything of this life was gone, but he still had the Lord left and he calls for an ephod and enquires of the Lord, "Shall I go and smite these Amalekites?" The Lord said, "Yes, Go." Why didn't David make haste according to Exodus 17:16, and carry out the Word of God in connection with the Amalekite? No! he seeks God's face first of all. Even although Scripture licensed him to go he wouldn't take action until first of all

enquiring of the Lord. He finds an Egyptian who brings him to the enemy and they recovered all. David comes back from the victory triumphantly.

When we come to 2 Samuel many things have taken place in David's life. Saul and his son Jonathan have been slain on the mountain of Gilboa. An Amalekite finished Saul, and David is now King of Israel. Now he is surely at liberty to use his authority, but we still find he takes the place of dependence on God and says, "Shall I go up into any of the cities of Judah? It wasn't a very long prayer but it was an earnest desire. God answered and said, "Go up." David still didn't take his own way but said, "Whither shall I go up?" The dependence of David was wonderful. Solomon said, "I am but a little child, I know not how to go out or come in. Give therefore, thy servant an understanding heart." 1 Kings 3:9. This is very similar to the actions of David.

Oh, What peace we often forfeit,
Oh, what needless pain we bear,
All because we do not carry,
Everything to God in prayer.

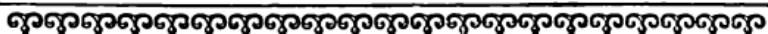
David up to this point at least, was a man of prayer; a man who was continually seeking the face of God and asking guidance in all the activities of the day.

(To be continued, D. V.)



Christian Diligence

WE find in the Scripture that most of the great appearances which were made to eminent saints were made when they were busy. Moses kept the flock of Jethro when he saw the burning bush; Joshua is going round about the city of Jericho when he meets the angel of the Lord; Jacob is in prayer, and the angel of God appears to him; Gideon is threshing, and Elisha is ploughing, when the Lord calls them; Matthew is at the receipt of custom, when he is bidden to follow Jesus; and James and John are fishing. The Almighty Lover of the souls of men is not wont to manifest Himself to idle persons. He who is slothful and inactive, cannot expect to have the sweet company of his Saviour.



PEACE AND DELIVERANCE

Romans 1 to 8

F. E. Hathaway, Colorado Springs, Colo.

EVERY Christian should be well instructed in the epistle to the Romans. There is no other portion of the Scriptures that can take its place. It is an elaborate unfolding of the gospel of God concerning His Son Jesus Christ—the most wonderful message that was ever announced to man, and that which alone is “the power of God unto salvation to every one that believeth” (Rom. 1:15). Note that the blessing is not to those who work, or pray, but to those who believe.

It could not be said of the law that it was ever the power of God unto salvation. If that were the case there would have been no necessity for the gospel. But the law—that which was written and engraven in stones—is called “the ministration of death” and “of condemnation” (2 Cor. 3:7-9). How vain then for any man now to hope to get blessing from God on the ground of his works!

But there are two parts to the gospel that are unfolded in the first eight chapters of Romans. The first part ends with chapter 5:11, and the second part with chapter eight. One might know the one without the other, in which case grave difficulties would be experienced. It is only the gospel in its fulness that can set the soul free and at liberty in the presence of God.

Now man is a sinner both by nature and by practice. We find out first that we are sinners by practice and are in need of forgiveness. It is the initial blessing into Christianity, and should be heartily entered into. The Christian has many blessings, but that upon which they all rest is described in Romans 4:7, 8: “Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.” You will note that it is not the blessed man who has not sinned, but the sinful man who has been forgiven, and to whom sin will never be charged. Christians need to enter into the blessedness of this more than they do.

The 3rd, 4th and 5th chapters should be carefully studied. If one is without peace with God there is no better portion of the Word of God for him to consider. The first verse of chapter five should be read in connection with the last verse of chapter four: “Who was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”

Now this peace with God is as regards our sins. It is peace of conscience, the sin question having been up and God’s way of blessing discovered, which is on the principle of faith in the Lord Jesus Christ and His redemption work. “Being justified by faith;” what a wonderfully blessed truth! To be righteously cleared of every charge, so as to be accounted perfectly righteous before God! O, if souls could just believe that, how happy they would be! And yet there is more.

It is not long after one has known forgiveness of sins that he begins to make discoveries about himself. Very likely he thought he had done with sin, but finds that he is worse than he ever imagined. In the light he discovers the presence of sin within, and he is all upset. He may even wonder if he was really saved, for why should he still be so bad? He is troubled about himself, the evil that he finds within. Most Christians are apt to experience somewhat of the struggle described in the 7th chapter of Romans. It may not be to the extent described there, and need not be, but there must be the experimental learning of our bad selves. It may be through a fall, like Peter. At any rate, the fact is that in every true believer there remains an evil nature in which good does not dwell. There is no good in the flesh. When Christians are gloomy and disappointed about themselves they are failing to keep this in mind, if they have ever fully owned it. And they may have to experience much grief before they are brought to that place.

But it is blessed to know that God has fully taken into account our state by nature as well as our state by practice. The nature met its condemnation at the cross as well as the sins of the nature. God "condemned sin in the flesh" (Rom. 8: 3). Christ was "made sin for us" (2 Cor. 5:21). The full Christian position is given in Romans 8:1: "There is therefore now no condemnation to them which are in Christ Jesus." It is because of our transfer from Adam to Christ that there is therefore now no condemnation. The believer's connection with Adam has been forever severed. All that he was as a child of Adam met its condemnation at the cross. The cross of Christ is not only the answer to his sins, but to himself. Not only his sins have been put away, but he has been put away too. "Knowing this, that our old man is crucified with him" (Rom. 6:6). It was done at the cross. What a deliverance! Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). We are to think God's thoughts after Him: to think of ourselves as He sees us as having come to an end judicially at the cross, and as now living before Him in the new life, in new creation.

Sin in the flesh (the nature) is never said to be eradicated. The presence of the Holy Spirit does not expel it, but the spiritual man has conflict to the end. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other" (Gal. 5:17).

But it would be pitiful if one had to remain in the state described in the 7th chapter of Romans. The Christian's position before God has not only changed from Adam to Christ, but he has the Holy Spirit dwelling within him as the power of life. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). The evil nature met its judgment at the cross; the believer is "in Christ," in a state or position entirely apart from it; and the

Holy Spirit is placed within him to make the truth a reality in his soul.

Reader, have you learned to look away from yourself as well as from your sins so that it is now with you Christ Jesus only? Such is your privilege, and though you carry about with you the old nature, and will do so to the end, you are to know that it does not belong to you any more, but you are to treat it as an enemy. You are now a new man in Christ, and can rejoice in *Him*. Hallelujah.

ZIPPORAH

Exodus 4:24-26

THE short and strange narrative before us leads us to infer that it was through the influence of this woman that Moses had neglected to circumcise his son. It was a painful rite, often of course, dangerous, and therefore trying to a heart of a mother whose faith did not subordinate to its sway her natural affections. She may have felt that it was not only cruel, but useless to inflict such suffering, and as nothing of the kind was done in her father's family, and as it was quite contrary to the customs of the social circle in which she moved, she could not understand why her husband thought for a moment of permitting an operation so severe and bloody. He yielded to her wish, and the wife was gratified at the expense of her husband's disobedience to God.

A long period elapsed, for he lived in the land of Midian forty years (Acts 7:30). Still he disregarded the plainly revealed will of Jehovah in the face of the plainly revealed penalty, "the uncircumcised man child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant," (Gen. 17:14). Hence on his return to Egypt under a divine commission to deliver his countryman from bondage, "it came to pass, by the way in the inn, that the Lord met him, and sought to kill him." He must get his conscience thoroughly aroused and cleansed before he could have power in service. He had no doubt forgotten his disobedience, but the Lord had not forgotten it, and at last his sin, committed through weak compliance with the desire of his wife, is brought to his remembrance as with lightning flash.

She too found that her foolish tenderness toward her child well nigh cost the life of her husband. She could not consent to the infliction of pain upon the former, even at God's command; but when she discovered that she was about to be left a stranger in a strange land with no protection, "Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, "Surely a bloody husband art thou to me." The rite she so much disliked, she was at length compelled to perform with her own hand, and in a manner that

must have greatly increased the suffering of her child, as well as her sorrow.

God was finally obeyed by bringing His servant into extreme peril; "so he let him go;" then she said, "A bloody husband thou art, because of the circumcision." With a mind still untaught, and a heart still unhumbled, she vented her anger upon her husband, and having shown that she was totally unfit to be the companion of a man engaged in a great work for God, in the end she was sent back to her country, and we never hear of her again (Exodus 18:2). After all her opposition to circumcision, that just meant death to the flesh or to nature, and separation unto God, she was forced to respect the divine ordinance, and in a way most distressing to her feelings.

Would it not have been better for her, for her husband, for her son, for the cause of God, for her name and example to the end of time, if she had cheerfully obeyed at first? Alas! she stands before us in the Word as a type of many a worldly-minded woman called to the service of God, who insists upon sparing her children the necessity of sacrificing the flesh, and is preparing for herself and for them bitter grief in coming years. No matter what the profession, sooner or later the reaping will be according to the sowing. "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice and to hearken than the fat of rams (1 Samuel 15:22).



"**A**IM HIGH" may be a good motto for practise: but it is not for preaching. They who from the pulpit would hit low sinners and lowly hearers must aim low, for only thus will they come within range of the greater and most needy throng. The following concerning Thomas Manton, an old puritan, is quite to the point concerning this matter:—

"He was invited to preach before the Lord Mayor and Court of Aldermen, and the Companies of the city, upon some public occasion, at St. Paul's. The Doctor chose some difficult subject, in which he had an opportunity of displaying his judgment and learning, and appearing to the best advantage. He was heard with the admiration and applause of the more intelligent part of the audience; and was invited to dine with my Lord Mayor, and received public thanks for his performance. But upon his return in the evening to Covent Garden, a poor man following him, gently plucked him by the sleeve of his gown, and asked him if he were the gentleman who had preached that day, before my Lord Mayor. He replied he was. "Sir," says he, "I came with earnest desires after the Word of God, and hopes of getting some good to my soul, but I was greatly disappointed; for I could not understand a great deal of what you said; you were quite above me." The Doctor replied, with tears in his eyes: "Friend, if I did not give you a sermon, you have given me one; and, by the grace of God, I will never play the fool to preach before my Lord Mayor in such a manner again."

PROBLEM

Will you please explain the verse found in Galatians, chapter 6, verse 17. "From Henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus."

The Galatian Assemblies were evidently the fruit of Paul's labors. They were also a people who could be quickly impressed by what they heard. Chap. 1:6. Judaizing teachers had got among them as among other of the early churches, Acts 15:1-5; Col. 2:14-16; Titus 1:9. The result was, that they were removed from him who had called them into the grace of Christ" Chap. 5:8. The works of the law were being enjoined on them to keep; the mark of the law (circumcision) also was being imposed on their bodies, chap. 4:21; Chap. 5:2-3. These inflictions of their bodies were not "the marks of the Lord Jesus" rather, were they the marks by which the offense of the Cross; the persecution which followed the preaching of the Cross, 1 Cor. 1:18 might be escaped and were a "fair show in the flesh" and a means of glorying in the flesh, Chap. 6:12, 13.

In contrast with such inflictions were the marks on the body of Paul the devoted bond slave of Jesus Christ: he bore on his body the marks of the Lord Jesus, that is, the marks received because of his faithful, constant acknowledgment of Jesus Christ as Lord. They were promised him, Acts 9:16; were welcomed by him, Acts 21:13, and were so terribly endured by him, 2 Cor. 11:23 to 33. He had been scourged and put in prison; indeed, what indignity had not been heaped upon him. It has been said that slaves of his day often had the names of their Master burned on their body thus showing whose they were and whom they served; even so with the beloved apostle who finished his course although that for him led to the place and death of martyrdom, others might bear what marks they would, his word was "Let no man trouble me;" he would be free from any marks save those which were the evidential "marks of the Lord Jesus" whom he loved and whom he served.

D. R.

ASLEEP IN JESUS

"Even so them also which sleep in Jesus will God bring with Him."

HFAIRER than the scenes of earth there shines a City bright,
Sweeter than the songs of earth its melodies of light,
Thither, and to be with Christ, the spirit wings its flight,
When our loved ones fall asleep in Jesus.

Tears may dim our vision, but amid our tears we sing;
Lonely though our hearts may be, still to His word we cling;
For when our Lord comes back again, our God with Him will bring
Every loved one now asleep in Jesus.

Though our hearts may long to hear that voice we loved so well,
Soon we'll join our loved ones who have gone with Christ to dwell,
Join the heavenly chorus, and their hallelujahs swell,
With our lov'd ones now asleep in Jesus.

Who shall tell the soul-transporting joy of that blest day,
When the Lord receives His own, and wipes all tears away;
He that shed His blood for us . . . we'll joy in Him for aye,
With our lov'd ones now asleep in Jesus.

H. E. Hume.

Seattle, Wash.—Following conference here, R. McCracken and nephew held 3 helpful meetings which were much appreciated by the Christians.

Pennsylvania.—A. Stenhouse visited the "Olney" Philadelphia Assembly and his visit was much enjoyed. J. Govan and A. Klabunda began a series of meetings in Bryn Mawr, Pa. J. J. Rouse came on to Pittsburg from Cleveland but was not feeling very well.

California.—S. C. Keller was holding forth in San Diego, Cal. The new address of the Correspondent for Ave. 54 Assembly, Los Angeles, is J. F. Gallagher, 265 So. Avenue 55, Los Angeles, California. C. Patrizio visited Monterey and San Francisco speaking the Gospel to Italians, but was suddenly called home on account of the serious illness of his wife. J. Pearson and H. Alves had encouraging and appreciated meetings in Jefferson St. Hall, Los Angeles.

Key West, Fla.—H. Thorpe had 3 weeks meetings and the interest was good.

Saugerties, N. Y.—Bert Dobson was working in this district, having meetings in homes, school houses and an unused chapel. Some Christians from the sects were exercised about their present position.

Atlanta, Ga.—Chas. Keller had interesting meetings here using his chart on "The Seven Churches in Asia." This Assembly was newly formed 18 years ago through the labors of Bren. R. Curry and C. Keller.

CANADA

Valens, Ont.—Gordon G. Johnston gave an appreciated visit to the Assembly here which seeks to go on for God.

Earlton, Ont.—Bren. Widdifield and Dellandrea saw some interest in meetings held here. They were expecting to follow up the work at Hough Lake and also help the newly formed Assembly at Kirkland Lake.

Parry Sound, Ont.—Bren. Bruce and Draper saw blessing in the Assembly which has grown considerably of late.

Toronto, Ont.—Bren. Warke and A. Stewart had good meetings with blessing in the Brock Ave. Hall. W. B. Johnson paid a brief visit to Pape Ave and Highfield Road Halls, and latter went on to Pall Mall Hall in London.

Kitchener, Ont.—F. Watson had large and interesting meetings using the Two Roads chart. Many came a long distance from the country to hear the Word.

Midland, Ont.—J. Silvester gave help in the assembly here and surrounding Assemblies as his strength permitted.

Collingwood, Ont.—A farewell meeting was held for Mr. and Mrs. Wm. Williams ere they left for Venezuela. Many from surrounding assemblies attended. He sailed January 26 from Halifax, via Canadian National Steamship Lines boat.

Lansing, Ont.—D. Miller was encouraged by seeing strangers attending Gospel meetings and was looking to the Lord for blessing upon the spoken Word.

Hamilton, Can.—J. J. Rouse held a few meetings in McNab St. Hall, bringing refreshing words for the Lord's people.

FALLEN ASLEEP

Vancouver, Can.—Mrs. Alice Steele, on December 23 departed to be with the Lord. In fellowship for over 30 years. A quiet, consistent sister. J. Rae and W. J. Chawner spoke at the services.

Toronto, Can.—Margaret Turnbull (wife of Anthony Turnbull) fell asleep in Jesus, January 8. Age 75. Saved 52 years. Identified with Assemblies around Tyeside and Sacriston, Durham, England. Came to St. Thomas, Ont., in 1914 and was associated with the Assembly there until she came to Central Hall Assembly in 1923. Services were conducted by S. Sommacal and W. Jackson. A husband and 8 children (all saved) mourn the passing of a godly wife and

mother, who by a life of quiet, consistent service, left a cherished example for all to follow.

Pawtucket, R. I.—Miss Elizabeth Campbell departed to be with Christ, January 11. Saved in Paisley, Scotland when quite young. Came to Pawtucket 8 years ago where she gathered with the Lord's people. J. Smith and L. McBain spoke at the services.

Lowell, Mass.—Mrs. Wm. Fulton passed peacefully into the presence of the Lord on February 3. Age 81. Saved in Ireland. For over 50 years in Lowell Assembly. She was "out and out" for the Lord and bore a clear testimony to the end. J. T. Dickson and J. Bernard conducted the services which were largely attended.

N. Chelmsford, Mass.—Miss Sarah Collier, on January 20, went to be with Christ. Age 72. Saved in England 50 years ago. Connected for years with the Lowell and N. Chelmsford Assemblies. W. H. Hunter and Wm. Warley spoke at the services.

Worcester, Mass.—Raffaela Biscatti fell asleep in Jesus on January 18. Age 68. Saved and baptized 4 years ago. A large number attended the services which were conducted by Bren. Pizzuli, Cappiello and Netti.

Toronto, Can.—On February 12, Alexander Livingstone, servant of Christ, passed into the presence of the Lord. Age 81. Was in a coma for nearly a week and passed peacefully away on Sunday night. He was a man of an excellent spirit, and sought to be subject to the Lordship of Christ. He is survived by a wife and two daughters—the latter living in Philadelphia. He was buried from the Pape Ave Hall on February 14. We have not received details.

CONFERENCES

Manchester, Conn.—The annual Conference will be held on March 22, 23 and 24, in the Masonic Temple preceded by a prayer meeting in the Gospel Hall (415 Center St.) on Thursday evening, March 21 at 7:30. Correspondent, Wm. McBride, 83 Laurel St., Manchester, Conn.

Toronto, Can.—Special meetings during the Easter Season, March 22, 23 and 24 will be held in the Bracondale Gospel Hall (Arlington and Benson Avenues). The Lord's servants will be gladly welcomed to minister the Word as God may give it. Correspondent, Sam Moore, 882 Palmerston Ave., Toronto, Canada.

The annual convention of W. Toronto and Brock Ave. Assemblies will be held in the West Toronto Gospel Hall (425 Pacific Ave.), March 21, 22, 23 and 24. A hearty welcome to all the Lord's servants walking in the old paths. Address: J. Crawford, 318 Indian Grove, or J. Coleman, 15 Spencer Ave., Toronto, Canada.

Central Hall is expecting to have their annual special Easter meetings on Friday, Saturday and Sunday of the holiday season as previously. It is expected that Dr. Northcote Deck, L. Sheldrake and W. Pell will be coming to minister the Word.

Owing to a late arrival of Meditation Block Calendars, Christian Book Room, 851 Bloor St., West Toronto, Canada, has a number on hand, and will dispose of them at half price. Out of His Treasure and others at 35c each post paid, or 3 for \$1.00 post paid.

MISSIONARY

Shetland, Is.—John Stout writes, "We are still being encouraged in the Gospel in town and country and thankful to the Lord for the liberty we have in our nation for the spread of the glorious Gospel which is being blessed of God to saint and sinner."

Guatemala, C. A.—M. Brubaker writes, "At present we are having conferences in quite close succession taking advantage of the dry weather. Its nice to see the Christians gather to hear His Word in these dark days. Also many unsaved are attracted especially to the evening meetings so we look to the Lord for some precious fruit for His glory."

Words in Season

My • Web of Life •

NO chance has wrought this ill to me,
'Tis God's sweet will, so let it be;
He seeth what I cannot see.

There is a need-be for each pain,
And He will make it one day plain;
That earthly loss is heavenly gain.

Like as a piece of tapestry,
Viewed from the back, appears to be,
Nought but threads tangled hopelessly.

But in the front a picture fair,
Rewards the worker for his care,
Proving his skill and patience rare.

Thou art the workman, I the frame,
Lord, for the glory of Thy name,
Perfect Thine image on the same.

A P R I L



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UNITED STATES

Florida.—An Assembly has been established in Hollywood, Fla., largely through the labors of our Brother Mr. A. R. Crocker. The membership is made up of Christians who live there but formerly met in the Gospel Hall, 56 N. W. 29th St. in Miami. About 32 gathered to "Remember the Lord" on March 10th; this being the first meeting of that kind. Quite a number of these are the fruits of Brother Crocker's labors in Hollywood during the past three years.

Mr. E. P. Corey, 2033 Scott St., Hollywood, Fla., is the Correspondent. The time of meetings is as follows: Lord's Day; Breaking of Bread at 10:45, Sunday School and Bible Class at 2:30 P. M., Gospel Meeting at 7:30 P. M. Thurs.; Prayer Meeting and Ministry at 7:45 P. M.

At present the Meetings are being held in a rented Hall until other arrangements can be made. Location is on W. Dixie Highway, opposite East Coast R. R. Depot.

This new undertaking has the full co-operation and fellowship of Christians at 56 N. W. 29th St. Hall. We shall miss those who have gone from our midst to this new field but we are happy to see the work of the Lord being carried on and a new testimony to His Name established. We earnestly pray that the Lord will add His richest blessing.—Paul F. Bartling, Edward F. Armstrong, Wm. Hartly Key.

Virginia.—John Millar, Sr., has moved to 6972 Huntington Ave., Newport News, Va. The Assembly expected to open their new Hall on March 17. It is a very beautiful building in a fine location—100 block on 29th St. W. Fisher Hunter gave refreshing, helpful ministry in the Roanoke Assembly. Chas. Keller spent a Lord's Day with the Petersburg Assembly.

Knapp, Pa.—R. Roberts visited the Assembly here. Some were restored to fellowship. Servants of Christ walking in the "old paths" are welcome.

California.—Bren. Pearson and Alves were having meetings in Long Beach Hall (1225 E. 14th St.) with some interest. Bren. Melville and Tharp visited Assemblies in Los Angeles telling of work done in China. W. J. Miller visited Fresno. J. Waugh was in Long Beach speaking from chart. J. Rankin had meetings in Oakland and San Francisco. Bren. Greer and Marshall had meetings in Orange.

New Jersey.—S. Rea had a weeks meetings at Hammonton which were well-attended. F. Carboni was having meetings in the Italian Hall in Orange. J. McCullough spent a week at Midland Park ministering to Christians.

Fort Wayne, Ind.—J. Farquharson had a weeks enjoyable meetings with us.

Hitesville, Ia.—Bren. Hamilton and O. Smith had a good series of meetings here.



ALEXANDER LIVINGSTONE

(Servant of Christ)

ON Sunday night, Feb. 11, 1940, after several weeks' illness, Alexander Livingstone of Toronto, Canada, Evangelist and Bible teacher, passed into the presence of the Lord, whom he had diligently served for many years. Age 81.

Born in Glasgow, Scotland, he was saved at the age of 19 years. He was baptized and received into the fellowship of the saints meeting at Govan. He began preaching at once, and soon the Lord led him to devote his whole time to the preaching of the Gospel, so that nearly all of his 61 years in Christ were spent in the service of his Master. About 33 years ago, after a quarter of a century in preaching the Word in the British Isles, he came to America, settling in Philadelphia, Penna. Some 15 years later he removed to Toronto, Ont., where he was in fellowship in the Pape Ave. Gospel Hall.

An able minister of the Word, his labors extended not only over the British and Shetland Islands, but also from coast to coast of both United States and Canada.

The funeral services in the Pape Ave. Gospel Hall on Feb. 14, 1940 was attended by a large gathering of Christians as well as a number of fellow-servants of Christ. Mr. Gordon Johnston spoke from 2 Tim. 4:6-8; Phil. 1:21-24; "The time is up for me to go home." Mr. Robert McCrory spoke from 2 Cor. 12:1-10; 1 Thess. 4:16: "Caught up." Mr. A. Stewart conducted the services at the grave. Survived by a widow and two daughters, Mrs. Wm. Litson and Mrs. James Rainey both of Philadelphia. Remember them in prayer.

The following was a favorite verse of Brother Livingstone and often quoted by him when he ministered to the Lord's people.

Say not my soul, from whence
Shall God relieve thy care,
Omnipotence has servants
everywhere;

His methods are sublime,
His ways extremely kind,
He never is before His time,
And never is behind.

WORDS IN SEASON

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work done for the Lord in accordance with His Word.

Edited for 20 Years by the Late Dr. E. A. Martin

Vol. 32

APRIL, 1940

No. 4

GATHERED GEMS

from the note book of the late Mrs. Chas. Keller

If we could know beyond today,
As God doth know,
Why dearest treasures pass away,
And tears must flow.

We cannot see what lies before,
And so we cling to Him the more;
He leads us till this life is o'er.
Trust and obey.

* * * *

I CANNOT say, beneath the pressure of life's cares today,
I joy in these; but I can say, that I would rather walk
the rugged way, if Him it please.

Whichever way the wind doth blow, some heart is glad to
have it so; so blow it east or blow it west, the wind that blows,
that wind is best.

Life without love will not be a happy life.

Life's disappointments are veiled love's appointments.

For a hundred that can bear adversity, there is scarcely one
that can bear prosperity.

A true friend is one soul in two bodies.

Words better left unsaid, come back to greet us when we
think them dead.

Of speech unguarded man doth oft repent, but not of keep-
ing silence. Words break no bones, but sometimes hearts.

Joy has a partner; grief weeps alone.

When thou hast thanked thy God for every blessing sent,
what time will then remain for murmur or lament?

Not a single shaft can hit, until the God of love sees fit.

What I must do is all that concerns me—not what people
think.

You will not be sorry for doing your level best; being kind
to the poor—looking before leaping—hearing before judging—
thinking before speaking.

* * * *

I do not ask my cross to understand, my way to see; Better
in darkness just to feel Thy hand and follow Thee.

SAFETY IN THE ARK

D. L. Moody

AHUNDRED and twenty years before Noah was warned to enter the ark he had received a message from God; and it was really the most awful tidings that ever came from heaven to earth. It was the most awful communication ever received by any man in this world. God told him that He was going to sweep the earth of its iniquity; that all men upon the face of this earth would perish; that His Spirit would not always strive with men; and that at the end of one hundred and twenty years God would sweep away these workers of iniquity. Although less than two thousand years had rolled away, these men had turned away from God their Creator. They did not know Him. God was not in all their thoughts and in none of their deeds. As He looked down from heaven, He could see every conceivable wicked thing done by man. They had forgotten their God; they had forgotten their Creator. They had turned away from Him, and now He caused this warning to be given; and wherever you find a judgment threatened, you will find before the judgment there is always a warning given.

These antediluvians had a warning. God told Noah to build an ark, and all these one hundred and twenty years while the ark was being built it was a warning to them. And you will find, if you will read the Bible carefully, that warnings always precede the judgments. God comes to men first and calls them to Himself. If they will not come, then the blood of their souls must be required of their own hands. There will be no one to blame but themselves.

At that time the world ridiculed Noah. Undoubtedly, when he received that communication he knew how he was to be put to ridicule, how men would scoff at him. I can imagine him walking down the streets, and their calling him "That lunatic!" I suppose this was a common thing for Noah during those one hundred and twenty years; and if there had been insane asylums at that time, no doubt they would have put him in one, if God had not protected him. No doubt they thought him mad. The great men of that time—their statesmen, their astronomers, their mighty men—all prophesied against Noah, and moreover there was no sign of the coming deluge. I can imagine some of them said: "If this prediction is true, why did not Methuselah, who died a few years ago, tell us of it? Why did not our forefathers tell us of it? How did this man come to know so much of it?" It was the same way with the men who worked on the ark—Noah's carpenters. They were jeering and laughing at him. They would say: "He pays good money, and pays us promptly, we are just as willing to work for him as for anybody. But we do not believe in the lunatic; we do not believe in the coming deluge."

But now the ark is done. The one hundred and twenty

years have expired. And Noah moves in, and the door is shut. They are not alarmed. They laugh on; but God gives them seven days' grace. After all is done to that ark, there is no sign of a coming storm. I can imagine one night, as they retired as usual, the sun goes down behind the mountains, and they will never see it again. They have seen that sun for the last time. The last month has gone. The last week has gone. The last day has gone. Yea, the last hour is fast rolling away. Solemn thought! Did you ever stop and think, dear friends, that the last week is coming to you; and the last day is coming; and the last hour; yea, the last minute?

Ah! God shut that door. It had been open one hundred and twenty years. God had pleaded with them. God had invited them. They mocked at the invitation. They scoffed and ridiculed the idea of a deluge. Now it is too late. Now they would enter; but they cannot. My dear friends, you have read in the New Testament of a scene like this "As it was in the days of Noah, so shall it be in the days when the Son of Man cometh." They were eating and drinking, and the flood came and took them all away. So shall it be in the coming of the Son of Man. I don't know how you can live on in sin when the year is passing away. Oh, hasten now and enter the ark at once.

The Far-Seeing Eye

AS the astronomer Mitchell was one day observing the setting sun through a large telescope, and gradually lowering the instrument to keep in view the great body of light slowly sinking in the western sky, there came within his line of vision the top of a distant hill, upon which grew a number of apple trees. In one of these trees were two boys, apparently stealing the apples. One was getting the fruit, while the other appeared to be keeping watch, to make sure that they were not seen in their guilty act; both, no doubt, hoping to be undiscovered. But there sat Professor Mitchell, seven miles away, with the great eye of his telescope directed fully upon them, and perceiving their every movement as clearly as if he were on the hill-top.

The above related incident puts us in mind of how all are under the continual observation of God; according to the Scriptures. "All things are naked and opened unto the eyes of Him with whom we have to do;" and again, "The eyes of the Lord are in every place, beholding the evil and the good." (Heb. 4:13; Prov. 15:3). It has been remarked by another, that, for the Christian it should be a pleasing reflection that the eye of his God is at all times upon him.

DAVID ENQUIRIES OF THE LORD

G. Duncan, Cleveland, Ohio

1 Sam. 23:1-4, 10-12; Chap. 30:1, 2-8; 2 Sam. 2:1; Chap. 5:16-19;
Chap. 21:1.

(Concluded from last month)

WHEN the Philistines heard that David was anointed king they gathered together in the valley of Rephaim, 2 Sam. 5:17-19. Will David act the place he now fills, and drive out the enemy from Israel's land? We find he still takes the place of dependence and in verse 19 he says, "Shall I go and smite the Philistines." You would naturally think David would feel he needn't pray for that, for there was ample Scripture to drive out the Philistines from the land of Israel, but he is a man of utter dependence on God. The Lord answers, "Yes." He smote the Philistines, but in verse 22 we find them back again in Rephaim. Again he enquires. "Shall I smite these Philistines." The Lord this time says, "Thou shalt not go up, but come upon them over against the mulberry trees. "Had David acted immediately this time he wouldn't have won the victory. God records this as a lesson to teach every child of God to seek for guidance for every step of the way day by day.

In these incidents before and after he ascends the throne we see that which characterizes David, the man after God's own heart, for he continually enquired of the Lord.

We pass over to 2 Samuel chapter 21 and we find the same thing, but note you will not find between chapter 5 and 21 a single mention of this. I am not saying that David did not pray during all these eventful years, but in spite of the wonderful things which took place, there is no mention of David inquiring of the Lord. The fact that David brought up the ark of the Lord during that time without inquiring shows his sad departure. Of course, he realizes that without the ark, Israel had no strength, but you would think at this time he would have earnestly enquired at the mouth of the Lord, for this was a matter of great importance. He did, however, consult the captains of thousands and hundreds. The result was that they brought up the ark, (not as the Lord commanded for that was on the shoulders of the Levites) but on a new cart. They thought that would be more convenient. How easy to have oxen bring up the cart: but it wasn't God's way. The result was that when they brought up the ark to Nachon's threshing floor (2 Sam. 6:6) the oxen stumbled and Uzzah put forth his hand to steady it and the Lord smote him. David was afraid and said "How shall I bring this ark up unto me." This is a most solemn lesson for us in our day. This new cart was not the first one in Scripture. We find sometime before this in 1 Sam. 5 another new cart. It came from the Philistine's land. You remember when the ark was taken down into their land and set up before Dagon that the image fell down and

was broken and the hand of the Lord was heavy upon them, so much so, that they decide to return the ark. So they say, "Let us make a new cart and take two milch kine on which there come no yoke and tie the kine to the cart and send it away. The new cart was copied from the Philistines. There was no trouble with the new cart in the land of the Philistines, but just as soon as Israel adopted such, the judgment of God descended upon them. The Philistines speak of the world church. The Philistines came from the land of Egypt. They didn't know what it was to be sheltered by the blood of the paschal Lamb. They didn't cross the Red Sea or Jordan. They didn't know what it was to feed of the manna from heaven or drink of the rock, (Christ). They were strangers to all this. How many today who occupy Christian ground, yet they are strangers to God's grace. They have never been sheltered by the precious blood of Christ and their lives show no change. They are of the earth, they speak of the earth, "who mind earthly things." Phil. 3:19.

So Israel received the "New cart idea" from the Philistines. Among the Lord's people there is the tendency to copy the world. Such things may do all right in the world but just as soon as it is introduced into the Assembly of God He pronounces judgment upon it, if not in accordance with the Word of God. For three months the ark was turned aside. David had departed from God, but when God uses measures to restore him he brings the ark back and God blesses David again. It was during those years of departure that David fell into sin. Satan always finds mischief for idle hands to do. David not only brought dishonor on the Lord's name, but who can tell the sadness in the home of Uriah the Hittite. What sad results when prayer is neglected.

In 2 Samuel 21 we see famine in the land. This is what compels David to enquire of the Lord. Why is the famine in the land, for God had promised Israel an abundant harvest? This famine told something was wrong. Two years passes and by and by the third came before David enquires of the Lord. Think of the suffering, hunger and thirst abounding during those years. Who can tell the sadness caused when we sin against God. David at last enquires. "Why is it that year after year there is no rain." God said, "It is for Saul and his bloody house." The cause of famine was not directly on account of David, but God used it to restore David back to Himself.

How God seeks to impress upon David's heart his departure and his folly of not seeking counsel at the mouth of the Lord. While he went to the Lord and enquired he went to the Gibeonites for the remedy. We read in connection with the men of Gibeon in Joshua 9:14 that the men took of their victuals and asked not counsel at the mouth of the Lord. Here Joshua makes a league with these men and in 2 Sam. 21 we find them asking David for seven sons of Saul to be hanged up unto the Lord. David says to them, "What ye shall

say, that will I do for you," but the Scripture plainly declares that the sons were not to die for the sins of their fathers.

There is a great need in our day of continually inquiring at the mouth of the Lord. How often God is not included in our plans. May the Lord help us to be like David who so often sought to enquire at the mouth of the Lord.

THINGS WRITTEN AFORETIME

Wm. Rodgers, Omagh, Ireland

No. 8

Three Great Wilderness Failures

IN Num. 14:22 God charges the Israelites with having rebelled against Him "ten times;" and though that expression seems to be used in various Scriptures for an indefinite but large number (e. g., Neh. 4:12; Job. 19:3), it would not be difficult to find ten actual instances of murmuring or disobedience in the wilderness, prior to the time when the words were spoken. (See Exo. 14:11; 15:24; 16:2; 16:20; 16:27; 17:2; 32:8; Num. 11:1; 11:4; 14:1). Some of the occasions were, however, more serious than others, and there are three failures recorded in Numbers which stand out as worse, both in their character and in their effects, than any of the rest, with the exception of the idolatry of the golden calf at Sinai.

Of these the first was their unbelief on receiving the report of the spies (Ch. 14), which resulted in the forty years' wanderings, and lost entrance into the promised land to that generation of Israelites. The second was the rebellion of Korah and his fellows (Ch. 16), which caused the death of about 300 directly (Vs. 33, 35), and afterwards that of 14,700 of their sympathizers (V. 49), making 15,000 in all. The third was the association with the Midianites and Moabites at Baalpeor (Ch. 25), which brought about the death by plague of 24,000 (V. 9), and the evil effects of which were being felt long after the people had arrived in the land (Josh. 22:17).

It is in connection with these and the other wilderness rebellions that Paul wrote to the Corinthians, "These things . . . are written for our admonition" (1 Cor. 10:11), so we shall do well to study them carefully, that we may be preserved from falling into the same snares by which they were entrapped.

It is of interest to note what variety there was in these failures of theirs. In the three mentioned it was not a recurring again and again of one particular sin, as was the case with idolatry in their later history; but each is separate and distinct from the others, and the devil seems never to have been at a loss for some fresh way of getting at them. We hear people at times speak of their "besetting sin"; but do not the Scriptures rather teach that all sin is of that character, so that while we are guarding against the evil to which we may think

ourselves specially prone, Satan will perhaps ensnare us in something quite different, something, it may be, from which we fancied ourselves almost immune. Just as in some of the great sieges of history, entrance was gained at a point considered impregnable, and therefore the more carelessly guarded; so we find, both in Scripture and from experience, that saints fail in the very thing which was their strong point—Abraham in his faith (Gen. 12:10-13; 16:2; 20:2); Moses in his meekness (Num. 20:10); Peter in his boldness (Matt. 14:30; 26:70; Gal. 2:12).

In the three instances before us, the sin in the first case was UNBELIEF; in the second it was PRIDE; and in the third what today we would call WORLD-CONFORMITY. And as we think of these, we seem to see before us the lineaments of our three well-known adversaries, the world, the flesh, and the devil; the flesh in Ch. 14, shrinking from conflict with the giants; the devil in Ch. 16, filling Korah and his friends with what has been called his favourite sin; and the world in Ch. 25, luring the Israelite young men into unhallowed alliances with its own people. In yet another way we may realize the variety which these failures present, when we consider that the first was against God directly, the second against the leaders God had appointed, and the third against His path of separation from the world. It would not be too much to say that every failure which has manifested itself amongst the people of God from then till now, has taken one or other of those three directions.

To fully understand the story of the sending of the spies and the rebellion that followed their report, we must turn to 1st chapter of the book of Deuteronomy. Numbers 13 begins by telling us that the Lord said to Moses, "Send thou men, that they may search the land"; and if we had no further light on the transaction than is contained in that chapter, we should look upon it as originating solely with the Lord Himself. But in Deuteronomy 1. we read that when they came to Kadesh-Barnea (V. 19) on the southern border of the land, Moses said to them, "The Lord thy God hath set the land before thee: go up and possess it." This would have been the proper course to pursue, and they said, "We will send men before us, and they shall search out the land" (V.22). Moses acknowledges that this saying pleased him well (V.23); and thus it is made clear that the Lord's words in Numbers 13:1 were merely of the nature of a permission to Him and them to have their own way.

Evidently then, the unbelief and lack of confidence in God were already in their hearts, and were the cause of the suggestion that spies should be sent. There was no need for it whatever, since God Himself had "espied" the land for them (Ezek. 20:6), and had told them that it was "flowing with milk and honey, the glory of all the lands." They had no reason to doubt, either His word, or His ability to give them victory.

Moses too appears to have shown weakness at this time in his ready acceptance of their plan; and though we should not wish to read more into the connection than may possibly be meant, it is certainly a remarkable fact that the message by which he also was excluded from the land is set by himself into the very centre of the Lord's oath against the murmurers at Deuteronomy 1:37, although it was not actually announced until long afterwards on the occasion recorded in Numbers 20:7-12.

The lesson for saints today in all this is well brought out in Hebrews 3 and 4, where the apostle, after quoting David's warning message based on the same incident in Psa. 95, "Today, if ye will hear His voice, harden not your hearts", adds the solemn words, "Take heed, brethren, lest there be in any of YOU an evil heart of unbelief, in departing from the living God: but exhort one another daily. . .lest any of you be hardened through the deceitfulness of sin".

Let us then honestly test ourselves on this point. Could it be possible that there is anything of this evil heart of unbelief in us? Are we completely satisfied with the way that God has led us and is now leading us? Or have we been, as it were, sending out spies with a view to shaping another course for ourselves? Certainly no fault can be found with the exercise of whatever intelligence God has given us, when we have arrangements to make, business, domestic, or other. But do we first give God His place in such matters? If so, one proof of it will be that we shall be clear from the tricks, and meannesses, and overreachings which men of the world at times use for their own advancement. We shall realize that they are not only sinful, but against our best interests in every sense. It is walking in practical obedience to the Word of God that evidences our trust in Him, and every act of disobedience is a vote of "No confidence" in His leadership.

(To be continued, D. V.)

"FREELY GIVE"

O CHRISTIAN, whenever thou art inclined to an avaricious withholding from God, think of thy Saviour giving up all that He had to serve thee! And canst thou then—when thou beholdest self-denial so noble—canst thou then be selfish, and regard thy dainties of more account than their necessities, when the claims of the poor of the flock are pressed upon thee? Remember Jesus; think thou seest Him looking upon thee, and saying, 'I gave Myself for thee, and dost thou withhold thyself from me? For if thou dost, thou knowest not my love in all its heights, and depths, and lengths, and breadths.'

THE SIXTH OF ROMANS

THE chapter above all others in the Bible that I commend to you for strength, encouragement, and instruction, is the 6th of Romans. It begins with the words: "What shall we say then? shall we continue in sin that grace may abound?" But look back, for the sake of the argument, to the 20th verse of the preceding chapter: "Where sin abounded, grace did much more abound;" i. e., if sin has brought in death and all the train of evils—guilt, shame, despair, and eternal ruin, grace comes in also and does much more abound. "But," says the Apostle, "because grace thus abounds, shall we, therefore, continue in sin?" Because God, out of His great love, has freely provided a salvation for us, that blots out sin and all the consequences, and lifts us even above the plane on which we were before evil entered the world, shall we therefore take advantage of grace, and go on living in sin? The Apostle says, "God forbid." Let not the thought enter your mind. "How shall we that are dead to sin, live any longer therein?" How can we, who, by Jesus Christ, have come into a new life through death to an old one, have any further connection with this old life? Just as a dead man has done with the world, and cannot longer hear its voices—is insensible to its praise, or blame, or allurements, but has new relations and a new phase of being; so, the Apostle says, we have passed into another order of existence entirely, and are dead to the former one. We can have no more fellowship with it, or room for it in our hearts than a dead man for the life out of which he has passed. That is the position of the Christian, the striking separation which the Spirit of God has made between the two lives. To illustrate, he adds: "Know ye not that so many of us as were baptised into Jesus Christ were baptised into His death?" When Christ died, He was done with sin. He had no more contact with it, and was no longer as our disciplinarian under the Law which condemned sin in the flesh. He was released from the penalty, and passed out of the world of darkness into the world of light. The Law could not come to Christ again, because He had met all its demands. If a man charged with the crime of murder be executed, the law has done with that man. If he should be raised to life again, the law for the old offense could never touch him. So Christ Jesus has died for sin once for all; and though He was under the Law, He was dealt with by the Lawgiver as being sin for us. He is now forever free; He has entered a world beyond the reach of its claims. "Now," says the Apostle, "don't you know that in like manner when we were baptized into Jesus Christ we were baptized into His death?"

The meaning is, not that we are received into church-fellowship or relations but into Christ Jesus. We are introduced, so to speak, into His body—into everything that He was for us, and did for us, and is for us. We have simply been

put into Him, and made one with Him. And the secret of a victorious Christian life is found in the grasp with which we lay hold of this great spiritual truth, that we are in Christ Jesus. George Whitfield, Chalmers, Dean Alford, and others, agree that in order to understand this Scripture clearly, we must bear in mind not only baptism, but also the probable primitive form of it.

We are baptized into His death. "Therefore we are buried with Him; that, as Christ was raised to the glory of the Father, even so we also should walk in newness of life"—in the resurrection with Jesus. Now let us see if we can apprehend what God says of our position as believers. Behold Jesus came into the world to represent us. So He was born of a woman, made under the Law, and took up a human life; was subject to all our infirmities, and tempted in all points as we are; subject to hunger, thirst, and weariness, replenishing His natural strength with food. At last the time came for Him to fulfill in His own person His obligation to the Law of God, under that Law. God was not now dealing with the transgressor himself, but with Christ as the substitute; for He made Him to be sin for us Who knew no sin; God sent His Son into the world to die, the Just for the unjust. Now I am watching God as He deals with Christ, under the Law, and for sin. He is condemned and put to death; not only physical death, but to the death that separates Him from God; for, by the space of those three hours of agony, which drew forth His heart-breaking cry, Jesus experienced in the depths of His soul what it was to be separated utterly from God. He died for sin, under the Law, and under the stroke of the Divine justice; not as an innocent victim, but as a voluntary sacrifice; our substitute, He died with transgressors. That is to say, in Him, the Lord was dealing with you and me. He tasted death for every man. And after death He was buried. So to speak, He went into the debtor's prison. And on the third day, God raised Him from the dead, broke open those prison-bars, and set Him free, declaring that the last obligation of the Law,—that every demand of the moral government of God, that all of the great debt which was resting upon us, by reason of transgression, was utterly discharged. The security had met the demands—had canceled them utterly, and He was now set free; bringing with His own release freedom also to every one that is found in Him. That is the grand basis of the Gospel: Christ died, and was buried, and raised again for our justification. Now when we come into the comprehension of this Gospel, and yield ourselves up to Christ Jesus, all His work, all His relation to God, pass over to us—we are in Him, and are to show forth the perfect union between the believer and the Saviour; we are henceforth counted as entirely and forever separated from the Law and from our old connection with sin. Bear in mind that Jesus went down on the earthly side of the grave and was raised on the Heavenly side. Our place

as believers is no longer in the earth, but in the resurrection; "for if we are planted in the likeness of His death, so shall we be in the likeness of His resurrection." Hence we can understand what it is, not only to die in Christ, but to be raised up and sit in Heavenly places. The idea of this Scripture is to impress upon Christians, not a fanciful, but a real Spiritual condition, that counts us to be already in the resurrection and in the power of it. This was the force of the Apostle's saying, "That I may know Him (in His work and relation to me) and the power of His resurrection." He wanted to know what hold the resurrection took upon His life. This city of Philadelphia has been in a low condition spiritually, a state of things sadly true of all our cities. Now, if God should say to the Christians of this city, who passed into the skies years ago, "Ho! ye saints, hearken! I want your preachers, your farmers, merchants, blacksmiths, school-teachers, wives, mothers, brothers, and sisters. I commission a thousand of you to go down whence you came, from all the generations; and that you may be known there, I will anticipate the resurrection by restoring to you substantially your old bodies. I want you to illustrate in that city what it is to be a Christian; what it is to have been dead with Christ and raised with Him." And lo! these saints go! There would be some wonderful preaching of thoughts gathered in Heaven! I don't believe there would be any strife between them. Each would be in his place. I think there would be some wonderful elders. They might give attention to business, and carry on their avocations, but all the time remembering where they belong. There wouldn't be any doubtful transactions. Saints have something better to do. There would be no cornering in trade, no elbowing for selfish purposes, but in all things each would remember that he was a steward of God. A farmer would say, "It is my business to cultivate this farm in the way God would have a Christian cultivate a farm." Men engaged in selling goods, would say, "It is our business, not to amass a fortune, but to illustrate how trade may be carried on righteously." And lawyers, I think, would have to stand in the breach for the sake of truth and equity; but there would be a wonderful reformation in the court-room. I believe the resurrection lawyer would try to gain his clients case; but he would not take a case that was not righteous. He would say, "I want God glorified, and righteousness vindicated." And in our manufactures, there would be little strife between labor and capital. How beautifully things would go on—how wonderfully!

(To be continued, D. V.)

Often blessings are not valued till they are gone.

REFUGES

WHEN TROUBLES REACH THE CHILDREN OF GOD THEY SEEK ONE OF TWO REFUGES. One class seeks help and comfort from the world and worldly relationships, where usually their troubles increase, unless God in grace comes in and restores them.

Others recognize in these troubles the hand of a Faithful God and thus seeking help and guidance from Him, their Marah becomes an Elim and their godly example becomes a blessing to others.

"By faith" Abraham left Ur of the Chaldees and "by faith" he dwelt in the Land of Promise. But, faced with famine, his faith failed him. He left Bethel and his altar and sought a refuge in Egypt. There as the prospective brother-in-law of the King, he grew rich. But God exposed the shameful deception, and in disgrace he was driven out of Egypt, and through grace he was restored to the God of Bethel. Sarah brought back an Egyptian maid, and we know the sad result. Lot returned with worldly possessions, but lacking spiritual possessions, when again trouble reached him, he sought a refuge in Sodom and sank to Sodom's level.

Jacob was in sore trouble and danger. He fled to Haran for refuge and there God put him under a task-master for 20 years till he fled back again. But his sins of the past found him out—he had to meet the result of his bad behaviour to his brother. This time he sought a refuge in God and was delivered and blessed (Gen. 32).

David, when right with God, bravely slew Goliath, the Philistine, and later boldly ventured into Saul's camp. But shortly afterwards his faith failed him and he fled for refuge to the Philistines, Israel's bitter enemies. There a woman (Abigail) stayed his hand from murdering her husband and the "princes" of the Philistines were used to turn him back from marching against his own people (1 Sam. 29). God sent him more trouble—the burning of Ziklag, etc. Now in deep sorrow and tears he sought a refuge in God and not in vain for soon he was abundantly blessed and crowned King in Hebron.

When Aaron complied with Israel's request and introduced the golden calf (Egypt's religion) there was still a refuge for the Godly—"Moses took the tabernacle and pitched it without the camp, afar off from the camp . . . and it came to pass that every one that sought the Lord, went out unto the tabernacle of the congregation, which was without the camp." There Moses and Joshua took the lead and it was available to all who wished to escape the defilement of the camp.

When Jeroboam, lately returned from Egypt, forced their

religion on Israel, and set up two golden calves, the godly found a refuge—"The Priests and Levites left their possessions and suburbs and came to Jerusalem and after them . . . such as set their hearts to seek the Lord, came to Jerusalem to sacrifice to the Lord God of their fathers." (2 Chron. 11).

When the *Remnant of Judah* returned from the bondage of Babylon, they brought back from Babylon many servants and 200 singing men and singing women, though once they hung their harps on the willows as they could not sing the Lord's songs in Babylon. Soon weakness and failure came in and a small remnant within this Remnant had to seek a refuge. They found it in the company of like-minded brethren—"Then they that feared the Lord spake often one to another and the Lord hearkened and heard it." They thought upon *His* name, and when they met "they spake of Him." God was listening and approving and, in a coming day, when their "Hope" is realized (Mal. 4:2) they will know what God thought of their faithfulness in dark days.

When *Timothy* purged himself from evil systems, evil teachers and evil doctrines, he found a refuge in the company of those like-minded, who followed righteousness, faith, charity and peace with those who called upon the Lord out of a pure heart (2 Tim. 2).

The man who was born blind was reviled and cast out for standing for his Lord. Surely he needed a refuge. The Lord Jesus heard—heard when they reviled—heard when he bravely stood for his benefactor—heard when they cast him out. A rejected Lord, (John 8:59) KNEW THE HEART OF A DESPISED ONE. He found him, He revealed Himself to him and the scene closes with happy fellowship and worship in a nameless place outside the camp.

DEAR TRIED BELIEVER, despised and rejected you may be, be comforted and hear the words of your rejected Lord, standing outside a closed door (Rev. 3) "If any man hear My voice and open the door, I will come in to him and will sup with him and he with Me."

"Blessed are ye when men shall revile you and persecute you for My Name's sake. Rejoice and be exceeding glad, for great is your reward in heaven" (Matt. 5:11, 12).

Though the time came when "all Asia" turned away from Paul, he could rely upon One never to leave nor forsake him. He still had a Timothy (the Faithful) to comfort him, and he wrote to the Romans, before, what is still blessedly true (himself now in Rome) (Rom. 8:38-39) "For I am persuaded that neither death nor life nor angels nor principalities nor powers, nor things present, nor things to come, nor height nor depth nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." H. J. B.

EMPTY TALK

THOSE who are afflicted with the desire to hear themselves talk, ought to start cottage or other meetings on their own responsibility, and make full proof of what sort their ministry is—if profitable their sphere will be enlarged, but if they cannot keep a meeting together by their own ministry they are a source of weakness if talking at other meetings, and ought to confine themselves to personal and individual ministry till God brings them to the surface. We have known meetings killed forever by talkers, who were not called by God to preach.—Donald Ross.

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WHEN you run into a spiritual fog bank, don't tear ahead; slow down the machinery of your life. If necessary, anchor your barque or let it swing at its moorings. We are to simply trust God. While we trust, God can work. Worry prevents Him from doing anything for us. If our minds are distracted and our hearts distressed; if the darkness that overshadows us strikes terror to us; if we run hither and yon in a vain effort to find some way of escape out of a dark place of trial, where divine providence has put us, the Lord can do nothing for us.

The peace of God must quiet our minds and rest our hearts. We must put our hand in the hand of God like a little child, and let Him lead us out into the bright sunshine of His love.

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PROBLEM

Is it Scriptural to send a sister to the foreign field as a missionary and to return and give a report of the work?

The Scripturalness of any action by an Assembly or by Assemblies, may be judged in various ways; firstly, by the authority coming from direct precept and pattern, then by principle, where precepts or patterns are not given. Perhaps one could take the liberty also of stating that cases of expedience might give evidence of Scripturalness of action as suggested in Philippians 4:8.

That there is no precept nor direct pattern for the sending forth of any sister to the home-land or the foreign field as a public speaker of the Gospel or in public ministry of any kind which involves public address by individual speaking, is clearly evident. Eph. 4:8 tells of the giving of gifts which may be used in public speaking and we read of them as given to that intent "to men" where it is clearly meaning the males; this also is borne out in the activities of the Assembly, 1 Cor. 14:34, where the exercise of individual public address is not permitted to the woman. 1 Tim. 2:11 tells us that her learning is to be in silence, not in outspoken inquiry or insubjective audible contention. Compare also 1 Cor. 14:35; neither is she to occupy the place of public authority or manifest rule.

There is no suggestion of the woman being numbered among those who "went forth for His name sake taking nothing of the Gentiles;" the terms used suggest the males in 3 John verse 5. So far as precept goes, only men are seen in the character of evangelist, pastor and teacher as also we see but men sent forth. Acts 13:3-4. Then again in 1 Cor. 16:15-18, men only seem to be referred to as having addicted themselves to the ministry. As for principle, that taught by way of reference to the law informs us of the place reserved for "a sister" 1 Cor. 14:34. The principle taught us from the beginning equally speaks of her sphere. 1 Tim. 2:13.

The expediency of the service of "a sister" however, in circumstances which have arisen and do presently exist in certain lands, has made and still makes, a strong appeal to many brethren of the past and present, whose godly exercise and regard for God's honor is beyond question and is surely to be reckoned as among those things which are to have our consideration. "Think on these things." Philip-

pians 4:8. We are nevertheless living in a time, when, with all the commendable phases of the expedience of the service of sisters in foreign lands, there has arisen a condition, (particularly, if not altogether, since the advent of "woman's suffrage" in the world) of prominence in our Assemblies to what is spoken of report meetings for women missionaries, developing later a "Women's Missionary study class" which acts as if it was something in addition to the study of missionary work by the Assembly in general and still later has there been the coming into advertised prominence of a "Women's Missionary Conference," the which seems to many, not a commendable expedient but has a strong semblance of departure from the true place and manner of the ministry of sisters.

The earliest days of the "Movement" which has resulted in the Assemblies of the saints gathered in or unto the name of our Lord Jesus Christ knew nothing of such gatherings of our sisters in the Lord and one is not convinced that the present seeming conformities to what is so manifest in the professing world, is evidence of a conducive to an increased spirituality or our particular character as strangers to its maxims and ways.

D. L. R.

MY PAST, PRESENT AND FUTURE

THE world once had a charm for me,
It seemed so bright, I felt so free,
Yet then I was by sin enslaved,
My heart for its brief pleasures craved.
I wandered on, with soul unsaved,
Toward a dark eternity.

But o'er the chaos of my soul
God's Spirit moved and caused to roll
Conviction's waves, both wild and high,
Then joy gave place to many a sigh.
And then I prayed, I worked to buy
Salvation for eternity.

But prayers and works could not give peace,
My efforts vain, brought no release,
Then Jesus showed Himself to me—
By faith I saw Him on the tree:
My trouble ceased, my soul was free,
'Twas saved for all eternity.

And now that peerless Risen One—
God's precious, well-beloved Son;
From day to day's my chiefest joy—
His service blest is my employ.
My prospect? Bliss without alloy.
With Him for all eternity!

For soon He'll come for all His own,
In moment's time from off the Throne;
O wondrous fact! what can compare
With that blest meeting in the air?
Then, then, with all His saints I'll share
His glory—His Eternity!

J. Monypenny.

Connecticut.—F. Pezzuli had encouraging meetings in the Italian Hall in Bristol. W. Robertson visited the New Haven Assembly and J. Lytle called later for meetings.

Michigan.—The Bay City Assembly enjoyed meetings by D. McGeachy who ministered the plain Word of God, comparing Spiritual with Spiritual. W. Ferguson had encouraging times in Jackson, Lansing, Schoolcraft and Ferndale.

CANADA

Ontario, Province.—Bren. Widdefield and Dellandra had good meetings at Englehart with interest and fruit. They visited Hough Lake every Sunday for a Gospel meeting. Bren. Bruce and Draper had meetings at Parry Sound which were a real help to saints and fruitful in conversion of sinners. Bren. A. Douglas and M. Paul had fruitful meetings in Park Ave. Hall, Toronto. David Adams and Douglas Howard (local brethren in Toronto) had fruitful meetings in Overland Park in Toronto. J. Silvester spent a Lord's Day at Brock Ave. Hall. His ministry was fresh and appreciated. F. Watson rented a Hall in Thedford and was getting good attendance. The word was reaching some hearts and one professed to be saved. T. Wilkie was going on with well-attended meetings at Grand Bend and some were saved. J. H. Blackwood had 2 weeks ministry meetings at the Birchcliff Assembly which were much enjoyed by the Lord's people. He also visited Galt and Guelph ministering the Word.

Saskatchewan, Province.—C. H. Willoughby had a weeks meetings at Mervin for the Lord's people which were much enjoyed. D. R. Scott after leaving Mervin visited Christians east and had a series of meetings in Taylorside Hall. C. H. Willoughby spent a Lord's Day with the Lashburn Assembly. Later he visited Prince Albert and Taylorside. At the latter place the attendance was excellent. There are now over 50 Christians in fellowship.

FALLEN ASLEEP.

Pawtucket, R. I.—Mrs. Mary Hawkes passed away peacefully to be with Christ on Feb. 21; Aged 84. Saved 60 years ago in Ireland and connected with Barrington and Pawtucket Assemblies over 40 years. A quiet, consistent Christian. J. Smith and L. McBain conducted the services.

Tacoma, Wash.—Walter D. Firth was stricken with a heart attack on Feb. 8, and passed peacefully into the presence of the Lord. Saved and gathered to His name in San Francisco when quite young. For a number of years he served the Lord in preaching the Gospel in California, Oregon and Washington before settling in Tacoma where he has taken active part in the Assembly for the past twenty years. Age 47. A beloved brother, a faithful minister, a true fellow-servant who will be greatly missed. Survived by a widow and son. Bren. Summer and Alves spoke to a large company at the services.

Vancouver, B. C., Can.—John B. Morgan went to be with Christ on Feb. 11. Bore a bright and happy testimony to the end, while confined for months to his bed. Saved and gathered to the Lord's Name in Scotland 57 years ago. Connected with Assemblies in Vancouver for 30 years. Highly esteemed for his upright character, sound judgment and valued ministry. A true shepherd of the sheep. Survived by a wife and two sons. J. Rae and H. Alves spoke to a large company at the services.

Port Huron, Mich.—James Hutson departed to be with Christ Feb. 21. Age 82. Saved in Hamilton, Scotland in his early teens. In Sarnia Assembly for 40 years. A consistent God-fearing man. A widow and daughter mourn his loss.

Lyman, Ia.—Mrs. Wm. Meyer passed on to glory on Feb. 11. Age 62. A sister who will be greatly missed as she was loved and respected by all. Saved 38 years ago. Oliver Smith spoke at the services.

Ballywillwill, Ire.—J. H. McNeill, aged 66 years passed home to glory. Saved 50 years ago at meetings held by Bren. Meharg and Clark. Identified with the Ballywillwill Assembly during this period, excepting a short term in Boston, U. S. A. A true brother beloved. Coming home from the remembrance feast he took sick and passed home on Feb. 1. It is remarkable on his taking ill he was reading the January issue of "WORDS IN SEASON" which contained one of his favorite pieces of poetry, "The Master's Garden." In a short time he was translated to the "Upper Garden so fair". Bren. McCracken, Bailie and Bingham took the services which were largely attended.

Orillia, Can.—Wm. Pole on Jan. 24 received his home-call after an operation. Age 65. Saved when in Shetland Islands at age 15. Came to Toronto 33 years ago, and shortly after went to Orillia where he lived till his days were ended. Steadfast in the old paths, he had

a real heart and care for the Lord's people. Diligent in the spread of the Gospel by Gospel tracts. A true Shepherd who will be missed. Bren. Bruce, Silvester and Johnston took the services.

Los Angeles, Cal.—Mrs. Sarah F. Craig was called home on Feb. 28. Saved 66 years ago in Ireland at meetings held by James Campbell and James Smyth. In Phila. Assemblies for many years. In Jefferson St. Assembly for the last 20 years. Continued steadfastly in the ways of the Lord and gathered to the name of the Lord for over 60 years. Bren. Greer and Farr took the services.

Harrisburg, Pa.—On Feb. 12, William Beveridge, Evangelist, and a good soldier of Jesus Christ, laid aside the weapons of spiritual warfare, in answer to a summons from the Captain of our salvation, for whom he fought and labored for over 50 years. He suffered a post-operative shock and became unconscious and never rallied while a patient in the Harrisburg hospital.

Saved as a youth in Bonnie Scotland, having been singularly awakened to his spiritual condition through the testimony of a band of earnest street-preachers, he soon found his way into an Assembly of Christians meeting in the name of the Lord Jesus Christ. As a boy he toiled in the coal mines of Scotland. He later came to Philadelphia and labored in a dye house. In July 1889, he and the late Alexander Lamb went forth as heralds of the cross to the districts of Richmond and Staunton, Va., having been encouraged to do so by the late and esteemed servants of Christ, James Campbell and Wm. Matthews. Enduring the afflictions and hardships of the Gospel as pioneers, in company with other brethren, viz: Benj. Bradford and James Hamilton, they preached publicly and from house to house the unsearchable riches of Christ which resulted in the salvation of souls and formation of Assemblies in Virginia. Faithful and steadfast to the end, our brother was a humble, modest man. Unadorned with academic learning he gave attention to the reading of the Word and meditation therein, and he gave forth the solid and abiding learning from its unfathomable riches, speaking the truth in love. Faithful in dealing with souls, and in his rebukes, he was, nevertheless, a gracious man. Philippians 4:8 describes things in his life.

A large company met at the services to pay tribute to this man of God. Christians were present from various parts of Penna., Maryland, Ohio and Washington, D. C. W. H. Hunter spoke from Psalm 23, and 2 Tim. 4. G. Duncan and G. Winemiller conducted the services at the grave using 2 Cor. 5. Many wept out of esteem for our beloved brother. About ten months ago he buried his beloved wife. Standing beside her casket and with shaking head, he was heard to say, "Farewell, my beloved, till the day break and the shadows flee away." He was lonely during the ensuing months; but now there is blessed rest and reunion with those he loved and from which he was parted for a little while.

God calls upon us to remember such men. Hebrews 13:7.

CONFERENCES L. F. Miller.

Winnipeg, Can.—The West End Assembly will (D. V.) hold their Conference on May 24, 25 and 26. Visitors freely entertained as usual. Circulars will be sent later. Correspondent, W. D. Steward, 542 Banning Street, Winnipeg, Man., Can.

Detroit, Mich.—Annual Sunday School Teachers Convention will (D. V.) be held in Central Gospel Hall, Grand River and Harrison Avenues, on Saturday, May 18. Meetings at 2:30 and 7 P. M. A hearty invitation to the Lord's people. C. A. Popplestone, 4078 Beniteau Ave., Detroit, Mich.

Hamilton, Can.—The annual Sunday School Teachers Conference conducted by the McNab St. and Kensington Ave. Assemblies will be held (D. V.) on Friday, May 24, in this city. Further information will be given in the May issue. Address Convention, 29 Stirton St. Hamilton, Ont., Can.

Bay City, Mich.—The annual Conference will be held on May 25 and 26, preceded by a prayer meeting on Friday eve to be held in the Masonic Temple at Madison Ave. and 6th St. Meetings at 10 A. M.; 2:30 and 7:30 P. M. Those coming from a distance will be freely entertained. Correspondent, Will N. Mowat, 1610 Sixth Street, Bay City, Michigan.

MISSIONARY

Venezuela.—William Williams writes, "That after experiencing some difficulty in getting a passage owing to the war they finally got a boat for Venezuela after ten days wait and finally arrived at Puerto Cabello safe, thanks to the good hand of God being upon them. Brother Saword and some of the Caracas Christians greeted them upon arrival."

Words in Season



SAFETY . . .

MY bark is wafted to the strand
By breath Divine:
And on the helm there rests a hand
Other than mine.

One who has known in storms to sail,
I have on board:
Above the raging of the gale
I hear my Lord.

He holds me when the billows smite—
I shall not fall:
If sharp, 'tis short: if long, 'tis light;—
He tempers all.

Safe to the land: safe to the land:
The end is this:
And then with Him go hand in hand
Far into bliss.

D. A.

M A Y



1940

WORDS IN SEASON

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UNITED STATES

Pittsburg, Pa.—L. McBain and W. Warke had fruitful Gospel meetings in the Friendship Avenue Hall.

New England.—A. P. Klabunda visited New Haven, Conn. for a Lord's Day. J. Dickson called for a few nights at Westerly, R. I. C. Patrizio visited the Italian assemblies in Worcester, Mass., and Waterbury, Conn. L. Rosannia had meetings in Worcester, Mass. F. Carboni was holding forth in Bristol, Conn. and Frank Pezzuli in East Boston, Mass.

Toronto, Ohio.—The new correspondent for the assembly is Garland E. Bell, R. F. D. No. 2, Toronto, Ohio.

Note.—The Grace Publishing House, 325 West North St., York, Pa., are closing out the splendid Gospel Booklet, "The Musical Miller", at 8c per copy; 90c per dozen; or \$7 per 100 copies. Excellent for to pass on to unsaved.

Seattle, Wash.—J. Pearson stopped over for a meeting and gave a good word to a good company.

Huntington, W. Va.—W. Bousfield is seeking to help the assembly here.

Tampa, Fla.—W. G. Foster had a few nights enjoyable meetings here.

Ferndale, Mich.—The Assembly had an appreciated visit from Geo. Smith.

Rochester, N. Y.—Robert McCracken and nephew visited the Frost Ave. Assembly and gave cheering words.

Knapp, Pa.—Chas. Keller held meetings in a schoolhouse in this district.

California.—J. Rankin visited Riverside and Pomona. Riverside conference at Easter was large and ministry profitable.

Philadelphia, Pa.—J. Bernard had 2 weeks well attended meetings in the Olney Hall. J. Conoway was having meetings in Mascher St. Hall.

CANADA

Nova Scotia.—J. McCracken and A. Ramsey had over 9 weeks meetings at River Herbert, East and saw fruit in the Gospel. L. McIlwaine and W. N. Brennan held a series of Gospel meetings at Debert.

Ontario.—Bren. Widdifield and Dellandra rented the Orange Hall in Bracebridge for Gospel meetings. The annual Easter meetings in the various Halls in Toronto were considered on the whole profitable. D. Roy remained for Gospel Meetings in Bircheliffe Hall, and R. McCracken and C. H. Willoughby started meetings in the Highfield Road Hall. W. Robertson ministered on Assembly truths in

WORDS IN SEASON

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work done for the Lord in accordance with His Word.

Edited for 20 Years by the Late Dr. E. A. Martin

Vol. 32

MAY, 1940

No. 5

GATHERED GEMS

GIVE me a faithful heart—
 Likeness to Thee—
That each departing day
 Henceforth may see,
Some work of love begun,
 Some deed of kindness done,
Some wanderer sought and won,
 Something for Thee.

* * * *

WHO would have thought that that word "Quickly" (Rev. 22:7, 12, 20) would extend to nearly 1900 years? But such is His grace. But who would be so bold as to assert that the shout may not be heard today. Of dates and times and seasons we have nothing to do. We are made meet to be partakers of the saints in light, and thus ready. Ours is to wait and watch. The simple word is "Quickly" and there faith ought to rest. Am I indulging in anything in which He would not like to find me? A bride waiting her beloved does not wait till He comes before adjusting her garments.

* * * *

WHICH WOULD YOU PREFER? Rejection now with our Lord and Saviour and hope of glory soon, or a great place in the world without Him.

* * * *

To please God (Enoch did so) we should honestly set aside our own ideas, no matter from what source they may come and endeavor to discover His mind from His Word and then by the power of the Holy Spirit do it.

* * * *

Can we think of a time when not a vestige of this earth will remain? Nothing to tell of its existence, its grandeur, its greatness; but the Word of the Lord shall endure forever. Lord increase our faith. Thy promise shall be fulfilled.

* * * *

Man may be too little for your great matters, God is not too great for your small ones. Do you think that He can be indifferent to, or regard as beneath His notice the smallest care, the most delicate sorrow, the slightest want? Nay verily!

* * * *

Sin is a word easily said, soon written, but of what mighty importance. It is the cause of all evil; the source of all sorrow, the spring of all suffering. What must it look like in God's sight, especially when one tries to think of the price that had to be paid to redeem us.

All the above contributed by J. A. A.

THE ORGAN PLAYER

ONE day I was alone and sad; everything seemed dark and desolate to me, my soul was cast down, and I had forgotten the exhortation. "Cast they burden upon the Lord, and He shall sustain thee" (Psa. 55:22). Suddenly, in the midst of the deep silence and loneliness of a sad evening, the sound of the sweetest music was heard. It was a boy playing the organ. What an intelligent face he had and the great black eyes which he turned on me spoke of want and suffering. "He is hungry," I said to myself. I gave him some bread and meat on a plate, and added a tract, without having the courage to speak to him. However, this boy interested me deeply, and while watching him eat from my window I asked God over and over again to use this tract to the salvation of his soul. After he had eaten, he read the title, "How to Become a Christian," and then put the tract carefully in his pocket.

Several years passed away, and war broke out, bringing its terrible story of suffering and distress, and so I forgot my young organ player. I visited one day a military hospital, where the wounded and the sick were cared for. The doctor was going his round; he was standing, silent and sad, by the bed of a young soldier, holding his wrist and feeling his pulse, which was beating more and more feebly. I bent down to look at him. His eyes were closed, and the stamp of death was printed on his face. At this moment the Chaplain came in; he bent over the dying man and seemed anxious to know if he were still breathing. Suddenly the young man opened his eyes and asked, "Am I going to die?" The Chaplain, who was saddened, did not answer.

"Oh, don't be afraid to tell me! I am ready! God be praised!"

"I cannot say, my friend," replied the Chaplain, "but do you know the Saviour of sinners? Do you love the Lord Jesus Christ?"

"Yes, yes, I have just seen Him. I am not wandering. I must tell you before I go."

"Is your mother still living? Can I do anything for you?"

"Yes, sir, but she is not here. I shall be with her soon. She is in heaven." As he said those words, his eyes, which were already becoming dim, took on an expression of intense happiness. "But," he added, "I have a young sister, poor child, she will be very lonely now, but I have commended her to the Lord and surely He will not forget her. I should like to be able to send her some little thing." And so saying, he made a supreme effort to take from under his pillow his purse, in which there were some pieces of gold, then his Bible, a photograph, and a tract, the cover of which was dyed with his blood. "This little tract brought me salvation as well as my dear mother. A long time ago I was a poor organ-player trying to support my mother and my little sister. We were very poor, when a

kind lady gave me this tract. Oh! how happy my mother was when I read it to her! Up till then, no one had ever given us anything to show us the way to heaven. No one had ever spoken to us of this precious Saviour, Who died on the Cross to ransom us. Since then, we have prayed for this kind lady every day. How much I should like to see her again! Her little book was like the cup of cold water to my dying mother." I came nearer to his bed to hear all he was saying, for I had recognized in him the little organ-player who had formerly encouraged my downcast soul. A little while after he said in a low voice, "What a lovely dream it was! I had reached the gates of heaven, and I entered. Everything was so beautiful, so glorious, but I wanted to see my Saviour, and then my mother. She was there, close to Him. Then I thought of the kind lady with the little book. I wanted to see her, but she had not come there yet. A little while after the gates opened and she came in. I was longing to tell her what her little book had brought to us, and the Saviour, Who knew the desire of my heart said to me 'Go.' So I went, but I woke up. It was only a dream."

I could no longer control myself, and sobbed aloud, which attracted the attention of the dying soldier. He recognized me. Marvellously surprised to see me, yet incapable of making any movement, he said slowly, looking up to heaven, "I thank Thee, Lord, that Thou hast answered my prayer. I know that Thou answerest the prayer of those that trust in Thee."

Brothers! Sisters! Christian friends! Let us spread the knowledge of salvation more and more widely. Sooner or later you will see that your work will bring forth fruit, and inexpressible joy will then be your portion. The time is short, let us work, and sow without ceasing, while it is day.

THE Gospel is not only the revelation of God in His grace, but it contains the revelation of the glory of God. It is the glory that has been opened up to us who have been fitted for it by the perfect work of Christ, and the Gospel that does not bring souls to this point is a defective Gospel. We must know "the Gospel of the glory" (2 Cor. 4:4, N. T.)—what the ministration of righteousness and of the Spirit are—to be effective witnesses for Christ. "For God, Who commanded the light to shine out of darkness, hath shined in our hearts." The light, and it is the light of the glory, must shine in before it can shine out.

F. E. H.

"FILLED WITH ALL JOY"

Sidney J. Saword

IN Isaiah 12 we are told of the joy and singing awaiting Israel in that day when the Lord Jesus assumes His rightful place on David's Throne and establishes His millennial kingdom, as predicted in the preceding chapter. That misguided people, who 1900 years ago cried out, "Away with Him, away with Him, crucify Him", when Pilate presented Christ to them as their King, have been ever since reaping the terrible harvest of their ruthless demand. The hatred which they meted out to God's beloved Son has returned to their own bosom in full measure. They sowed the wind and have reaped the whirlwind. As one considers the sad plight of the Jewish people today: despised, maligned, robbed and persecuted, they present a forlorn picture of woe and misery. Nevertheless, God has not forgotten them and the glorious future predicted for the nation is drawing near, when with repentant hearts they will welcome their true Messiah. The weeping may endure for a night but joy cometh in the morning."

When the child of God assigns to the Lord Jesus Christ His rightful place of government in the heart and life it results in a condition of joy and singing. The obvious reason why so many of us are not experiencing this happy state is that worldliness and carnality are usurping the place that belongs to our Lord.

The six brief verses of Isaiah 12 suggest to us *six phases of spiritual joy* that constitute the birthright portion of God's people:—v. 1—*The Joy of Salvation*, when the soul experiences peace with God and pardon of sin; when the Word of the Gospel enters with all its comforting virtue and the troubled conscience finds rest in the atoning Work of Christ. May we be preserved in the simplicity of first love so as never to outgrow this unspeakable joy and never tire of singing: "O happy day that fixed my choice, on Thee my Saviour and my God". Poor David forfeited that joy when he strayed into the path of sin, and at last from the depths of a contrite heart he cries out: "Restore unto me the joy of Thy salvation." Apart from this there can be no effective testimony for God. It is like the man who lost the axe head; the handle was a useless instrument for felling trees!

v. 2—*The Joy of the Lord*: "For the Lord Jehovah is my strength and my song." In Nehemiah 8:10 we read: "For the joy of the Lord is your strength." The faithful ministry of God's servants at that time produced true contrition in the hearts of His people so that "they all wept" when they heard the words of the law, which led them back to their God. The joy of the Lord does not consist of being occupied with the blessings, but rather with the Blesser: finding one's delight in the Person of Christ Himself.

v. 3—*Joy in God's Word*: "Therefore with joy shall ye draw

water out of the wells of Salvation." When the two foregoing joys are present in the believer's life, he can say with the Psalmist: "I rejoice at Thy Word, as one that findeth great spoil" (Psalm 119:162). His appetite is keen for the Word of God, like that of a healthy school-boy for his dinner, and the result is seen in spiritual growth and divinely inspired energy. On the contrary, when the spiritual digestion has been impaired by over-indulgence in newspapers and kindred literature, the believer eventually loses his appetite for the Word and the language of his soul is that of Israel in regard to the manna: "My soul loatheth this light bread".

v. 3—*The joy of witness bearing*: "Praise the Lord . . . declare His doings among the people". When Israel walked in nearness to their God they were a testimony before the nations, so that even the queen of Sheba undertook her long and strenuous journey to behold the manifestation of God's power and wisdom through Solomon. Then her testimony was: "Happy are thy men, happy are these thy servants." When the Apostles stood up on the day of Pentecost and witnessed to their risen Lord their joy was so conspicuous that the mockers said, "These men are full of new wine". The irresponsible joy of Paul and Silas in the Philippian jail found expression at the midnight hour in songs of praise. The inevitable result was the earnest appeal of that convicted jailer to be shown the way of salvation. Very little time was required to convince him. No doubt the heavenly joy seen in the countenances of those two patient sufferers was an overwhelming argument to the mighty power and reality of the Gospel. Service for the Lord unaccompanied by holy delight is like "gold that has become dim" (Lam. 4:1).

v. 5—*The Joy of Worship*; "Sing unto the Lord". The book of Psalms embodies a volume of praise and worship, and JOY forms the keynote of it all: "My mouth shall praise Thee with joyful lips" (Psa. 63:5). Mary was a joyful worshipper: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." In John 20:20, when Jesus stood in the midst of His disciples in the upper room and revealed Himself unto them, we are told that: "Then were the disciples glad when they saw the Lord". How grieving to the heart of God must be that insipid, joyless form of worship which reduces an assembly to the Laodicean state!

v. 6—*The Joy at His coming*: "Cry out and shout". The great climax to Israel's joy will be the realized, visible presence of the Lord in their midst in all His glory. Undoubtedly their joy will know no bounds in that day, but we believe it will be eclipsed by the unspeakable joy that will be ours at the Rapture, when His glorified church, without spot or wrinkle, will be caught up to see Him face to face, to be with Him and like Him throughout eternity. How wonderful will be the personal link in that moment, when with Paul we will recognize Him and exclaim: "The Son of God, Who loved *me* and gave Himself for *me*!" "For the Lord Himself shall descend from Heaven

with a shout", and that shout will awaken its kindred joy in the hearts of the countless multitudes of the redeemed. May our souls be so weaned from worldly vanities that we may ever be on the tiptoe of expectation, breathing out that yearning desire: "Even so, come, Lord Jesus". "Now the God of hope fill you with ALL JOY and peace in believing" (Rom. 15:13).

ACCEPTED IN THE BELOVED

Ephesians 1-6

HIT is not said that God will make us accepted, if we do the best we can; but "He HATH made us accepted." Nor is it said that He hath made us accepted in the righteous One, for although this is true, it is not the truth here expressed; but, "He hath made us accepted in the BELOVED". The Apostle when led of the Holy Ghost to write these words, was not referring to himself alone, but to all in every place who trust in Jesus as their Saviour. Yet there are multitudes in the modern churches who do not believe they are accepted at all; and there are multitudes who think they are accepted according to the measure of their prayers and strivings, and good works; and few, alas, very few, understand by simple faith in God's Word that they are accepted according to the measure of the Father's love for His Son.

Before the foundations of the earth were laid, He was daily His Father's delight, rejoicing always before Him (Prov. 8:30); and when He walked among men, again and again was heaven burst open, as if God would repress His longings to utter in audible voice the love that overflowed for the One Who came to do His will. At His baptism, and on the Mount of Transfiguration, there was heard a voice from heaven saying, This is My beloved Son in Whom I am well pleased. (Matt. 3:17; 17:5); and He could respond with perfect truth, "He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him" (John 7:29). How dear He is to the Father now that He has satisfied and glorified Him about the tremendous question of sin, no tongue can tell, no imagination can conceive.

We know that when He was here below, He spoke of Himself as the only begotten and well-beloved Son (John 3:16; Mark 12:6); and since He has been exalted to the right hand of the Majesty on high, we are sure that He is not less cherished by the Father Whom He obeyed and honored. He is loved with an infinite love, and it is in Him as so loved the feeblest and most unworthy believer is accepted. It is not the whole truth therefore, to say that we are accepted according to the estimate God places upon His finished work, or according to the value He puts upon His precious blood; but we are accepted according to the estimate God places upon His finished work, or according to the value He puts upon His precious blood; but we are also accepted according to His love for Jesus Who is more to Him, and nearer to Him than all the universe beside.

This our Lord plainly teaches in the sublime intercessory prayer that closes His farewell discourse to the disciples. Seven times He uses the terms of comparison AS and SO to indicate that all who believe on His Name have His Own place and portion, and He ends and crowns the wonderful exhibition of grace by saying, "that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me" (John 17:23). Nay, we have something additional to the love the Father bestowed upon Him, for He adds, that the love wherewith Thou hast loved Me may be in them, and I in them (v. 26). With such statements falling from His own lips, we cannot be surprised to hear the Apostle exclaiming as He was moved by the Holy Ghost, Herein is love with us made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world (1 John 4:17).

Hence it follows that the measure of His acceptance with the Father is the measure of our acceptance; and the measure of His nearness to the Father's bosom, and the Father's throne, is just the measure of our nearness; for we stand not only in the acceptableness of His work, but in all the acceptableness of His person. If we would turn our thoughts from our unworthiness to His perfect love, we would have boldness instead of alarm at the thought of the judgment; for . . . never until manifested at His judgment seat, shall we know what He has done for us, what He has been to us, and what He has endured from us. Then in the presence of His glory we shall see the shining forth of a love that . . . manifested itself in patient grace and unwearied goodness amid our ever-recurring failures; and we shall retire from the scene overwhelmed, not with terror, but with a display of all His affection.

May He open our straightened and suspicious hearts to take in more of this amazing love now, and to be occupied more with His sufficiency for us, and His Word to us, and less with our infirmities and short-comings! Surely we dishonor and grieve Him, when we are wayward and worldly and walk as men; but if we really trust in Him to deliver us from sin and wrath and desire to live in the unclouded light of fellowship with our Lord, it is still greater dishonor and grief to the Friend that sticketh closer than a brother, when He sees us calling in question His unmerited love, and refusing to take the place of an accepted child, which He gives every believing sinner. Let every doubting, troubled Christian in reading the blessed assurance and comforting promises of the Bible say continually, "I have all this or nothing."

THE biography of Enoch is written in one line, "Enoch walked with God;" and God took him to be with Himself, that that walk might be uninterrupted and eternal. But before Enoch walked with God, God walked with man. God sets the example.

Conversion of **William Beveridge**

AT the time of my conversion I was living with my parents in a little country village in Scotland. Quite a number of the people were very religious, but sad to say, with many it was religion without reality, for their daily life showed that they had never been truly converted to God. One who is converted becomes a new creature in Christ Jesus and for them the ball room, the dancing school, the concert, and the card table have no attraction, for they have found a satisfying portion in the Lord Jesus Christ. But to come to my story. One Sunday afternoon in the summer of '77, a number of young men came to our village. They were entire strangers to us, but they knew their sins were forgiven and longed to tell others of it. They began by singing a few hymns from the Sankey hymn book, such as,

Who, who are those beside the chilly wave,

Just on the border of the silent grave,

Shouting Jesus' power to save
Washed in the blood of the Lamb.

When they had finished singing, one after another began to tell the story of his conversion. To me all this was very interesting as I had never before heard people say with assurance that their sins were forgiven, and that they knew they were saved. The commonly believed idea among us was that we must wait till the judgment day before we knew we were saved or not, but they gave proof of what they said by quoting the Word of God. They referred to such scriptures as John 5 verse 24,—“Verily, verily, I say unto you, He that heareth my Word and believeth on Him that sent Me hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” And Acts 13:38.—“Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins.”

There was soon a good deal of talk about the preachers and the new preaching, and the people were divided on the subject, some were for them and some against. After a while one family opened their house for indoor meetings, and these I attended and became really desirous to know myself the blessedness of which I heard. One night I was asked by one of the young men if I was saved. I answered, “NO!” and he began to read to me from the Word of God.



Quite a number of scriptures were gone over, but they gave me no relief, until coming to the well-known portion in John 3:16, it was read thus:—If God loved the world, He loved me; and the proof of His love was that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. It was then and there I believed in Jesus, and I cannot express the peace and joy that filled my soul in believing. Years have rolled by since then and I still rejoice in the Lord Jesus Christ.

In Memoriam

Wm. Beveridge passed home to Heaven on February 20 from the Harrisburg hospital. As a spiritual warrior he died with his weapons of warfare in his hand and in the line of duty. On the kitchen table of his home his large Newbury Bible lay open. He had been reading God's Word when summoned to the Hospital. On the hall window lay his Bible bag filled with Gospel tracts. In his bedroom was a suitcase filled with clothing and Gospel tracts in preparation of marching orders from his Captain. In the bag containing a few personal articles which he took to the hospital, were his Bible and a bundle of Gospel tracts and Scripture portions. Thus he was armed for action when he fell in line of duty for his Lord and Master. His principle work centered in Richmond and vicinity, the Capitol City of the Confederacy during the civil war of 1865. Since the passing of Brother Beveridge a brother writes:

"A few years ago we stood in the Confederate Museum in Richmond, Va., and gazed upon the cheap products of loom, tannery and factory, carefully preserved in glass cases—the clothing worn during the Civil War by the dashing Confederate leader, "Job" Stuart, and the military stratetist, "Stonewall" Jackson. The blood stains were still visible on Jackson's clothing from wounds received at Chancellorsville. Precious are these battle mementos in the eyes of men. But instinctively our heart turned to the Lord's mementos—brands plucked from the burning—living men and women in Richmond, Petersburg and Matoaca, who have been created anew in Christ Jesus by the power of the Gospel preached by Wm. Beveridge and his fellow-laborers. The Lord Jesus had sent them forth to battle for His cause and Name; and for their labor He gave them fruit that abides eternal.



HYPOCRISY

Andrew Stenhouse (Chile)

Read Matthew 23, verse 1 to end

ICALL attention to this portion of the Word of God, not so much to be occupied with the characteristics of the Scribes and Pharisees (verily, they have their reward) but to enter a plea for more reality among the people of God. This chapter deals with the subject of hypocrisy. Call it not "high-pocrisy" as is the manner of some—there is nothing *high* about it. Pretending to be what you are not is the *lowest* practise that can be found among the people of God. It must be confessed that there is a great deal of practical hypocrisy among us, and I am going to invite you to a little self-examination on this subject.

First of all, in the eyes of God, hypocrisy is certainly abominable. If you doubt it, think for a moment of our Lord's treatment of the different people with whom He came in contact here on earth. We may take a certain amount of comfort to ourselves . . . we may consider that we are not sinners of the grossest type . . . we do not kill, lie or steal, etc. . . . but this is small comfort to us if we are guilty of the hideous sin of hypocrisy.

You will remember that a sinful woman was brought into the presence of the Lord, and when her accusers heard that word of Divine wisdom they slipped away, and the Lord Himself, in the presence of that sinful woman, had no word of condemnation—"Neither do I condemn thee. Go and sin no more." What wondrous grace He shows in His dealings with fallen creatures! We see Him on the cross, and to that thief at His side He could say: "Verily I say unto thee, today shalt thou be with Me in Paradise." We think of the Lord in His dealings with confident Peter, who says he will never deny His Master; but the Lord, Who knows him well, tells him that before the cock crows he will deny Him thrice. Yet, in the presence of that consciousness of Peter's infidelity the Lord could say to him: "I have prayed for thee that thy faith fail not." Again, we think of the Lord in the Garden, and there comes to Him that false disciple who kisses Him; yet the Lord only says: "Friend, wherefore art thou come?" He always acted in that same calm, gracious way in the presence of all kinds of sin, yet when He is in the presence of hypocrites, how different is His tone! "Ye fools and blind!" Think of the difference in the Lord's attitude between this sin and other sins—and then tell me, if you care to, that hypocrisy stands for nothing in the eyes of God!

We often act in a hypocritical manner, and if we gave ourselves time to think and meditate, and turn the Word of God over in our minds, we would surely realize that every such procedure must come up and be exposed at the Judgment Seat of Christ, if not before. Only downright, rock-bottom

reality will pass with God. If we want to be a help in the Assembly, or among our fellow-travelers to Eternity, if we want to be of any service to God, we must—above all things—be REAL.

Suppose we just pass, in a brief survey, the most outstanding features of our Christian lives, especially our Assembly lives. We make a special profession of being a people who gather in the precious Name of our Lord Jesus Christ, in distinction from other people who, although they may be true believers, do not carry out God's Word in its entirety and simplicity. We think that this is a very wonderful thing, and of course it is. At the same time we should ask ourselves this question: Suppose we have occasion to bring before some child of God this precious truth; suppose we seek to show him that the only way of meeting, is to meet in the Name of our Lord Jesus Christ. He listens with attention, becomes very much interested, and then comes to meeting with us. Does he find among us what he expected to find after all our wonderful description of the meaning of gathering to the Name of the Lord Jesus Christ?

We profess to meet in the Name of the Lord Jesus. Do we ourselves know what that means? It means much more than a mere form to put on the notice-board on the outside of the Hall. In the Word of God we find that gathering unto the Name of the Lord Jesus Christ produces certain positive results. We read: "There am I in the midst of them." If an inquiring visitor should come among us, would he find the reality of the Lord's presence in our midst in a definite, unmistakable way? Would he see the difference between our gathering, and the gathering of others where no such claim is made? We should desire a greater measure of reality among us—a measure of reality that will convince others that God is in us of a truth.

(To be continued, D. V.)

... Oil for the Light ...

"WE are exhorted to let our light shine in this dark world; but where is the oil to come from?" These words were uttered the other day at a large Believers' meeting. The question is well worthy of consideration; for, as the speaker said, there is not much difficulty about the shining, as no effort is needed in order to shine. The difficulty is in connection with the oil. How are we to be kept in connection with the source of supply. This is the vital point. We may understand all the doctrines referring to the subject, we may know all about the fulness of Christ, and yet be strangers to that fulness, so far as our experience is concerned. There must be a personal dealing with God—a personal receiving from God. Yesterday's manna will not suffice for today. No power but the power of the living God can keep us from the evil that is within and around. If it be our care to keep in constant communication with God Himself, the oil will not fail, and the light will not fail to shine.

THE SIXTH OF ROMANS

(Concluded from last month)

CAN you think of a company, risen with Christ, as again becoming entangled with the world? The relish for Heavenly things, to be possessed by us all, is what the Apostle means when he says, "If ye be risen with Christ, seek those things which are above," in business, in law, in any profession. A Christian rightly comprehending his relation to this present life lives as a renewed being.

I have spent a good deal of time on that passage of Scripture, because it is the key to a successful, victorious Christian life, which ever recognizes the fact that our old man is crucified with Him—the old man of sin, the old Adam, is condemned, and has passed under the penalty of death in Him. What for? That the body of sin might be destroyed. That is the purpose of our union with Christ—that all the body of sin, all its former claims, and its dominion, might be destroyed. When President Lincoln signed the Emancipation Proclamation he severed the relation between master and slave, and the slave became a free man. We are crucified with Christ that the body of sin might be disannulled. "If ye walk in the Spirit ye shall not fulfil the lusts of the flesh." You need not fulfil them, because the slavery of the flesh is ended by the power of the Spirit. The 6th verse contains in itself the substance of all the truth of the Gospel. Our old man is crucified with Christ that the body of sin should be destroyed; that henceforth we should not serve sin, as a slave is compelled to obey a master. The old man has no power to compel the Christian to sin; he is free. Now if we be dead with Christ, we believe that we shall also live with Him; knowing that Christ, being raised from the dead, dieth no more. For when He died, He died unto sin once; but in that He liveth, He liveth unto God. We are never justified a second time, but once for all; we are sanctified by the will of God once for all; we are perfected forever as to our relations to God once for all. There is such a thing as a believer going back and yielding himself to the old nature from which he has been set free; like the slave who was carried through the underground railroad to Canada, but afterward came back and delivered himself up to his old master. He chose to do it.

Look at the 11th verse. "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." A great many divide that text. They say, "Yes, I will reckon myself to be dead;" but they do not reckon themselves alive. And yet the power is in the resurrection, not simply in the death. Just as Christ is freed from sin, so reckon yourselves free. You say, "It is very easy to reckon, but I find difficulty in standing by the reckoning." But your business is to reckon yourself dead unto sin and alive unto God; it is God's business to make that reckoning good. And

God will make it good. This is another text in which a secret victory is wrapped.

So the next thing: "Let not sin therefore reign in your mortal body that ye should obey it in the lusts thereof." You must not let sin reign in your mortal bodies. "But," you say, "sin comes and seeks me and takes possession." Not unless you let it. Before this you were helpless. When you would do good, evil was present, and you were compelled to do the evil that you would not. But now you are in a place of power. Do not let sin take the mastery again. Poor man, stretch out thy palsied arm. "I can't." No matter; stretch it out. "But it is paralyzed; I can't." Stretch it out; the Lord bids thee, man. "At Thy Word, O Lord, and in spite of reason, experience, and everything, I stretch it out." And these impossible things God is always telling us to do. "Sin takes hold of me." God says, Let it not. The following verse enlarges the same thought. "Neither yield ye your members as instruments of unrighteousness to sin, but yield yourselves to God." There is first a negative statement: you are in a place of power, and can refuse sin. But there is something positive for the Christian: being free, you must yield yourself unto God. Sin tries to gain possession of our members. But God says, "Do not yield to sin; you have the power not to do it. Yield yourself to Me." And the Christian that is all the time yielding to God, and giving over all his powers to the service of God, has solved the difficulty. He is beyond the power of sin to hurt him; "for sin"—here is another promise, the last one to which I will call your attention—"for sin shall not have dominion over you; for ye are not under the Law, but under grace."

I want to give you an illustration that shows how this works in every-day life; for you are saying, perhaps, "This would be comforting if I believed it; but I want something practical." A friend of mine was teaching in North Carolina just after the war, and putting up at a country inn. Her room was cared for by a colored woman, who was shuffling about her business like a poor down-trodden slave, with no spirit and no heart; and she was very untidy. My friend said, "Aunty, I wish you would fix up my room a little better. I don't see why you can't have more spirit; you seemed crushed down. It seems to me that if I had been set free from slavery it would put new life into me." The old woman looked up and said, "We heard once that we's set free; but master says that's a Yankee lie, and that we isn't free." Her old master had succeeded in making her believe she was not free. The result was, she was under the power of her old life, letting her master do just as he always had done. She said, "Once I heard I was free, and I told massa I wasn't going to serve him any more; and ole massa whipped me, and said he would break every bone in my body if I said any such thing again." "But," said my friend, "you are free, notwithstanding what your master says. The President of the United States has made you free. Go

down and tell your master that you are free." The old woman was encouraged to go again. She came back with tears in her eyes, and with some welts of a whip across her hand. Her brutal master had stricken her again and sent her back. My friend took her by the arm, and said, "Come with me, Aunty." She walked with her down to this master, and said, "You know as well as I do that this woman is free; and if you ever dare to lay the weight of a finger upon her, I will report you to the United States marshall of North Carolina, and have all the penalties of the Civil Rights Bill inflicted upon you." The man yielded, and said to the woman, "You can stay here or go, as you please."

That is a homely illustration of our position toward Satan and sin. The Lord Jesus Christ has made us free. Our old bond-master, sin, comes to us and says, "It is all false; you are not free." Oh, that Christians would come to know their privilege, and stand by it! for this is the secret that Satan most earnestly tries to keep out of our minds and hearts. I had a friend so desperately beset by Satan that she became morbid. She said he haunted her that she could hear his footsteps behind her; he would whisper all sorts of blasphemies into her ears. One day she sat in the parlor, in a low, morbid state, and finally started up-stairs to get on her knees to pray for strength to overcome him; and it seemed, as she went up-stairs she fairly heard the steps of the devil right behind her, when this passage flashed into her mind, "And I saw Satan as lightning fall from Heaven." Then the whole Scriptures showing the utter defeat of Satan rushed upon her mind, and instantly turning around she quoted these texts, and she never had any more trouble with Satan that day. But she has found out the secret. General Sherman was considered a madman because he headed his army toward Savannah in his march to the sea. There was a long line of the enemies' pickets before him. False stories were circulating of vast armies massed in front of him. But General Sherman knew they were false; and in confidence that there was nothing behind that pretense of power, he headed his army for his famous march to the sea.

The evil keeps up his line of pickets in front of us; but knowing Jesus is the Victor, under the leadership of our great Captain, and living in the resurrection life and power, we are delivered. Thank God for this! O blessed be God, that hath brought such deliverance! I commend this 6th chapter of Romans to you.

G. F. P.



"I'VE driven my car for over a year now," said he, "and I've never run down anybody." "That's nothing," said she; "I've attended the meetings of our sewing circle for five years and have never run down anybody." To know the power of the tongue see Psa. 52:2, "Thy tongue . . . like a sharp razor;" Job 5:21. "The scourge of the tongue;" Psa. 57:4, "Their tongue a sharp sword;" Jer. 9:3, 8.

AT HOME WITH THE LORD

2 Corinthians 5:8

HHE Word translated here "to be present", strictly rendered, means "TO DWELL in a place, TO BE AT HOME."

So in the next verse, "Wherefore we labour (or rather it is our aim, our ambition, or we make it a point of honour) that, whether AT HOME or absent, we may be accepted (approved) of Him." Elsewhere we are exhorted as strangers and pilgrims to abstain from fleshly or natural desires, which war against the soul (1 Pet. 2:11); and so far from being at home in the world, "our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ," (Phil. 3:20).

The Christians therefore sustain to the plans, pursuits, principles, politics, aspirations and amusements of the unbelieving around him, the same relation the American or Englishman holds to countries through which he may be journeying on the continent of Europe. He must obey the laws of the land where he sojourns for a time; he must be subject to the government under whose jurisdiction he has temporarily placed himself; he may attend to business that becomes necessary for him to transact in his travels; but he takes no part in strifes and worldly affairs that are going on around him; and he refuses to be enlisted in the advocacy and promotion of any local interests because he is not at home.

So the believer is no longer at home in the world, and he never will be at home until he is with the Lord. He is dead and risen with Christ; he is a new creature; old things are passed away; behold all things are become new (2 Cor. 5:17; Gal. 2:20; Col. 3:1-13). A Scotchman dying of consumption was asked by a stranger to whom he was introduced, "Are you on your way to heaven?" "Na, Na," was the reply of faith, "I'm not on my way there; I dwell there: it's my home." May all who are looking for that blessed hope know what it means to be at home with the Lord.

ONE FAMILY

LET God's people be brought to realize this, that in His sight they are one family—that they all belong to Him and to one another, bound to each other by a bond lasting as eternity—let this great truth, we say, be brought home to them, and you will see a great stride towards outward unity. We just need to get up to "the mount," that we may see God's people in some little measure as He sees them; and then, with melting hearts, we will say, "How sad that we should be separated from our brethren." There is little difficulty in getting saints together in a body, if they are already in heart. If two members of a family are knit together in heart, you do not find them content to dwell apart if they can manage at all to be together.

PROBLEM

Does Hebrews 10; verses 26-29 refer to a backslider or to the Apostasy?

The term "Backslider" is not found in the New Testament,—nor is the word "Apostasy" or "Apostate" but both of those conditions are seen to exist among those who profess to be the people of God!

PROBLEM

Is it Scriptural to speak of the Lord Jesus as OUR KING?

So far as we have been taught from the Word, we would say that it is not scriptural. He is never spoken of as King of the Church. But we read that He is **Head** over all things to the Church (Eph. 1:22). He is King of His ancient people Israel; and Pilate unwittingly gave Him His true title when he wrote, "The King of the Jews." He is **our** Lord and Master; and we are members of His body, of His flesh, and of His bones (Eph. 5:30); but the New Testament does not reveal any kingly relationship between Him and His Church. In the coming day of glory, the Church will **share** His throne—quite a different thing from forming the subjects of His Kingdom. There is only one scripture that gives any countenance to the practice of calling the Lord Jesus our King; and it is in Rev. 15:3: "Thou King of Saints." But the marginal reading is, "King of Nations, or Ages"; while the Revised Version rightly excludes the word "saints" from the passage, and gives the reading, "King of the Ages."

IN MEMORY OF JAMES RAE

*Who went to Heaven from North Bay Hospital
June 9, 1940*

From among us one is taken
Off Vancouver's busy street;
One less now to spread the Gospel
To the perishing we meet.

He from us has now been severed,
Taken from this world of Sin.
We would say, as one expressed it,
That the Lord has need of him.

Sweet the moments, he enjoyed them
As he with the Lord did walk;
From—The Harness—he was taken,
Face to face with God to talk.

When inside that shining Portal
We behold our—Brother—there,
Glad the greeting we shall give him,
Then with him the glory share.

Let us then who are bereaved,
Who without him work and wait,
Walk more closely to the Master
'Till we reach the Pearly Gate.

Thos. Robinson
Toronto, Ont.

Brock Ave. and Junction Halls. R. Crawford and G. Gould saw blessing in Midland. John Govan began an effort in Merlin. F. Nugent and G. Shivas saw some saved in 9 weeks meetings held in St. Catharines. W. Bailie is holding forth at Jarvis and R. McCrory at Niagara Falls. G. Gould and Tom Wilkie began meetings in McNab St. Hall, Hamilton. F. Nugent started meetings in Oshawa.

Vancouver, B. C.—The annual conference was one of the largest held and the ministry was plain and practical, encouraging godly living, and exhorting to walk in old paths. Harmony prevailed throughout. Brethren Pearson, Alves, Summers, Joyce, Mick and Chawner ministered the Word. Hector Alves had meetings in Everson and Everett, Wash.

FALLEN ASLEEP

Philadelphia, Pa.—On March 20, William Wilson peacefully passed into the presence of the King. Age 56. Born in Scotland, a quiet, godly brother who loved to speak of the things of the Lord. Saved 30 years. Connected with the West Philadelphia Assembly. Survived by a widow and three children. Chas. R. Keller spoke a faithful word to Saint and Sinner at the services.

Detroit, Mich.—On March 18, William Meil went to be with Christ. Age 82. Born and born again in the Orkney Islands. Saved 72 years. One of those who formed the Cleveland (Addison Rd.) Assembly 53 years ago. Continued there until he moved to Detroit near 2 years ago. Had a true shepherd's heart. Maintained to the last a warm interest in foreign fields and home lands. In the early days given to hospitality, continuing as long as he was able. Bren. W. Ferguson, Frank Johnston and P. Hynn took the services.

Arlington, N. J.—Mrs. Mary Speers (wife of the late James Speers of Darby, Pa.) passed home to glory. Age 76. One who loved the Lord and His people. Bro. Cameron of Bronx, and others spoke at the services.

Sundridge, Can.—On Dec. 21, Noble Hicks departed to be with the Lord. Age 69. Saved 34 years and gathered to the Lord's name at Chapman Valley. E. Steen conducted the services.

McKeesport, Pa.—On March 23, Mrs. Annie Doughty, (wife of our esteemed brother Robert Doughty) passed into the presence of the King. Age 76. Suffered for years with asthma and rheumatism and lately from cancer. Almost her last coherent words were to urge her aged husband (now 80 years) to continue to be a help to God's people. Bren. McBain and Warke took the services at the funeral parlors at Homestead, Pa., where they lived 50 years before moving at the end of last summer to McKeesport, Pa.

Belfast, Ire.—On Nov. 1, 1939, Joseph Hanna departed to be with Christ. Saved 58 years. Gathered to the Lord's Name in Hollywood, Ire. Bren. Bailie and Knox took the services. A widow and one son mourn his loss.

Niagara Falls, Can.—Mrs. D. Wurster departed to be with Christ on March 31. Age 65. A godly woman and will be missed by the Assembly. R. J. Hartley and R. McCrory spoke to a large company in the Wilnot St. Hall at the services.

Toronto, Can.—On April 1, Mrs. Wm. Catner (Susan F.) suddenly went to be with Christ. Age 85. Saved in Hamilton, Scotland 60 years ago. Baptized in Australia and in fellowship there. For last 15 years in Broadview and Swanwick Assemblies. For 12 years in Australia her home was ever open to the Lord's people. A succourer of many.

Manchester, Conn.—On March 9, Mrs. Elizabeth McAdam passed into the presence of the Lord. Associated with the Assembly here for 16 years. Age 84. J. McCollough spoke at the services. Three children mourn her loss.

Orange, N. J.—On March 25, Esther Ranelli, after 4 months illness, was taken home to heaven. Age 16. Saved 3 years. Bren. Rosannia, Carboni, Cappiello, and Richmond took the services. The

family wishes to acknowledge the expressions of sympathy received from many friends.

Los Angeles, Calif.—On March 21, Mrs. Charles Bennit. Saved 40 years ago in Portland, Ore. A godly, consistant woman. Sick for 10 years. S. Greer and F. Hillis conducted the services.

Buffalo, N. Y.—On March 21, W. J. Lester passed on home. Born in Albany in 1868. Local brethren, Horsey and Tweedly took the services and a good Gospel message was declared. A wife and 2 children mourn his loss.

CONFERENCES

Byfield, Mass.—The annual Conference will be held on May 25 and 26, preceded by a prayer meeting on Friday eve, May 24. Meetings at 10:30 A. M., 2:30 and 7:30 P. M. Those coming from a distance will be freely entertained. Correspondent: Frederick L. Pearson, Box 114, Byfield, Mass. Please read in the Assembly.

Taylorside, Can.—A conference will be held on June 28, 29 and 30, preceded by a prayer meeting on Thursday, June 27, at 8:00 P. M. (D. V.). Correspondent, Stanley Wright, Taylorside, Sask., Canada.

Midland, Can.—The annual Conference will be held on Friday, Saturday and Lord's Day (May 24, 25 and 26) at 10:00 A. M.; 2:30 and 7:00 P. M., in the Orange Hall, preceded by a prayer meeting in the Gospel Hall (Cor. Midland and Dominion Aves.) on Thursday, May 27 at 7:30 P. M. As usual Christians freely entertained. Address, "Conference" Box 646, Midland, Ont. Canada.

Pugwash, Jet, N. S., Can.—The annual mid-summer conference will be held (D. V.) commencing with Prayer Meeting, Friday June 28, at 7:30 P. M., and continuing Lord's Day and Monday (June 29, 30 and July 1). No circulars issued. Address communications to Ansley Goodwin, Pugwash Jet., N. S., Canada.

Hamilton, Can.—The annual S. S. Teachers convention will be held Friday May 24 in the Philpott Tabernacle (cor. Park and Herrick Sts.) by McNab and Kensington Assemblies. Meetings at 2:30 and 6:30 P. M. Advise number to expect for lunch served at noon. Address, "Convention" 29 Stirtton St., Hamilton, Canada.

Roseisle, Man.—The annual Conference will be held on May 31, June 1 and 2, preceded by a prayer meeting, Thursday eve May 30. Correspondent, E. J. Moon, Roseisle, Man., Canada.

Portage-La-Prairie.—The annual Conference will be held in the Gospel Hall on June 7, 8 and 9. Address, "Conference," Box 697, Portage-la-prairie, Man., Canada.

Akron, Ohio.—The annual Conference will be held (D. V.) in the W. B. A. Hall, 507 West Market St., on May 31, June 1 and 2; preceded by a prayer meeting on May 30 at 7:45 P. M. in the Gospel Hall, 397 Locust St. Correspondent, Joseph Bercaw, 928 Bisson Ave., Akron, Ohio.

Garnavillo, Ia.—The annual Conference will be held on June 1 and 2 (Sat. and Sun.). Servants of Christ walking in old paths will be welcome. Correspondent, Elmer Brandt, R. R. Garnavillo, Iowa.

Tacoma, Wash.—The annual Convention will be held in the Gospel Hall (43 and Ct. Sts.) on Thursday, May 30 (one day only). Correspondent, Hugh Robertson, 5112 S. Oakes St., Tacoma, Wash.

Sarnia, Can.—The annual Conference will be held in the City Hall on Saturday, June 1, at 10:00 A. M., 2:30 and 7 P. M.; for Prayer, Praise and Ministry of the Word. On Lord's Day June 2, at 10:00 A. M., —Breaking of Bread; 2:30 P. M.—Ministry of the Word; 7:00 P. M.—Gospel meeting in Gospel Hall (Davis and College Sts) Friday May 31 at 7:45 P. M. Correspondent, J. P. Taylor, 242 Emma St., Sarnia, Ont., Canada.

Note.—We would call attention to conferences mentioned last month to be held in Winnipeg, Can. (May 24, 25 and 26); Bay City, Mich. (May 25 and 26); Detroit, Michigan (S. S. Teachers, May 18).

Words in Season

OD LOVED

J
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E

God loved the world: God gave His Son,
What more than this could love have done;
To save lost men!

See here the height! The only Son,
From highest heaven. The Mighty One;
The Prince of Peace.

See here the depth! To sinful earth,
The Lord came down, and here had birth;
And lived and died.

Behold the length! Life evermore,
For dying souls, a boundless store—
Unending bliss!

Behold the breadth! Whoever will,
Of Mercy's draught may take his fill;
And without price.

Oh, precious Gift! O wondrous love!
Join all below and all above;
To sing His praise.



THOUGHT

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UNITED STATES

New England.—Richard Irvine, Scoville Hill, R. D. 2, Torrington, Conn., is the new Assembly correspondent. J. McCullough held a few meetings in Westerly, R. I. F. Pezzuli had 2 weeks meetings in Danbury, Conn. R. Roberts had 8 weeks fruitful meetings in Waterbury, Conn. The Sunday School conference held on April 7 at Framingham was well attended, interesting and profitable.

Ohio.—W. G. Foster was in Mansfield seeking to strengthen the things that remain in the little Assembly. W. P. Douglas and Geo. Duncan spent a Lord's Day each with the Akron Assembly, and later W. Warke and L. McBain called for a night.

Southern States.—O. MacLeod and W. McBride had meetings in Hickory, N. C. A. T. Stewart and W. Bousfield had a months fruitful meetings in Huntingdon, W. Va., R. Halliday spent a little time in Key West, Fla.

Dover, Del.—Ed Richmond began an effort in this needy state where there is no Assembly testimony.

New Jersey.—W. Fisher Hunter and George Thomson visited the Midland Park Assembly and later R. Roberts saw the Lord's hand in salvation. C. Patrizio called at Hoboken and East Orange Italian Assemblies.

Pennsylvania.—W. Calderheld had meetings in Olney, Hatboro, Bryn Mawr and 20th and Dickinson St. Assemblies. Bren. Rae and J. McMullen sought to help on the Assembly at Everett in the ways that be in Christ.

Western States.—S. Mick held Gospel meetings in Seattle, Wash. Sam Hamilton was seeing the Lord's hand in salvation in Cylinder, Ia. E. Jamison was having good meetings in Austin, Minn. O. Smith had meetings in Manchester and Stout, Iowa. The Rockford, Illinois Assembly now meet in their new Hall at 2121 W. Jefferson St. The attendance was large and the ministry profitable at the Monthly Assembly fellowship meetings in the Goodyear Gospel Hall, Los Angeles, Calif.

Buffalo, N. Y.—Chas. R. Keller had interesting meetings using his chart in the 1160 West Ave. Gospel Hall. The little Assembly was encouraged.

Jackson, Mich.—A. Klabunda and L. McBain were holding forth here in the Gospel.

CANADA

Ontario Province.—Bren. Widdifield and Delandra were having good and interesting meetings in a Community Hall at Faulkenburg. D. Roy was seeing a good interest at Strongville but had to return home on account of the sickness of his wife. J. J. Rouse visited Campbellford and Peterboro for a few nights. D. Scott visited Brock Ave. and Junction Halls in Toronto and his ministry was much

WORDS IN SEASON

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

Edited for 20 Years by the Late Dr. E. A. Martin

Vol. 32

JUNE, 1940

No. 6

GATHERED GEMS

HIMSELF hath done it"; yes, although severe
May seem the stroke, and bitter the cup,
'Tis His own hand that holds it, and I know
He'll give the grace to drink it meekly up.

* * * *

PERFECT" (Eph. 4:13), means a full grown man, maturity in the knowledge of the Christian's place as dead and risen with Christ, in Christ's place before God. "Of full age" (Heb. 5:14), is the same word; men of ripe age, spiritual and not carnal in understanding and behavior (1 Cor. 14:20).

* * * *

It is not when one is in the third heaven that he is puffed up, but there is the danger as soon as he gets out of it!!

* * * *

If there is not within us the willingness to obey, how could we expect God to communicate His mind to us? It would be for God to provide for His own dishonor.

* * * *

The blessing of the Spirit goes along with the will of God as expressed in His Word. His Word is the Spirit's testimony.

* * * *

"The work of Christ is both necessary and enough." None can be saved apart from it, and those who trust in it need nothing else to command them to God.

* * * *

If we seek to know grace outside of God's presence, it will only lead to licentiousness. When grace is rightly known, it will produce holiness (Psa. 32).

* * * *

"If ye believe not his writings, how shall ye believe my words?" The point is not the persons used, but the means of communication. The apostolic writings are for us now to be believed and received as much as if the Lord spoke them to us.

All of above contributed by F. E. H.

"EXCEPT JOE WHITBREAD"

HE following circumstances were related by a Christian lady, well known to the writer, shortly before she was taken from this world to be forever with the Lord.

She was visiting in Dorsetshire, and had been asked by another Christian to see a poor woman at a village about two miles from Bridport. On arriving at the cottage she learned from a neighbor that the woman in whom she was interested had gone out.

But this neighbor, hearing from the lady (Mrs. R—) that she had called to speak with the woman about her soul, remarked that there was a sick man (Joe Whitbread) living a few doors lower down who would be glad of a visit.

Mrs. R— immediately went to the house, and after knocking at the door, walked in. She found the man was alone, and very ill, being, in fact, doubled up with pain before the fire.

After speaking with him for a few minutes concerning his health, she turned the conversation to his state before God. He unhesitatingly declared that in that respect he was all right, as he had never injured anyone in his life, and was not a bit afraid to die, altogether evincing his state to be one of stubborn self-righteousness.

Having heard all he had to say without making much answer, she proposed to read to him a little from the Word of God. He made no objection, and she accordingly opened her Bible at the scripture commencing Rom. 3:9, reading it as follows, very slowly, and with much emphasis upon the words in bold letters:—

“What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin’—except Joe Whitbread.

“As it is written, There is none righteous, no, not one,—except Joe Whitbread.

“There is none that understandeth, there is none that seeketh after God’—except Joe Whitbread.

“They are all gone out of the way, they are all together become unprofitable; there is none that doeth good, no not one’—except Joe Whitbread.

“Now we know that what things soever the law saith it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God’—except Joe Whitbread.

“Therefore by the deeds of the law there shall be no flesh be justified in His sight’—except Joe Whitbread.

“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto

all, and upon all them that believe: for there is no difference'—
except Joe Whitbread.'

"For all have sinned and come short of the glory of God'—
except Joe Whitbread."

When she came to the last of these verses, he cried out in great distress, "Oh, stop, ma'am! I can't bear it any more! Oh, stop, stop, ma'am!"

She, affecting surprise, asked what was the matter, remarking, "I am only putting together what God says and what you say. God says, 'All have sinned;' and you say you have not; so that must be 'except Joe Whitbread.'" Only a few more words passed, and she left.

A day or two afterwards, Mrs. R— paid a second visit; but to her surprise was refused admittance. His wife was this time at home, and stated that he was confined to his bed very much worse in health, not able to see any one, and she firmly refused to let her enter his room.

However, Mrs. R— elicited that he had been visited the day before by the clergyman, who was much surprised to find how his parishoner had been disturbed from the false security in which he had previously been so comfortably lulled; that he had received the sacrament, administered by the clergyman, who had assured them that he was all right; and they were charged on no account to admit the lady to see him a second time!

As the woman persisted in obeying the clergyman's injunction, Mrs. R— had very reluctantly to forego an interview with the poor invalid.

Believing the Lord would yet open a way for her to see him, she made a third visit a few days later, when she found the woman more tractable, and succeeded in gaining admission to the dying bed of the sufferer. The moment she appeared in his room his face brightened up with joy and gladness, and he exclaimed how delighted he was to see her, having been longing for her to come.

When his transports had subsided, he related what agonies of soul he had gone through since her first interview with him, so much so that a report began to spread in the village that he had lost his reason; but the Lord had revealed Himself to him, and it was all now PERFECT, CLOUDLESS PEACE, and he was longing to depart and to be with Christ.

They accordingly rejoiced and praised together for the wondrous grace that had rescued him from the self-righteousness in which Satan had held his prey. A few days afterwards he fell asleep, having been full of joy from the moment he found peace, to that in which his spirit passed into the presence of Him whose precious, perfect work had made him meet to be a partaker of the inheritance of the saints in light.

Dear reader, are you enwrapped with that terrible cloak of self-righteousness that so many are folding around them in a blind and fatal self-complacency? Oh, let God's Word penetrate your soul, and strip off your every false security—"There is NONE that doeth good, no NOT ONE"—Romans 3:12.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

COMPLAINTS AND ACCUSATIONS

Franklin Ferguson, New Zealand.

A VERY common sin among Christians, and the cause of much deadness and spiritual poverty in Assemblies of saints, is speaking evil of one another. We deplore its existence, with its withering effects. It is utterly un-Christ-like, and thoroughly Satanlike, who accuses us before God day and night (Rev. 12:10). That "little number," so sternly denounced by the apostle James, will give many of us a great deal to answer for, when the Lord shall judge His people!

That aged and honored servant of God, W. Robert C. Chapman, stopped an "accuser of the brethren" with the emphasised remark, "My brother, they are beautiful sheep; they are beautiful sheep!" The accusation may have been true, but he could not lend his ears to tales of the shortcomings of those who, in spite of all, were yet "precious as the blood that bought them," in God the Father's sight. I do not say we should refuse ever to hear an evil report of a fellow-member of Christ; but it seems to me that he who brings the news and he who listens have both sinned unless the occasion is made one of supplication and intercession.

When "faults" are spoken of between one another, the Scripture is careful to introduce prayer: "Confess your faults one to another, and pray one for another, that ye may be healed" (James 5:16). I know this verse does not apply, strictly speaking, to telling tales about others; my point is that when "faults" are in anywise referred to, prayer ought certainly to follow. How else can fervent love be maintained in the family of God?



NO ROOM FOR A PREPOSITION

THE force of a text of Scripture is sometimes greatly weakened by even a slight change in the inspired words. James W. Alexander, on his dying bed, realized this when a friend quoted to him 2 Tim. 1:12 incorrectly—"I know in whom I have believed." "No," said the dying man, "I know WHOM I have believed." In his estimation there was "no room even for a little preposition between the saint and his Saviour." Alas! we too often get more than a little preposition between us and Christ.

THINGS WRITTEN AFORETIME

Wm. Rodgers
No. 6 (Continued)

Three Great Wilderness Failures

FROM the narrative of failure through unbelief in Num.14, we turn now to the havoc wrought by pride in Ch. 16.

Korah and his fellows were great men, "famous in the congregation." Like the fomenters of rebellion in antediluvian days, they are described as "men of renown." But great as they were, they unfortunately were greater still in their own estimation.

Their leader, Korah the Levite, had been chosen, as Moses reminded him, to minister in the service of the tabernacle; but his pride told him that he should have received higher honor still. His cousin Moses was above him; his cousin Aaron was above him; and he had not even been given the place of head in his own section of the tribe; for in Ch. 3:30 we read that another cousin, Elizaphan, had been appointed to that dignity. As for his friends, Dathan, Abiram, and On, although they were descendants of Reuben, Jacob's firstborn son, they had been passed over entirely, so far as leadership was concerned.

So these men formed a league of malcontents, just as men of their type have done many a time since: and by their scheming they managed to get the greater part of the congregation to favor them. (See v. 19). One of the manoeuvres by which they did this may easily be guessed at from their words to Moses in v. 3. "Ye take too much upon you, seeing all the congregation are holy, every one of them; . . . wherefore then lift ye up yourselves above the congregation of the Lord." Here their real motive of self-aggrandisement is concealed under professed zeal for the interests of the rank and file of the people.

That in all this there are lessons for God's people today, no one who carefully reads his New Testament can doubt. Jude, when describing certain lawless men who would "creep in" among the saints in the last days, says of them, "Woe unto them, for they have . . . perished in the gainsaying of Korah." And Paul, in his last letter to Timothy, deals with two men in particular, Hymenaeus and Philetus, who desired pre-eminence as Korah did, and who, like him, were willing to leave the path of truth in order to attain it. Yea, they would even overthrow God's foundation, had they been able, so that they might gain their ends. But, says the apostle, despite all such, "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."

These two sayings, which form what he calls the "seal," show that Paul recognized a similarity between the upstart teachers of whom he is speaking and the rebels of Num. 16; because the former of them is partly quoted from the LXX version of the 5th verse of that chapter, and the latter contains an evident allusion to its 26th verse.

The danger from such persons as these is always existent. Again and again, since the apostle's days, have men risen, jealous of other leaders or teachers who had more standing among the saints than themselves; and willing not only to divide God's people, but even to barter the truth, if by so doing they might come to the front. And, sad to say, they can usually gain a following as did Korah, and "overthrow the faith of some" as did Hymenaeus and Philetus. The fact is there are always those to be found amongst us who naturally incline to side with any who, to use an Irishism, are "'agin' the government"; and since the Korahs of all times are willing to use means of ingratiating themselves with others, which true men of God would not stoop to employ; they sometimes bring over the majority to their side. It is a remarkable thing that even after judgment had overtaken the leaders in Num. 16:31-35, a wave of sympathy for them broke out again at v. 41, and resulted in the death of no less than 14,700 of the sympathizers.

Even more remarkable, however is the fact that Korah and his company appear to have actually set up a secession tabernacle in the encampment of Reuben for themselves. Read carefully vs. 24-27, noting the difference the passage shows in its use of the words "tabernacle" and "tents," each of which is found in it twice. "Tabernacle" is each time in the singular number, and is joined with the names of all three men; it is "the tabernacle of Korah, Dathan and Abiram" (Vs. 24, 27). "Tents" on the other hand is in the plural, and is linked with the names of Dathan and Abiram only (v. 26 read with v. 25, and v. 27); for of course the "tent" of the Levite Korah was not in the camp of Reuben, but in that of the Levites themselves. When to these considerations we add also the fact that out of nearly 140 times that the Hebrew word here rendered "tabernacle" occurs in the O. T., at least 120 have reference to God's dwelling-place, there seems little room to doubt that something more than the dwellings of the Reubenites is suggested by its use in the passage.

Most of the divisions and secessions which have marred the history of the church of God, have been brought about by no higher motives than those which influenced these men of olden time. Their story should therefore be a warning to each of us, "not to think of ourselves more highly than we ought to think" (Rom. 12:3), and not to "follow a multitude to do evil" (Exod. 23:2). And if anyone should have been already ensnared by Satan to enter upon such a course, let

him at least follow the example of the Reubenite On, who although joined with the others in v.1, seems to have quietly slipped out of the company ere judgment fell on them, since his name appears no more.

One thing more we would refer to, ere passing on to the last of these great failures. In Ch. 26:11, where this judgment of Ch. 16 is recalled, it is specially stated that "the children of Korah died not" in it. No reason for this is given, either there or anywhere else, other than that it was an act of mercy on God's part toward them. But the points to which we have already been calling attention, would at least suggest the manner in which it came about. The destruction that took place was twofold—fire consuming the men who dared to come before the Lord at His own tabernacle with their censers; while Dathan and Abiram, who refused (v. 12) to leave their homes were swallowed up alive with their families. But Korah's children, being some distance off, in their own Levite encampment, escaped both of these disasters, and were spared. Their descendants of a later day appear to have learned a lesson from what befell their ancestor and his friends, as may be seen from the sentiments attributed to them in the Korahite psalms. In Psalm 84 particularly, they are shown satisfied with God's Tabernacle (v. 1), as well as with the work allotted to them as Singers (v. 4) and Doorkeepers (v. 10); and they desire to have no truck with "the tents of wickedness" (v. 10. Compare Num. 16:26). May each of us ever be like-minded.



CHRIST JESUS was an attractive preacher; he sought above all means to set the pearl in a frame of gold, that it might attract the attention of the people. He was not willing to place himself in a parish church, and preach to a large congregation of thirteen and a half, like our good brethren in the city, but would preach in such a style that people felt they must go to hear him. Some of them gnashed their teeth in rage and left his presence in wrath, but the multitudes still thronged to him to hear and to be healed. It was no dull work to hear this King of preachers, he was too much in earnest to be dull, and too humane to be incomprehensible.

HYPOCRISY

Andrew Stenhouse (Chile)

Read Matthew 23, Verse 1 to end

(Concluded from last month)

MEETING in the Name of the Lord Jesus means, among other things, that we meet by His command, in His interest, and because it is His will for us to do so. We meet because He has revealed His plan in the Scriptures, and we meet in submission to His will. We meet by His authority. We meet—not because we have a desire to meet, and not because it occurs to us that it might be beneficial or profitable—but because the One in Whom we have yielded ourselves desires that we should so meet. The local Assembly is a Divine institution, and when we meet to honor the Lord, to interest ourselves in the things that concern Him, and to carry out His will, then we meet in His Name. Is it always with us? It is very easy to tell other people that we meet in the Name of the Lord Jesus, but are we conscious of that blessed reality, or is it only the talk of the lips with us? The Lord help us to examine ourselves!

Sometimes we attend the meetings, and sometimes we do not. Sometimes we stay at home simply because we want to stay at home. Perhaps we go because a visiting brother will be present. In this way, coming together is merely a matter of our own convenience. If we do meet in this way, let us not say that we meet in the Name of the Lord Jesus, for it is certainly not for Him that we come, if we come just to hear a visiting brother. It is wonderful how plain it is to others (if not to ourselves) that this is hypocrisy. If we go to hear Him, to be conscious of His presence, we will be present on all occasions.

We also have another wonderful feature of Assembly life. We do not have a salaried preacher, nor a human president. We have the Holy Spirit of God. Wonderful—if we realize it! When we meet together, do we really look for the guidance of the Holy Spirit? We ask for it in prayer, but do we really wait for the Holy Spirit, and make certain, every time, that He has revealed to us His will for that occasion, before we give out a hymn, pray, or speak? Is it a reality with us, or is it not?

What about our singing? God's people were intended to be a singing people. Very often their singing is nothing more than an exercise of the vocal chords. We sing:

"Lord Jesus Christ, the thought of Thee
With sweetness fills our breast."

How many of us really sing that hymn in the consciousness that the Lord is near us? Or do we sing the words, allowing our gaze to wander around the room? It is a very solemn thing to profess to worship and praise the Lord if we are not honestly doing it.

I think, if we examine every phase of our lives, we will find that there is an element of hypocrisy in each one. In our Gospel meetings we often feel like telling the unsaved one not to sing certain verses because they are not appropriate or true on the lips of an unsaved person. There are many words which are not appropriate on our own lips if we only stop to think what we are singing. How often we sing:

"Were the whole realm of nature mine
That were an offering far too small—
Love so amazing, so Divine,
Demands my heart, my life, my all."

And yet we haven't the slightest intention of giving our all! We show it when the collection plate comes around.

The Lord's most scathing words are directed toward those who are hypocritical. Even in our prayers hypocrisy enters. We have some wonderful prayers at times, but when you hear our conversation after the meeting is over you know just how devoted we really are. It is surely a solemn thing when we carry our hypocrisy right into the presence of God.

Brethren, let us be REAL. God will not, God cannot, honor us if we do not really mean what we say. We preach about wonderful things. Do we really believe them? Theoretically we do. When we preach the Gospel we speak of the glories of heaven and the torments of hell. We try to persuade our unsaved friends and relatives that these things are real, but we are so unreal ourselves that they hardly believe that we really believe what we preach. You will remember the story of the preacher who went to an actor and asked him why he had such success in holding large crowds spellbound. The actor replied: "I act unreality as though it were reality. You preach reality as though it were unreality." We should allow those eternal realities to get down into our souls so that they become a part of us, and when we preach them, people will know it. Do we really believe that the unsaved around us are going to hell? Do we ever pass jokes with them, so that they believe we are pretty much as themselves? Every man and woman among us has the sole responsibility imposed upon them of carrying the Gospel to some. You have a little circle of relatives and friends, and only YOU can touch precisely that circle. Are you doing your duty?

We profess to have a great interest in the unsaved, but how little we really do for them after all. Let me prove it: Let us suppose that we established the simple rule of each brother and sister seeking one unsaved person—only one—to bring him to Christ in the course of a year. One year is a long time, and that is a small task, surely, for one who knows the realities of God's salvation, to bring this one person to the meetings, pray for him, and show an earnestness in his salvation. If only one sinner were brought to Christ each year by each of us who know the Lord, what would be the result? Let us suppose that there is only one saved individual in the world, instead of hundreds of them, and that one saved person follows the above

rule. At the end of one year there would be two saved, at the end of two years four would be saved, then eight, sixteen, thirty-two, sixty-four, until you arrive at over a million in a period of twenty years. Now let us suppose that out of the two hundred millions of Protestants in the world, only one million is in the real Body of Christ, so instead of spending twenty years to get that million converted, we step that million up and in eleven years the whole world would be converted! I am not proposing any such thing because it is not in the Word of God, but I only cite this to show you that we are certainly not even beginning to do our duty.

The Lord brings a solemn charge against the hypocrites: "Woe unto you, Scribes and Pharisees, hypocrites, for ye shut up the Kingdom of Heaven." Hypocrisy has this effect—it keeps people out of the Kingdom of God. Do we have to lament a dearth of conversions among us? Do we have to lament the non-conversion of our own sons and daughters? May not one of the reasons be that we, by our actions, by our manner of life, by our conversation, fail to convince them of the reality of those things that we want them to believe?

There is another characteristic of the hypocrite: this question of squabbling about the altar and the gift. How much we are concerned, and what a flame we set blazing over trivialities! It is a solemn thing when you stop to think how you may influence others. How many camels have we swallowed while straining out a gnat! What tremendous beams some of us have in our eyes! We want to put our brethren right. The Word of God does not simply say that it is necessary for us to SEE the beam that is in our own eye. Let us not simply recognize and confess our own faults, but get RID of them, and then we shall be ready to help our brethren.

The last few verses are a fitting conclusion for the chapter, for it shows us the final end of the hypocrite . . . a great city, and the Lord weeping over it. Do we see among us any indication of barrenness; any indication of departure from the godliness which once characterized our Assemblies? God grant that we may never get to a place where the Lord will look down upon us and say: "Your house is left unto you desolate".

God help us to face this solemn question and to be done with our hypocrisies once and for all.

MOODY AND THE CLOCK

D. L. MOODY, the evangelist, used to tell a story concerning a clock that was in his dining-room. It was given to him by a lady who was very much afraid that if she became a Christian she would not be able to keep on following the Lord. Mr. Moody said, "That clock takes one tick at a time. During a week the ticks total into millions, but a wise clock does not think of the millions, but of the next tick." The lady afterwards sent Mr. Moody the clock as a present for the lesson she had learned.—"Moment by moment I'm kept in His love."

GOD'S LEADINGS

And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, lest peradventure the people repent when they see war, and they return to Egypt; but God led the people about, through the way of the wilderness of the Red Sea"—Exod. 13:17, 18.

THERE were two ways which they might have taken to the south of Canaan. This was short and direct, and their destination. One was from the north of Egypt to would have required but a few days, as we see in the case of Jacob's sons when they fetched corn, and in the rapid incursion of a late military chief. The other was very much farther and very indirect. Yet God took this; and instead of leading them to the Isthmus of Suez, he conducted them to the border of the Red Sea. He therefore declined the common road which the people would have chosen, and which every one else might have recommended, and selected the most unlikely.

For his thoughts are not our thoughts; neither are his ways our ways. And the promise is, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known." It is well that we are under His guidance; for the way of man is not in himself; it is not in man that walketh to direct his steps. We know not what is good for us; and like children left to themselves, we should soon run into mischief. We are too ignorant, too selfish, too carnally minded, to choose for ourselves safely. How was it with the Jews in the time of Moses? They must have flesh—and God gave them their heart's desire, but sent leanness into their souls. And was it not the same way in the days of Samuel? They would have a king—and God gave them a king in his anger, and took him away in his wrath. And how has it been with ourselves? Have we not often been imposed upon both by our hopes and fears? Have we not anxiously desired what we now see would have proved injurious? And have we not been eager to escape what we now know to be a blessing? If our bones have not been broken, have we not been bruised by the falls occasioned by our own rashness and folly? If we have not been thrown out of the vehicle, have we not endangered it enough to induce us to give back the reins into the proper hand? Surely we are not yet leaning to our own understanding; but committing our way unto the Lord. Surely we are now saying, The Lord shall choose our inheritance for us.

It is acknowledged that the course declined "was near." But God being the judge, the nearest way is not always the best. Jacob, in obtaining the blessing, went the nearest way to work in imposing upon his blind father; but God's way would have been better, though it would have taken more time. Joseph's dreams might have been fulfilled by constrain-

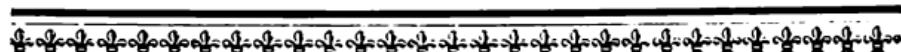
ing his brethren to pay him immediate obeisance. But more than twenty years must previously elapse, and he must be sold into Egypt as a slave, and be imprisoned as a criminal, and be released as an interpreter, and possess all the store of the land as a deliverer. The thing was true; but the time appointed was long. Yet the Lord's time is the best; and the fruit we covet will be much more rich and wholesome when ripe, than if seized and devoured while green. He that believeth therefore maketh not haste. "This world is a Mesech, and my soul is vexed with the conversation of the wicked—Why is not my taste gratified? And why am I not allowed to enter the region of purity and peace?" Because your principles are to be tried and exemplified. Because you are to serve your generation by the will of God. "How long have I waited for an answer to prayer, for a deliverance from affliction, for a sense of divine favour?" And are you not told that "it is good for a man not only to hope, but quietly wait for the salvation of God?" and that "blessed are all they that wait for Him?" The order of nature is not to reap as soon as the seed is sown. Weeks and months of varied weather, and some of them dreary and chilling, are introductory and preparatory to the harvest. It is the same with the order of grace—Be ye also patient.

God doth all things well. If He led them the longest way, it was the right way. He did not choose it arbitrarily, but for reasons founded in his wisdom and kindness. Some of these reasons are not mentioned, but they were afterward developed; and the motive here assigned is well worthy of our attention—It was to keep them from "seeing war"—especially "with the Philistines," into contact with whom they would have immediately come, the other way. At the present they were not fitted for serious conflict. Their spirits had been broken by oppression, and they partook of the timidity as well as meanness of slaves. They were raw recruits, shepherds, brick-makers. It was better for them not to fight for a while, or to have only a distant brush with Amalek, rather than be plunged at once into sanguinary contest with veteran foes inured to battle, and rendered courageous by victory. How instructive is this! What is the counterpart of it? He knows our frame; he remembers that we are dust. A bruised reed will he not break, and the smoking flax will he not quench. He gathers the lambs with his arm, and carries them in his bosom. He affords to young converts some peculiar encouragements to allure them on, till they have advanced too far to think of going back, whatever they may meet with. From a regard to their weakness and want of experience, for a time he hides or restrains many of their enemies, and thus secures them from encounters with which more aged Christians are familiar.

When will Christians learn to be followers of God? Under their guidance, persons who have but just left Egypt are often

involved in disputes even with Philistines. They have scarcely entered the grammar-school of repentance before they are sent to the university of predestination. Babes, instead of being fed with milk, have strong meat given them, and even bones of controversy. Their hope is shaken, and their comfort destroyed, because they have not confidence and the full assurance of faith.

But if we turn to the conduct of our Lord, we shall see that every thing is not to be advanced at once—everything is not to be expected of all—and in all circumstances. Hear him. "I have yet many things to say unto you, but you cannot bear them now." "They said unto him, Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink? And he said unto them, Can ye make the children of the bridechamber fast while the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days." And he spake also a parable unto them: "No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved."



I AM

WHEN the Lord speaks of Himself with regard to His people, He saith—I AM. He doth not say, I am their Light, their Life, their Guide, their Strength, or their Tower; but only, I AM. He sets His hand, as it were, to a blank, that His people may write under it what they please, that is for their good. As if He should say, Are they weak? I AM Strength. Are they in trouble? I AM Comfort. Are they poor? I AM Riches. Are they sick? I AM Health. Are they dying? I AM Life. Have they nothing? I AM All Things. I AM Justice and Mercy; I AM Grace and Goodness; I AM Glory, Beauty, Holiness, Perfection, All-Sufficiency, Eternity, JEHOVAH—I AM whatsoever is suitable to their nature, or convenient for them in their several conditions. whatsoever is good and needful to make them happy—that I AM. So that, in short, God here represents Himself unto us as one universal Good, and leaves us to make the application to ourselves, according to our several wants, capacities and desires, by saying only in general—I AM.



MARKS OF THE CHURCH'S LAST DAYS ON EARTH

(1) LOSS OF SPIRITUAL VITALITY AND POWER IN THE CHURCH: fore-shadowed in Laodicea, Rev. 3:14-22.

In Nicolaitanism (chap. 2:6, 15) we have the rule of the clergy, but in Laodicea the voice and rights of the people—the democratic church. Both deny the Lord His place as Lord; both refuse acknowledgement of the sovereign will of the Holy Spirit in the Assembly. Comp. 1 Cor. 12:3-11.

Note the titles of our Lord in Rev. 3:14. (1) The Amen, i. e., the Living Truth Whose word stands for ever—quite opposite to the erroneous view that majority rule has Divine sanction; (2) Faithful and True Witness, no doubt referring to His path and service on earth, wherein He perfectly maintained all God's claims, glorified His character and vindicated His Name. He thus addresses Himself to a Church which has miserably failed as a witness for Him, and proved unfaithful to His Word. Comp. Psalm 40:6-8. (3) The beginning, (or Ruler) of the Creation of God. His Deity, so much denied in the last days, is implied here; but we may well be reminded that in the new creation He is also the Beginning, Firstborn and Head.

He addresses a Church neither cold nor hot—marked by indifference to the Lord, having no living affection for Him; proud, self-sufficient, and unconscious of anything wrong. With withering rebuke He exposes her spiritual destitution, and is about to disown her with loathing.

He then calls attention to His position—KNOCKING OUT-SIDE THE DOOR of that which professes to represent Him, naming His Name, where HE should be the GATHERING CENTRE. No hope of corporate recovery is held out; His appeal is to the individual: "If any man hear . . . I will come in to him—note the singular, four times in this connection. Is not the danger implied, that even Assemblies professedly gathered to Him may reach the condition which shuts the Lord outside? and in which only individuals may realize His communion?

(2) LIFELESS AND POWERLESS PROFESSION, 2 Tim. 3:15. The evil traits here particularized always characterised the natural man, but they are intensified in the "last days," and associated with lifeless religious profession—"a form of godliness, but denying the power thereof"—Such cause the truth to be blasphemed by the open believer, while they themselves blaspheme the Lord by evil teaching.

In view of a great turning away from the truth in the last days, the Lord has made

FULL PROVISION FOR HIS PEOPLE

in the Sacred Scriptures. They are (1) God-inspired; (2) able to make wise unto salvation, (not only initial, but progressive

salvation). (3) profitable for doctrine, reproof, correction, instruction. The object they secure in the believer who pays diligent heed, is to make him perfect (or complete) *throughly furnished*. This needs not therefore, to be supplemented by the wisdom or opinions of men, for to the Scriptures which "thoroughly furnish" man can add nothing that is profitable.

May we, who professedly stand foursquare on the inspiration of all Scripture, genuinely bow to its Divine authority; in humble, contrite hearts yielding wholehearted obedience to its precious truths, not attempting to supplement it with our own wisdom, but honouring its all-sufficiency. Thus shall we keep the faith, and loving His appearing, meet His approval in that day. (2 Tim. 4:7, 8).

F. H. Bush.

Do we mean this?

BUT, by separation, do we mean that we are not to keep company with the unconverted? Certainly, we mean that. God says, "Can two walk together except they be agreed?" (Amos 3:3). But are we not to worship with the unconverted? We are not; for God says that the dead cannot praise Him (Psa. 65:17). But do we mean that a Christian should not be joined in business with an unconverted partner? We do mean that. God says: "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14). Do we mean that it would be wrong for a child of God to marry one of the world? Yes; we mean that it would be wrong. God has said that marriage is to be "only in the Lord" (1 Cor. 7:39). You see that we answer in every case from the Word of God. We simply show what He says. In the path of separation there are many more things which God has forbidden. But His Word will give light on them. If there is anything from which the Lord by His Word has separated us, let us give a hearty "Amen" to what the Lord has done; for "the statutes of the Lord are right."

PROBLEM

What is implied in the phrase "owning the lordship of Christ?" and when may one say that he has owned the lordship of Christ?

In Phil. 2:8-11, we learn that because the Lord Jesus humbled Himself, from the glory of His equality with the Father right down to the death of the Cross, therefore God has decreed that in the name of Jesus every knee shall bow, and that every tongue shall confess that JESUS CHRIST is LORD, to the glory of God the Father. This word "Lord" is a word that signifies ownership, and the word that correspondingly expresses our relationship to Jesus, as our Lord, is "slave," or "bond-servant." It is by that very word that Paul describes himself and Timothy in writing to the Philippians. "Paul and Timothy, bond-servants of Christ Jesus" (Phil. 1:1—see margin of R. V.). Christ is our owner, we are His possession, His property. We own the lordship of Christ, then, when we truly say of Him with the apostle Paul, "whose I am, and whom I serve." If, in any department of our life, we allow our own will, or the authority of anyone else, to prevail above the authority of the Lord Jesus, we so far deny His lordship. A hired servant may please his master for so many hours of the day, and be free to please another at other times, but the slave belongs to his master day and night. In his family, in his hours of leisure, as much as at his daily toil, the claims of his Lord are above all others. He can never say, "Here I am free; I can please myself." But we are

constantly in danger of doing that very thing. Is it not a striking fact, that in the very sphere where, of all others, one would suppose that implicit subjection would be yielded to the Lord Jesus, His authority is most completely disregarded? Christians who seek to make His laws their guide for the regulation of their individual walk, and for the ordering of the households, do not hesitate to submit themselves to human tradition as regards the house of God, the assembly of His saints. When the Spirit of God is about to give instructions regarding the exercise of spiritual gifts in the church, He lays the foundation for the whole matter by showing how it hangs upon the place of JESUS as LORD (1 Cor. 12:1-3). And He brings the subject to a conclusion with the solemn words, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the LORD (1 Cor. 14:37). It is just because, in every sect of Christendom, these commandments are completely set aside, that it is so needful to press the claims of Jesus as Lord in regard to them. We need to beware, however, of danger in another direction. We may easily persuade ourselves that owning the lordship of Christ consists in being connected with saints who are gathered to His name, and who carry out His ordinances. We certainly cannot be owning His lordship in regard to the assembly, if we are not in such a fellowship. But the lordship of Christ does not stop there; and, alas for us, if, without saying in so many words that it does, we make much of His claims in one sphere, only to ignore them in another.

Hope On!

WHEREFORE gird up the loins of your mind, be sober and HOPE TO THE END for the grace that is to be brought unto you at the revelation of Jesus Christ (1 Peter 1:13).

Hope on! though all around be gloom,
And dark'ning still;
Though trial and temptation come—
Ill heaped on ill,

Hope on! though chill the day and dark
the night, and drear;
Though wild waves madly toss thy barque;
Hope on, nor fear.

Though all unknown to earthly friends,
Thy grief be great,
Bear bravely what thy Father sends;
Hope on, and wait.

Hope on, salvation nearer is
Than yesterday;
And nearer comes the perfect bliss;
It cannot stay.

Rise! rise my soul to grasp "the hope"
Its power to prove.
Soon thou shalt drink the brimming cup
Of perfect love.

Lord Jesus, come! Thou art our Hope;
Lord Jesus, come!
And catch thy ransomed people up,
And bear them home.

A. W. M.

appreciated and helpful. Robert McCracken and nephew were seeing the hand of God in blessing in Sarnia, but the former suffered a heart attack and had to return home. George Shivas was holding forth at Fenwick. Gordon G. Johnston has moved to Apartment 6, 671 Danforth Ave., Toronto, Ont., Canada. He held meetings recently at Victoria Road and Barrie. F. Nugent had over 5 weeks meetings at Oshawa. The Assembly was encouraged in seeing some of the S. School scholars profess. Bren. Draper and Bruce were encouraged and saints blessed in 5 weeks meetings held in Orange Hall in Kincardine. Christians on holiday in this district, walking in the old paths will be welcomed. Bring letter of commendation. George Wilkinson, Box 201, Kincardine, Ont., Can., Correspondent. D. Miller and J. Wilkinson were seeing a fairly good interest at Creemore. Bren. Pearson and J. Rae were in a rented Hall in Chapleau—a new field. T. Wilkie and G. Gould had fruitful meetings in the McNab Street Hall.

Winnipeg, Can.—A. Wilson had 4 weeks meetings at St. Peters which were well attended. He went on to Taylorside for Gospel meetings. The Canadian Prairies are very needy fields and very few labourers.

Taylorside, Can.—Seven weeks meetings were held by Bren. McGaughey and Wilson during which a good number were saved. They went on further north later.

Vancouver, B. C., Can.—A Joyce and S. Mick had 7 weeks meetings in the South Main St. Hall. A number of souls professed faith in Christ.

FALLEN ASLEEP

Duluth, Minn.—A. E. Bennett went to be with Christ. Saved 45 years ago in Toronto at meetings held by D. L. Moody. For the last 32 years one of the leading brethren here and will be greatly missed. Oliver Smith spoke to a large crowd at the services. Three children survive. Pray for them.

Toronto, Ohio.—On April 17. William Firm went to be with Christ. Age 79. Saved 50 years most of which was spent with the Assembly here. Known as a man of prayer and a lover of the Gospel. His last words to the Assembly here were, "I go to be with Him above, He will be with you here below, for He said, I will never leave thee, nor forsake thee." W. P. Douglas and Duncan White spoke to a large company at the services in the Gospel Hall.

Philadelphia, Pa.—On April 18. Albert Anderson went to be with Christ. Age 73. Saved 42 years. Born in Ireland but came to America in 1902. Steadfast in the "old paths" to the end. A faithful man gone. Bren McEwan and Young spoke at the services. A widow and 5 children mourn his loss.

Muir, Can.—On April 8, Myrtle Steele (wife of George Steele) fell asleep in Jesus. Age 40. Saved 9 years ago; and one year ago was gathered with the Lord's people at Pine Creek Assembly. Bren. Fuller, Fish and A. Vanstone conducted the large services. A husband and three children mourn the passing of a loving Wife and Mother.

Arnstein, Can.—On May 2, Marco A. Sommacal departed to be with Christ at his daughter's home in Toronto. Age 87. Brought up as a R. Catholic, he was saved after locating in Canada and has been a bright testimony for God for 40 years. Bren Silvester and Jackson spoke at the services.

Detroit, Mich.—On Feb. 12, Mrs. Barbara Hetzel went home to be with Christ. Age 73. Born in Germany and born again there when a young girl. Came to America when 27 years of age. For the last few years has been in fellowship with the East Side and West Chicago Blvd. Assemblies in Detroit. F. W. Mehl spoke at the services.

Hoboken, N. J.—April 28, Mrs. Emilia Rinzuella. Services by Bren. Patrizio and DeCarlo.

N. Vancouver, Can.—On April 17. W. Mellon went home. Age 78. Saved in Forest; in the N. Vancouver Assembly. J. W. Dennis and A. Joyce spoke at the services.

Grand Bend, Can.—On April 26, Mrs. A. Gratton (Mother of Evangelist Noah Gratton) passed away. In Grand Bend Assembly from its beginning. T. Wilkie had services.

Cleveland, Ohio.—On Jan. 24, Leon W. Kellogg went home to glory, after 4 years suffering from heart trouble. Saved when young. In East and West Side Assemblies 40 years. A beloved brother who will be missed. Remember in prayer his wife.

Harrisburg, Pa.—On May 3, Wm. G. Ross departed for glory. Saved at age 20. At an evening Gospel service in the hospital he related his conversion, and gave out the hymn, "It is well with my soul." Seven hours later he was with Christ. George Winemiller spoke at the services.

Vancouver, Can.—On Feb. 24, Mrs. Catherine Wallace passed on home. Age 75. Ever ready to tell of her conversion and God's goodness to her. Bren. Bell and Joyce spoke at the services.

On March 15, Mrs. John Rae passed away. Age 78. Many years in Cedar Cottage Assembly. Faithful with those she met. Bren. Ramsey, Dennis and Joyce took services.

Jerome, Pa.—On April 26, Mrs. Margaret (Fleming) Crawford passed into the presence of the Lord after three days illness from a stroke of apoplexy. Born at Eldersley, Renfrewshire, Scotland. Born again in 1903 in Dundee, Scotland. The following year baptized and received into fellowship in Bothwell, Scotland. In fellowship in Everett, Pa. Assembly, and well known among surrounding Assemblies. Her husband and two daughters mourn her loss. A. Klabunda took services.

Louisville, Can.—On April 8, Hugh Blayney went to be with Christ. Age 62. Saved at Broxburn, Scotland 40 years ago. In Mervin Assembly 8 years and later in Louisville. Gifted in preaching Christ. Local brethren took the services.

Steubenville, O.—On April 30, Samuel Conaway fell asleep. Age 82. Born and saved in Scotland. (Father of J. P. Conaway, Evangelist.) A good man who loved the Lord. Bren. Douglas, Foster and Patrizio conducted the services at funeral home and grave. Six children mourn his loss.

CONFERENCES

Earlton-Charlton, Can.—The Earlton, Englehart, Kirkland Lake and Charlton Assemblies will hold the annual conferences, June 28 and 29 at Earlton. June 30 (Lord's Day) at the several places afore named. July 1 and 2 at Charlton. Three meetings daily, preceded by prayer meetings June 27 at 8 P. M. Prayer requested for these meetings. Address correspondence to Alb. Carr, Englehart, Ont., Can.

Glen Ewen, Sask., Can.—The annual conference will be held on June 21, 22 and 23, preceded by a prayer meeting, Thursday, June 20 at 8 P. M., in the barn as in previous years. Address Roy Macfarlane, Glen Ewen, Sask., Canada.

Stout, Iowa.—The annual conference will be held June 15 and 16, preceded by a prayer meeting on Friday at 7:45 P. M. Ministry of the Word at 10 A. M. and 2:30 P. M. Correspondent, Richard Strickfort, Stout, Iowa.

Bolton, Can.—The Assembly will hold one days meeting on Lord's Day, June 2. Meetings at 10:30 A. M., 2:30 and 7 P. M. Any Christians coming before Lord's Day, address Convention, Box 23, Bolton, Ont., Canada.

Victoria Road, Can.—The annual conference will be held in the Long Point Gospel Hall, Saturday and Sunday (June 7 and 8). Prayer meeting Thursday night, June 6. Accommodation provided for all. Circulars will follow. Correspondent, Frank H. Stone, R. R. 2, Kirkfield, Ont., Canada.

Cleveland, Ohio.—The annual conference (Addison Rd. and W. 85th St—Maddison Assemblies) will be held August 31, September 1 and 2 preceded by a prayer meeting Friday, August 30 at 7:45 P. M. Breaking of bread, Lord's Day, 10 A. M. J. H. Smith, 3366 Meadowbrook Blvd., Cleveland, Ohio, Correspondent.

Mervin-Louisville, Can.—The annual conference will be held July 6, 7 and 8. Servants of Christ whose practice and teaching are in the "old paths" will be welcome. Accommodation for all coming from a distance. Order of meetings will be as usual. Address Conference, Box 64, Mervin, Sask., Canada.

Duluth, Minn.—The brethren have decided **not to have** a conference this year.

Note:—We would call attention to conference mentioned last month to be held at Pugwash Junction, Nova Scotia, June 29, 30 and 31.

Minneapolis, Minn.—The N. E. Assembly are to sponsor a Bible Conference at Lake Independence, 25 miles west of Minneapolis—a place removed from any commercial resorts. Date—from July 20 to 27. For information on rates write to Jay Walden, 4126 Nicollet Ave., Minneapolis, Minn.

Wor(l)dS in Season

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"I CLOSELY held within my arms
A jewel rare;
Never had one so rich and pure
Engaged my care;
'Twas my own, my precious jewel,
God gave it me;
'Twas mine, who else could care for it,
So tenderly—

"But the Master came one day
My gem to take;
I cannot let it go! I cried,
My heart would break;
Nay, but the Master comes for it,
To bear above
To deck His royal diadem,
He comes in love.

"But, Master, it's my treasure,
My jewel rare,
I'll safely guard and keep it pure,
And very fair;
If thou keep'st my gem, He said,
It may be lost;
The threshold of My home, no thief
Has ever crossed.

"And where the heart's rich treasure is,
The heart will be;
Thy jewel will be safe above,
Gone before thee.
The Master said these words and gazed
With pitying look,
While in the early hush of morn,
My gem He took.

"Close to my heart that morn I held,
Tears falling fast,
An empty casket—the bright gem
Was safe at last.
Yes, Master, Thou may'st keep my own,
For it is Thine;
Safe in the house not made with hands,
'Tis Thine and mine."



1894

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UNITED STATES

Bryn Mawr, Pa.—The Correspondent for the Bryn Mawr Assembly for the present has been entrusted to Samuel Martin, 649 San Marino Ave., Byrn Mawr, Penna.

Note:—A good line of Gospel Tracts can be purchased at a reasonable price from the Grace Publishing House, 325 West North Street, York, Penna.

Buffalo, N. Y.—The Assembly at 1160 West Avenue was cheered by a few meetings held by W. P. Douglas.

Special:—The two booklets, "The Present Crisis" and "Reception and Fellowship" will be sent for 25c in cash or stamps (Post free). Buona Novella Depot, 76 Wilson Ave., Wilson, Connecticut.

Lancaster, Pa.—L. Montalvo was holding meetings in the homes of some Mexicans and was seeing a good interest. He was hoping to see a Spanish testimony started.

Poughkeepsie, N. Y.—R. Cappiello visited the saints here and then went on to Long Branch, N. J. for 2 weeks meetings.

Florida.—Robert Halliday spent a little while with the saints at Key West. Hugh Thorpe had meetings in West Palm Beach also DeLand. He visited Havana, Cuba, and had the privilege of being at the first remembrance of the Lord there as a result of the labors of T. Smith. % Mrs. James Stirling, 64 Nathaneel Ave., Pawtucket, R. I., is the mailing address for Bro. Thorpe.

Cylinder, Ia.—Sam Hamilton held 9 weeks Gospel meetings. The Lord gave great blessing for a good number professed to be saved. Christians were encouraged and strengthened. Correspondent, E. W. Hays, Cylinder, Iowa.

Rochester, N. Y.—W. P. Douglas spent a week with us and while the interest was not large, yet the ministry was interesting and refreshing.

Steubenville, O.—W. F. Hunter called for a night on his way home from the Akron conference. A. Klabunda also spent a few nights with us ministering the Word.

Toronto, O.—Chas. R. Keller had over 10 days meetings here ministering the Word to the Christians. Ministry was enjoyed. He is expecting along with A. Klabunda to pitch a tent in New Castle, Pa., an entire new field of labor.

Midland Park, N. J.—A real season of joy was experienced here by Saint and Sinner in Gospel meetings held by Bren. J. T. Dickson and R. Roberts. God manifested His presence in their midst of a truth, by coming in and saving seven souls.

Deckerville, Mich.—The Assembly was given a visit lately by James Lyon.

Words In Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

Edited for 20 Years by the Late Dr. E. A. Martin

Vol. 32

JULY, 1940

No. 7

GATHERED GEMS

HE lives to still His people's fears
He lives to wipe away their tears
He lives their mansions to prepare
He lives to bring them safely there.

* * * *

THE Christian life never was an unending series of successes, a triumphal course of activity, or a quiet acquisition of knowledge. Suffering and seeming defeat have always been part of the lot of the faithful. Here is restraint—at least to the flesh.

* * * *

Preaching the Gospel is not priestly work, but serving the saints is. There must be nearness to God and to Christ for this (Lev. 10).

* * * *

Living to God inwardly is the only possible means of living to Him outwardly.

* * * *

Rest is not to be found here. Naturally we expect it here, and it is a grief not to find it, but faith looks for rest beyond (Psa. 84; Heb. 4).

* * * *

It is indeed a wonderful place that we have now—in Christ in the holiest. There are no clouds there.

* * * *

It is a great thing to have the heart toned and tuned to take delight in the things God delights in.

* * * *

"I will build My church." Think of being a part of that which Christ Himself builds for His own pleasure throughout eternity.

* * * *

The "path of life" (Psa. 16) is through death here. One must accept death here, and not look for anything else here. "Always bearing about in our body the dying of Jesus."

All the above contributed by F. E. H.

THE WHITE ROSE

A GENERATION or two ago there lived in England a Duke who was known to be a sincere Christian, of whom the following helpful and touching tale is told.

It appears that the Duke's head gardener was a man of like faith as his Master, and it was noticed that in his walks through the park and gardens which surrounded his castle, the Duke would often pause for a chat with his gardener, when doubtless those spiritual subjects in which they were both interested would be touched upon.

Now it happened that the gardener had an only daughter who was the joy of his heart, and the light of his home. Great was his grief, therefore, when it pleased God to take her, leaving her father wellnigh broke-hearted. Apparently also he felt a grievance against God, for the Duke noticed that whenever he appeared on the scene his servant disappeared into the shrubery, and their talks became a thing of the past.

So the Duke set a little trap in order to bring this stricken soul back to the One whose dealings with His Own are ever fraught with blessing.

It happened that an entertainment was to be given at the Castle, and as the gardens would be visited by the guests, the head gardener, in order to make his flower-beds look their very best, went round and marked those flowers which were on no account to be picked beforehand, especially singling out a large white rose, the pride of the garden, which grew close against the Castle itself.

However, on making his final inspection on the morning of the show he found to his vexation that someone had picked this special bloom. On looking round he saw a housemaid cleaning one of the windows, and angrily asked her who had plucked the white rose. "I don't know," she replied, "but I think that the Master took it."

Just then the Duke, who was evidently lying in wait, looked out of his study window. "What is the matter?" he inquired. "Someone has picked the white rose, sir, which I'd especially marked as not to be touched," was the irate answer.

"Oh, is that all?" said the Duke. "Why, I picked the rose. I suppose I'd the right to pick it, seeing that, as I'm Master here, it belonged to me. I'm enjoying the fragrance and beauty of that rose in my study now." The gardener was silenced, he had nothing more to say, the reasoning was unanswerable.

Then the Duke utilized the opportunity he had thus made to bring this wounded one back to that Friend who ever waits to bless. "My friend," said he very gently, "you had a white rose also, but it has pleased the Master to take your

rose. He had the right to, hadn't he? She was His, and He's enjoying the fragrance of His rose in Heaven now. He'd the right to take her, hadn't He?"

The poor gardener was silent, the sunshine of the Divine love was shining through the dark clouds of sorrow which had hitherto blotted it out, his wound was healed.

And today, it is said, you will find in a quiet corner of the Castle grounds a small tombstone on which are engraved these words: "To the Memory of the White Rose which the Master took."

"THEY HAVE SOUGHT OUT MANY INVENTIONS"

Eccl. 7:29.

F. H. Bush, Auckland, New Zealand

SATAN swiftly sees the possibilities in new inventions for providing entertaining occupation for the unsaved, leaving them, if possible, no time to think of their eternal future. And if he can dazzle the Christian with this world's wonders, get him conformed to this world (age) (Rom. 12:2) of which he is god, (2 Cor. 4:4) virgin love for Christ will be corrupted, the crafty Serpent will cast the Christian down from his excellency.

If the uses made of "wireless" were always so valuable as calling succour to sinking ships, or medical aid to the dangerously ill, no warning against it might be needed.

In urging a Christian to purchase a radio, a salesman informed him that he could sit in his parlor, and the "wireless" would bring the world right into his home. "Oh!" he replied, "the very thing I'm trying to keep out of my home!"

Dear believer, is it any better before God, to bring the world into your home, than to go openly into its pleasures and associations? Shall your children learn to love worldly pleasures in your home, or will you diligently teach them God's precious Word? (Deut. 6:7; 11:19).

Is your excuse, "I need not listen to worldly things—I can switch off"? Are you sure you can withstand temptation? 1 Cor. 10:12. Suppose you are strong enough, can your children resist temptation? (Luke 17:2). When they must meet the snares and perils of worldliness, all "the nurture and admonition of the Lord" you can give them will be needed and tested. Oh! will you, Christian parent, place an instrument of temptation before your children, in their home?

By the broadcasting of "devotional" or children's services of song, including addresses "just like our preachers give," (?) the Enemy often lures believers into the snare. Honestly, beloved, does the wireless strengthen your love for God's Word, or send leanness into your soul?

How often will the "wireless" give you a faithful Gospel

address? Will the world tolerate many such addresses? Will many unsaved listeners prefer "clear ring" Gospel to what pleases the flesh?

"But souls have been SAVED through the Gospel 'on the air!'" Admitted! God in sovereign power may "move in a mysterious way His wonders to perform." But if we assume justification of the means used from the results, we greatly err. For did not God use men like Balaam (Num. 23:24) and Caiaphas (John 11:49-52) to utter wonderful truths? He has used the preaching of unsaved men, to the salvation of souls, and godly brethren have testified to being convicted of sin through witnessing theatrical performances of Scriptural subjects!

Supposing a "Gospel Hall" receives permission to broadcast, which will figure most prominently—entertainment provided by a specially trained "radio choir" (imitating the musical attractions so popular in religious Babylon) or the plain faithful Gospel of old time?

WHAT JOY can compare with "listening in" according to Prov. 8:32-35, Isa. 40:31? He whose ear is constantly "tuned" to the "still small voice" of the Spirit is in communication with heaven; and "pleasures for evermore" fill his life in occupation with Christ. Beloved, do Christians who **listen in to heaven** show an appetite for the world's radio? Can the two agree? As a young convert said (switching off the radio) "I can't read my Bible with that thing going!"

The Prince of Peace

THERE is a day of universal peace and blessedness yet to dawn upon this oppressed and groaning earth. There is a millennium yet to come; a period of universal righteousness and joy, brighter than any that man's hopes have pictured, brighter than any that even Christians themselves have anticipated; a period in which men shall indeed, "beat their swords into ploughshares, and their spears into pruninghooks;" in which "nation shall not lift up sword against nation, neither shall they learn war any more;" but when "the glory of the Lord shall be revealed, and all flesh shall see it together;" when "they shall not hurt nor destroy in all God's holy mountain."

THE KING'S CUPBEARER

Nehemiah Chap. 1

W. P. Douglas

HERE are three books which are not much read by Christians. Ezra, Nehemiah and Esther. We have the story of the return of the captives from Babylon to Jerusalem, in the book of Ezra. The king of Persia, called Cyrus, was called God's servant. He restored the building of the house of the Lord in Jerusalem.

We have a number going up to Jerusalem under Cyrus, king of Persia. There were only a few that the Spirit of God operated upon and who left Babylon to go to God's place of gathering at Jerusalem. They went under the guidance of a prince of the tribe of Judah, named Zerubbabel. The first two or three chapters of the book of Ezra give us the names of the few who went up with Zerubbabel. After 60 years, another company went up but they were under the guidance of a priest named Ezra. After he leads a number up, there is a third company, the smallest of the three. They are not led by a prince or a priest, but a dear man who stands high in the favor of King Artaxerxes; his name is Nehemiah. He is a cup bearer to the king. His name is significant, meaning "Comforted of God." Was his heart taken up with the glamour of the court of the King? No! He was taken up with God's people and their welfare. He loved God's people and God's place of gathering and he honored God's Word. How did God's Word affect him? His heart had been won by God, and was in subjection to the Word of God. If one's heart is won by God, . . . one is in subjection to the Word of God. He hears a report, which was not a very encouraging one. It might well be calculated to oppress him and cast him down. Did he act immediately upon that report? Did he say, "We must go up at once and build the walls"? He heard the report and it affected his heart in such a way that it drove him to God in felt need and distress. It sent him to his knees, and caused tears to come to his eyes. If we hear a report and we act immediately upon hearing it, we may find ourselves in a lot of trouble in acting hastily. We get in trouble by acting on a report before we find whether it is true or not. David heard a report about a good man, one of the best men that was under the sway of dear David, the king. He heard about Mephibosheth. When David left Jerusalem, fleeing from Absalom, he was overtaken by a man called Ziba. He slandered Mephibosheth to David. He told lies about him and instead of quietly waiting, David believed it. He was under the suspicion of David and yet was one of the truest hearted men in Judea. Dear David never acknowledged to Mephibosheth that he had done wrong. It is well when we hear a report,

not to take it for granted but to ascertain whether the report is true or not.

Nehemiah spread the matter before God with tears. How much does the condition of God's people affect you and me? I am sure we are not exaggerating when we say that the condition of most of the Assemblies is in a deplorably low spiritual state and how much are we affected by the condition of the Lord's beloved people? Here we have the effect of hearing the report of the broken down walls, the gates burned and the people of God in affliction. I believe it would act in a similar way with ourselves, if we were in the mind of God about matters as Nehemiah was at that time.

In chapter 1, verse 5, Nehemiah acknowledged sins of omission, as well as sins of commission. He not only acknowledged what they had done but what they had not done. How long was he supplicating on the behalf of God for the people? Four months intervened. Can we not profit by it? Nehemiah was not a supernatural man, but was subject to like passions as you and I. He entered into the conditions of God's people. All these things weighed upon the heart of dear Nehemiah and led him into the presence of God for four long months.

Chap. 2:1-2. He was very sore afraid. Why was he afraid? No one was to enter into the King's presence until he had held out the golden sceptre. Another condition was, no one was to appear in the presence of the King sad of countenance. The third thing, the law of the Medes and Persians was not to be changed. Do we wonder then that this man was sad and afraid? Sad on account of the condition of God's people and afraid that the mandate might be issued against him from the king.

Verses 3 and 4. He prayed unto the God of heaven. I think I can see that dear man in the presence of the King. He does not know how he is going to be received. He offers up a short prayer to God. The hand of God moves upon the heart of the King just then and there. For we find that the king's heart is in the hand of God. He turneth it whithersoever He will. God hears that cry on the part of His servant and He grants it.

Verse 6. Here we have the request granted just at the right time. We have Nehemiah starting off to build the wall. I read an article in one of the periodicals that the captives who returned on the first occasion did it before God told them to do it and that Nehemiah had no definite authority in regard to building the wall. I wondered at that statement, for it was not correct.

Verse 12. "What God has put into my heart." He did not act out of the mind of God in building the wall. The time has come now when very much is said against preaching regarding the building of the wall of separation. I have been

saved 64 years. When the Lord led me out from what I believe to be Babylon, denominational confusion and sin, I remember right well the very first time God in His grace led me to see the sin of denominationalism. I met about this time (I was saved nearly three years) a dear man, named Mr. R. S. Muir, with whom God in His kindness cast in my lot. He was the founder of one of the largest department stores in Orange, N. J. Dear Bro. Muir met me coming out of a meeting one night. I had spoken a little word and he told me how he appreciated it. He and I walked the streets of New York, talking about the things of God. He won my heart because he was a man who feared God and loved His Word. I never met a man who knew more about church matters than he at that time. He said to me, "Douglas, did you ever read the 14th chapter of 1st Corinthians?" "No," I replied. "Well, read it," he said.

I read the 14th of 1st Corinthians. I read it in the presence and fear of God. I could see no comparison, but a great contrast between the order prevailing in the Presbyterian Church and that of those gathered to the name of the Lord Jesus Christ. He asked me what I thought about it. This was in the city of New York in the year 1879. He said, "There are just a few of us and while we believe all believers should be baptized, we are not Baptists; and we believe in elders, but are not Presbyterians; we believe in bishops, but are not Episcopalians." He said, "We believe Matt. 18:20 'Where two or three are gathered together in My Name, there am I in the midst of them.'" At Mr. Muir's invitation I went one Sunday morning to an Assembly in New York to see God's order carried out. I can never forget that first Lord's day. Some of you have never been separated from Babylon, and do not realize the cost to forsake it. I can remember well that Sunday, when I sat at the back of that little circle; my heart burned in me and I said, "That is the thing that the Lord commanded." It was about three miles from where I lived. It was about two in the afternoon when I got home. I want to say this about my mother. I had one of the best mothers that ever lived. My father was taken away by drowning. I did not know my father, I was too young. My mother sought to bring me up according to the light she had of the Word of God. She was brought up under dear Horatius Bonar. That Sunday my sister and mother were at dinner. She looked up and said, "Willie, where have you been this morning, I missed you at the sacrament table." I told her, but she could not take it in. She said, "Willie, I never thought I would see the day when you would not take the sacrament with your own mother." I said, "It was not you I saw to be wrong, but it is the thing (sectarianism) that is wrong. I cannot be any longer identified with a thing that it is not according to God's Word."

That was in 1879 when I was gathered outside the camp. Have I seen perfection since then? A thousand times—No. I have seen enough of sorrow and trouble amongst God's people gathered to the precious Name. But that does not make the place wrong. I am able to sing truthfully after all these years.

"Thy reproach far richer treasure,
Than all Egypt's boasted pleasure,
Drawn by love that knows no measure,
Outside the camp."

Nehemiah built the wall in troublous times. The men were so encouraged by his example that they continued to build the wall. He sought to comfort those who helped him to build the wall. I am getting old and my course will soon be run, but if there is one place that I love today, it is the place where His honor dwelleth. "For where two or three are gathered together in My Name, there am I in the midst of them." May the Lord help us to take the place of separation from that which is not according to His Word.

WHEN Dr. Robert Morrison,
the great missionary to
China, wanted an assistant to
help him in his arduous work,
he requested the secretary to
look out for the right kind of
man. A young man came for
examination. The secretary
said to him, "You are not fit to
be an assistant to Dr. Mor-
rison, but they want a servant
in the family. Do you care to
go as a servant?" He smiled
and said, "Any place in the
work of the Lord will suit me."
That young man became the
great Dr. Mills, equal in
scholarship and fame to Dr.
Morrison himself.

NOTES OF BIBLE READINGS ON DEUTERONOMY

IN approaching the book of Deuteronomy, we are conscious that we come to a book of very important truth. In Leviticus and Numbers we had the communication of the Lord to Moses and Aaron. It was the priest's guide book and contained very much detail in that connection. Here in Deuteronomy Moses, as a faithful man of God, is passing on to the people the mind of God as he has received it from God. It is the book of instructions for the people. Thus, though its name means "the second law," it is not a mere repetition of former words, but, as we have mentioned, the faithful man of God communicating the mind of God to His people. It reminds us of the Word in 1 Tim. 4:6—"if thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ."

In Deuteronomy 1 we see Moses as the man of God and we note some important features that mark such a man. He was a man of understanding and, in verse 2, we learn that he understood that the purpose of God for His people was not to allow them to tarry long in the wilderness but to take them through it into that good land. Verse 11 tells us, too, of his wide sympathies. Oh how necessary this is in a man of God. Moses desired deeply the prosperity of the people of God. It would have been his joy to have seen them going on increasing and enjoying the blessing of the Lord. In chapter 3:23-28 we see that Moses was not highminded and then, passing on to chapter 4:1, we learn that he was faithful. This is confirmed in a very special way in Hebrews 3. These things are characteristic of spiritual men who are the true helps of the people of God. They partake of the grace of our Lord Jesus Christ as seen in Philippians 2:1-5 and in I Peter 2:21-25.

The character of the men who could share the burden of the people with Moses is stated in Deut. 1:13. "Wise," "understanding" and "known"—those who had the respect and confidence of the people. When the Holy Spirit says—"know them which labour among you and are over you in the Lord and admonish you and esteem them very highly in love for their works sake" 1 Thess. 5:12-13, He indicates the character and work of the true overseer who, on that account, can command the respect and the confidence of the saints.

Coming to Deuteronomy chapters 2 and 3, we see how the the children of Israel were to act towards those through whose lands they were to pass. No doubt we get instruction as to our attitude to governments and to nations. In chapter 2, three important and suggestive words strike us: "pass through" v. 4, "pass by" v. 8, and "pass over" v. 29. They were a pilgrim people who were passing by many peoples, as they passed through the wilderness to pass over into that good land. These words tell us of the true character of the people

of God. Alas, we have to own that the appearance of things is often otherwise. We also get very important words as to their attitude to the peoples through whose lands they passed—"meddle not" v. 5, "distress not" and "contend not" v. 9. What important words these are. God will deal with those peoples and nations in His own wise government. He will bless those who help His people and will judge those who oppose them. Surely "His own" may safely leave these cares with their own God. This is plainly an illustration of the teaching of the New Testament. How much better it had been for Israel had they hearkened to this teaching and not meddled with the nations and had some bitter experiences in consequence.

The governmental dealings of God are seen in Deut. 3 and Romans 13 is an important New Testament scripture in this connection. We also would connect with this 1 Peter 2, where we are taught that submission to the powers that be is incumbent upon us, while we are to be separate from them as far as any administrative place or office is concerned. The effect of this attitude in Israel, as taught by the command of Jehovah in His perfect wisdom, would have been most blessed, but they did not act upon it and soon became like the nations round about and were not respected but rather despised and trodden down by them, and this in keeping with the judgment of Jehovah upon them for such behaviour. Jehovah, through His prophet Isaiah (55:8-9) tells how His thoughts and ways transcend the thoughts and ways of man and it would be well if we really believed this and ceased from going after the counsel of our own evil hearts. That they did in some measure obey the Lord and prove Him, there is some evidence in the chapters before us. It is sweet to read the concluding verses of chapter 2 and see their confidence in Jehovah.

The spiritual man will not desire to do one thing that the Lord forbids. We see this is Ch. 2:37; and he will at once bow to the will of God as in Ch. 3:23-28.

Could we at least grasp the importance of these lines of truth as they are on the surface of these three chapters in Deuteronomy, and illustrate to us New Testament principles, we should make no little progress in our knowledge of God and His ways and thus become more pleasurable to Him who has taken us up for Himself.

DEUT. 4. It would seem that chapters 1-3 give a kind of introduction. We have Moses the man of God and the People of God. They were all baptized unto Moses in the cloud and in the sea, 1 Cor. 10:1-4. He, their leader, was about to pass the people over to a new leader and that good land lies before, into which they are to enter. It is that they might fully enjoy the land, that he now addresses them and the very opening instruction is that which bears upon their attitude toward

God. It is God who speaks, it is theirs to "hearken" and, in this is the secret of their prosperity. In later days Solomon wrote—"Hear instruction and be wise and refuse it not," Prov. 8:32-36 and we would gather that this hearkening is to "hear intelligently," while in Prov. 22:17, it implies the bowing of the ear to hear. One sees a lovely illustration of this in Acts 12:13-16. The sound is heard and Rhoda comes to hearken. We can appreciate the intense interest to discern the voice, to catch every sound. Thus may we hearken to His voice.

"Teach me Lord, Thy voice to know,
Amid the surging throng."

Every syllable is important but no embellishment by man's thoughts or accommodation to man's ideas is permitted.

Deut. 4:1. Divine progress is here—"live and go in and possess." The object lesson of their wilderness experience should be before them. Rebellion and disobedience had met its judgment, while obedience had its reward in life and health. Do we not hear again the words of the apostle in Acts 20—"I commend you to God and the word of His grace which is able to build you up and to give you an inheritance among all them that are sanctified." Deut. 4:5. Moses had faithfully given them the Word of God as he had received it, as did the apostle as recorded in 1 Cor. 11:23 and 15:3; and this sacred deposit, for such it was, in its being preserved in the obedience of its possessors would be a testimony, v. 6, as also we would gather from 1 Cor. 14:25—the effect of ministry in the Spirit in the church. There is a wider and greater display brought before us in Eph. 3:10. Did we value the God-glorifying results of such divine testimony, how we would carefully observe all things whatsoever the Lord has commanded, and judge every rebellious thought that rises from our naturally evil hearts. This importance of self-judgment would be borne home to us by the thrice repeated "take heed" of chap. 4—verses 9, 15 and 23. That which is seen and temporal is apt to become more real to us than that which is unseen and eternal and we are prone to forget God. We hear again the apostle in Acts 20 "Take heed to yourselves and to all the flock" and we remember the final exhortation in the 1st Epistle of John—"Little children, keep yourselves from idols." No nation was so privileged as Israel, nor had any such laws and commandments, the keeping of which was fraught with such blessing. But the fear of the Lord is the deep need and this is brought before them in v. 10. He is spoken of in a two-fold way in this chapter. In v. 24 He is spoken of as to His holy and jealous character and, as such, He requires the whole affection of His people and a most careful obedience to His Word and reverence for His name. This brings to mind the word in Hebrews 12:29—"For our God is a consuming fire," and calls

for reverence and godly fear in the things of God. In v. 31 we read of Him as a merciful God and thus the people are encouraged. Thus we have the "goodness and severity of God" as the apostle writes in Rom. 11:22. "If thou continue in His goodness" is the word and thus we would be reminded that, amidst conscious failure, if there is a definite purpose to go on, there is the assurance that our God is a merciful God. In our chapter there is mention of the cities of refuge—merciful and gracious provision, not for the rebellious and evil disposed person, but for the needy one who had got into difficulty but not willingly. Why, O Lord, all this interest in Thy people, all this gracious provision for their need? Verse 35—"but unto thee it was shewed that thou mightest know that the Lord He is God: there is none else beside Him."

F. L.

BECOMING ACCUSTOMED TO EVIL

W. J. Driller, Hastings, New Zealand

HOW careful we, the saints of God, should be lest we **BECOME ACCUSTOMED to EVIL**, or unscriptural practices introduced into the Assembly and thus our own consciences become dull, defiled and seared and eventually we are found guilty in contending for that, which we once rightly judged to be unscriptural. Whatsoever is NOT of FAITH is SIN (Rom. 14:23). FAITH cometh by hearing and hearing by the WORD of GOD (Rom. 10:17). So whatever is done which there is no scriptural warrant for is therefore NOT of FAITH and so is SIN. As the Lord's people we should have a purpose of heart by His grace to please the Lord throughout life by "Esteeming ALL God's precepts concerning ALL things to be **RIGHT** and to **HATE EVERY FALSE WAY**" (Psa. 119:128), and not to **LOSE** our hatred for false ways—ways that have not a "Thus saith the Lord" for. What a blessed example we have in our Lord Jesus Christ who could say, "For I do **ALWAYS** those things that please Him" (John 8:29). How many there are who start thus, how many go on thus for a time, perhaps for a few years, walking in obedience to God's Word, living in separation from all that is not of Himself (Neh. 10:28) and the Lord knows how many these are who, **THROUGHOUT LIFE**, amidst much failure, **CONTINUE** to **HATE** every false way, tremble at the Word (Isa. 66:2), seek to be obedient to the Word in its every detail and decline not to the right hand or to the left (2 Chron. 34:3) but make straight paths for their feet (Heb. 12:13). May it be your portion and mine to **CONTINUE** this till traveling days on earth are done.

Those who **DON'T CONTINUE** are often spoken of by men as being **GRACIOUS** or of becoming large-hearted and that

according to the measure in which they leave God's pathway of SEPARATION, yes SEPARATION, from evil, from what is not of faith, from what is not found written in the Word, from ALL that is not right and CEASE to HATE every false way. How different is God's judgment of all such. In His Word in 2 Cor. 6 He speaks of such as being STRAITENED in their own bowels and exhorts them to be ENLARGED by not being unequally yoked together with unbelievers in any sphere in life to come out and be separate from every amalgamation of saved and unsaved and not to touch the unclean. SEPARATION from evil in its every form to a PERSON, our LORD JESUS CHRIST is God's desire for His own.

One of the greatest snares the saint desiring to CONTINUE in the "ways of the Lord" has to contend with is that of BECOMING ACCUSTOMED to unscriptural and therefore sinful practices brought into the Assembly through continual association with such practices. At first the voice is raised against them but getting accustomed to their presence and practice, the voice of condemnation is no longer heard, and so the evil, the sin, unchallenged, remains. Some, to make their pathway easy, content themselves by saying, "I spoke against it when it was brought in and now I'm finished with it." What? Finished with striving against sin? Thus saints get ACCUSTOMED to it and soon CONTEND for it. Thus we have the three stages:—

1. Opposition to its introduction.
2. Getting accustomed to its presence or practice.
3. Contending for it and that perhaps by our voices remaining silent.

Are you, am I, guilty of this?

In His review of His Church through the Dispensation of Grace in Rev. 2 and 3, we read in Ephesus that they HATED the DEEDS—evil deeds, a false way (Psa. 119:128) of the Nicolaitanes—clerisy, a dominant priesthood, a ruling class of which we cannot now speak particularly (Heb. 9:5), it not being the subject dealt with—and He Himself adds, "WHICH I ALSO HATE." The saints here HATED what He HATED. The Church later passed through dreadful persecution (Smyrna) until at last the Church which had endured the world's frown, the world's opposition, the world's hatred and the world's torture now received the world's smile, the world's approbation and the world's patronage, and what were DEEDS in Ephesus now became a DOCTRINE in Pergamos. What an advance evil had made and always does make when the saints become worldly. But how sad to contemplate that the saints now BECAME ACCUSTOMED to this evil. There is now no further record of their HATED for it, even in its advanced stage, but He has not changed and so says again, "WHICH THING I HATE" (Rev. 2:15).

What was once HATED by the saints became a DOCTRINE to be contended for. All around us, on every hand, are to be found those who once hated every false way (Psa. 119: 128) and earnestly contended for the faith once for all delivered to the saints (Jude 3) now having lost their hatred as the pathway of separation from the false ways of the world and to Himself has been abandoned. The Lord knows how many have been discouraged and the way of the Lord been evil spoken of through their disobedient example.

How few there seem to be Mordecai-like who would not become accustomed to the rule of an Amalekite (Esther) but remained steadfast and unmoveable against that wicked Haman until he was overcome; or Daniel-like who purposed in his heart that he would not defile himself (Dan. 1); or like Shadrach, Meshach and Abed-nego who could face the greatest Gentile monarch, Nebuchadnezzar, that ever ruled, and say "Be it known unto thee, O King, that we WILL NOT serve thy gods nor worship the golden image which thou hast set up" (Dan. 3:18), although it meant for them the burning fiery furnace heated seven times more than it was wont to be heated (verse 19); or like Jeremiah sitting ALONE because of God's hand (Jer. 15:17); or Nehemiah-like who would not be turned aside from building the wall, to remove reproach (Neh. 2:17) although bitter opposition came from without (Neh. 6:1-9) and within (Neh. 6:10-13) by the prophets including a woman.

"Am I becoming ACCUSTOMED to any unscriptural practice?" is a question to put to oneself. The Lord preserve us from sinking into such a low spiritual condition and enable us by His grace to remain steadfast, unmoveable, always abounding in the work of the Lord (1 Cor. 15:58) and not to be double-tongued (1 Tim. 3:8), double-minded (Jas. 1:8; 4:8) nor a waverer (James 1:6).

Far better to stand ALONE, be reproached, despised, misjudged and remain loyal to our Lord Jesus Christ, to God and His Word than conform to evil, which will mean loss at the Judgment Seat of Christ (1 Cor. 3). Popularity, being highly esteemed among men, yet walking unfaithfully and disobediently to the Word of God, is a very short-sighted pathway to pursue. If the experience of a believer when young in the faith were the experience of more of the Lord's people, how differently many would walk. He weighed up before the Lord in the light of God's Word and the Judgment Seat of Christ and Eternity, the brief and uncertain pathway of popularity with its man-pleasing devices, its smoothness and smiles of approbation of the carnally-minded, etc., with the pathway of the Lord for His own, thus pleasing God and what it would mean to tread this pathway as revealed in God's Holy Word. The man-pleaser has his reward upon earth from those whom he sought to please, but the one whose choice is to please the

Lord will have his reward in heaven, not from men but from God, from the One whom he sought to please as he trod this scene of sorrows and tears.

The Lord then, for His Name's sake, preserve us from becoming ACCUSTOMED to EVIL, from ceasing to hate what He hates.

PROBLEM

What is the object of Divine Discipline?

Discipline is that method of the Heavenly Father's dealings with His children, "whereof all are partakers," by which He instructs, guides, trains and corrects them, that they may grow up to exhibit His character of holiness, and become qualified and competent to serve Him.

An earthly father disciplines his own children, he has no authority to discipline others. So also, as a Father, God disciplines His own children in the family; but He will deal in righteousness with the unsaved as Judge, at the Great White Throne.

The fact of being disciplined by the Father constitutes a (1) proof of relationship to Him (Heb. 12:6, 7); (2) of His Fatherly love; (3) of His concern for our profit, that we may become like Him in His holiness; (4) His intention that we may be exercised to receive the peaceable fruits of righteousness as a result.

The nature of discipline may be

(1) Educative:

the N. T. word *paideia* was used in this sense alone by secular Greek authors (Trench, *Synonyms*, pp. 107, 108); thus also in 2 Tim. 2:25 and 3:16, rendered "instruct" or "instruction," showing the value of God's Word as a constructive training and discipline, by which the Father's object is secured in our preservation from error and establishment in the truth.

By educative discipline the Father patiently trains His own chosen servants for special service, often in seclusion from man's view. He taught Abraham on the plains of Mamre; He led Moses to the backside of the desert for forty years; Elijah to Cherith and Zarephath; Paul to Arabia for three years, that they might graduate in His school for the service to which He called them. Would that all who assume to serve God were men trained in HIS school, rather than men's theological schools!

"*Paideia*" is usually rendered "chastening," but this does not always mean that punishment for sin is in question. Adversities, tribulations, persecutions, sicknesses and other afflictions may by the loving Father's chastening Hand be used to magnify the power of His grace in His servants and commend them to man. The Psalmist's words, "In pressure Thou hast enlarged me" (Psa. 4:1, New Translation) are confirmed in 2 Cor. 6:4-11.

Some of God's choicest saints are laid aside from active service, and in the furnace of affliction the silver is refined, the loving Father sitting by like the refiner of silver (Mal. 3:3) until His image is reflected in His suffering child; but never permitting the trial to become too fierce or too long for His child to endure.

(2) Retributive

But as surely as eternal relationship exists between the Father and the children, waywardness, transgression and sin will bring upon us chastisement (Psa. 89:30-34). The Father's faithful love could not fail to correct the erring or wilful child. The relationship is the ground upon which the Father chastens or corrects, and that

can never be severed. And the fundamental law "whatsoever a man soweth, that shall he also reap" (Gal. 6:7) must infallibly be experienced by every believer who wanders into sin or disobeys His known will. Self-willed determination to go one's own way in defiance of Divine truth will compel the Father to deal solemnly, perhaps severely, with His erring child; but even here the Father's love shines, seeking to turn us into ways of peace, truth and profit (Job 5:17, 18, Psa. 94:12, 13; 119:67, Prov. 3:11, 12, Rev. 3:19).

Ezra 9:21 and Dan. 10:12 inculcate the blessed and holy exercise of self-chastisement before God. Blessedly pure indeed is the atmosphere known to those "humble and of a contrite spirit" (Isa. 57:15), who have learned to TREMBLE at God's Word (Isa. 66:2), not in slavish dread, but reverential affection, because they appreciate His holiness, and their nothingness.

"If we would judge ourselves, we should not be judged" 1 Cor. 11:30, 31). How many sad, bitter experiences, by which the Father's love MUST deal with us, would be unnecessary, if we would daily, in the presence of God, searchingly examine ourselves as we pray, and let the Holy Spirit bring to bear the Scriptures, for reproof, for correction, for instruction (or discipline, *paideia*) in righteousness! (2 Tim. 3:16).

F. H. B.

The Man of Calvary

Henry-de-Graaf, Mervin, Sask., Canada

*There is a Man on yonder throne
Who suffered once for me
My sin, my guilt, He made His own
On dark, dark Calvary.
That blessed Man, of Calvary,
I'll praise Him more and more.
And still throughout eternity
That peerless Man, adore.*

*One pierced hand, was on the throne,
The other laid on me.
The Man betwixt my cause has won,
On dark, dark Calvary.
He reconciled the sinning one,
The wrath of God appeased;
The grief, the pain, He bore alone,
That peerless Man, for me.*

*At times, my heart within me melts,
And words I cannot speak.
When dwelling, on the pain He felt
On dark, dark Calvary.
But, Oh, sweet thought, I'll see Himself
He's coming soon for me.
The object of all worship then,
That peerless Man, shall be.*

Waterville, Conn.—J. T. Dickson gave a short visit to the Assembly and his ministry was enjoyed.

Stout, Ia.—Oliver Smith spent a Lord's day here and some recently saved were baptized on Sunday afternoon.

Seattle, Wash.—On closing night of Gospel effort here by S. Mich, we were pleased to have Sam McEwen share in the ministry.

Detroit, Mich.—Wm. Ferguson desires the prayers of the Lord's people for his 22nd year Bible Auto Work in Northern Michigan.

Cincinnati, O.—John Rankin was expecting to take up tent work with the Assembly here.

Roanoke, Va.—W. Fisher Hunter is pitching his tent in Riverdale, Va. His address will be 44 Howbert St., Roanoke, Va.

CANADA

Armley, Sask.—The little Assembly was cheered by meetings held here and in Pontrilas by A. McGaughey and A. Wilson. There was an interest in the latter place.

Princeton, B. C.—Hector Alves and C. Summers were holding meetings in a home in this new field of labor. They have visited a number of towns with Gospel Tracts on the way here.

Sarnia, Ont.—R. McCracken and A. Stewart had good meetings with us. Three professed to be saved.

Toronto, Ont.—L. McBain and A. Klabunda spent a Lord's day with the Brock Ave. Assembly.

River Herbert, N. S.—John McCracken and A. Ramsay from P. E. I. had 17 weeks good and fruitful meetings. About 300 came and witnessed a baptism when 8 persons obeyed the Lord. Some came quite a distance to listen to the solemn messages, and the Gospel Hall was well filled at night.

Hemford, N. S.—L. McIlwaine and W. N. Brennan had 4 weeks meetings in a Community Hall.

FALLEN ASLEEP

Muscoda, Wis.—On May 20, Mrs. Lucy Studnicka (widow of John Studnicka) passed into the presence of the Lord while visiting her daughter in Iowa. Saved 9 years ago and in happy fellowship in the Blue River Assembly. Oliver Smith spoke to a large crowd at the services.

Arlington, Mass.—On June 2, Mrs. Rachel Chapman went home to be with Christ. Age 61. Saved in Cookstown, Ireland at meetings held 45 years ago by John Blair and associated with the Assembly there until she came to this country in 1902 accompanied by Mr. and Mrs. David Scott. In the Barrington, R. I. Assembly for many years where she married George Chapman who went to be with the Lord 3 years ago. She was a lover of hospitality and bore a good testimony. Services were conducted by John Dickson in the home at Arlington. Bren. Farquhar, J. Crawford and Bowman took part in prayer. She was connected with the Cambridge Assembly. Buried in Barrington, R. I. Three saved daughters mourn her loss.

Watford, Can.—On April 7, Sanford Stapleford passed on home to glory. Connected with the Assembly for many years. Bren Watson and Gilchrist spoke at the services.

Sault Ste Marie, Mich.—In the month of May, Mrs. W. E. Dixon passed into the presence of the King. She was a true Mother in Israel and had a knowledge of the Word of God far above many. A lover of hospitality. Wm. Warke spoke at the services. A husband and 3 children mourn her loss.

Croswell, Mich.—On June 3, as a result of an automobile accident, Wm. Martin (eldest brother of the late Dr. Martin) was taken to be with Christ. Age 80. In Christ 60 years. In the words of one of his sisters, his yea, was yea, and his nay, was nay; a man of principle and conviction. Services at Corunna and Croswell were well attended by Christians and neighbors who knew and respected him. Wm. Ferguson spoke the Word.

Vancouver, Can.—Word has reached us of the home-going of James Rae. We will publish details next month.

CONFERENCE REPORTS

Byfield, Mass.—The annual conference was well attended. The hall was taxed to its capacity on Sunday afternoon. The ministry was a cheer and help to the Lord's people. Bren. J. Pearson, Chas. Keller and local brethren Fite, Guthrie, Ward and Vendetta ministered the Word.

Midland, Can.—A good conference was held on the 24th of May. Nineteen of the Lord's servants were present to minister the Word which was practical.

Akron, O.—The Lord's people were cheered by the meetings held over Decoration Day. Fourteen of the Lord's servants were present.

Orange, N. J.—The 16th Italian Conference on June 1 and 2 was well attended and ministry refreshing and edifying. Many unconverted heard the Gospel.

Pawtucket, R. I.—Indirectly we have heard that a number of the Lord's servants were present to minister the Word at the annual conference, but we received no further details.

Sarnia, Can.—A good and helpful Conference was held here. The ministry was shared by 8 of the Lord's servants and was practical and instructive.

Garnavillo, Ia.—Two good days of ministry of the Word was enjoyed by the Christians at the annual conference. Ten of the Lord's servants were present. Archie Stewart and L. McBain remained for meetings and were seeing an interest.

Bay City, Mich.—Sixteen of the Lord's servants were present, and a good number of Christians from surrounding parts at our annual conference. The Word ministered was helpful and instructive aiming to encourage the Lord's people to a more separated, godly walk before God and man. John Govan remained for meetings and a man who has attended the conference and was troubled was saved the first night.

Victoria Rd., Can.—The conference was a time of real help and profit. Ten of the Lord's servants were present to minister the Word.

Bolton, Can.—We had a very happy and profitable day's meetings here. Saints came from many surrounding places. Ministry by Bren. Gilchrist, McMullin, Gunn and Watson. The day was a real cheer to the Assembly and a testimony in the village.

Rose Isle, Can.—The Word at the conference was ministered by A. Wilson, A. McGaughey and T. Robison. The latter had two extra nights meetings which were enjoyed.

Portage-La-Prairie, Can.—Practical and profitable ministry was given at the annual conference by Bren. Samuel Keller, S. Hamilton, D. R. Scott, George Smith and T. Robinson.

MISSIONARY

Tokyo, Japan.—Bobbie Wright had the joy of baptizing 2 young men recently. The work of the Lord goes on in this large city but inadequate for needs. Two brethren from Ireland in a city of six million and sixty-four million in the entire country.

Venezuela.—Bren Saword and Williams had the joy of seeing quite a number profess faith in Christ in the village of San Esteban. Later Bro. Saword stopped over at Palma Sola, a jungle village, and three women professed faith in Christ.

New Zealand.—Bren. Russell and Palmer were seeing a good interest in the tent in the Southland, when the rains broke for six weeks which hindered the people from coming. They moved into a hall and saw the Lord's hand in salvation.

CONFERENCES

Cleveland, O.—The annual Conference (Addison Rd. and W. 85th Maddison Assemblies) will be held August 31, September 1 and 2, preceded by a prayer meeting, Friday, August 30, at 7:45 P. M. Breaking of Bread, Lord's Day, 10 A. M. J. H. Smith, 3366 Meadowbrook Blvd., Cleveland, Ohio, Correspondent.

Words in Season

The End Is Near

LOUDS of darkness gathering o'er us,
Awful tidings with them bear;
Scenes of misery spread before us—
Death and pestilence and war;
All in one loud, piercing chorus,
Tell us that the end is near!

Lawlessness is vastly spreading,
Void of reverence, awe or fear;
Sacred things beneath it treading
Stamped with God's own signature—
Never once His vengeance dreading—
Tell us that the end is near!

Saints of God all evil hating,
Faithful to the Name they bear,
For their Coming Lord are waiting,
To be caught up in the air:
Hence their rest and blessing dating,
Tell us that the end is near!

Sinner wouldest thou in the glory
Of the "cloudless morning" share?
Wouldst thou have this hope before thee,
Wear the crown saints then will wear?
Oh, believe Redemption's story:
Look to Christ! The end is near!

Let not earth thy thoughts engrossing
Cheat thee of thy portion fair!
Look to Christ! on Him reposing
Thou shalt happy be nor fear!
Sinner haste! The day is closing;
Look to Christ! The end is near!

AUGUST



1940

WORDS IN SEASON

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UNITED STATES

San Antonio, Texas.—W. E. Elford is now correspondent for the Assembly meeting in Gospel Hall, 1323 Kentucky Ave.

Corpus Christi, N. Mex.—Bren. T. C. Bush and G. B. Morgan are operating a tent in this new territory and will value prayer for this new field.

Samson, Mo.—John Elliot and T. R. McCullagh are under canvas in this rural district and were seeing a good interest in the meetings.

Pennsylvania.—G. Winemiller is seeing a good interest in tent work in Johnstown. R. Crawford has his tent pitched in Brentwood in the Pittsburg district. R. Roberts is seeing a good interest in meetings held in a schoolhouse at Knapp. S. Rae and Clay Fite have a tent pitched in Lancaster and were hoping to see work done for eternity.

Cleveland, O.—David Roy has pitched his tent in the Lakewood district.

Huntington, W. Va.—W. G. Foster and W. Bousfield were getting a fair attendance in tent meetings held in this town.

Pella, Ia.—J. Farquharson is seeing a nice interest in tent meetings in this new field of labor.

Los Angeles, Cal.—Sam C. Keller is again under canvas in this large city.

Mansfield, O.—W. G. Calderhead and J. McLelland are seeking to reach the sinners through tent meetings held here.

Delavan, Wis.—Wm. Warke and James Smith have again pitched a tent in this needy field.

Jonesville, Mich.—L. McBain and A. Stewart have pitched their tent in this new field of labor.

New England.—J. Pearson has again pitched his tent in Bristol, Conn. A mother and daughter who were saved at his tent meetings last year were recently baptized. C. Patrizio and L. Rosannia are under canvas working among the Italians in Springfield, Mass. F. Pezzuli and F. Carboni are operating a tent in East Boston, Mass.

Steubenville, O.—Chas. Keller and A. P. Klabunda are operating the tent in this district. During the last year thirteen were added to the Assembly which has been a great encouragement to the Lord's people.

York, N. Y.—A one day's meeting was held on July 4. Bren. W. R. Douglas, R. Robert, J. Fannan and J. Clark ministered the Word which was good.

Chicago, Ill.—86th and Bishop Sts. Assembly—A. J. Cotton, correspondent has moved from 8052 Marshfield Ave., to 8226 Marshfield Ave.

Long Branch, N. J.—The conference in the Italian hall was very good. Two souls professed to be saved.

Words In Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

Edited for 20 Years by the Late Dr. E. A. Martin

Vol. 32

AUGUST, 1940

No. 8

GATHERED GEMS

CHRIST loves me, I know it, though helpless and poor,
For nothing is plainer to me I am sure;
BUT WHY He should love me to SUFFER and die,
I answer, I know not, I cannot tell why!

D O any feel that life is too hard to bear? May they understand that the servant is not greater than the Master. May they look upon their crowned Saviour, whose crowns were thorns; who deserved all good and had all ill; and may they be patient, waiting for the fulfillment of His providence, and the interpretation of His dealing with them.

This world is a cradle; and God rocks it, and hears its cry and knows its need.

The power of love, and the power of sympathy, and the power of succor through sympathy and love,—that is the revelation in the Bible.

The gardener knows that where he puts the knife, there will follow the fruit. And blessed are they whom the heavenly husbandman prunes if, when, He cuts, there is a bud behind the knife.

There are promises in God's Word that no man has ever tried to find; there are treasures of gold and silver in it that no man has taken the pains to dig for; there are medicines in it for the want of a knowledge of which hundreds have died.

Clothed with patience and sympathy Christ Jesus presents Himself to us. He went about doing good. He wept. He sorrowed. He walked with the poor and needy.

When you cry out for God, He will cry out for you. There was never a heart homesick for heaven, that heaven was not homesick for it. Never did a soul long for God, that God did not long for that soul.

If your cup seems too bitter, if your burden seems too heavy, be sure that it is the wounded Hand that is holding the cup, and that it is He who carried the cross that is carrying the burden.

A GODLY REBUKE AND ITS FRUIT

B. GEORGE had attended the Methodist General Conference at Philadelphia and was now on his return journey. Places for lodging at night along the way had been appointed him, as was the custom in those days. Arriving rather late one evening at one of these, he found a mirthful company in which a young preacher was playing his part in frivolities—now chattering, now making foolish jests with a young lady, now engaged in trifling repartee with another, while nothing becoming a preacher of Christ escaped his lips.

The stranger had come in with his saddle-bags, without giving his name. He sat in a vacant chair, alone, where he could see and hear all that was going on, and his anxious eyes showed that he was no careless observer of what was transpiring around him. Grieved and shocked at what he saw and heard, he asked for a candle and to be shown where he was to spend the night. There, for sometime he found comfort and refreshment of spirit from a well-worn Bible he had drawn out of his saddle-bag; after which he kneeled, and was still engaged in prayer when the young preacher, whose room and bed the old man was to share, came in, and was arrested by the last few fervent pleadings that he heard. In silence he went to bed, and the old man having risen from his knees, slowly undressed and got into bed beside his companion.

"And how far have you come today?" asked the young man, whose conscience, no doubt, was ill at ease.

"I've come thirty-five miles."

"Indeed! So you must be tired after so long a journey for one of your age."

"Yes, this poor old body is well worn with constant travel."

"You do not belong to Springfield then?"

"No, I have no permanent abiding place here."

"And how far have you traveled on your present journey?"

"From Philadelphia."

"From Philadelphia! The Methodist General Conference was in session there a short time since. Had it broken up when you left?"

"It adjourned the day before I started."

"Ah, indeed! Had Bishop George left when you came away?"

"Yes, we started in company."

"Indeed! And how did the bishop look? He is getting rather old and feeble, is he not?"

"He carries age tolerably well, though he begins to show signs of failing strength."

"He is expected this way in a week or two; how glad I shall be to shake hands with the old veteran! But you say you left in company; how far did you come together?"

"We keep company and travel together."

"You, intimate with Bishop George?"

"Yes, why not?"

"Bless me! I should like to have known that! And may I enquire your name?"

After a moment's hesitation, the stranger replied, "My name is George."

"George! Not Bishop George, surely?"

"Yes, they call me Bishop George."

"Bless me! Bishop George!" exclaimed the abashed and astounded young preacher, springing out of bed. "I will call up the family. Why did you not tell us who you were? And have you had any supper?"

"Stop, stop, my friend," said the bishop. "I want no supper here. It is of the family I am thinking who profess to have set up God's altar here. The Lord had sent them a weary old man, but they were too much occupied with other things and making merry."

A night of severer mortification the young preacher had never experienced. The bishop kindly admonished him, and warned him of the great necessity of his adorning the doctrines of Christ, by following Him sincerely and humbly. Gently, but earnestly, he endeavored to win him back from his wanderings of heart, and directed him to seek and serve God instead of himself.

In the morning the bishop prayed with him long and fervently, before he left the chamber; and was glad to see his heart melt into contrition. Soon after the bishop descended, and was met by the heads of the family with a thousand sincere apologies. He mildly silenced them, and asked to have his horse brought out. "But surely, Bishop," urged the distressed matron, "you will not thus leave us? Wait a few minutes, breakfast is on the table."

"No, sister L., I cannot take breakfast here, but remember the words of Christ our Lord: 'Inasmuch as ye did it not to one of the least of these, ye did it not to Me.'"

Thus Bishop George departed, leaving the family and young preacher in confusion and sorrow.

Six months from this time the Ohio Annual Conference met at Cincinnati, and the young preacher was present; and Bishop George was presiding.

On the first day of the assembling of Conference our young preacher's heart sunk within him as he saw the venerable bishop take his seat. So great was his grief and agitation that he was soon obliged to leave the room. That evening, as the bishop was seated alone in his chamber, the young preacher, Mr. — was announced, and the bishop requested that he be shown up.

The Bishop grasped the young man by the hand with a

cordiality which he did not expect, for he had made careful inquiries, and found that since they had met before, a great change had been wrought in him. He was now as humble as he was before self-sufficient and worldly-minded. As a father would have received a disobedient, repentant child, so did this good man receive his erring but contrite brother. They mingled their tears together, while the young preacher wept as a child, even upon the bosom of his spiritual father. He is now one of the most pious and useful preachers in Ohio.

CONTENTMENT BETTER THAN GAIN

Franklin Ferguson, New Zealand

BEHOLD the man who is contented with what the Lord allows him: he hath a continual feast. He knows no real scarcity, for his God doth bless him, so that oft hath he found "a scanty fare for one has been a royal feast for two!" A man's life consists not in the abundance of the things which he possesses, but in being blessed of the God of heaven and earth.

"I would not ask for earthly store—
Thou wilt my needs supply;
But I would covet, more and more,
The clear and single eye,
To see my duty face to face,
And trust Thee, Lord, for daily grace."

Then shall my heart keep singing, and well it may. Let them be rich who will. Those roses may stay where they are—the thorns are too many and sharp. Wait on; there are fairer flowers without briars. They who will be rich will surely pierce themselves through with many sorrows and fall into many and hurtful lusts (1 Tim. 6:8-10). He who lays up treasures in heaven is the wiser man, and the coming day will declare it.

Remember Abraham and Lot

Abraham sought not after flocks and herds, silver and gold and apparel, men-servants and maid-servants; yet God gave him of all these things abundantly. His eye was single, his body full of light (Matt. 6:22). God was sought first; other things were added (Matt. 6:33).

Lot, on the contrary, could not keep his eyes off the well-watered plain of Sodom. He coveted; he sought for more; he got it; he lost all. Unhappy man! Let our choice be to walk with God, and no good thing will be withheld. Perhaps we could not all be trusted with as much as Abraham had, not being as single-eyed as he.

THINGS WRITTEN AFORETIME

Wm. Rodgers, Omagh, IRELAND

No. 6 (Continued)

Three Great Wilderness Failures

WE now come to the last of these sad experiences, the mingling with the Moabites and Midianites recorded in Num. 25. How serious a matter in God's sight this was, we may learn, not only from the plague sent upon them at the time, in which 24,000 of them perished, but also from the references made to it in later Scriptures.

First there is Num. 31, in which vengeance is executed on the Midianites for ensnaring Israel. The part which their women had in the matter is specially noted there, and also the fact that they had acted on the counsel of Balaam (V. 16), who himself was slain on that occasion (V. 8).

Passing the solemn warning of Moses to the people in Deut. 4:3, based on the judgment which overtook "the men that followed Baalpeor," we come to Josh. 22:17, where the leaders of Israel are expostulating with the two and a half tribes concerning the great altar they had set up by Jordan, and they ask, "Is the iniquity of Peor too little for us, FROM WHICH WE ARE NOT CLEANSED UNTIL THIS DAY"? That is how they felt about the matter after eight or ten years had elapsed.

Again, in Psa. 106:28, 29, the scene is recalled in the words, "They joined themselves also unto Baalpeor, and ate the sacrifices of the dead: thus they provoked Him to anger with their inventions, and the plague brake in upon them."

But most remarkable perhaps of all is the reference in Hos. 9:10 (R. V.), "I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first season: but they came to Baalpeor, and consecrated themselves to the shameful thing; and became abominable, like that which they loved." Here we find that what had been as refreshing to the heart of God as "grapes in the wilderness," became an abomination in His sight. BUT WHY? Not because of the incident of the golden calf at Sinia; nor through their frequent murmurings, which culminated in the unbelief of Num. 14 and the rebellion of Num. 16; but simply by associating with the people of Moab and Midian, and thus being led to take part in their idolatrous religion.

This was what the counsel of Balaam brought about, and lest any should think of it as a danger not to be apprehended in our own times, let us remind ourselves that "the doctrine of Balaam" was working havoc in the church of Pergamos in Rev. 2:14. So much, indeed, was this the case, that the "sword" (Compare Num. 22:31 and 31:8) was again about to be used, for the Lord says, "I . . . will fight against them with the sword of my mouth."

It is interesting to notice how invariably Satan sets to work to spoil, if possible, anything in which God is said to have found pleasure. When the earthly creation was completed, and Adam set over it, we read, "God saw everything that He had made, and behold it was very good" Gen. 1:31. But in Ch. 3 the devil puts an end to this happy state of things, until it has to be said of God, "He drove out the man." Similarly in the case of Israel, that in which God had found refreshing, as Hos. 9:10 tells us, "became abominable, like that which they loved."

We may think too of Job, concerning whom God said, "There is none like him in the earth." Immediately Satan plots his ruin; and if he did not succeed, it certainly was not due to any lack of energy or malevolence on his own part. And we may even think of the blessed One to whom God bore witness, "This is My beloved Son, in whom I am well pleased"; and may remember that the very next words are "Then was Jesus led up . . . to be tempted of the devil" (Matt. 4:1). Here, of course, his defeat was complete; and God could later repeat His testimony, (Matt. 17:5), with the added "Hear ye Him," in which He calls upon others to share in the delight which He finds in Him.

When in Acts 2 a new development takes place, and the beginning is seen of that wonderful Building, Body, and Bride, in which very largely the Lord Jesus "shall see of the travail of His soul and shall be satisfied," Satan is on the alert at once. Not only does he induce persecution from without, but he seeks to cause discord within (Acts 6:1; etc.); and as each new company of the saints is formed, he assaults it in turn. We see his efforts particularly successful in the case of the Corinthians, for he has them (just like the Israelites at Peor) hand in glove with their unsaved neighbors, and sitting with them at meat in the idol temples.

One of the most encouraging starts made by any company was that of the Thessalonians, of whom Paul could recall with joy their "work of faith, and labor of love, and patience of hope, . . . in the sight of God and our Father" (1 Thess. 1:3). Yet even here the apostle, who was not ignorant of Satan's devices, was in dread concerning them, "lest by some means the tempter have tempted you, and our labor be in vain" (1 Thess. 3:5).

Balaam, at the behest of the king of Moab, had endeavored to curse God's people; and although he did not succeed in that, he discovered (possibly through the very sayings God had put in his mouth) how they might be ensnared so as to bring a curse on themselves. He had been caused to say, "Lo, the people shall dwell alone, and shall not be reckoned among the nations" (Num. 23:9); and for a man of his ability it was not difficult to evolve from this a plot for their ruin. "Let us,"

he may have said to Balak, "not suffer them to dwell alone. It is altogether too narrow and bigoted. Let us get them to freely associate with us, and we shall see what the result will be."

So it is today. Those who formerly persecuted us become friendly, and invite us to their religious festivals, as the young women of Moab did the Israelite young men. And not a few saints who kept true to God's Word and walked in the path of separation from the world while persecution raged, have been enticed by these friendly overtures to turn aside from it, and to build again the things which once they destroyed.

It might be thought out of keeping with the present dispensation of grace, if we expressed a wish that a Phineas might again stand up (Psa. 106:30) to vindicate with his javelin the honor of God. But we certainly do need to have young men raised up among us, marked by purpose of heart as Daniel was, who will be turned aside, neither by reproaches, nor by blandishments, from carrying out personally, and teaching others to carry out the commandments of the Lord.



Made Powerful

BE strong in the Lord" (Eph. 6:10). The Revised Version gives additional force to this by rendering it in the margin, "Be MADE POWERFUL in the Lord." So that the whole passage reads, "Be made powerful in the Lord and in the power of His might." The Lord would have us strong indeed, but only IN HIM—in HIS power—with HIS might. But, if this is to be the case, the armor of God must be put on. Hence the injunction which immediately follows: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil"—literally the METHODS of the devil; that is, his deep-laid plans to trip up those who are saved by the Lord. What is our safety against such attacks? It is the seven-fold armor of Eph. 6. Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and, having done all, to stand.

FIVE "STRANGE" THINGS IN THE SCRIPTURES

Hector Alves, Jr. Vancouver, Canada

THESE Scriptures are of a very delicate nature, and I would like to refer to them in all sobriety. The things that the Spirit of God speaks of as being "strange" are such that we the Lord's people are to avoid and shun. The force of the world "strange" as used in these passages, does not bear the thought of being strange in the sense of lack of intimacy, but rather as being alien or foreign to the character of God, and they should be treated as such by His children.

The Strange Woman. Prov. 2:16-21

The book of Proverbs is preeminently practical; some of the key words of the book are found in the first four verses—"Wisdom," "Instruction," "Understanding," "Justice," "Judgment," "Equity," "Prudence," "Knowledge," and "Discretion." How lacking these things are amongst us. Among the many teachings in this book, a good deal is said about the virtuous and the strange woman. The character of the former is set forth at great length in the last chapter of the book. There we have the words of King Lemuel, the prophecy that his mother taught him. It is generally conceded that Lemuel was his mother's name for Solomon. If this be so, it is of great interest to note what she, whose life had been marred by a dark blot, has to say to her son the king. The repeated "what" in verse two would convey the thought of "What shall I say to you, my son?" Then in verses ten to thirty-one the subject is "the virtuous woman." Now, I have sometimes thought of the virtuous woman here, as a type of the Church. There are a number of women in the Old Testament, who set forth the Church in type in one way or another. In Eve, as one taken from the side of Adam, part of himself, we have a beautiful picture of Christ and the Church. Then in Rebekah, the bride won by the servant for Isaac, we have a picture of the Holy Spirit taking out from among the Gentiles, a people for His Name. In Rachel, we see one who was the fruit of Jacob's toils; the Church is the fruit of the work of Calvary. Joseph's Egyptian bride was one, who, although a Gentile, was in closer relationship to him than his brethren, and shared with him in his exaltation. Each of these women, and others too, set forth some truth relative to the church. And so with the virtuous woman in the book of Proverbs.

But who is this strange woman that we get glimpses of again and again in the book of Proverbs? In several portions she is brought before us. Does she speak of anything besides lewdness and impurity? The primary meaning is quite clear, but it seems to me there is another meaning that can be taken from the many warnings concerning her. As the virtuous woman might bring before us some aspects of the true Church,

so in a secondary sense, it seems evident that we have in this character the false thing that eventually will be headed up in Babylon the Great, the mother of harlots and abominations. As there are women who set forth in type, the right thing, so there are those who set forth the wrong thing. These latter we find in the woman with the leaven in Matt. 13; the woman Jezebel in the message to the church at Thyatira; and the woman on the scarlet colored beast in Rev. 17. The strange woman comes very much to the front in the book of the Revelation during the period immediately following the rapture of the Church; there all is quite clear concerning her; and she is seen in her true color.

So this strange woman would speak of the "churches" or denominations of the world, the sects and systems of men. The whole system is guided and governed by the wicked one, the god of this age, the spirit that now worketh in the children of disobedience. How sad when God's children, in any way, get associated or linked up with such a thing. Yet there are some who do, and likely will till the end; for it is written in the book of Revelation, "Come out of her, My people, that ye be not partakers of her sins." Only the Word of God in the heart, and practical godliness in the life, can preserve us from her ways. We learn in this book of Proverbs, of her many wicked devices, all very attractive to the one who is "void of understanding"; but truly it can be said, "Her house inclineth unto death, and her paths unto the dead." Prov. 2:18. There are many today, because of a low spiritual condition of things, who are going the "way of her house." Once they were in the "house of God," which is "the pillar and ground of the truth," but apparently they did not want that, so "they went out from us." "None that go unto her return again, neither take they hold of the paths of life." Prov. 2:19. In chapter 7, verse 26, we read, "For she hath cast down many wounded: yea, strong men have been slain by her." May the Lord deliver us from this strange woman and her ways.

Strange Doctrine. Hebrews 13:9

Next to the strange woman, I want to consider this "strange" doctrine, for they are closely connected. The warning in Proverbs was "to be delivered from the strange woman"; here the warning is, "Be not carried about with divers and strange doctrine." Then the apostle adds, "For it is a good thing that the heart be established with grace; not with meats which have not profited them that have been occupied therein."

In Acts 2 we learn that the early believers "continued stedfastly in the Apostles' doctrine." It is the "doctrine" that forms the character of the Assembly. We read in Rom. 6:17, "Ye have obeyed from the heart that form of doctrine which was delivered you." The "form of doctrine" is to be regarded as a mould or pattern after which they were to be fashioned.

Mr. Newberry renders it "whereto ye were delivered," the thought being, "pressed into." Just as the soft concrete is delivered into the form, and so takes its shape from it. In contrast to this, we read in Eph. 4:14, "Be no more carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." In the epistles to Timothy and Titus, where we have much truth for the Assembly today, we find the doctrine referred to no less than sixteen times. "Sound doctrine" is mentioned four times, and "good doctrine" twice. Timothy was exhorted to "give attendance to doctrine," and to "take heed to the doctrine"; to "preach the Word with all longsuffering and doctrine," etc. The apostle reminds him, "Thou hast fully known my doctrine," etc. What is needed in these days is "doctrine which is according to godliness." 1 Tim. 6:3. "By sound doctrine both to exhort and to convince the gainsayers." Titus 1:9. "Speak thou the things which become sound doctrine." Titus 2:1.

The question may be asked, "What is this strange doctrine?" We know what it is in the sects and systems of men; the doctrine of Balaam, and the doctrine of Nicolaitanes. Alas, this very thing is finding its way into the Assemblies of God's people; teaching that there is no "chapter and verse" for, and a mixing up of things. While the Scriptures certainly are read, they are so presented that the tendency is toward a lowering of God's standard, and the bringing in of things that belong to the "strange woman." The time has come when the people of God, in some instances, will not endure sound doctrine, but after their own lusts, they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4. It is said, and I believe with a good deal of Scriptural authority for it, that the second epistles apply in a special way to the last days. Is not this condition mentioned here in the second epistle to Timothy, just what we find today? Let a man get up, who has a nice voice, and can tell some new thing that never was heard before; or tell some wonderful stories to make the people laugh, or laugh and cry at the same time; and not say anything that will hurt their feelings or reach their conscience, or interfere with some wrong practice in their lives: and that man will get a good following. Nothing is said about the wrong things that are creeping into the Assembly, no word about the walls being broken down, and of course the secret sins in the life are never alluded to; and the general comment is, "Wasn't that a wonderful address?" "We never heard the like of that before," etc. But let a servant of the Lord get up and preach the Word, giving out sound doctrine, instant in season and out of season, reprobating, rebuking, exhorting with all longsuffering and doc-

trine; and some will soon show their antipathy. Whether it be in the ministering the glories of the Person and work of the Lord Jesus Christ, or whether sound teaching in connection with the Assembly in its many aspects, or good practical words pertaining to our every day walk and life; the man who so ministers is not likely to be encouraged by the many to carry on a series of meetings.

Strange doctrine is the order with the strange woman, it belongs in her house, but not in the house of God. In the day in which we are living we hear of strange doctrine in connection with Matt. 18:20, our gathering together in the Name of the Lord; also in connection with believer's baptism as being none essential. Separation as taught in 2 Cor. 6 is said to have no application now, and so is ignored or smoothed over. "Truth" is being changed to "love," and "grace" to "grease." The Lord's table is being called the Father's table, and teaching in connection with the Church in its local aspect is being set aside. All this, and much more, is strange doctrine. The remark is often heard, "What Scripture is there against it anyway?" To such I would reply, "What Scripture is there for it?"

Then in the preaching of the Gospel too, strange doctrine is heard. The clear sounding out of man's ruin and original sin, are sadly missing. Eternal punishment and the Lake of Fire are mentioned almost if not together, with an apology. As in the Apostle's day, there were those who would pervert the Gospel of Christ and preach another gospel, so we find today "strange doctrine" in connection with God's way of salvation. Instead of making disciples, it is a making of converts; the trumpet gives an uncertain sound; the conscience is never reached although an intellectual grasp of things may have been obtained. The question is asked, "Do you know you are a sinner?" "Yes." "Do you believe that Jesus died for you?" "Yes." "Then you are saved." Just like a little sum in arithmetic; and there you have it. Brethren, this is some of the "strange doctrine" of today; may the Lord deliver us from it.

(To be continued, D. V.)



"I need oil," said an ancient monk; so he planted an olive sapling. "Lord," he prayed, "it needs rain. Send gentle showers." And the Lord sent gentle showers. "Lord," prayed the monk, "my tree needs sun." And the sun shone, gilding the dripping clouds. "Now frost, my Lord, to brace its tissues," cried the monk. And behold, the little tree stood sparkling with frost, but at evening it die.

Then the monk sought the cell of a brother monk. "I, too, planted a little tree," he said, "and see! it thrives well. But I entrust my tree to God. He who made it knows better what it needs than a man like I. 'Lord, send what it needs,' I prayed, 'storm or sunshine, wind, rain, or frost.'"

SKIRT OF A JEW

DURING the past summer an address on the text: "Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you" Zech. 8:23. The preacher was a good man, faithful in his testimony, so far as he knew God's Word.

He informed his audience that the Jew in this passage is a type of the church, and then he went on to speak of the glory, and power, and progress of the church, until ten men out of all languages of the nations shall take hold of the skirt of the church in her universal and undisputed supremacy and sovereignty. Of course he got this nonsense from some commentator, and it was a marvel that he did not read the prophecy itself to see how utterly absurd was the conclusion he reached and delivered to the people.

In the first chapter we have the vision of three horses representing the Gentile powers, we are told, that oppressed the literal Jews. That this is so is shown by the fact that "the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these three-score and ten years?" These are the seventy years of captivity, and the angel replied, "Thus saith the Lord of hosts, I am jealous for Jerusalem, and for Zion with a great jealousy . . . Therefore thus saith the Lord, I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem." No one can doubt for a moment that the literal Jerusalem is meant. The vision closes with the statement, "Thus saith the Lord of hosts, My cities through prosperity shall spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem.

In the next vision four horns are seen, including the Roman as well as the Babylonian, Medo-Persian, and Grecian power, and referring therefore to the future. The angel answered the prophet, "These are the horns which have scattered Judah, Israel and Jerusalem." It is simply impossible to explain this away by giving it a figurative meaning, because history has already confirmed its literal application to Judah, Israel, and Jerusalem. Then follows the vision of four carpenters, for as "these are the horns which have scattered Judah, so that no man did lift up his head, but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it." So far, then, there can be no doubt that literal Judah, Israel, and Jerusalem are the subject of the prophecy.

In the next chapter a man with a measuring line in his

hand is seen, and the angel that talked with the prophet said to another angel, "Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein." This certainly was not true after the return of a feeble remnant from the Babylonian captivity, nor has it been true for 2500 years of Israel's degradation. But it will be true, as surely as God's word is true, when "I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her . . . For thus saith the Lord of hosts, *After the glory hath He sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of His eye . . . Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee*, saith the Lord . . . And the Lord shall inherit Judah His portion in the holy land, and shall chose Jerusalem again." It is still plain that the prophecy is concerning literal Jerusalem, and that there is no mention of the church.

In the next chapter we are told how the restoration is accomplished, Joshua the high priest of the Jews at that time is seen standing before the angels of the Lord, and Satan standing to resist him, or to be his adversary. "And the Lord said unto Satan, the Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?" The filthy garments were removed from Joshua, he was clothed with change of raiment, or with "costly apparel," as Dr. Young translates it, a fair mitre was set upon his head, presenting a beautiful picture of justification by grace.

In the next chapter we have the work of the Holy Spirit in connection with the finished work of the Lord Jesus Christ, for it is "not by might, nor by power, but by My Spirit, saith the Lord of hosts." But it will be observed that the one thought before the mind of the prophet, and in the heart of God, is the deliverance of the literal Judah, Israel and Jerusalem, from their sorrow and trouble, and the way to bring these back literally into the divine favor and fellowship.

In the fifth chapter we read the solemn testimony of Jehovah that the evil in Israel must be visited; in the sixth chapter the course of Gentile dominion is described as in Daniel, until the coming of the Lord, "and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne." In the seventh chapter an answer is returned to the remnant, who sent to inquire whether their captivity-fasts were to be continued. The prophet, like our Lord, searched their hearts and consciences by showing that mere ordinances, whatever they may be worth, can never take the place of practical righteousness, much less of faith in the Word of God. It was for their contempt of that Word they had been so sorely punished.

But in the eighth chapter the darkness is scattered by the glorious promise of complete restoration at the coming of the Lord. "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain. Thus saith the Lord of hosts, there shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age . . . Thus saith the Lord of hosts, Behold, I will save My people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be My people, and I will be their God, in truth and righteousness."

This shows us why ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, not the church, but a literal Jew, saying, We will go with you; for we have heard that God is with you. God will then be in Judah and Jerusalem, and with Israel, for when He shall gather all nations against Jerusalem, the Lord will descend upon the mount of Olives, and rescue His imperilled people. The Jew will then be the head and not the tail, for "it shall be at that day that living waters shall go out from Jerusalem," and "Jerusalem shall be safely inhabited;" "yea, every pot in Jerusalem, and in Judah, shall be holiness unto the Lord of hosts," and "the Lord shall be King over all the earth."

There is no understanding of the Scriptures unless the restoration of literal Israel is clearly seen. The leading thought of the Old Testament prophets is expressed in the words of one of them, who uses the formula, "Thus saith the Lord," 522 times in His testimony. "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock," Jer. 31:10. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land," where with a new heart in the indwelling of the Holy Spirit they shall serve God, and their "land shall become like the garden of Eden," Ezek. 36:24-38. "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord God," Amos 9:15. This is only a specimen of the testimony borne by His prophets, and as His Word is true, a great future awaits the poor, persecuted Jews.

HE who has the ear of kings, may, in an unseen manner, manipulate human events; but he who has the ear of the King of kings may sway eternal destinies.

THE SECRET OF CHRISTIAN VICTORY

W. H. GRIFFITH THOMAS once told the story of a poor negro who was a helpless slave to drink. He tried to help him, but he could not get rid of his drunkenness until he was saved. When he was converted there was a wonderful change, and someone said, "So you have got the mastery of the Devil at last?" "No," said he, "but I have got the Master of the Devil."

Since Satan is a supernatural being, it takes a supernatural power to overwhelm him. Christ is that power. He is the hope of victory.

PROBLEM

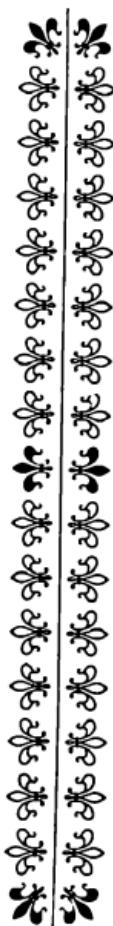
Is there such a practice as "Occasional fellowship" taught in the Scriptures?

This term, which is not a Scriptural one has been invented to describe what has become a practice in certain places, and is now being advocated as a principle, viz:—that a professing believer who is in the denominations, but who, for example, may be visiting friends who are in a Scripturally-gathered Assembly, may, on their recommendation, which in many cases is based upon a very slight acquaintance with the Christian testimony, or the personal godliness of their visitor, be received to the breaking of bread. In certain places all this is assumed to be as it ought, and the stranger, very often ill at ease in his new surroundings, is allowed to "break bread" for the one day. This may appear a trivial matter at first sight, but upon closer examination in the light of the Word, it involves far more than those who hold it generally see. Mark, it is not the case of one who is excercised before God as to His will and only sees a very little way. But it is one who, if at home, would without doubt be in the sect of which he is a member. The sole and only cause of his being where he is, is that his friends go there, and it is reckoned common courtesy in the world's religion that when you visit, you worship where your host worships. And it would be quite expected that the compliment be returned when you go to be guest with him, and you accompany him to his chapel. And this is done, in high places too, by some who would not like to be called novices or "untaught." The present struggle to get this practice introduced is simply the work of the enemy, to blot out the line of separation between God's Assembly and apostate Christianity, and to make it easy for the fashion of the religious world being brought into the house of God, to enable those who come and go with the world's religion to have the "liberty" they so much desire, but which the Word of God denies, of opening the doors of the Assembly of God to those whose claim to its privileges had not been proved, and of setting aside with a high hand the watchful care that God has given to those whom He has raised up to watch over and care for His church below. It has been said that by admitting believers occasionally to break bread who seek no other association, they may be helped and led on in the truth. We have never known such to be the case. Even were it so, we are not to do evil that good may come. We are not at liberty to set aside the Divine order of God's church for any object whatever. Fellowship, as we have already shown, carries with it a share in all the privileges and responsibilities of the Assembly of God, and not the breaking of bread only.

There is no Scriptural principle or precedent for separating the breaking of bread from other parts of the fellowship of saints, or for admitting believers to occasionally break bread who refuse to be

identified with the Assembly in anything else, or even to be regarded as in the fellowship at all. There is no Scriptural precept or example to guide in such a procedure, and we are not at liberty to legislate where God is silent. However little they may be able to appreciate the privileges or to practically share the responsibilities, each believer who is received should be taught that it is to the Assembly they are brought in, and with its testimony they are identified. To bring one in to "occasional" fellowship is not only adding to the Word of God, but is a positive stumbling-block to the one so dealt with, for it leads him to the conclusion that there must be very little difference between it and the sect where he is, when provision is thus made for his being in the one or the other. We commend the following sound words on this point to the reader's attention.

"We would warn the children of God against the use of any expression that would convey to Christians still in denominations the idea, that the difference between them and those gathered to the Word of the Lord is only a matter of opinion. To speak of 'the way we meet,' or of 'those who gather as we do,' or of those 'holding Brethren's truth, etc.' is to do our utmost to blind the eyes of those we should seek to enlighten." And if our words may mislead, so may our action. By either going into sects ourselves or by holding inter-communion with them as such, we virtually recognize them as being right.



Work Rewarded

U NTHANKED, unnoticed and unknown,
Blamed sometimes and misunderstood;
Yet if our Lord sees our work,
And by His grace shall own it good;
It will not matter what men will say,
Since God is judge of all, not they.

It may be very lowly work,
Sometimes we think it almost vain;
Our cheeks with tears, may oft be wet,
Yet still we struggle on again.
We do so want to faithful be,
And ever serve HIM loyally.

If we have done it "UNTO HIM,"
Then even if the work be small;
We know it cannot be in vain,
And that HE will repay it all.
A rich reward at length He'll give,
If we but "UNTO HIM" now live.

Yes, sometimes in the glory land,
Methinks we will be much surprised;
When what God has reserved for us,
Shall be disclosed before our eyes.
We'll see He has forgotten naught,
Which we for HIM on earth hath wrought.

A cup of water here,
A word of kindness spoken there;
A sympathetic smile or touch,
A hymn of praise, a word of prayer.
Remembering all He will repay,
Take courage then, until that day.

CANADA

Ottawa, Ont.—The new correspondent for the Assembly is J. L. Armstrong, Bank Street Chambers, Bank St., Ottawa, Ontario, Canada.

Winnipeg, Man.—The West End Assembly Conference held in May was one of the best we had for years. Practical and searching ministry was given with power from on high. Bren. Joyce, A. Wilson, S. C. Keller, A. McGaughy and T. Robinson ministered the Word.

Pugwash Jct., N. S.—The Conference in July was the largest ever held, and the ministry was of a practical and searching character. Two professed to be saved and two were baptized. Bren. Joyce, Glasgow, McCrory and others ministered the Word. Bren. McIlwaine and Brennan are expecting to pitch their tent on the South Shore of this province. John and Robert McCracken were pitching their wooden tent in the Western part of this Province. Bren. Glasgow and Isaac McMullen were pitching their tent near Fredericton, New Brunswick and Bren. Harris and Joyce expected to locate near Charlottetown, Prince Edward Island.

Carbon, Alta.—C. H. Willoughby recently visited this Assembly which though small in numbers continues walking in the old paths, happy in the truth of God.

Lashburn, Sask.—C. H. Willoughby spent a week-end with the Assembly. The Taylorside conference was a time of happy fellowship and practical ministry was given through Bren. D. R. Scott, H. Alves, G. Smith, A. McGaughy, T. Robinson, Sam Hamilton and C. H. Willoughby. A number saved last winter were enjoying their first conference. Sam Hamilton remained for meetings after the Conference.

Dresden, Ont.—Wm. Baillie began tent meetings here on July 3rd.

Mount Forest, Ont.—R. Bruce and D. Miller have their tent pitched in this district and were getting a fairly good hearing.

Glen Ewen, Sask.—A good Conference was held in the big barn. About 350 unsaved attended the afternoon meeting. Bren. Scott, Hamilton, Wilson, G. Smith, McGaughy, T. Robinson ministered the Word.

Owen Sound, Ont.—J. Gunn was expecting to pitch his tent again this year at Shallow Lake to follow up last year's work.

Earlton-Charlton, Ont.—The annual conference was a time of help and blessing. The halls were packed to their capacity at many of the meetings. The Word ministered and the Gospel preached was in power. Bren. McGeachy, Sylvester, Gunn, Widdifield, Shivas, Dellandria, G. Swales and Watson spoke. Bren. Widdifield and Dellandria baptized 12 a week before the conference.

Kirkland Lake, Ont.—D. McGeachy visited here and Englehart. He also had a night at Hough Lake and a week at Charlton also Earlton where the new Assembly goes on happily for God.

Toronto, Ont.—The Brock Ave. Assembly have a tent pitched in the Fairbank district where they have carried on S. S. work for years. Bren. Watson and Sylvester were conducting services. M. Paul has a tent pitched in Donlands district not far from Pape Ave. Hall.

Vancouver, B. C.—Sam McEwen had over 4 weeks meetings in the Woodland district.

Neeb, Sask.—Hector Alves spent 2 months in his car and trailer giving out tracts in towns and preaching the Gospel in schoolhouses. He came on here and found the saints had put up a log-building for the newly formed Assembly to meet in. Correspondent, Henry Adrian, Neeb, Sask., Canada.

FALLEN ASLEEP

Astoria, N. Y.—On June 17, Thomas Raymond went home to be with Christ. Age 84. Saved 69 years. Born in Bridge of Weir, Glasgow, Scotland. Came to America in 1877. A faithful brother gone and he will be missed. Bren. Hines and Craig spoke at the services.

Bolton, Can.—On June 7, Mrs. Albert Scott of Scomberg departed to be with Christ. Age 68. Saved 14 years ago at meetings held by R. McCrory in Toronto. In fellowship in Bolton Assembly and bore a good testimony. Bren. Paul and Roberts conducted the services. Prayer is requested for unsaved husband and son.

Tillsonburg, Can.—On May 23, Mrs. Susan Bell was called home

to be with Christ. Age 84. Saved 60 years ago at meetings held by A. Marshall in London, Ont. In Hamilton Road Assembly, and for the past 42 years in Tillsonburg Assembly. A sister beloved who bore a good testimony. Survived by 2 children. Bren. Touzeau and McCormick spoke at the services.

Philadelphia, Pa.—On July 3, Carrie Wehrwein passed home to glory. Age 63. Born in Austria. Born again 32 years ago at tent meetings held by Bren. W. H. Hunter and Bradford in Ardmore, Pa. In fellowship in Mascher St. Assembly for 20 years. Stedfast in the things of God to the end. R. Young spoke at the services.

Chicago, Ill.—On May 22, Mrs. Agnes R. Buick went to be with Christ. Saved at the age of 12 years in Ballymena, Ireland. In fellowship there until coming to this country 33 years ago, when she became associated with the Avondale Assembly. Three saved children mourn her loss. Wm. Warke took the services.

Vancouver, B. C., Can.—James Rae passed home to glory from the North Bay hospital in Ontario in June. Very active in the Lord's work to the end, and will be missed. Sam McEwen and Hector Alves spoke to a large company at the services.

Cleveland, O.—On May 30, Frederick R. Phare went to be with Christ. Age 78. Saved in Cleveland in 1895 and in fellowship here ever since, and a regular attender of Assembly meetings. Mourned by a widow and 3 children. George Gould, Jr. took the services.

CONFERENCES

New Bedford, Mass.—The New Bedford Assembly intends (D. V.) having a one day conference on September 22. Details later.

Hartford, Conn.—The annual Conference will be held (D. V.) August 31, September 1 and 2, in Odd Fellows Hall, 420 Main St., preceded by a prayer meeting. Friday, August 30, at 8:00 P. M. Hall, 53 Whitmore St. Address communications to N. Vendetta, 132 Henry St., Windsor, Conn.

Cleveland, O.—The annual Conference (Addison Rd. and W. 85th-Maddison Assemblies) will be held August 31, September 1 and 2, preceded by a prayer meeting, Friday, August 30, at 7:45 P. M. Breaking of Bread, Lord's Day, 10 A. M. J. H. Smith, 3366 Meadowbrook Blvd., Cleveland, Ohio, Correspondent.

Hitesville, Ia.—The annual Conference will commence with a prayer meeting on Friday eve, August 23 and continue Saturday and Sunday, August 24 and 25. (D. V.) Free accomodations for all who attend. Servants walking in the "old paths" will be welcome. Correspondent, George E. Smith, Kesley, Iowa.

Arlington, Wash.—The annual Conference will be held (D. V.) August 31, September 1 and 2, preceded by a prayer meeting, Friday, August 30 at 7:45 P. M. Louis Hoy, 603 Newberry Street, Arlington, Washington.

La-Crosse, Wis.—The annual Conference will be held (D. V.) on August 31, and September 1. The first meeting at 10 A. M. for prayer and ministry. Servants of Christ who teach and walk in the old paths will be welcome. Accomodations freely provided for those coming from a distance. Correspondent, L. Uglum 920 S. 5th Ave., La Crosse, Wisconsin.

Sault Ste Marie, Ont.—The annual Conference of Christians gathered to the Name of our Lord Jesus Christ at Sault Ste Marie, Michigan and Sault Ste Marie, Ontario will be held (D. V.) Saturday, Sunday and Monday (Aug. 31, Sept. 1 and 2) in St. Johns Memorial Hall, Soo, Ont., preceded by a prayer meeting in the Gospel Hall—Albert St., Friday at 7:30 P. M. Ministering brethren walking in the old paths will be heartily welcome. Correspondents, Richard Cottle, 333 Peck St., Soo, Michigan and R. H. Davis, 425 Douglas St., Soo, Ontario, Canada.

Orillia, Can.—The annual Conference will be held (D. V.) September 1 and 2 preceded by a prayer meeting, Saturday August 31 at 7:30 P. M. Meetings Lord's Day 10:30 for breaking of bread; 2:30 P. M., for prayer and ministry of the Word; 7 P. M., Gospel. Monday, 10:30 A. M.; 2:30 and 7 P. M. for prayer and Ministry of the Word. Meetings on D. S. Time. Communications addressed to Conference, 234 Mary Street will be attended to. No circulars issued.

Wor(l)d(s) in Season

★ ★ ★ ★ He Keeps the Key

Is there some problem in your life to solve,
Some passage seeming full of mystery?
God knows, who brings the hidden things to light;
He keeps the key.

Is there some door closed by the Father's hand
Which widely opened you had hoped to see?
Trust God and wait—for when He shuts the door,
He keeps the key.

Is there some earnest prayer unanswered yet,
Or answered not as you had thought 'twould be?
God will make clear His purpose by-and-by.
He keeps the key.

Have patience with your God, your patient God,
All wise, all knowing, no long tatter He,
And of the door of all thy future life
He keeps the key.

Unfailing comfort, sweet and blessed rest,
To know of every door He keeps the key.
That He at last when just He sees 'tis best,
Will give it thee.



S E P T E M B E R



1940

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UNITED STATES

Special.—We will send WORDS IN SEASON for October, November and December 1940, FREE to all NEW SUBSCRIBERS for 1941. This offer expires December 31, 1940.

Philadelphia, Pa.—The "Olney" Assembly (Philadelphia, Pa.) has heartily commanded by letter, Clay C. Fite to the Lord's work. His home address is 6672 Chew St., Philadelphia, Pa.

Dover, Del.—Wheat harvesting affected attendance at meetings held by Ed Richmond but he sees a good interest among children, also at C. C. C. Camp, and meetings in jail.

Iowa.—Mark Frederick is now correspondent for Cylinder Assembly. O. Smith saw a little interest at tent meetings in Morrison. The annual Stout conference was larger than the preceding year. Eight of the Lord's servants gave cheering ministry. One soul was saved and several after the conference.

Book Review.—We commend to our readers a new booklet "God's School" by A. S. Loizeaux, "Burnbrae" Townson, Md. It is intended specially for young people and Bible Schools. Can be had in Cloth or Paper covers from the publishers, Loizeaux Bros., New York, N. Y.

Seattle, Wash.—T. S. Sands visited Arlington and then came here and told of the Lord's work in Uruguay where for several years he has been laboring.

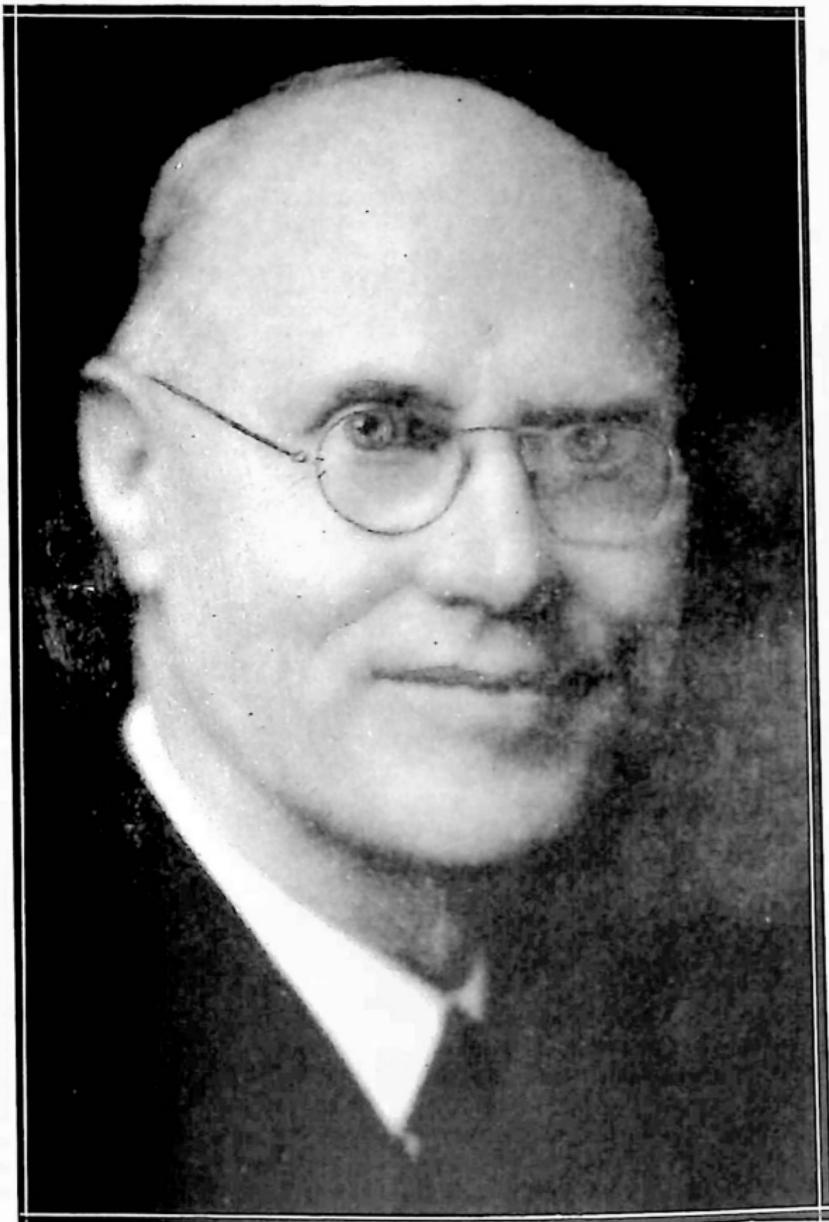
Virginia.—R. Halliday spent a few days with W. Fisher Hunter in tent meetings in Roanoke and then went on for brief visits to Pittsburg and Donora Assemblies. Two professed at meetings held by Bren. Bousfield and Foster in the tent at Huntington. They moved the tent 15 miles out in the country and later Bro. Foster went on to New Jersey to operate the Haddon Heights tent.

Orange, N. J.—R. Cappiello has moved to 88 S. Day St., Orange, N. J. He had good meetings there in the hall and then went on to Bristol and Worcester, Mass.

Wisconsin.—Sam McEwen and S. Mick were seeing a growing interest in tent meetings in Prairie-du-Chien. S. Mick and E. Jamison had a month of fruitful meetings, in a hall, out in the country before the tent season began. W. Warke and J. Smith saw a fair interest in their tent meetings at Delavan.

Saugerties, N. Y.—Bert Dobson held tent meetings in this town where he has been laboring faithfully for several years. Five were recently baptized and added to Poughkeepsie—the nearest Assembly.

California.—Sam Greer had good meetings in Long Beach. Christians stirred and helped. Sam Keller and local brethren were working the Los Angeles tent.



JAMES RAE
1872-1940

James Rae

With Christ

Phil. 1:23

ON June 9th, 1940, Mr. James Rae departed to be with Christ, at North Bay, Ont., in his 68th year. Born in Aberdeenshire, Scotland, and born again at the age of 15, in Portage la Prairie, Man., while Mr. John Smith of Cleveland, Ohio, was conducting meetings in the place. He was alone in his room reading Gal. 2:20, "The Son of God who loved me, and gave Himself for me." The light from heaven dawned on his soul, and there and then he trusted Christ as his own Saviour. He ran to his mother with the words, "Mother, I am saved." "What makes you say that, Jimmie?" was the reply. "Oh mother," said he, "The Son of God loved me and gave Himself for me." Mr. Rae often said, that under the influence of such men as John Smith, Donald Munro, and others like them, he got a good start in his spiritual life. When going around from door to door with tracts and inviting the people to come to the meetings, a work sometimes very discouraging, he would often remark, "There is a word in the Scriptures that I have proved to be true for over fifty years, it is in Prov. 14:23; 'In all labor there is profit'" That was the tenor of Mr. James Rae's life; "Not slothful in business; fervent in spirit; serving the Lord." (Rom. 12:11). Being very successful in the shoe business, he did not let that interfere with his service for the Lord, preaching the Gospel, and taking care of the church of God.

When a comparatively young man, Mr. Rae came west to Vancouver in 1898. There was no assembly of Christians here then, and so he immediately set out to find any who had come to the far west from assemblies in other parts. The result of this effort was the beginning of a Testimony to the Name of the Lord Jesus Christ that has continued and greatly increased until the present. At that time Mr. Rae wrote to his young wife whom he had left in Manitoba till he was sure of his course, "I have found a place to stay till the Lord comes."

In the earlier days, Mr. Rae preached the Gospel with Mr. John M'Fadyen, Mr. W. J. McClure, and others; and since retiring from business some years ago, he gave all his time to the service of the Lord, ministering the Word to the Lord's people, and preaching the Gospel in tents and in halls with W. H. Harris, R. W. McCracken, Hector Alves, and others. Just prior to his home-call, Mr. Rae had it laid on his heart to

preach the Gospel to some of the family connections and others, at Chapleau, Ont. This was a new field for Gospel work, and so he, along with Mr. J. F. Pearson, rented a hall and began meetings there. Because of the nature of the country and some of the people who came, the effort proved to be a very strenuous one for our brethren, and the day after the meetings closed, Mr. Rae was stricken with a heart attack from which he never recovered.

On hearing of their father's serious illness, those of the family who were not with him, took an air-plane from Vancouver for North Bay, Ont. As Mr. Rae got weaker, he longed to go home to be with the Lord, and said to those standing by his bedside, "Why do you try to detain me, I long to go home." Then a little later, "I cannot wait any longer, say good-bye to the children, and tell all that love the Lord, I will meet them in heaven." When told by his sister that the plane in which some of the family were coming, would soon be here, he said, "I cannot wait for the plane, my plane is waiting for me," and a few seconds later his soul took its departure to be with the Lord. Mr. Rae suffered great pain during his last days upon earth, but desired to continue his daily reading of the Scriptures, and spoke of the things of God till the end. Just a short time before he was called home he quoted that verse in Jude 24, "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy."

Our departed brother will be greatly missed all over the West, in the many Assemblies where his voice was often heard. There were few gifted to do the work of a pastor, as he was, visiting the sick, and comforting the bereaved; he was also an earnest preacher of the Gospel, and a real soul winner.

Mrs. Rae, her two daughters, and Mr. W. H. Harris accompanied the body to Vancouver, where the funeral services were conducted by Messrs. W. H. Harris and S. McEwen. The esteem in which our brother was held was shown by the large number attending, including former business associates, and Christians from all the surrounding Assemblies. Mr. Harris announced the opening hymn—"I have a home above, from sin and sorrow free," etc., and following prayer, he read Psa. 37:37, "Mark the perfect man, and behold the upright; for the end of that man is peace." Then 1 Peter 4:17, "What shall the end be of them that obey not the gospel of God." He contrasted Mr. Rae's peaceful end, with the end of those who die in their sins. Mr. McEwen read Psalm 23, calling attention to three things in the psalm, "A Happy Life," "A Happy Death," "A Happy Eternity." These all being true of Mr. Rae. The company then sang, "Here o'er the earth as a Pilgrim I roam." At the graveside, one of Mr.

Rae's favorite hymns was sung, "How bright that blessed hope, Jesus will come."

It is estimated that some 700 people were present, and about 100 automobiles followed the bier to the cemetery.

Mr. Rae has finished his course, he kept the faith, and ended well. WHOSE FAITH FOLLOW.

Sincerely yours in Christ Jesus,

Hector Alves, Jr.



Requiem

Sleep on beloved, sleep and take thy rest.
Lay down thy head upon the Saviour's breast.
We loved thee well, but Jesus loved the best.

Good Night!

Calm in thy slumber as an infant's sleep.
But thou shalt wake no more to toil and weep
Thine is a perfect rest, secure and deep.

Good Night!

Until the shadows from this earth are cast.
Until He gathers in His sheaves at last
Until the twilight gloom be overpast
Good Night!

Until the Easter glory lights the skies.
Until the dead in Jesus shall arise.
And He shall come, but not in lowly guise
Good Night!

Until made beautiful by love Divine
Thou in the likeness of Thy Lord shall shine.
And He shall bring that golden crown of thine
Good Night!

Only, Good night, beloved—Not farewell.
A little while and all His saints shall dwell
In hallowed union—indivisible
Good Night!

Until we meet before His throne
Clothed in the spotless robe, He gives His own
Until we know, even as we are known.
Good Night!

Words In Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

Edited for 20 Years by the Late Dr. E. A. Martin

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No. 9

GATHERED GEMS

COMMIT to Him thine onward way
Rest on His care, and trust His hand,
His goodness shall thy path display,
And soon a prosperous end command.

* * * *

THOUGHTS of His love will comfort you in sorrow. Thoughts of His power will calm you in danger. Thoughts of His holiness will check you in temptation. Thoughts of His wisdom will encourage you in doubt. Thoughts of His all-seeing presence will sweeten the solitude, smooth the roughness and illumine the gloom of your homeward path through the desert (Mal. 3:16).

* * * *

There is no other subject of meditation that can calm your disturbed thoughts, fix your wandering thoughts, purify your sinful thoughts, harmonize your perplexed thoughts, soothe your mournful thoughts, and comfort your sad thoughts, than thinking of Him who loves us so. Oh! that we thought oftener upon His Name and say with one of old, "My meditation of Him shall be sweet (Psa. 104:34).

* * * *

With what reverence should we speak of the blood; with what faith should we trust in it; with what gratitude should we welcome the knowledge of it, and with what holiness of life should we show forth what it has done for us!!

* * * *

In a little while He that shall come WILL COME. Then—Sin—will enchain me no longer; World—will attract me no more. Sorrow, suffering, trial—your hours are numbered. The night is far spent, the day is at hand (Rev. 21:2-4).

* * * *

We infer, by the creation of the world, there is a God. From its loveliness we infer He is beautiful. From its wonders we infer He is great. From the admirable unity and perfection in all its parts (heaven and earth) we infer He is wise. From the merciful blessings so richly and abundantly scattered over its surface, we infer He is good. From the judgments that follow we infer that He is holy and just.

All the above contributed by J. A. A.

THAT LITTLE BLACK BOOK

COLONEL T— was a popular man, prominent in politics, successful in business, and had been elected Mayor of the city. Although his name was quite familiar to me, we had never met until unexpectedly introduced at Manitou Springs, Colorado. Scarcely had we shaken hands before he said, as he resumed his seat, "Do you see that lady sitting there?" He pointed to a genteel, well-dressed and quiet lady at some distance on the veranda of the hotel, and then remarked, "She made me swear the other day."

"It surprises me to learn," was my reply, "that a lady so gentle and refined in appearance could make you swear; who is she?" "I don't know her," he answered, "but we sat near each other at separate tables in the dining-room, and I noticed that a fly kept alighting on her nose. She brushed it away again and again, but it persisted in its attack, and as she was a lady and could not curse, I cursed it for her." "Did your cursing drive away the fly?" "I cannot tell; but at all events, it was a satisfaction to curse it."

Instantly running my hand into the breast-pocket of my coat, I drew out a copy of the New Testament, which dear Bliss had given me in our last interview. It was Bagster's edition, bound in black morocco, and kid-lined. Without a single word I opened it, and slowly read: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." At once arising from my chair, I bowed, and said, "I am glad to have met you, Colonel —"; and immediately took my departure.

The next morning, leaving my room and descending to the office floor, I saw him pacing to and fro with a look of deep thoughtfulness. As soon as he saw me he came forward and asked, "Have you that little black book from which you read to me yesterday?" "Yes; it is always with me." "Please," he added, "sit down on this sofa, and read again." We sat down, and he paid no heed whatever to the persons walking about. Several passages were read, setting forth the character of God, and the character of man, and the holiness and love of the One, and the sinfulness and hatefulness of the other.

Then followed passages declaring the absolute need of regeneration, the death of the Lord Jesus Christ for our sins, the value of His most precious blood, and the essential importance of faith in Him in order to salvation. Perhaps twenty-five or thirty minutes were thus occupied, and not a word of my own was spoken. At length we parted, and I saw him no more, as he left that day for some other place.

About three months later a gentleman called at my house a little after ten o'clock in the evening, and said,

"Colonel T—— is anxious to see you at once. He is quite unwell, so that he cannot come to see you; will you be kind enough to visit him at your earliest convenience?" After a walk of half a mile, I was shown into his room, and found him dressed, although lying on a bed. He began the conversation without the least delay; and his words are, as far as possible, precisely repeated:

"Ever since you read to me out of that little black book, that memorable morning on the veranda of the hotel at Manitou Springs, I have never escaped the wonderful verse. God loved the world, and therefore God loved me. God gave His only begotten Son, that whosoever believeth in Him should not perish, and whosoever includes me too. I have sent for you to say that I believe in Him as my own Saviour, and I cannot rest, I cannot wait until morning before confessing Him in some way."

After a pause he went on: "My wife and daughters are Catholics. They have been urging me to send for a priest; but I tell them that I would not give five words out of that little black book for all that all the priests on earth could say to me. I have the words of the Lord Jesus Christ; and what do I care for the thoughts of men? Oh, the amazing love of God! Oh, the unspeakable value of that precious little book that reveals His love, and assures me that the blood of Jesus Christ His Son cleanseth from all sin!"

He confessed that he had been all his life a frightful sinner, unbelieving, profane, drunken, and that he had utterly neglected even the outward forms of worship, not having attended a church service for many years. But he adored the grace that could save the very chief of sinners. "Please open that folding-door," he said, "and ask my wife and daughters to come into the room"; and he arose from the bed, seating himself in a large easy chair.

Thus surrounded by his family he solemnly and distinctly told them what Christ had done for his soul, affirming upon the testimony of the Holy Ghost that the Son of God had died for his sins according to the Scriptures, that through faith he already had received everlasting life; and all this he owed to that little black book. To this they listened in profound silence; one of the daughters attended me to the door, and at midnight I took my departure. Four weeks afterwards he fell asleep in peace.

If the experience of an old preacher is worth anything, young preachers may be urged to quote much Scripture in their addresses. Without this they may exhibit their learning, or show their eloquence, or adorn their sentences with beautiful and poetical figures of speech; but their oratory will be like a fine musical entertainment, going in at one ear and out at the other. By the Word we are begotten, Jas. 1:18; by the Word we are born again, 1 Peter 1:23; by the Word we

grow, 1 Peter 2:2; by the Word we are sanctified, John 17:17; by the Word we are defended, Eph. 6:17; by the Word we overcome, Rev. 12:11. All men's words will be forgotten in a little while, "but the word of the Lord endureth forever." 1 Peter 1:25. Fasten at least one text of the Bible in the memory and, if possible, in the heart.

"CAST THY BREAD UPON THE WATERS"

Ecclesiastes 11:1.

THE work of the distribution of Service Testaments and approved Gospel books amongst the Army, Navy and Air Force in Ulster, Northern Ireland, proceeds apace. Most of the men visited have come from various parts of England, Scotland and Wales. Some 25,000 Testaments, and 7,000 copies of the Soldier's, Sailor's, Airman's, and Traveler's Guides, also The Journey and its End, and thousands of booklets and tracts have been put into the hands of H. M. Forces throughout the province.

This has been made possible through the generous personal and Assembly gifts of the Lord's people in the North of Ireland, coupled with the kind help of "The National Bible Society of Scotland," who have supplied the Testaments at a price far below the cost of production. These everywhere have found a ready acceptance with all ranks.

The work of distribution, if arduous, is most encouraging, and affords personal contact with both Officers, and men, giving opportunity for a word in season. Return visits have to be made from time to time to the various centers owing to the continuous interchanging of the men. As we become known, we have not the difficulties of former visits. So the work goes on without delay.

Some of those engaged in the work have the use of a small car capable of carrying three men and 600 or 700 books, when more is required, these are forwarded by transport the day previous. All books are stamped with the name and address of the distributor, this has proved to be most helpful, judging from the letters subsequently received.

The prayer of the Lord's people are requested for blessings upon this effort to reach the men of the first line through the printed page of the indestructable Word of the Living God. The need is great, and there is still much ground to be covered.

*To the seer who can behold the workings
of prayer, its action is divinely beautiful.*

ELIJAH'S GOD STILL LIVES

A week of modern 1940 missionary messenger's life and some of its miracles. Sent in from an Asiatic country.

TUESDAY: No letters! Still no sign of the cloud lifting; nor arrival of the gift notified a week ago. Balance \$2.25. Today's expenses, 74c. Gospel meeting tonight. Balance \$1.51.

WEDNESDAY: Fellow-missionaries arrived today; held up in traveling arrangements; must give them what help and hospitality I can. Took them for a plain supper. Spent today 94c. No letters. Near the bottom of the barrel—50c on hand, but my Field Director knows and it's His responsibility to see me supplied (Psa. 37:3). No worry—just interested in facts to see what will happen. A good Gospel meeting tonight.

THURSDAY: Heard a good joke today. One of the missionaries received a letter from the British Isles and it closed as follows, "We would like to enclose a little gift as usual but on account of the difficulty of sending money out of the country, I'll wait till the war is over." Are we also supposed to wait until then? It would be a long fast if we were thus dependent. However, our Heavenly Father sees, knows and cares, so we can afford to smile at this type of guidance (?). It is a bit more annoying when a mission-society man, who gets his check and extras every month (by the way,—an Inter-denominational Faith (?) Mission) sarcastically states, "You type of missionaries start out on faith, live on hope, and end up on charity." Thank God we do not live ON faith, but BY faith and are not ashamed to commit our daily needs to the One who has already undertaken our soul's eternal salvation, nor afraid to trust that love displayed at Calvary.

No letters today. It's interesting going out with 57 cents and God's promises, "Whosoever believeth on Him shall not be put to shame." Milk for breakfast; went out with fellow-missionaries to show them around. I was not permitted to pay the dinner bill so was not put to shame. However, after carfares and coffee, my balance was reduced to 9 cents. Excused myself as I had been invited to a Christian's house for supper, so another day's needs have been met. We had a good meeting tonight and a change from hearing my own voice. It is also a treat to have visitors.

FRIDAY: Five cents refunded on an old account. Milk for breakfast. Took friends, the missionaries, downtown for their "stocking up." Had a few street car and bus tickets, which spared my 14 cents, but dinner time was coming. We met a Christian business man going for lunch and he suggested us going with him for the fellowship. Had an embarrassing moment, but decided it was not necessary to explain yet. I ordered a simple dish and kept inside my own purse, but it so happened that I did not see the bill, so I have had a "close

shave"—but delivered again. Were it not for the visitors I could perhaps have gone to native fare, to stretch the money; my Father's will is otherwise. After dinner—shopping, the fares cleaned up my 14 cents and I had nothing, and we were miles from home. Strange to say, one of them suggested walking for exercise, and then after half an hour, suggested riding as it was getting late. By that time we reached a junction where a bus line passed, for which I had a few tickets. After reaching home was asked out to share a supper. The Gospel meeting over, I went to bed. My only coin was a United States cent (useless out here) which I had taken out of W. H. Ridgeway's book "In God We Trust."

SATURDAY: No letters. No lifting of the cloud. The gift on the way would be tantalizing, were it not for previous experiences that the expected never happens. No actual worry, except regarding myself. It's easy to try an expediency and to try to "help" the Lord out of a difficulty. I would not have this present experience were it not that an opportunity for getting a large stock of Bibles, Testaments and Gospels occurred and I invested but this gives no qualms, though it's strange that there are no sales these days. But "your Heavenly Father knoweth." Today one of the visitors wished to buy the traveling tickets, so off I go again for another day's adventure. We arrived at the agents by taking a bus and street car for which I had tickets. Met a friend down town just coming out of a restaurant. He asked us if we had had any dinner and compelled us to go back in with him. Do you call this luck? I DON'T. Our friend was coming to the Saturday afternoon Bible class but discovered that he had to make another call first, so I was able to take my charge home by a round about way on the street car as my bus tickets were finished.

Found \$1.25 had come in—in payment for literature, but had to order some fuel for appearances and necessity and had 55c left. Was able to dispose of 75c worth of stamps so sallied off to get my friends for supper which entailed an outlay of \$1.19. Went off to a meeting some miles away to tell out the old, old story of Calvary and closed the day with 6 cents on hand; but with a Father's love and personal interest experienced, a balance of 6 cents or 6000 cents is all the same.

LORD'S DAY: Still no letters. Breakfast—milk. Gathered with the native believers to show forth His death Till He Come, and had a blessed time but missed presenting an odor of sweet smell, a sacrifice acceptable, well-pleasing to God, for I put nothing in the box. Car-fare took 5 cents but was invited to a Christian house for dinner; then to Bible class. Found \$1.25 had come in for stamps so furnished a plain supper for friends and had 33 cents left. We had a good Gospel meeting at night.

MONDAY: No letters, Missionary friends wish to go shopping, so off we go. Dinner time arrived. Seems as if now I will have to explain. Would like to show them more hospi-

tality than I have, but have not been permitted. Still, not my wish, but HIS WILL is best. Am not worried but there is sometimes the thought and wish that I had not to be prepared for material emergencies, but could put my time and interest into THE WORK. Still, to obey is the highest form of service and it's best to say—AMEN. Regarding dinner, I had not the slightest opportunity of paying even my own bill. Home again. I had native fare alone for supper, then off to a Gospel meeting, some miles from home. Seems as if I must walk back for I have one cent left. I was giving out tracts at the door when a fellow-missionary came along who is very seldom in that part of the city and had no time to come into the hall. He put an envelope into my hand with the intimation that it was "Tithes" and went on. Inside was \$7.50. I am affluent again.

Just a week of dependence in which I have been enabled to show a little hospitality, and be of assistance to some of His servants, to experience these daily miracles; to feel that Father is close at hand, or rather, like an earthly child to expect each day's food and needs to be met and feel that self-importance which a child has when the Father puts the money (just enough) in its hand to give over to the storekeeper. Not a meal, nor lack of nourishment was experienced and I am happier than those who could write a cheque for thousands. Had also the experience of the "family ties." I was able to refrain from giving the slightest suspicion that my money was scarce; yet some of my difficulties the Lord solved by the brotherly kindness of others. What did the missionary mean by "Tithes"?

Does it mean that after leaving home and friends and placing life and talents at His disposal for the spread of His Gospel, that in addition this servant again re-dedicates at least one-tenth to the Lord. I believe so.

Look To Christ

WOULD you be free from doubts? Would you rejoice in the Lord with faith unmoved, and confidence unshaken? Then look to Jesus! Certain I am that if we lived more with Jesus, were more like Jesus, and trusted more to Jesus, doubts and fears would be very scarce and rare things.

FIVE "STRANGE" THINGS IN THE SCRIPTURES

Hector Alves, Jr. Vancouver, Canada

(Continued from last month)

Strange Children. Psa. 144:11-15

IF from the "strange woman" there comes "strange doctrine," then the fruit of this strange doctrine will be "strange children."

Psa. 144 is one of David's psalms, written, no doubt, when he had subdued his enemies round about him. He begins by praising the Lord who had taught his hands to war and his fingers to fight. He is not unmindful to render thanksgiving unto God for his deliverance from the hurtful sword. So in verse 9 he says, "I will sing a new song unto Thee, O God: upon a psaltery, and on an instrument of ten strings will I sing praises unto Thee." The Lord had given him the head of Goliath, and had subdued his enemies round about him: but with all that there is something which changes David's praise to prayer. He is unable to rid himself from the hand of strange children. He ceases to praise and begins to pray. He thanks God for teaching his hands to war, and for delivering him from the hurtful sword; but now he is unable to rid himself of these strange children.

Why does David want to be rid of these strange children? The reason is given in the following verses; it is because sons and daughters, garners, and sheep and oxen are being affected by them; and the condition in the house and in the street is not what it should be on their account. Is there not a voice in all this for us today? I think there is. The sons and daughters are the true children of God, our young people. How good it is to see our young brethren as plants grown up in their youth. The apostle John writes, "I have written unto you young men, and the Word of God abideth in you." Such are the good soldiers of Jesus Christ; their ways cleansed by taking heed thereto according to the Word. Not spiritual dwarfs, but grown up in their youth. Then the daughters, our young sisters, polished after the similitude of a palace. What beautiful language, and so expressive; but where are such to be found? Thank God for all who answer to this description; but strange children are getting in amongst them, and the result is disastrous. None of us liveth to himself, we have an effect upon others for good or for evil, and this is the case when strange children get into our midst; the sons and daughters are hindered in their spiritual growth and tripped up in their walk.

The garners might speak of the Assemblies of God's people, where all manner of store should be found, and where the sons and daughters should be fed. The sheep would speak of the Lord's people—the sheep of His pasture; and the

oxen would speak of those who labor in the Word and doctrine. All these may be affected by the strange children. Strange children are getting into our Assemblies, and they are making their influence seen and felt; the sheep are being turned aside and the oxen are distressed on account of them. In Israel's day it was the mixed multitude who fell a lustng; they wanted the leeks, the onions, and the garlic, etc., things that belonged to Egypt, earthly things; their whole history is the same, they never improved; and they were the means of leading Israel into lust and sin. We see the same evil in Nehemiah's time. Strange doctrine makes professors, these get into the Assembly, and by their carnal and worldly ways, they mar the testimony. Not only are the sons and daughters affected by them, but the garners that ought to be full of all manner of store, cease to be such, and instead of being the place where the sons and daughters are fed, there is a spiritual barrenness in them. The oxen feel the pressure of this state of things, and instead of being strong to labor, they are handicapped. No doubt this prayer of David has been on the lips of many a man of God; the overseer and pastor has been made to cry, "Rid me and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood." The true overseer who has a heart for the welfare of the Assembly, becomes discouraged by the continued ill behaviour of these strange children, and at times feels like giving up. Another way that the laborer is being affected by these strange children is this. When the plain Word of God is being ministered, they sit listlessly and unconcerned, no more interested than the seat on which they are sitting; there is no receptiveness to the truth of God at all. In many cases, such are a positive hindrance to the ministry and to the progress of the meeting.

"That there be no breaking in." Who does this breaking in?—these strange children. Professors are being made in large numbers, and many of them are getting into the Assemblies, people who never were born again. Also, "grievous wolves shall enter in," said the apostle. In Jude's day, "certain men crept in unawares." Today there is a breaking in; strange doctrine makes this not only possible, but easy; in some places it would appear as if they want to get in all they can, regardless of their spiritual qualification. If we rush them in we may afterwards want to rush them out, when their true character is seen, but that may not be so easy. May the Lord help those who have a care for the Church of God, to be very careful in the matter of reception. Not only is there a "breaking in," but there is also a "going out." It is the same class; those who do the breaking in, also do the going out. They would break down the walls of separation. These are carnal and self-willed men, who would remove the old landmarks, set

aside Scriptural principles, and seek to build again that which we profess to have destroyed. Alas, there are always plenty of strange children to cater to this sort of thing and to support them in their lawless ways. They break out in what they call "liberty," and go to places that the Word of God would forbid to all who are Scripturally gathered to the Name of the Lord; and if they are rebuked or spoken to about it, then they start a new thing of their own devising, and call it an Assembly of God. The next thing we have is, "that there be no complaining in our streets." Where does this complaining come from? Surely from these strange children; the text would imply that. They complain that the path is too narrow; they become dissatisfied with the ministry, dissatisfied with the oversight, and dissatisfied with God's order of things. This causes murmuring and complaining in our streets. May this prayer of David find an echo in our hearts, "Rid me and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood."

(To be continued, D. V.)

**THOMAS NOT THERE; or,
ABSENT FROM THE PRAYER-MEETING**

Tryon Edwards

NOT where? At that evening meeting of the disciples just after the resurrection of the Saviour. It was a prayer-meeting, for they met for supplication; a meeting for mutual conference and exhortation, for they communed together as to the things of the kingdom; a meeting for counsel and instruction, for Christ Himself came with them, to show His approval of their meeting as well as His love to themselves, to confirm their faith, encourage their hearts and to grant them a special blessing.

And yet Thomas was not there! Sad record to be made of an avowed disciple in the book of inspiration, as of not a few modern disciples it is to be feared it may be made in the book of judgment, that at such a time, in such a place, in such circumstances of deep and tender interest he was not there when Jesus came! But why was Thomas not there? As to this point we are not informed, whether it was that he forgot the appointment or was engaged with business, or was occupied with other things, or that he felt but little interest in the meeting. But whatever the reason, he did not avail himself of a blessed privilege, and was evidently neglecting a plain duty. And now see what he lost by his absence.

He lost the presence of the Saviour. Jesus, his risen Saviour, was there, but alas! Thomas was not, and so he lost this visit of the blessed Redeemer. And so it may be with us if absent from the worship of the Lord on Sunday or from

the Assembly prayer-meeting in the week, for Christ has promised to be always present at such gatherings of His disciples. If asked, you would probably say, "I would do anything, go anywhere, to any distance, if I might but see the Saviour." Go to the prayer-meeting, and you may find him there. Thomas also, by his absence, **Lost the instruction and counsel that Christ gave.** It is plain that Christ spoke of His resurrection, for He showed them His hands and His side—the marks of the nails and the spear, the visible evidence that He had risen from the dead. He doubtless also explained to the disciples their duties and the nature of His kingdom, and gave the instruction, consolation, assurance and directions for the future, the need of which they so much felt. But all this Thomas lost, for he was not there!

As of old, so in the modern gatherings of His people, Christ is present to counsel and comfort and direct. Be always there and you will find something for yourself—some whisper from God's voice to your ear, some direction as to duty, manna for your spiritual hunger, strength for your spiritual weakness, armor for the Christian conflict, support for trial, comfort for sorrow, promise and blessing and help, whether for life or death. All this from Christ and for you. But stay away, and like Thomas you lose it and it may be that neither time nor eternity can ever make up the loss.

By his absence Thomas also lost the express blessing of Christ and the joy that attends it. Not only was Christ there, but he said and took pains to repeat it, "Peace be unto you." "And then," it is added, "were the disciples glad when they saw the Lord." But Thomas—poor Thomas—was not there to receive that blessing and the joy that it so richly gave. As then, so now, there is always a blessing from Christ and its attendant joy for all who go to the place of prayer with prepared and expectant hearts. There the weary find rest, the fainting refreshment, the wavering are confirmed, the doubting settled, the sad comforted, and the longing Christian is aided to spiritual food and growth. Multitudes have found such seasons precious and sanctifying to the soul, and have gone from them saying, like Jacob at Bethel, "Surely the Lord is in this place"; gone from them freshly furnished for duty, and enabled more patiently and faithfully to fulfill their part in all the relations of life. In the presence and blessing of the Saviour they have found the joy of the Lord, and in that joy their strength. And all this, if faithful to the place of prayer, you may gain; and all this, if absent like Thomas, like him you may lose, though offered by Christ Himself. By his absence Thomas also lost the special influence of the Holy Spirit. Christ not only taught and blessed the disciples there, but he breathed on them and said, "Receive ye the Holy Ghost." And the hallowed influence of that blessed gift Thomas by his

absence lost. And now, as well as then, when God's people meet for His worship, the special influence of the Holy Spirit is often sent, and souls are refreshed, and richly blessed. And those who, like Thomas, are not there, like him receive not the special influence of the Spirit with which Christ comes to the faithful.

Once more, Thomas, by his absence, lost the confidence and vigor of his faith, and was left to doubt and unbelief. Absent from the gatherings of the disciples, where he might have seen Christ and felt the power of the Holy Spirit, and been confirmed in His faith, he is left to doubt and to sad and guilty unbelief. Instead of believing that Christ had risen as He had promised, and believing the disciples when in the joyous earnestness of their souls they exclaim, "We have seen the Lord," he coolly says, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." So he was left to doubt the witness of his fellow disciples, and even the declaration of Christ Himself that He would rise again.

And in modern times many have suffered a loss like that of Thomas. Neglecting the peace, and under-valuing the privilege of prayer, and so losing the presence and instructions and blessing of Christ, and the promised influences of the Holy Spirit, they have declined in spirituality, and the world has gained and Christ lost in their affections, and their zeal has grown cold, and the truth which once had constant power over their heart and life now seemed to them almost as a dream, and they are left, it may be, to coldness and doubt, and to sad wandering from Christ.

But how, on reflection, did Thomas regard his own conduct? On this point the sacred record does not speak directly, but it does tell us how he acted, and this is the best evidence of how he felt. **At the next prayer-meeting Thomas was there.** As he talked with his fellow disciples and saw how they were blessed, he undoubtedly felt the loss he had suffered by his absence from their meeting, and as the week rolled round, and again they met, **Thomas was there.** And as Jesus again came, in gracious condescension, to His doubting disciple, He satisfies his unbelief and shows him His hands and His side, so that every doubt is gone, and in the fullness of conviction and faith Thomas cries out, "My Lord, and my God!" Ashamed of his unbelief, satisfied now that his Saviour is risen, he confesses his sad neglect and sin, and is afresh owned by Christ, and penitent and faithful now shares the Master's favor and blessing, and through all his future days, as tradition tells us, was most active and zealous in preaching the gospel to the ends of the earth.

And so if, like Thomas, you have been unfaithful and neglected the place of prayer, and the gathering of the disciples for worship, if like him you see your error and turn from it, like him you may find your faith confirmed, and your Saviour with you to bless, and your life as a Christian more consistent, more joyous to yourself, more honoring to Christ, more active for duty, and more useful to the world. Loving the place where Christ meets with His people, you will more and more become like him, more spiritual, faithful, exemplary and obedient on earth, and more rapidly ripen for that world where you shall be with Christ and Christ with you forever.

MOSES, THE MAN OF FAITH

George Duncan, Cleveland, Ohio.

Hebrews 11:23-27

WE need not wonder why God chose to speak of Moses as "faithful in all His house," for we read of seven things in which he was faithful:

1. Refusal of Faith. "Refused to be called the son of Pharaoh's daughter." (Verse 24).
2. The Choice of Faith. "Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." (Verse 25).
3. Estimate of Faith. "Esteeming the reproach of Christ greater riches than the treasures in Egypt." (Verse 26).
4. Outlook of Faith. "For he had respect unto the recompense of reward." (Verse 26).
5. Courage of Faith. "For he forsook Egypt, not fearing the wrath of the king." (Verse 27).
6. Endurance of Faith. "For he endured, as seeing Him who is invisible.
7. Obedience of Faith. "By faith he kept the passover." (Verse 28).

Faith is an active principle. The Apostle James said, "Faith without works is dead." (James 2:26). Works always should accompany faith in the life of a true believer.

In Psalm 90 Moses is spoken of as "the man of God." In Revelation 15:3 we read of Moses as the "servant of God." And when we come to Hebrews 3:2 God speaks of Moses as a "man faithful in all His house."

Let us first notice what is said about his father and mother. It was faith on their part which caused them to hide that baby until he was three months old. Pharaoh had given instruction that all male Hebrew children were to be cast into the river, but these parents saw he was a proper child and hid him. At the end of three months they took the child and put him in an ark of bulrushes and placed it in the Nile and set his sister to watch. You recall Pharaoh's daughter spied the ark and sent one of her maids to fetch it and when she opened the lid of the ark the child cried. I don't doubt for a single moment God was behind that baby's tears. To see the tears of a helpless babe touches any woman's heart and she was determined to save that child despite her father's decree.

So the sister runs and fetches the mother and she was paid for bringing up her own babe. Those early years spent in his mother's company were used to instruct him in the ways of the God of Israel. One cannot value too highly the instruction of a mother to her child in his tender years. The word of God often mentions mothers of the good kings of Judah. What an influence she has over the lives of men.

The first thing we notice "Moses by faith refused to be called the son of Pharaoh's daughter." What an opportunity this was for him to become a wealthy man. He was mighty in word and deed, learned in all the arts of the Egyptians. What a chance to become one of the great men, if not the next Pharaoh on the throne. All these possibilities lay before him, but faith on the part of Moses enabled him to refuse it all. We have two other cases of refusal in the Word of God.

We remember in Genesis 14, the King of Sodom met Abram after victory and offered him the good, but Abram said, "I have lift up mine hand up to the Lord, the most high God, possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldst say, 'I have made Abram rich.'" And in 2 Kings 5 we find Naaman returning after his cleansing and urging Elisha to take a reward but "he refused."

Oftimes in the experience of God's people there comes a time in their life when they must choose one thing or the other, and alas, often their choice is not as Moses chose; it is more like Lot who looked at the well-watered plains of Jordan, choosing that which God had doomed to destruction. Sinners, too, must come to the point, "Shall I choose Christ and His salvation; eternal life and joy forever, or the world and all it has to offer and find myself in a lost and dark eternity?"

This man refuses all, that he might enjoy fellowship with God. He seemed to have a great zeal for the honor and glory of God. In Exodus 32, Moses goes up into the mountain to receive the commandments of God, and when the people saw that he delayed to come down, they resorted to other gods, dancing around the golden calf. The Lord became angry and said to Moses, "Now therefore let me alone, that my wrath may wax hot against them and that I may consume them, and I will make of thee a great nation." Think of that! But Moses said, Don't do that, for "Wherefore should the Egyptians speak and say, 'For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth?'" "Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. And the Lord repented."

(To be continued, D. V.)

PROVED SERVANTS

ALL who seek a sphere of service in the work of the Lord should remember this command: "Let these also first be PROVED—THEN let them serve . . ." An unproved servant is never to be accredited. Every path in life has its testing circumstances, which need not be sought outside and beyond ordinary relationships and occupations, but within them. The slayer of Goliath and the deliverer of Israel from the Philistines had first learned what it was to defend his Father's sheep in the wilderness. There he met with the Lion and the Bear. In overcoming them he proved God and God proved him. Therefore he puts off the unproved armour of Saul, and goes forth with the sling and the stone. He began with God, and God carried him through.

We would particularly press this point, having witnessed the sorrow that many have brought upon themselves and others by going forth to serve before they have been "proved." It may be of the Lord that the first step is surrounded with difficulties; for He in infinite love often tries faithful servants there. It is often the greatest kindness to an earnest soul seeking employment in His Master's service to leave him to deal with God in the struggles that lie at the outset, before he has entered upon the particular path in which he seeks to engage his energies. When these have been overcome alone with God, then let willing help and succour as may be needed, be given to him who has proved himself faithful, and who has surmounted the obstacles graciously allowed of God to beset his earliest steps.

In this most important matter God's way must be ours; for, alas! how many a one whose faith had little root in the heart, has been helped by a fellow-Christian over the first difficulties, and when the human arm has failed, he who leaned on it has failed too. Our hearts might bleed for not a few good men whose usefulness in a quiet sphere of daily work has been marred on the mistaken help of those who have brought them into a position which required personal faith in God, and not having that, failure has followed.

Study to show thyself APPROVED UNTO GOD, a workman that needeth not to be ashamed, rightly dividing the Word of truth "is the encouraging counsel to any who desire to please the Lord." "This is My beloved Son in whom I am well pleased" was the Father's approving testimony of Him, and that approval will in measure be ours, as we seek to follow in His steps. "If any man serve Me, LET HIM FOLLOW ME" is the plain word for us, and as surely as we walk in His steps, we shall prove the truth of that which our Lord added, If a man serve Me, HIM WILL MY FATHER HONOR.

STUDY not only to preach exactly, but to live exactly; let the misplacing of one action in your lives trouble you more than the misplacing of words in your discourses.

PROBLEM

Is it Scriptural to speak of the Lord Jesus as OUR KING?

So far as we have been taught from the Word, we would say that it is not scriptural. He is never spoken of as King of the Church. But we read that He is **Head** over all things to the Church (Eph. 1:22). He is King of His ancient people Israel; and Pilate unwittingly gave Him His true title when he wrote, "The King of the Jews." He is our Lord and Master; and we are members of His body, of His flesh, and of His bones (Eph. 5:30); but the New Testament does not reveal any kingly relationship between Him and His Church. In the coming day of glory, the Church will share His throne—quite a different thing from forming the subjects of His Kingdom. There is only one scripture that gives any countenance to the practice of calling the Lord Jesus our King; and it is in Rev. 15:3: "Thou King of Saints." But the marginal reading is, "King of Nations, or Ages"; while the Revised Version rightly excludes the word "saints" from the passage, and gives the reading, "King of the Ages."

IN MEMORY OF JAMES RAE

*Who went to Heaven from North Bay Hospital
June 9, 1940*

From among us one is taken
Off Vancouver's busy street;
One less now to spread the Gospel
To the perishing we meet.

He from us has now been severed,
Taken from this world of Sin.
We would say, as one expressed it,
That the Lord has need of him.

Sweet the moments, he enjoyed them
As he with the Lord did walk;
From—The Harness—he was taken,
Face to face with God to talk.

When inside that shining Portal
We behold our—Brother—there,
Glad the greeting we shall give him,
Then with him the glory share.

Let us then who are bereaved,
Who without him work and wait,
Walk more closely to the Master
'Till we reach the Pearly Gate.

Thos. Robinson
Toronto, Ont.

New England.—Some professed at Italian meetings held in Springfield, Mass. by Bren. Patrizio and Rosannia. R. Roberts began meetings in August in tent at N. Chelmsford, Mass. Bren. Pezzuli and Carboni saw a little fruit in tent meetings for Italians in East Boston, Mass. Hugh Thorpe visited Pawtucket, Worcester and Boston. G. Hatherly and J. Donaldson had tent meetings in New Hampshire.

Michigan.—J. Govan and F. Schwartz had a tent pitched in a suburb (Lincoln Park) of Detroit and saw a fair interest. J. McCollough and J. Dickson had a tent pitched on the east side of Detroit. Interest fair. A Stewart and L. McBain had their tent pitched at Jonesville but found it difficult to get a hearing. Deckerville reports refreshing visits from Bren. Klabunda, J. Lyons, J. Govan, A. R. Crocker and G. Duncan.

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CANADA

Important.—The recent enactment of the Foreign Exchange Control Board of Canada, DOES NOT HINDER anyone sending drafts on either New York or London, up to the value of \$25. so long as the money is strictly for missionary work. This amount may be sent by the same party, not more than ONCE PER MONTH.

Nova Scotia Province.—The people were coming out fairly well to tent meetings held by Bren. Brennan and McIlwaine.

Ontario Province.—In Toronto, M. Paul operated a tent with local brethren from Pape Ave. Hall, and F. Watson and J. Silvester had a tent pitched in the Fairbanks district in connection with Brock Ave. hall, and J. Radford (Junction Hall) and D. Howard (Bracondale Hall) had a tent pitched in the Albion Park district. All found it hard to get an interest but the latter two brethren were cheered by a married woman trusting Christ. G. Thompson gave a much appreciated visit to Brantford recently. C. Draper and G. Johnston had 5 weeks meetings at Bell Rapids and saw a little fruit. J. Gunn found the indifference of the people great at tent meetings in Shallow Lake. Bren. Bruce and Miller were getting a fair hearing in tent meetings held in Mount Forest, a new field. B. Widdifield sought to help on the newly saved at Hough Lake also helping in surrounding Assemblies. W. Baillie pitched his tent at Petrolia and was given help for several nights by D. McGeachy.

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Vancouver, B. C.—Mrs. James Rae and family wish to extend their heart-felt thanks to the Lord's people for the many letters and cards expressing love and sympathy during their sad bereavement in the home call of a beloved husband and father.

FALLEN ASLEEP

Deckerville, Mich.—On July 23. Peter Decker went into the presence of the Lord. Age 91. Esteemed and loved by all who knew him having a gracious and quiet spirit. Loved the Lord, His Word and His people. Services were conducted by G. Duncan and J. Govan. Leaves a widow and grown family.

Detroit, Mich.—On July 18, after a brief illness, Angus McKinno passed into the presence of the Lord. Age 53. Saved in England at age of 17. Has been in fellowship in the Eastside and Central Hall for a number of years. Was a conscientious man, staunch and exemplary by faithful attendance. J. McCollough and J. Govan conduct services. Leaves a widow and 3 children.

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A brief service was held in Detroit by F. W. Schwartz and J. Dickson. Burial was in Kansas City, Mo. where the services were conducted by E. G. Matthews and R. E. Littlefield. Born in Crown Point, Ind. Born again at the age of 18. Associated with Assemblies from that time until her home-going. Was a true helpmeet to her husband during the fifty years of their married life. Mourned by five children and 8 grandchildren, and also Christians who knew her.

Hitesville, Ia.—On July 10, Mrs. Lubben Koop went home to be with the Lord. Though a sufferer for 2 years she was happy and cheered visitors, while she was waiting for her home-call. Had the joy of seeing her only child saved 3 weeks before her home-call. Age 45. Saved at meetings held by O. Smith and C. Healer. H. Wohlenhouse and O. Smith conducted the services in the hall and a large crowd was present.

Waterville, Conn.—On June 22, Mrs. Moffat received her home-call. Age 84. For 27 years connected with the Assembly. A sister who was greatly loved and will be missed. J. Pearson spoke to a large company at the services.

On July 9, I. Hardisty went to be with Christ. Age 47. Result of an accident at factory where he worked. A quiet brother. For 15 years in Assembly. J. Pearson and J. White took the services.

Pugwash Jct., N. S., Can.—On June 30, Chas. Wilkinson went to be with Christ. Age 56. Saved 35 years ago at meetings held by D. R. Scott. Bren. McCrory, I. McMullen and J. McCracken took the services.

Port Phillip, N. S., Can.—On July 17, Mrs. Levi Kennedy passed into the presence of the Lord. Age 81. She was the "first-fruits" of the Gospel carried to that part of Nova Scotia by J. K. McEwen over 50 years ago, and has been connected with the Assembly ever since. (Her husband passed away 4 months ago). A quiet, godly sister. W. N. Brennan spoke to a large company at the services.

Hollywood, Fla.—On July 30, Mrs. C. J. Frogley went to be with Christ. Age 77. Born in England. Saved in her teens. Came to Florida 23 years ago. A bright testimony for the Lord and enjoyed entertaining the Lord's people. E. J. Warner conducted the services in the 29th St. Hall, and R. J. Conlon read the Scriptures at the grave.

Toronto, Can.—On July 28, Leonard Couvisier went home to glory. Saved in Arnstein. In fellowship at Central Hall for 5 years. W. A. Jackson conducted services in Toronto, and Bren. Delandri, Lyon and Dr. Sommacal held the services in Arnstein where he was buried.

On July 30, Miss Alice Curry departed to be with Christ. Age 78. One of the pioneers of Central Hall. Confined to her room for many months, she maintained a bright and happy spirit. W. A. Jackson spoke at the services.

Butler, Pa.—On July 16, Mrs. Noel Gallagher departed to be with Christ. Saved at tent meetings held by Bren. Klabunda and Crawford. In fellowship in Friendship Ave. Assembly (Pittsburg). Bore a godly testimony. A husband and 2 children mourn her loss.

Alhambra.—Aug. 1, Mrs. Joseph Thompson departed to be with Christ. Saved in Cleveland. Left a good testimony. Sam Greer and others took services.

CONFERENCES

Detroit, Mich.—The annual Conference will be held in the Ionic Temple on September 28 and 29, preceded by a prayer meeting Friday evening, September 27.

Omaha, Neb.—The annual Conference will be held (D. V.) October 12 and 13 (Saturday and Sunday), preceded by a prayer meeting, Friday evening, October 11. Information from J. P. Patterson, 4533 Bedford Ave., Omaha, Neb.

Huntsville, Can.—The annual Conference will be held Sept. 27, 28 and 29, preceded by a prayer meeting Sept. 26 at 7:30 P. M. Meetings Friday and Saturday for prayer, praise and ministry at 10:30 A. M.; 2:30 and 7:30 P. M. Lord's Day, Breaking of Bread, 10 A. M.; 2:30 Prayer and Ministry. 7 P. M. Gospel. The Lord's servants who teach and walk in the old paths are welcome. Communications to Geo. Cottrill, Box 749, Huntsville, Ont., Can.

Words in Season

• FEAR NOT •

WATERS...

When thou passest through the waters, I will be with thee (Isa. 43:2).

IN THE WATERS: chilling circumstances. We need healthy circulation. Christ with us in the warmth of His love.

In the waters: chilled and saddened.

Christ is with me in His love;
Warmed my heart, and cheered, and gladdened,
In His presence with me prove.

FIRE...

When thou walkest through the fire, thou shalt not be burned (Isa. 43:2).

IN THE FIRE: hot, inflaming circumstances. We need a cool spirit. Christ with us in the calm of His peace.

In the fire, when indignation

Burns with fierce untempered zeal
He with quiet consolation
Doth my fevered spirit heal.

SEA...

Thus saith the Lord, which maketh a way in the sea, and a path in the mighty waters; (Isa. 43:10).

IN THE SEA: rough, boisterous circumstances. We need firm standing and strong support. Christ with us in the strength of His arm.

In the sea: tossed, tempest-driven.

Christ displays His mighty power,
Shows the path that leads to heaven
Holds, supports me every hour.

WILDERNESS...

I will even make a way in the wilderness (Isa. 43:10).

IN THE WILDERNESS: dreary, lonely circumstances. We need companionship. Christ with us in the joy of His presence.

In the desert, vast and dreary,

All my loved ones far away;
Feeling downcast, lonely, weary,
He is still my constant stay.

O C T O B E R



1940

WORDS IN SEASON

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Charles R. Keller, 6672 Chew Street, Philadelphia, Pa.

Entered as Second Class matter at the Post Office at St. Louis, Mo.
Under Act of March 3, 1879.

UNITED STATES

Cincinnati, O.—John Rankin had fruitful meetings in the tent and in Norwood Gospel Hall. Three persons professed faith in Christ, and they together with three others followed the Lord in baptism.

Nooksack, Wash.—Hector Alves Jr. held meetings in a School House in the hill country (just south of the International boundary) with a fair interest.

Michigan.—W. Ferguson visited in his Bible Auto parts of Eastern Wisconsin and Northern Michigan, keeping in touch with parts formerly worked in, and was encouraged by a response to the Word. His booklet "The Feasts of Jehovah" (Price 25c) can be had from Gospel Folio Press, 817 North Ave., N. E., Grand Rapids, Mich, or W. H. Ferguson, 5760 Lawton Ave., Detroit, Mich.

La Crosse, Wis.—The annual conference at Labor Day was well attended and good, plain ministry was given by God through twelve of His servants who were present. Three professed to be saved. W. Grierson remained for meetings.

Huntington, W. Va.—In spite of the heat which was very trying. W. Bousfield was encouraged in his tent work and saw some saved. Seven were baptized in the Ohio River at the close of the season, and quite a number gathered to witness the event.

Atlantic City, N. J.—The Assembly formerly meeting at 31 North Maryland Ave. is now located at Troy and Monmouth Ave., Ventnor, a community directly adjoining Atlantic City. Correspondent, Angus Weir, 1035 Elkton Ave., Pleasantville, N. J.

Dover, Del.—As a result of the labors of Ed Richmond, a new Assembly has been formed here. This is the first gathering to His Name in this needy state.

Samson, Mo.—Bren J. Elliott and T. McCullagh had over 9 weeks meetings in tent work in this rural community and saw fruit unto life eternal.

Beetown, Wis.—S. Mick and E. Jamison began a series of Gospel meetings here and were hoping to see the Lord's hand in salvation.

Hartford, Conn.—The annual conference held by the Whitmore Street Assembly was largest yet held and considered by many "the best ever." Bren. Pearson, Fite, Bernard, McCracken and Rae ministered the Word.

New England States.—R. Roberts had well attended tent meetings at North Chelmsford, Mass. John Conoway began meetings in the Pawtucket R. I. Assembly. H. Thorpe had meetings in an unused church building in No. Manchester, Maine. R. Cappiello had two

Words In Season

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work done for the Lord in accordance with His Word.

Edited for 20 Years by the Late Dr. E. A. Martin

Vol. 32

OCTOBER, 1940

No. 10

GATHERED GEMS

"A wise old owl
Lived in an oak,
The more he saw
The less he spoke.
The less he spoke,
The more he heard,
Why can't we be
Like this old bird?"

 SUFFERING and joy working together are God's two school masters. They regulate, they discipline, and they fashion men. These are the two great factors which inhere in nature, and by which the scheme of God in the universe is being unfolded, and carried on to its final consummation and triumph.

* * * * *
The day of suffering is a short day, but the day of remuneration is an everlasting one.

* * * * *
One of the mysteries of this life is, that pain and glorious joy are quite reconcilable. No man ever does a thing that makes him smart in the doing and yet is right, that he does not have the testimony of his reason and conscience that it was the thing to do, and is not happier for having done it.

* * * * *
Crying is good: crying washes out the channels. Heartache is good: it is medicine. It does men good to cry.

To often it is the case that men remember their sorrow, and do not register their joy. But even under afflictions, if men did but know it, there are musical tones which strike through requiem's wail. There are lights that might illumine their dark Rembrandtian sorrows.

* * * * *
Are any sick? Yet what is sickness but God's medicine?

* * * * *
Thou art gradually molding us in thine own image; and ere long the molding season will pass away, and we will come forth from the shop and from the furnace burnished and brightened, and shall appear in Zion and before God.

* * * * *
There are many people who have storms, but there are few who know how to put rainbows over them.

READ IT AGAIN

A YOUNG lady of more than ordinary intelligence and refinement after a searching Gospel meeting remained behind to be spoken to about her soul. A servant of the Lord approached her and soon learned that she had been TRYING to be a Christian. She had always been thoughtful about her soul's salvation, but finding that notwithstanding her prayers and efforts, she was making no progress, she accepted the invitation to remain after the public services for conversation. She was not skeptical, nor was she conscious of self-righteousness, nor was she unwilling, as she said, to receive Christ as her Saviour, but she had no peace and no evidence that she was forgiven.

The preacher, opening his Bible, called her attention to the words which the Lord Jesus spoke to the sinful woman in the Pharisee's house, "Thy sins are forgiven," (Luke 7:48). He then asked, "Were her sins forgiven?" "O Yes," was the reply. "But how did she know it?" "I suppose she felt they were forgiven." "No; the Bible does not say a word about her feeling forgiven, and yet it is certain she was forgiven then and there." She thought a moment and answered, "She knew because Jesus said so." "Well, is He not saying the same to you? Is not His Word that liveth and abideth forever as true for you as it was for her?" She still hesitated and no joy came into her face. Placing his Bible in her hand he said, "Will you be kind enough to read the last verse of the chapter?" Raising the sacred book she read, "And he said to the woman, Thy faith shall save thee; go in peace." Please read it again. She immediately complied with the request: "And He said to the woman, 'Thy faith shall save thee; go in peace.'" "You seem to be an educated woman," remarked the preacher, "and it is strange that you cannot read these short and simple words correctly, Read it again." "Have not I read them correctly?" she asked with surprise, and a slight tone of irritation in her voice. "Indeed you have not." Once more lifting the Bible she read with marked emphasis, "And He said to the woman, Thy faith HATH saved thee; go in peace." Instantly a bright smile played over her features, as she exclaimed, "O, I see it; she was saved, and she had the Word of Christ as the sure foundation of her peace." The smile was still there when, after prayer and thanksgiving, she soon after withdrew from the room.

It is strange that so many awakened sinners fail to see the difference between HATH and SHALL in the Word of God. "Verily, verily, I say unto you, He that heareth my Word, and believeth on Him that sent me HATH everlasting life, and shall not come into judgment; but is passed from death unto life." (John 5:24). It would bring gladness to sorrowing souls just to read this little word HATH, and to accept it as true. "He that HATH the Son HATH life; and He that hath not the Son of God hath not life (1 John 5:12). Everything turns upon

the question, whether we have the Son of God. Without this, all our repenting, praying, trying, church-going, baptism, alms giving, amount to nothing whatever; with Him we have life, eternal life. How do we know it? "These things have I written unto you that believe on the name of the Son of God; that ye may KNOW that ye HAVE eternal life" (1 John 5:13).

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WAIT FOR YOURS

DR. GEORGE HOWES of Boston, in an address at a Bible Conference, used a sentence which was much blessed to many hearts. Said he:

"I would much enjoy the Symphony Orchestra, but perhaps if some one saw me sitting in a box enjoying it, they might think that Christ did not satisfy me; so I will wait for mine."

Christian, are you willing to wait for yours? There are indeed many things in the world most interesting and in themselves not particularly harmful, but for His sake, can you say, "*I will wait for mine?*" Just wait awhile, Christian, for yours—Soon, music with all praise and no allurement! Soon, song with all triumph and no sorrow! Soon, art with all its significance and none of its weariness! Soon, beauty without its blast, mildew and decay! Soon, gold without its Godlessness! Soon, silver without its sin, and jewels without their vanity and pride! Soon laughter without lust, and joy without alloy! "Wait" awhile for yours. And it will not be long. "Yet a little while and He that shall come will come and will not tarry."

"Wait," for it will be soon. Wait for pleasure, wait for rapture, wait for symphony, wait for song and the orchestration of the spheres—wait for the Lord from Heaven Who will bring with Him all the heart ever craved after! You will say: "It is worth waiting for."

————— *The Glad Command* —————

"**D**ELIGHT thyself in the Lord." This law of one command is no stony law to be written upon tablets of granite, but it contains a precept, for sparkling brightness worthy to be written on amethysts and pearls. "Delight thyself in the Lord." When delight becomes a duty, duty must certainly be a delight. When it becomes my duty to be happy, and I have an express command to be glad, I must indeed be foolish if I refuse my own joys, and turn aside from my own bliss. O, what a God we have, who has made it our duty to be happy! What a gracious God, who accounts no obedience to be so worthy of His acceptance as a gladsome obedience rendered by a joyous heart. "Delight thyself in the Lord."

MOVEMENTS AND THE ASSEMBLY

F. H. Bush, Auckland, New Zealand

MOVEMENTS," "groups," etc, formed to promote social, religious or other interests, are fashionable today! And many Christians have fallen to the temptation to adopt worldly principles in the conduct of service and testimony.

Religious movements may, it is true, be formed for the laudable object of the salvation of souls, or to keep young people under Christian influence. Should the Lord, in His sovereign will, bless His Word wherever it is spoken, this fact in no wise argues His approval of the human instruments; nor does it sanction departure from Divine pattern.

Interdenominational religious movements may appear to untaught believers to be good; and the misleading use of the Scriptural phrase, "All one in Christ Jesus" (Gal 3:28) may blind their eyes to the unscriptural and even God dishonoring features of such movements. The fallacious show of "oneness" is made possible only by implied or expressed consent to

Keep Silent About Certain Scriptural Truths

to avoid offending sectarian prejudices, thereby accepting a basis of faith NARROWER than ALL Scripture (Deut. 4:2, 2 Tim. 3:16). If you tried to declare "all the counsel of God" there, do you think it would be tolerated? And if

Part of God's Word is Suppressed

can we, with undivided loyalty to Him, lend support to such movements? This question might well be repeated, when we learn that practices definitely contrary to Scripture, and therefore dishonoring to the Lord, are maintained in these associations.

The practice of women—and young girls—speaking in public is an instance; and the "motto" Scripture of these movements, (Gal. 3:28)—"there is neither male nor female"—is supposed to justify it! Where the standing in Christ of believers, as a "new man" is the question, distinction of sex is non-existent; but in the local assembly, quite the contrary! 1 Cor. 14:34, 35; 1 Tim. 2:11-16. The

Unity of the Body of Christ

(1 Cor. 12:11-27, Eph. 4:3-16) is a Divine fact, to which the Lord intends the local assembly to bear witness and give practical expression; that all the members might function under the authority and in power communicated to them from the Head, "from Whom the whole Body fitly framed together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love."

Such is the beautiful purpose of Divine Wisdom—one Body, composed of many members harmoniously acting together, and all mutually dependent on their Head and on each other, caring one for another, and developing toward perfect manhood in Christ.

The introduction into the assembly of human "movements," in evident imitation of the religious world, tends to sunder and disrupt, rather than to "fitly frame together" and compact the assembly of saints together.

The human movement will demand a human organization to "make it go," thus bringing into the midst of the assembly **worldly principles** opposed to Divine order, and tending to undermine Scriptural assembly character. Practices contrary to God's Word soon appear in the meetings of the movement, excused by some because "it is not an assembly meeting." Can a meeting be of God, which is detached from God's assembly, and excused from obedience to His Word?

The foregoing observations as to "movements" within the assembly apply in full force to the "Young People's movement." Godly believers who truly and wisely love young believers grieve deeply over the separation caused between old and young—a separation cruel to both of them; for in the Lord's words, "Go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents," (Song Sol. 1:8) the heavenly Bridegroom uses the beauteous illustration of a flock of old and young feeding together; and, we are told, the mother sheep go about the field finding patches of tender grass. (com. Psa. 23:2, marg.) and leading their lambs to them. What is more beautiful in an assembly, than to have old and young gathered in the Lord's presence, feeding together from His Word?

We sometimes hear the sorrowful story that the inception of the "Young People's meeting" has led to their regular absence from the weeknight assembly meeting; that in some cases they conduct their own meeting with no elder brother's presence, guidance or ministry. We have even been told that games, gymnastics or social features occupy a considerable proportion of some such meetings—and this in the assembly's hall. How dear young ones can feed and grow under such conditions invites explanation!

Beloved in Christ, old and young, have we not strayed from the Scriptural pathway? Do we not need to retrace our steps? What answer shall we older ones give to the solemn question, "Where is the flock that was given thee, thy beautiful flock?" (Jer. 13:20) if our leading has led to their scattering?

If the Lord added us to the assembly, (Acts 2:47) let us loyally abide in the fellowship which the Holy Spirit has established, (Acts 2:42) strengthening it by undivided loyalty to "God, and the Word of His grace"; being regularly in our place at every meeting of the assembly we can possibly attend; helping to build up its testimony on the Scriptural pattern by example and precept, bringing the unsaved there, if possible, to hear the gospel. Let us not weaken the assembly, and dissipate our energies, by dabbling in "movements," "crusades," "unions," etc. The place where each member can function for the glory of the Head and the well being of the

Body, is where the HEAD is acknowledged, and His Word obeyed.

"In life we lift our wishful, longing eyes,
Waiting to see the Morning Star arise;
How bright, how gladsome will His advent be,
Before the Sun shines forth in majesty.

How will our eyes to see His face delight,
Whose love has cheered us through the darksome night!
How will our ears drink in His well-known voice,
Whose faintest whisper makes our souls rejoice!"

—Selected.

MOSES, THE MAN OF FAITH

George Duncan, Cleveland, Ohio.

Hebrews 11:23-27

(Concluded from last month)

IN Numbers 14, the twelve spies return from viewing the land. Ten of these spies came back with an evil report; the cities were walled; they saw men of great stature and they were stronger than they, and they discouraged the children of Israel so that they murmured against Moses and Aaron. Joshua and Caleb only, brought a good report and said, "If the Lord delight in us, then He will bring us into this land to give it us." But all the congregation bade stone them with stones. Then the Lord said unto Moses, "I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and greater than they." What a chance for Moses, but again he intercedes for the people and says, "If thou shalt kill all this people as one man, then the nations which have heard the fame of Thee will speak, saying, Because the Lord was not able to bring this people into the land . . . therefore He hath slain them in the wilderness . . . Pardon I beseech thee, the iniquity of this people according unto the greatness of Thy mercy . . . And the Lord said, I have pardoned, according to thy word." Moses wasn't a man who sought his own honor and glory, but he was first and foremost for the honor and glory of God. On no less than three occasions he puts to one side the opportunity of becoming great. If that which we have the opportunity of choosing is not for the honor and glory of God then let us seek to put it to one side. Notice how God rewards that servant. In Revelation 15:3 we find the name of Moses associated with that of the Lamb. "And they sing the song of Moses the servant of God, and the song of the Lamb." No one could have a higher honor than this.

2. What was the alternative? "To suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." These people were but a nation of brick-makers; men who looked after cattle, slaves. The Egyptians looked down upon them.

So this man Moses is going to associate himself with such a nation "to suffer affliction with them." We have known of certain individuals who have turned their back on all former associates and associated themselves with a few saints, gather-

ing to the Lord's name, meeting in a back street. It costs something for it is a company despised by the world.

3. Moses was a great estimator. When a building is to be erected an estimator comes and calculates the amount of material, time and labor and cost to put the building up. Moses was a good estimator, looking forward; taking into account the day yet to come and esteeming that reproach for Christ far greater riches than all the treasures of Egypt.

4. He was looking forward to that day of rewards. I have heard people make the remark, "I'll be quite content if I might just get inside the door of heaven." But one always desires to be much in the company of one they love in this world. They are not just satisfied to live in the same town or same street. Not content till you are right in their very presence. Surely that ought to be so in eternal things. "We love Him because He first loved us," and the desire of every real child of God is just to get as close to Him as we possibly can.

5. "By faith he forsook Egypt, not fearing the wrath of the king." What courage! In 2 Peter 1:5, we read "add to your faith virtue." Virtue means the courage of a soldier. We have three examples of that in Daniel. Daniel when down in Babylon was chosen by the King along with some others to be taught the learning and the tongue of the Chaldeans. But "Daniel purposed in his heart that he would not defile himself with the King's meat." This might have meant the loss of his life, but Daniel's faith was such that he wouldn't defile himself, and we find that at the end of ten days their countenance appeared fairer and fatter than all the children which did eat the portion of the King's meat." "And they grew in all learning and wisdom for God was with them." Again we find Daniel tried. The three presidents sought to find occasion against Daniel concerning the kingdom, but they could not, for Daniel was faithful, but they sought to find it against him concerning the law of his God. They had the King sign a decree that "whosoever shall ask a petition of any god or man for thirty days, save of thee, O King, he shall be cast into the den of lions." This flattered the King and he signs it, and causes it to be sent through the land. Daniel as had always been his custom, prays toward Jerusalem as at other times. They found Daniel praying, and they caught him in the act. The King cannot alter his decree and Daniel is cast into the den of lions; but he is as safe in that den as in his own room. He had faith in his God. "Add to your faith, virtue—courage."

Those three men, Shadrach, Meschach, and Abed-nego refused to bow down to the golden image according to Nebuchadnezzar's command and they were cast into the burning fiery furnace, but God delivered his servants that trusted in Him." Their faith was the kind to produce courage. I have often wondered if persecution were to break out in this land how many would stand for God. I am afraid many would lose their religion and become like the world. What cowards we are

when it comes to the things of God. Cowardliness keeps us back from testifying for Him.

6. "For he endured as seeing him who is invisible." "Looking off unto Jesus, the Author and Finisher of our faith, who for the joy that was set before Him, endured the cross, despising the shame and is set down at the right hand of the throne of God."

7. And last of all "by faith he kept the passover." This is obedience to God's Word. Two or three days after I was saved I had a desire to be baptized. About ten days after I was taken to Lake Erie and put under the waters of baptism. Then I learned that gathering to the Lord's name was God's Word for me and I obeyed, sitting down at the Lord's table in simple obedience to the Word of God. All through Scripture there are principles laid down for our obedience, and mark you, it doesn't end with being baptized and partaking of the Lord's Supper.

So here are seven things in the Life of Moses which showed the activity of faith. Let us ask ourselves, do we profess to exercise faith in the Lord Jesus? Then how much do we find these seven things being manifested in our lives? Do we know what it is to refuse something that might seem good for us but not to the glory of God? How sad to see men, successful in this world, but ah, look how much it is costing them in the light of eternity. Life all lost for God; nothing for His glory. God does prosper people if He sees they can be prospered without forfeiting their fellowship with Him. Oftimes it comes to the point where we have to make a choice. Then it takes the courage of faith to choose what would be for God's glory and refuse that which merely gratifies self.

All these things are manifestations of the faith which is within. "Faith without works is dead." The Lord bless His Word and encourage us by the history of this man Moses to seek to go on in His ways till He come.

The Author and Finisher of Faith

O LORD! of what small account are the best of men apart from Thee! How high they rise when Thou liftest them up! How low they fall if Thou withdraw Thy hand! It is our joy, amidst distress, when Thou enablest us to say, "Though He slay me, yet will I trust in Him"; but if Thou take away Thy Spirit, we cannot even trust Thee in the brightest day. When storms gather round us, we can smile at them, if Thou be with us; but in the fairest morn which ever shone on human heart, we doubt and miscarry if Thou be not with us still, to preserve and strengthen the faith which Thou hast Thyself bestowed.

FIVE "STRANGE" THINGS IN THE SCRIPTURES

Hector Alves, Jr. Vancouver, Canada
(Concluded from last month)

Strange Fire. Lev. 10:1-3

FROM the strange woman there emanates strange doctrine; strange doctrine begets strange children. When these strange children get into the Assembly, then we may be sure that strange fire will be offered before the Lord. This is very solemn. At least three we have mention made in the Scriptures of this awful act of Nadab and Abihu, with its solemn consequences. We do well to take warning from it. In Psa. 93:5 we read, "Holiness becometh thine house, O Lord, forever." The Assembly is the place where God's honor dwelleth; but today we see things done in some Assemblies that one would expect to find only in the systems around us where they do not profess to try to rid themselves of strange children, but where the wheat and the tares are seen growing together. Even in many of the so-called "churches" there is a reverence, at least outwardly, that one fails to find in some of our gatherings. Sobriety and the fear of the Lord, the atmosphere of heaven, these are things sadly lacking when we gather together on the Lord's Day morning. The fact that we are in the very presence of the Lord in our worship meeting is something that seemingly is not entered into by many. New things are being introduced, patterns of "Damascus altars," and forms and ceremonies that are altogether foreign to the doctrine as we have been taught from the Scriptures, are finding their way in amongst us. Some of these things might be spoken of as "the offering of strange fire before the Lord." Let us see to it, that in spite of all these strange things that we see around us, we "continue steadfastly in the apostles' doctrine," and not, through strange doctrine, and strange children, introduce strange fire into our gatherings. To meet the desires of the carnal and the worldly-minded, many things are being brought in that a few years ago would have been abhorred by us, and put down as belonging to Babylon, and altogether alien to the patterns as given us in the Word of God. Let us seek to keep in the old paths, and beware that we offer no strange fire before the Lord.

Strange Flesh. Jude 7

Last of all I would draw your attention to this word in Jude, "going after strange flesh." It comes in connection with the "certain men who crept in unawares." So again we have the working of these strange children. If the offering of strange fire would speak of their activities in the Assembly, then this going after strange flesh might speak of their activities in the world—worldliness. If there ever was a time when the words of James 4:4 needed to be brought before us, it is today. "Ye adulterers and adulteresses, know ye not that the

friendship of the world is enmity with God?" It is the strange children who in a special way, love the world and the things of the world. It is in their very nature to go after things that are foreign to the Scriptures—strange things; feeding upon the world's husks rather than upon the things of God. The exhortation to the true children of God is, "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." 1 John 2:15.

May the Lord help us then to beware of these strange things. The strange woman from whom emanates strange doctrine, begetting strange children, who offer strange fire, and go after strange flesh. The virtuous woman with her sound doctrine brings forth true children who worship God in the spirit and adorn the doctrine of God our Saviour.

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THE LAST WORDS OF CHRIST TO HIS OWN

F. E. Hathaway, Colorado Springs, Colo.

I WOULD like to convey to those who love the Lord Jesus Christ in sincerity somewhat of the blessedness contained in that most wonderful group of chapters: John 13 to 17. Doubtless most Christians are more or less familiar with these chapters singly, but I believe that few have understood that they were the last words of Christ to His own who were with Him in the upper room at the last passover and the institution of His own supper, and that they set forth in a special way the path and behavior suitable to believers during the present period of His rejection.

It may be seen from the opening verses of chapter 13, and from chapter 16:12-15 that these words of Christ were the beginning of a line of ministry quite new to the disciples, in which there was to be a continuance after the Spirit would be given. We would naturally expect from this that what we have given us in these last words of Christ to His own would weave in with the Holy Spirit's ministry in the epistles, and it is of much blessing to see that such is the case. The deeper we get into them the more interesting they become to us.

The following paragraph, by another, regarding these chapters is very impressive.

"In this part of the Gospel of John the Lord is leading His disciples away from earth to associate their minds with Himself up in heaven . . . The possibility of His having a part with man down here was over—the world had rejected Him: and now instead of blessing the disciples here, He was taking their hearts up there. The thread that runs through the rest of the Gospel, up to the last chapter is,—not *here*, but *there*, and you must take up your cross here."

Now we are humbled when we think how little we, together with the whole church of God, have had "the mind of Christ" (1Cor. 2:16) as to our position and behavior in this world (See John 13:1; 14:20; 15:19; 16:7; 13:14, 34; 14:21; 15:8, 27;

17:14-21). Yet the blessings and privileges are ours, and they are still open to us that we may enter into them, and walk in the light of them. For this is now the Spirit's day when "all things, yea, the deep things of God" have been revealed unto us (1 Cor. 2:6-16). All Christians must know these things in some measure, but it may be very feebly.

It is of great importance that we come into the apprehension of the present place of Christ as the glorified Son of God in heaven, consequent upon His rejection here. In the last words Jesus is continually setting these things before the disciples. Were not the "all things" spoken of here the things, in a special sense, which the Spirit was to bring to their remembrance when they were in the new position, and concerning which He was to bear further testimony (John 14:26; 16:13-15)? The world had rejected Jesus, and He consequently takes a new and heavenly position, but according to God's purpose, and which He merited (John 13:3, 31, 32). "Now is the Son of man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him."

But this was not for the Lord Jesus alone: it was to wonderfully affect all believers in Him. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." To have association with Christ risen and glorified, with the Spirit given to reveal the purposes and counsels of God which center in the Son, was better for the disciples than for Jesus to have remained among them. When we understand through the Holy Spirit's ministry in the epistles, the truth of the new creation, and of the mystery, and of how we are introduced into a new world of which Christ the glorified Son of God is the Head and Center, then we have an explanation of these words of Christ. "In the length and breadth, and depth, and height" we are brought into an infinite range of purposed blessing (Eph. 3). We are given to appropriate to ourselves, with all saints, our place in the affections of Christ (John 13:25), and to know that we are in the place that He is in before His God and Father (John 14:20; 20:17; Eph. 1:3-6; Heb. 2:11; 1 John 4:17), with none of the Father's counsels withheld from our knowledge (Eph. 1:8-12; Col. 1 and 2).

The rejection of Christ by the world, the devotedness of Jesus to His own while they are left here to share His rejection, the opening up of heaven to be the home of our hearts now, as well as the place according to God's purpose for us as the companions of Christ throughout eternity, the response of love expected from us in the keeping of Christ's commandments, His desire for us to represent Him here in love and humble service for His own, and to witness for Him before the world, with suffering, the presence and indwelling of the Holy Spirit to lead us in our thoughts and affections up to Him where He is—these are prominent subjects in these last words of Christ to His own until we reach that most wonderful

portion of all, Jesus' prayer for those whom the Father had given Him, together with those who should after believe on His name. What perfect affection and devotedness for His own are seen here! I believe that one needs to enter into the meaning of the chapters we have been considering before there can be the right appreciation of this most sublime of all portions (John 17).

May the little that I have given be used to encourage Christians to take interest in these last words of Christ to His own. May they be given, by the Holy Spirit's teaching, to be so enriched by them as to enjoy more perfect communion with Himself, with ability to represent Him here in the scene of His rejection!

"Who suffer with Thee, Lord, below
Shall reign with Thee above;
Then let it be our joy to know
This way of peace and love."

Our association with Christ on high makes us strangers and pilgrims below (Eph. 1:3; Phil. 3:20, 21; Col. 3:1-4; Heb. 3:1; 13:10-14; 1 Peter 2:11).



PALESTINE ARCHAEOLOGICAL DISCOVERIES

WHEN we read in the Gospels of St. Matthew and St. Mark that Bartimaeus was healed after Christ left Jericho, and then turning to the Gospel of St. Luke we find that Christ had not yet reached Jericho, we need not become exultant because we have discovered error in the inspired Word. We leave all such exultation to the higher critics. Quietly musing, let us ask, Can these writers err if "borne along" in their writing by the divine Spirit? (2 Peter 1:21). But can both be right—St. Matthew and St. Mark on the one hand, and St. Luke on the other? Is a reconciliation possible? To be both right would require two different Jerichos.

It is just at this point that the archaeologist arrives. He excavates the old Mound at Jericho, near Elisha's Fountain, and finds the relics of the Jericho of the Canaanites, taken by Joshua—ditch, fallen walls, houses, and pottery. But what are these other ruins a mile away on the road to Jerusalem? Here are remains of towers and an old ruined viaduct.

The reader of history inquires, Where were situated the amphitheatre, the palace, and the forts, which Herod the Great is recorded to have built at Jericho? Where was the Hippodrome, where the tyrant shut up the most illustrious Jews with orders that they should be put to death as soon as he died? Where was the Palace of Jericho where Herod died? The ruined towers and viaduct are relics of a later Jericho, built after the Roman type. Jewish writers, like St. Matthew and St. Mark, would naturally refer to the Jericho of Jewish history; but a Gentile writer, like St. Luke, writing for the

Roman world, would doubtless refer to the Gentile, Roman Jericho.

Narrative Proved Correct

Now all is clear. Bartimaeus stood between the two cities, on the road to Jerusalem; and Jesus had passed through the old Jericho, but had not yet reached the Herodian Jericho. So the mists disperse, the apparent discrepancies fade away, and the narrative becomes critically correct.

Outside the south-east wall of the Temple, the Palestine Exploration Society sank a shaft, and there Sir Charles Warren discovered the huge foundation-stones of the Temple of Solomon. They bore strange signs, which were unidentified by the excavators as the marks of the masons. But why should these marks be in the Phoenician tongue? The excavator needs the Bible to unravel mysteries; and the Bible is aided by the excavator, who supplements and proves its truths.

The first Temple was built by Solomon, but Hiram, King of Tyre the friend of his father David, sent to Solomon skillful artificers, lapidaries, dextrous in hewing and engraving, of whom Tyre possessed many, who were under the leadership of one, Huram, or Hiram, whose name was the same as that of his king (1 Kings 7:13, 14; 2 Chron. 2:13, 14).

Builder's Marks

Here, underneath the Temple Area, on the great stones of the substructure of the Temple of Solomon, are the very mason's mark of these Tyrian builders, and even the very town from which they came—Gebal, to the north of Tyre and Beyrouth, in Phoenicia. Now, listen to our remarkable Bible: "Solomon's builders and Hiram's builders, and the Gebanites did fashion them, and prepared the stones to build the house" (1 Kings 5:18 R. V.). How remarkable a confirmation of Holy Writ!

JOSEPH

"And he was there in prison" Gen. 39:20

YET he was not there criminally; but under an imputation, as false as it was infamous. How little can we judge of character from outward condition! At one time, the best people in the country were to be found at the stake, or in prison. But it is the cause and not the cross, that makes the martyr. Let us see, that, like Daniel, we are accused only in the law of our God: and resemble Paul, who suffered as an evil doer, even unto bonds, but was far from being one. Let us beware of drawing upon ourselves deserved reproach or persecution, by imprudent or immoral conduct: "What glory is it, if when ye are buffeted for your faults, ye take it patiently?"

"And he was there in the prison"—But he was not alone there. The Lord was with Joseph—He hath said, "I will never leave thee nor forsake thee." No situation can exclude God

from access to His people; or keep them from intercourse with God. Jeremiah found Him in the deep dungeon; John in the isle of Patmos; and Paul on the sea. His people sometimes wonder at this; the experience is beyond their expectation, and they say, with Jacob, "Surely the Lord is in this place; and I knew it not." Yet they might know it—especially if it be a scene of distress; for has He not said, "I will be with thee in trouble"?

"And he was there in the prison"—But he was not miserable there. All was peace within. His rejoicing was this, the testimony of his conscience. How much happier was he in this respect, than his vile mistress, who had knowingly belied him; and his brethren, who had cruelly sold him—how galled often would they be by reflection and self-reproach! How much happier was he, the suffering slave than Potiphar, his prosperous master — yea, than Pharaoh upon the throne! Strange as it may seem, this prisoner, in this wretched confinement, was by far the happiest man in Egypt. But he had the presence of God. This presence makes the fulness of joy above; and this presence here, turns a prison into a palace —into a temple. The world marvels to see how Christians are sustained and consoled in their afflictions; but the reason is, they cannot see all: they can see their burdens, but not the everlasting arms underneath them: they can see their sorrows, but not the comforts of the Holy Ghost shed abroad in their hearts—But they themselves know, that as the sufferings of Christ abound in them, the consolation also aboundeth by Christ.

"And he was there in prison"—But he was not there in vain. He was a witness for the God of Israel: and the very manner of his suffering; his temper; his carriage, if he had said nothing, would have impressed all that beheld him. But he would also speak a word in season; and his addresses, enforced by his example, would carry weight with them. He taught the master of the prison; and his fellow-sufferers; and explained the dreams of the chief baker and butler; and thus raised wonder, and gained confidence, which he failed not to turn to advantage.—There, also, he was himself at school; and gained much useful knowledge, while "the word of the Lord tried him." His tribulation wrought patience, and patience experience, and experience hope. In the prison he was prepared for the palace. By his adversity, he was made meet for prosperity. He could well say, "It is good for me that I have been afflicted."

"And he was there in the prison"—But he was not there always. Nothing could detain him when the word of the Lord came, and commanded his deliverance. Till then, he relied on God's promise; but his confidence was sorely exercised: the event was not only delayed, but seemed to grow less probable, and the gloom thickened. But he found, that it is good for a man not only to hope, but quietly wait for the His own appointed time, and not a moment beyond the

best time, the Lord appeared; and from prison he steps into the second chariot in Egypt.

Christians, the God you serve is continually able to deliver you. If you have His word, lay hold of it; and let it keep your mind in perfect peace, stayed on Him. You have nothing to do with difficulties. Indeed there are none where the truth of God is concerned. You believe in God the Father Almighty, Maker of heaven and earth—He turneth the shadow of death into the morning. At evening time it shall be light.

SPEAKING EVIL

"NOW, there is a godly brother," some one says, "he is a man filled with the Spirit." I go up to him to hear what he is talking about; and, lo! he is running down his brethren as hard as he can! What do I conclude? I conclude that he is not the brother he is reported to be. I do not believe that he is filled with the Spirit. We read of Stephen that "he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55). Now a man full of the Spirit will see Jesus. He will be taken up with Jesus. With his mind's eye he will be looking up into heaven; the glory of God will fill his soul, and he will be of those who can say at all times: "But we see Jesus." Speak not evil one of another, brethren. Be filled with the Spirit; and, instead of publishing the failures of your brethren, you will be taken up in beholding the beauties of the Lord, and the words that you indite will be words that touch the King.—(Jotting from Conference).

THE BIBLE

THE Bible is God's house. Here in this book is where saints have lived. Here is where holy men have persevered. Here is where men in great distress have learned how valiantly to endure and to achieve. This book is full of dear associations. Here are passages that I walked through when my first-born died. Here is where I found comfort when I was in great distress and torment. Here is where I first saw the Star of Bethlehem.

PROBLEM

What should a Christian's attitude be toward the Sectarian Systems?

Many believers do not realize that the sectarian systems of Christendom are evil in principle, because

(1) They are constituted according to man's will and wisdom, setting aside Christ's Lordship and the Spirit teaching in God's Word

(2) They gather believers around varying doctrines or party names instead of to the Lord Jesus Christ, God's Divine Centre.

(3) While separating believers one from another, they mix up mere professors with true believers.

(4) They hinder the expression of the Divine fact, "there is one Body," (Eph. 4:4) for their human appointments displace the Holy Spirit's order of ministry, and His operations, the Lord being dishonored and His saints starved, instead of being nourished and edified by God-given ministries. (Eph. 4:7-16).

When Paul wrote the Corinthian epistles, there was in Corinth only one Christian assembly, yet he charged them with having "sects"

among them, because they were forming factions under names of chosen leaders.

In 1 Cor. 1:11-13 and 3:1-4 Paul rebukes the sectarian spirit as marking a carnal, sickly state. "Hairesis," translated "heresies" (1 Cor. 11-19) means a faction created by the choice of man's will. Such a faction may center around some acknowledged truth, chosen at man's option. Thus man's self-will, exercised where the Lord's will alone should be obeyed, breaks up the Lord's people into factions or parties, with "approved ones" as leaders. Such a leader is termed a heretic (Greek heretikos) in Titus 3:10, who in self-will creates a sect or party.

While judging the religious sects of Christendom as evil, and in loyalty to the Lord separating once for all from that which dishonors and denies His Word, we should in humility confess the Church's sin of sectarianism as our sin. Then, in the same humility, "let every one that nameth the Name of Christ depart from iniquity" (2 Tim. 2:19).

Christians who, in separation from man's religious systems, have been gathered on Scriptural principles, greatly need to beware of "sects" arising among them. We should humble ourselves in confession to God on account of the self-choosing, party spirit behind the terms "loose," "tight," "open," "exclusive." It is deplored that many refer to the "Brethren," "Brethren movement," so designating those gathered in the Lord's Name. The name which in Scripture marks family relationship, "brethren"—should not be used as a sectarian badge.

The Scriptural pattern of gathering requires the accompaniment of realized fellowship with the Lord and the Holy Spirit's power in order to function happily.

Perfect Rest

O LORD, when will my soul find perfect rest?

Not while on earth, though now so greatly blessed.

There's trial and conflict, and "for faith contend,"

And Thine to serve, and love unto the end.

I seek Thy face; Thy voice would always hear,
I cannot rest unless I know Thee near.

I pray Thee, Lord, to keep me standing fast
Until I rest at home with Thee at last.

Lord, speak afresh to me! Thy word I need,
For blessing now my soul does humbly plead.
I dare not look around, nor look within,
Thy voice—Thyself I need—do Thou come in!

To fellowship with Thine own self I'm called,
To joy in Thee—by Thee so greatly loved!
Yet little foxes here oft spoil the vines,
O Lord, today on Thee my soul reclines.

Thou changest not! What comfort does this give,
To know that for me Thou dost ever live
To intercede in grace for me on high,
And hearest there my fainting spirit's cry.

And Lord, what will it be when all is past,
And I shall rest at home with Thee at last,
Where not a thought or act shall there intrude,
But I shall always feast on heavenly food!

—F. E. H.

weeks' meetings for the Lord's people in the Italian Hall in Worcester, Mass. A man and his wife were baptized while he was there. John Bernard started meetings in the Waterville, Conn. Assembly. S. Rea and C. Fite had a night's visit at Waterville, Conn. on their way home from Hartford conference. Six were saved in Springfield, Mass. at tent meetings held by Bren Patrizio and Rosannia.

Iowa.—Oliver Smith and W. Warke pitched their tent at Independence during September and were getting a fair hearing. John Farquharson saw fruit in over 11 weeks' tent meetings at Pella. Chas Keller and A. Klabunda began a series of Gospel meetings in Garnavillo. W. G. Smith saw fruit at Dawson and then moved his tent to Rippey. He has changed his address to 2830 Overlook Drive, Huntington, W. Va. Samuel Keller held meetings in Stout using his model of the tabernacle.

Newport News, Va.—The Correspondent for the Assembly is John Miller, 6928 Huntington Ave. The address of the new Hall is 89 29th Street.

Pennsylvania.—L. Montalvo has been holding cottage meetings amongst the Mexicans in Lancaster. He recently held a baptism in the river. Paul Plubell had well attended and fruitful meetings in Punxsutawney.

Cleveland, Ohio.—Reports have reached us telling of a splendid conference held at Labor Day. A good number of the Lord's servants were present to minister the Word.

CANADA

Bobcaygeon, Ont.—George Thompson had four weeks meetings with us. A few strangers came in and the saints in this small Assembly were helped.

Victoria Road, Ont.—J. D. Ferguson had good meetings in the Gospel Hall near Kirkfield.

Orillia, Ont.—The annual conference was large and the minstry good. Twelve of those who give all their time to the Lord's work were present and most of them took part.

Toronto, Ont.—The tents have all been taken down and the almost universal report is that it was a hard season. The fall work is commencing and causing a good deal of exercise that God may guide to scenes of blessing.

South River, Ont.—J. Silvester visited us after the tent season and his help was a cheer to the saints.

Huntsville, Ont.—Chas. Draper has been helping at home lately but is poorly and went to Toronto for X-Ray examination.

Kincardine, Ont.—James McMullin had two weeks here with blessing to saint and sinner.

FALLEN ASLEEP

Brantford, Can.—On Aug. 15, at the home of Edward Wall. Elizabeth C. Falconer passed home to glory. Age 97. Born in England. Born again 82 years ago. In the Brantford Assembly for many years. Steadfast in the things of God to the end and will be sadly missed. George Thompson took the services.

Frostburg, Md.—On August 12, Mrs. Shannon Evans went to be with Christ. Age 32. Connected with the Assembly here for 4 years. H. Crosser and R. Rennie conducted the services. A husband and 4 children survive.

Los Angeles, Cal.—On July 23, Miss S. T. Uzell fell asleep in Jesus, while visiting her sister in Bellflower. Age 87. Born in Missouri, she accepted Christ as her Saviour many years ago. For fifty years in fellowship with Christians gathered to the Lord's Name. For 15 years in Ave. 54 Assembly. Was a regular attendant at meetings and always interested in the spread of the Gospel at home and abroad.

A faithful sister who will be missed. Mr. Iler and another Ave. 54 brother spoke at the services.

Worcester, Mass.—On August 30, Samuele Police fell asleep in Jesus. Age 56. Saved 16 years and in the Assembly for 4 years. Bore a good testimony. Bren. R. Fisher, L. Netti and R. Cappiello took the services.

Victoria Road, Can.—Miss Mary Hargrave and Mrs. James Ewers both passed home to glory. J. D. Ferguson preached the Gospel to a good number of people at both these services.

N. Chelmsford, Mass.—On August 15, Walter Brake was suddenly taken home to be with Christ. Age 73. Saved in 1913 and went on for God for a number of years.

Detroit, Mich.—On August 7, Mrs. J. C. Black went to be with Christ. Age 58. Saved 35 years ago at meetings held by W. B. Johnson in Standish. Leaves a husband, 2 brothers and 3 sisters. Formerly lived in Saginaw.

Valens, Can.—On August 12, Miss Margaret Lennon departed to be with Christ, after a week's illness. Age 86. Saved 60 years ago, about the time of the beginning of the work in Hamilton. Went on in a steady course to the end. Bren. Silvester and Watson took the services.

Toronto, Can.—On August 9, Arthur Hibbins (Swanwick Ave. Hall) departed to be with Christ. Age 63. Though unable for work for some years and almost totally blind, yet he had been at the Lord's table the previous Sunday, and was ready to go to the prayer meeting when he took a heart spell and passed away in a half hour. Saved 50 years and connected all that time with Assemblies gathered to the Lord's Name, first in England and later in Toronto. Bren. Silvester and Watson spoke at the services.

Galt, Can.—On August 21, William Dixon went home to be with Christ after less than a week's illness with heart attack. Saved 50 years ago at Clyde and for years in fellowship there, and later at Minneapolis, Minn. F. G. Watson preached the Gospel to a goodly number at the services.

Mason City, Ia.—On August 30, Mrs. Jennings Muldoon passed home to be with the Lord. She had attended the Hitesville conference a week previous. Age 28. Leaves a sorrowing husband and two children. Oliver Smith spoke to a large company at the services.

Philadelphia, Penna.—Word has reached us of the home-going of Elsie McCracken who was saved some years ago at meetings held by W. P. Douglas and Chas. Keller when the new Olney Hall was opened.

CONFERENCES

Minneapolis, Minn.—A conference of Christian Workers will be held by North East Gospel Hall (28th Ave, and Ulysses St. N.E.), in their Hall Nov. 5, 6 and 7. It is hoped that all who can will make a point of being at the November meetings. Correspondent, J. A. Innes, 4126 Nicollet Ave., Minneapolis, Minn.

Hartford, Conn.—The next semi-annual conference of Sunday School Superintendents and Teachers will be held (D. V.) in this city on Sunday, October 6, 1940. For further details write R. A. Watters, 11 East Street, Methuen, Mass.

Waterbury, Conn.—The annual conference will be held on Saturday and Sunday (Oct. 26 and 27), preceded by a prayer meeting in the Gospel Hall at Waterville. Friday Oct. 25th at 8 P. M. Correspondent, W. Batterton, Box 131, Waterville, Conn.

Stayner, Ont.—The annual Stayner-Strongville conference will be held (D. V.) October 12, 13 and 14, preceded by a prayer meeting, Friday, October 11 at 7:30. Lord's Day, 10:30 A. M., Breaking of Bread; Ministry at 2:30 P. M.; Gospel meeting at 7 P. M. Communications to Hugh Black, Stayner, Ont., Canada.

WorDS in Season



MY FATHERLAND



"Our citizenship is in Heaven, from whence we look
for the Saviour" Phil. 3:20, It. V.



MY Country, 'tis of thee,
Abode of purity,
Of thee I sing.
Where angels chant Thy praise,
Seraphs their anthems raise,
And cherubim adoring gaze,
Of thee I sing.



*My Country, 'tis of thee,
True land of liberty,
Of thee I sing.*



*Where saints forever dwell,
Redemption's chorus swell,
To Him who doeth all things well,
Our voice we'll raise.*



*My Country, 'tis of thee,
Land of eternity,
Of thee I sing.
Where Jesus reigns in light,
Shining in glory bright,
Oh, what a glorious sight!
Well may we sing.*



*My Country, 'tis of thee,
Boundless infinity,
Of thee I sing.
There we shall ever be,
From sin and sorrow free,
God and the Lamb to see.
Glory to God.* S. M. R.



NOVEMBER



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UNITED STATES

New York State.—The correspondent for the Assembly at 353 East 74th St., New York City is Robert Murray, 90-58 53rd Ave., Elmhurst, L. I. New York. J. Pearson visited Rochester and his ministry was cheering and encouraging.

Michigan.—The correspondent for the Jackson Assembly, Chas. E. Atkinson has moved to 306 E. Euclid, Jackson, Michigan. J. Govan had meetings in Deckerville and Grindstone. L. McBain held Gospel meetings at Bay City when 5 professed to be saved. One a S.S. scholar and 2 men and their wives from the neighborhood. Prayer is desired that they be led out of the sects. C. H. Willoughby had a few meetings in Alpena. C. Patrizio has moved to 4010 Meldrum, Detroit, Michigan. He visited Harrisburg Pa. on his way to Hoboken, New Jersey.

Iowa.—The Correspondent for the Assembly is now Walter Eltjes, Kesley, Ia. The conference was a time of blessing. Fourteen of the Lord's servants were present and one professed to be saved. Sam Hamilton had two weeks meetings at Cylinder using the Egypt to Canaan chart and the Christians were helped and refreshed. Eleven obeyed the Lord in baptism, and some desired fellowship. Oliver Smith pitched his tent in October at New Hartford and was getting a good hearing. L. McBain visited Garnavillo. Chas. Keller and A. Klabunda were encouraged in meetings in a rented hall in Mason City. J. Farquharson rented the theatre for Sunday night meetings after the tent session in Pella.

Albuquerque, New Mexico.—A new hall (S. Highland Gospel Hall, 1201 South Arno St.) was opened Sept. 8, by R. Curry and C. G. Davis with 3 weeks Gospel meetings. Servants of the Lord walking in the old paths (Jer. 6:16) will be welcome. Correspondent, J. B. Rey has moved to 518½ East Central, Albuquerque, New Mexico.

Houston, Tex.—S. Greer commenced meetings in a tent on Sept. 15 and has been encouraged with numbers and interest. Some professed and are exercised about baptism and fellowship in the Assembly.

Los Angeles, Cal.—The tent work under the auspices of the Good-year Assembly was a blessing. Also 2 weeks of camp meetings by Henry Peterson. A number were saved through these efforts and S.S. work. Ten were baptized.

Errate.—In July issue mention of Bren. Palmer and Russell's meetings should have read, On account of bad weather we moved from the tent to a hall for the rest of the season. There was a deep interest but could not say for certain of any being saved. J. M. Russell, New Zealand.

WORDS IN SEASON

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

Edited for 20 Years by the Late Dr. E. A. Martin

Vol. 32

NOVEMBER, 1940

No. 11

GATHERED GEMS

OFT, amid this world's ceaseless strife,
When flesh and spirit fail me,
I stop to think of another life
Where cares can ne'er assail me.

Where my wearied arm shall cease its strife,
My heart shall cease its sorrow.
And this dark night change for the light
Of an everlasting morrow.

ALTHOUGH we are, by believing in Him, made "clean every whit" may we never forget we are passing through a scene of defilement. So may we tuck up our garments and move onwards most warily, lest we bring dishonor upon His holy name. May we rather be living epistles known and read of all men.

May our spiritual condition correspond with our ecclesiastical position. We need not be surprised at the scoffers today. We are distinctly told that there would be such (2 Peter 3:3).

The Lord sometimes deals with us as individuals, that we may have individual dealings with Him.

The foot is more apt to slide on the smooth path, than on the rough.

There are three honorable services which believers have, but are denied to angels:—Believing in Christ; Preaching Christ; Suffering for Christ.

How God could become incarnate is a wonder we shall never in this state of limited knowledge fully understand. Enough that it is so. Let reason reverently adore, and faith implicitly trust.

The church is the world's spiritual chandelier. God has pronounced her the light of the world.

Give me Mary's tears rather than Peter's boasting, let me sit with her at His feet, rather than stand with the Apostle in the Judgment hall.

There was never a time when the authority of the Word of God needed to be pressed on the hearts and consciences of His people than at the present day. Disregard of it is given as one of the signs of the last days. (2 Tim. 4:3, 4).

You cannot come to Him too hopefully, nor rely on Him too implicitly, nor trust Him too strongly, nor rejoice in Him too fervently, nor exalt Him too highly, nor adore Him too much.

Contributor of all the above—J. A. A.

SELLING HIS SOUL

HIN the north of England, many years ago, near Whitehaven, lived a poor man, and also an eccentric but successful preacher, named Hudson Cassim. One Sunday, as the latter rode by to preach, he saw this poor man cutting peat. Riding straight up to him he said:

"So I see you are one of those sensible men that don't bother your head about whether it is Sunday or Monday, when you have a bit of work to do."

"Well, you see, sir," replied the man, "when we've got to work for other people six days in the week, one don't get a chance of doing nothing for oneself, without one finds a bit of time on Sunday."

"I see, I see, my lad. I thought you were a sensible sort of fellow as soon as I clapped my eyes on you. Now, I don't suppose that you do much in the praying line, do you?"

"Well, no, sir, that's not very much in my way; I can't say as I troubles my head much about that."

"I thought not; you are much too sensible a man for that kind of thing. Now tell me, he continued, taking a bright half-crown out of his pocket, "would you like to earn this half-crown pretty cheap? because you can, if you will."

"Yes, sir," said the man, looking very astonished. "I'm a poor man, and if I can earn a half-crown, as you say, cheap, why, I'm your man."

"All right! Well, now, I'll give you this half-crown if you promise me that you will never pray again. You see you never do, so it won't make any difference to you, and when you go home today, you will have a bright new half-crown in your pocket, and all for doing just the same as you have been doing."

"Well, sir," said the amazed countryman, "I think I may as well get hold of that half-crown. I don't mind if I do."

"Oh, no, that won't do," said the stranger. "You must make me the promise and shake hands upon it that you'll never pray again as long as you live."

"All right," said the godless sinner, "I'll promise. Hand us the cash."

And so the terrible compact was made and the mysterious stranger rode away, leaving him with half a crown in his pocket, and an arrow of conviction in his heart.

"I met a rum 'un on the moor today," remarked the man to his wife, as he lit his pipe after dinner and tried to settle down in the chimney corner for a comfortable smoke, but feeling very uncomfortable all the time. "A chap came riding up to me; says he, 'Do you ever say your prayers?' Well, I told him I didn't do much in that line. 'I thought not,' says he: 'you looked to me a sensible fellow, so soon as I set eyes on you,' and with that he whipped a half-crown out of his pocket. 'There!' says he, 'you shall have that there half-crown, if you'll

solemnly promise that you will never pray again so long as you live."

"Name o' wonder!" exclaimed his wife, "I never heard the like of you in all my days. Offered ye a half-crown to promise that you would never pray no more! Whoever were he? But ye never took it, John?"

"Took it! To be sure I did. If the fellow was silly enough to part with his money, do you think I was going to throw half a crown away when I had a chance of earning it so easy like?"

"Bless me, John; ye don't mean to tell me, ye took it? Why! whoever would he be? What did he look like? How were he dressed?"

"Well, he were a tall, gaunt-looking man, and he weren't particularly handsome. He were dressed in black and were on a black horse."

The woman gave a scream of horror. "Jack," she cried, "the'st sold theesel' to the devil, body and soul! Lord, have mercy on us, our John has been and sold hisself to the devil for half a crown!" (60 cents.)

John felt rather awkward in the chimney corner pulling away at his pipe, but getting very little comfort out of it, while his wife kept on wailing and lamenting over his terrible position.

Can't ye see for yourself," she reasoned, "there's never a being in this wide world, however wicked he were, would give ye half a crown to promise never to pray in all your life, without it were the devil himself." There was no resisting the fervor of this logic, and presently John began to feel almost as his wife.

"John," said she, "you're a lost soul, if you don't break that there promise, and the sooner ye do it the better. I'll just call in our next door neighbor, and he'll make a bit of prayer here this very day, for fear ye'll be found dead in your bed the first thing tomorrow morning."

John murmured his consent, and within a few hours of the making of that wicked pact upon the moor, a Christian was praying earnestly in John's house while John himself cried to God for mercy and pardon on his soul.

Whoever the mysterious person was there seemed no doubt but that John's wife was right. In making that terrible promise he had unquestionably sold himself to the devil for half a crown.

But John's strange bargain led to his conversion, for he confessed his sin to God, and found forgiveness, for "the blood of Jesus Christ, His Son, cleanseth us from all sin."

Soon after this, tidings reached the village that there was a wonderful preacher in Whitehaven, who was stirring the whole place.

Full of his new-found joy, John trudged in to attend one of these services, and anxious to see as well as hear all, he got a seat in front of the gallery, and there he sat, all eyes and ears, waiting for the great preacher to appear.

Hudson Cassim mounted the pulpit, when, entirely forgetting himself, John shouted out: "Yonder's the man that got me to sell my soul to the devil for a half a crown, but praise the Lord, I didn't keep to the bargain!"

"Ah, my lad!" exclaimed the preacher, with amused satisfaction, "so you are there at last, are you? I have been on the lookout for you this long time. I thought that half-crown was bound to rise in your throat before long."

Many, however, do very much the same in practice, if not in promise, who are not so strongly stirred as poor John was when he saw the enormity of his sin and came as a penitent to the feet of Jesus. Oh, that they may see their fatal folly, whether in neglecting, despising or rejecting God's offer of salvation.

Persevering Prayer

DO not give up those prayers which God's Spirit has put in your hearts—for remember, the things you have asked for are worth waiting for. Besides, you are a beggar when you are in prayer; therefore you must not be a chooser as to the time when God shall hear you. If you had right ideas of yourself, you would say, "It is a wonder that He ever listens to me at all, so unworthy as I am. Does the Infinite indeed bow His ear to me? May I hope He will at last listen to me? Then I may well continue my prayers."

And recollect it is your only hope: there is no other Saviour. This or none—Christ's blood or else eternal wrath. And to whom shall you go, if you turn away from Him? None ever yet perished pleading for mercy; therefore keep on.

Besides, better men than you have had to wait. Kings, patriarchs, and prophets have waited; therefore surely you can be content to sit in the King's antechamber a little while. It is an honor to sit as Mordecai did at the gate. Pray on—wait on!

"Yes!" says one, "that is just what I have been doing a long time." Yes, yes, there are different kinds of waiting. A man says, "I have been waiting," but he has folded his arms and gone to sleep. You may wait in that way till you are lost. The waiting I mean is "getting all things ready"—the waiting of the poor sufferer for the physician, who cries out in pain, "Is the doctor coming?" I will be surety for my Master when I say that none such will be sent empty away. He will never break his promise. **Try Him—TRY HIM!**

CHRISTIAN CITIZENSHIP

Philippians 3:20

AMID the excitements of a fierce political contest, and the disappointments of human ambition and expectation, it is well for the Christian to recall the fact that he is a pilgrim and stranger on the earth. The measure of his relation to earthly governments is plainly set forth in the Word of God, which it is the part of true wisdom to follow in every particular. "Let every soul be subject to higher powers; For there is no power but of God: the powers that be are ordained of God. Wherefore ye must needs be subject, not only for wrath, but for conscience sake." (Rom. 13:1 to 5).

Christians were forbidden by the Holy Ghost to lift their hands in violence even against the government of Nero; but they were to raise them rather in believing supplication to the Most High that "ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. 4:32). Recognizing His sovereign pleasure in every kind of government under which they were placed and in every kind of ruler exalted to authority by the permission and providence of God. Hence, although they might be called to wear the yoke of bondage, the voice of the Spirit said to them in unmistakable language, "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to King as supreme; or unto governors, as unto them that are sent by HIM for the punishment of evil doers, and for the praise of them that do well" (1 Pet. 2:13, 14). Hence we are told to pray "for Kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:2).

But it must be remembered that this uncomplaining submission to tyranny itself is enjoined upon those to whom it could also be written, ye, "took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance" (Heb. 10:34). Those who are the happy men of the tent and the altar at an earlier day "confessed that they were strangers and pilgrims on the earth" (Heb. 13:13); upon those who knew that "here we have no continuing city, but we seek one to come" (Heb. 13:14); upon those who could say in full assurance of faith, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working, whereby he is able to subdue all things unto Himself" (Phil. 3:20, 21).

Dr. Young renders the first clause of the last passage, "Our citizenship is in heaven." Noyes renders it "The country of which we are citizens in heaven." Alford renders it, "Our commonwealth has its existence in the heavens." Rotherham renders it, "Our enrollment as citizens is ready in the heavens." These different translations express but one and the same thought, that our real home is above in the heavens and it is a

thought which should enter with controlling and elevating power into the mind and heart of every believer. Let this blessed thought obtain full possession of our Lord's followers and it will expel all anxious concern about the frequent changes that are occurring among human governments. They will be like foreigners hurrying across the face of distant lands, who are careful to keep themselves from entangling alliances with the affairs of countries through which they are journeying. They will say, whatever revolutions may occur, "Let the potsherds strive with the potsherds of the earth (Isa. 45:9) but "OUR CITIZENSHIP IS IN HEAVEN."

Men generally are disposed to boast even extravagantly of "Fatherland", and often try to demean themselves in such way when travelling abroad, to make a favorable impression for their native country. On the other hand, foreigners are disposed by a process of reasoning which is quite easy and natural, to form decided opinions of an entire nation by the few representatives of that nation who may come among them. Many years ago the Minister sent by the United States Government to a foreign country was a poor inebriate, and it is said, that for a long time the common people of the empire thought of the American Republic as a nation of drunkards. It becomes those whose citizenship is in heaven, to ask themselves continually and seriously, what conclusion the world is reaching concerning the "Happy Land", by the conduct of those who claim it as their home.

In the touching prayer of our Lord for His disciples, He said to the Father, "As thou hast sent me into the world, even so have I sent them into the world" (John 17:18); and after His resurrection He said to them, "As my Father hath sent me, even so I send you" (John 20:21). But how are they sent? "An Holy Priesthood," A royal Priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light" (1 Pet. 2:5-9). This is true, not only of a favored few, but of all believers, and it is true, not only in ages to come, but NOW all believers can lift the ascription of praise, "unto Him that loved us, and washed us from sins in His own blood, and hath made us Kings and Priests unto God and His Father" (Rev. 1:5-6). With what dignity, with what elevation of thought above the low ambitions of the rude ramble, with what regard to their high calling, would Kings and Priests walk in a foreign land.

But Christians are more than representatives of the heaven in which they are enrolled as citizens, and as Kings and Priests. They are representatives of Him who is Lord of Heaven, whose presence imparts all the beauty and glory of heaven; and if there is a spark of gratitude and affection and loyalty in their hearts, they will see to it that He shall not suffer reproach and shame by their misbehaviour. Above the claims of a noble citizenship, strong as they are, comes the

stirring reminder of Jesus and the Holy Ghost, "Ye are witnesses unto me" (Acts 1:8). Ye are "the epistle of Christ" (2 Cor. 3:3).

THINGS WRITTEN AFORETIME

Wm. Rodgers, Omagh, Ireland

No. 9

Three Wilderness Lessons

WE have considered the threefold object which God had in view in bringing Israel out of Egypt into the wilderness, their worship, fellowship, and service. We have also looked at three great failures of theirs while in the wilderness, resulting from unbelief, pride, and world conformity. Let us now think of three lessons which their forty years' wilderness experience was designed of God to teach them. For while it is clear from Numb. 14:22, 23, etc., that it was as punishment for their sin the desert wanderings were imposed on them; it is just as clear from Deut. 8:2-6 that God meant these years to be a time of training for the nation.

We shall better understand the matter, if we remember that during this period there were two separate generations of Israelites with which God was dealing; the generation of His wrath, that is, the older men who were gradually being exterminated; and the generation of His mercy, who had left Egypt as children, or had meanwhile been born in the wilderness itself, and who were being trained to take possession of the promised land. We hear much from time to time of the failures of the former, but not so much as perhaps we should of that rising generation which afterwards, under Joshua, conquered the Canaanites, a generation of which Phinehas and Othniel were samples, a generation that on the whole was perhaps the sturdiest and most valiant which Israel ever produced. On them the wilderness training was not altogether lost.

It is, as we have said, in Deut. 8 that this educative aspect of the forty years' experience is most fully brought out, and in that passage three great subjects for learning are given prominence. HUMILITY (Vs. 2, 3), TRUST IN GOD (Vs. 3, 4), and OBEDIENCE TO HIS COMMANDMENTS (Vs. 2, 6), opposites exactly of the pride, unbelief, and world conformity, to which the failures that we have been considering were due. They are lessons which every successive generation of God's people require to learn, and lessons so difficult that even forty years of Christian experience have not sufficed to make some of us proficient in them.

The record in the gospels of our Lord's forty days' temptation in the wilderness has many interesting links with other scriptures, not the least important of which is with this forty years' testing of Israel. There is a parallelism between them, not fanciful, but real and purposed, being indeed suggested in the narrative itself by the fact that Christ's three replies to

Satan are quotations taken from this part of Deuteronomy, in which Moses is recalling to the people how God had led them.

That not only individual Israelites, such as Moses, Joshua, David, and Solomon, but the nation as a whole typified Christ, is made plain in many scriptures. In Isa. 49:3, for example, He is addressed as "Israel, in whom I will be glorified", evidently by contrast with the nation which had failed to be to the glory of their God. And the words of Hosea 11:1, "Called My son out of Egypt", which primarily refer to the Exodus, are stated in Matt. 2:15 to have been "fulfilled" when Jesus was taken there and brought back again by His parents. God had proclaimed Israel as His son in Exod. 4:22, "Israel is My son, My first born;" just as He afterwards, though of course in a deeper sense, proclaimed Christ to be His Son in Matt. 3:17, "This is My beloved Son, in whom I am well pleased". And it is of interest that Israel began their forty years of testing by the "baptism" (1 Cor. 10:2) of the Red Sea; while Christ's forty days of temptation followed His baptism in Jordan.

Now the three great assaults made by Satan on our Lord had to do with matters very similar to those wherein the nation's failure in the wilderness was most marked, and also to those wherein God was instructing them during that period. The first had regard to His trust in His Father for the supply of His food. Like Him, Israel had been "suffered to hunger" (Deut. 8:3); but they had murmured thereat (Exod. 16:3), so unwilling were they to learn the lesson that "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord" (Deut. 8:3 & Matt. 4:4). And the parallelism is displayed even in the fact that while Christ's need was ultimately supplied by angels ministering to Him (Matt. 4:11), that of the Israelites was met by what in Psa. 78:25 is called "angels' food".

The second test, "cast thyself down," in Matt. 4:6, was in a sense the opposite of the first. For while the one was to lack of trust, or unbelief; the other was to a counterfeit of real trust, or what might be called presumption. Yet the two are closely allied, for in the very same chapter in which Israel failed so grievously through unbelief (Num. 14:11), they also "presumed" (V. 44) to go forward when God had warned them against it, and brought further disaster on themselves. No wonder that Moses had to give them the very message where-with Jesus repelled this attack of Satan, "Thou shalt not tempt the Lord thy God" (Deut. 6:16 & Matt. 4:7).

The last assault had to do with worship, "All these things will I give Thee if Thou wilt fall down and worship me". Christ did not fall down to worship Satan: but the Israelites very soon fell down before the golden calf, and they later joined the Midianites in their idolatrous worship at Baalpeor. The Lord's final reply to the Devil is taken from the warning Moses had to give them on this subject of idolatry in Deut. 6:13-15, "Thou shalt worship the Lord thy God, and Him only shalt thou serve".

Thus we have before us "for our learning"; on the one hand the failures of the Israelites, or at least the older generation of them, with regard to these great lessons of FAITH, HUMILITY, and OBEDIENCE; and on the other the perfect example of Jesus, who "was in all points tempted like as we are, yet without sin," and who, because "He Himself hath suffered being tempted, is able to succour them that are tempted." May the Lord enable us to profit by the study of both.

SHALL THE CHURCH GO THROUGH THE TRIBULATION?

THE word rapture is not found in the English Bible, but the thought it expresses is embodied in the declaration of the Holy Ghost, that "the dead in Christ shall rise first: then we which are alive and remain, shall be caught up (or away) together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The Latin from which the word is derived signifies "to snatch and carry away," and one of the definitions of the Greek word, rendered caught up, is "to convey away suddenly, transport hastily." Hence the common use of the term rapture as implying "extreme delight, ecstasy, transport." Both ideas are found in the statement that we shall be caught up to meet the Lord in the air. He will convey us suddenly from the earth, and it will be to Him and to us a time of thrilling joy.

But it is a question of deep moment to all true believers, whether the rapture precedes the manifestation of Christ with the saints, or whether the two are in effect simultaneous, as held by many of the most honored and trusted students of the Word. If there is an interval between the rapture and the visible manifestation, or between the coming of the Lord for His saints and His appearing with them, does Scripture give any intimation of the length of the interval? If there is no such interval, is it a scriptural attitude which those occupy, who are looking for the second advent of their Lord, as possible any and every day?

This last question suggests to many of God's dear children a serious difficulty in the way of receiving the doctrine, that the coming and the appearing are one and the same. It necessarily postpones the promised return of their Saviour for several years at least, because all admit that there are unfulfilled prophecies between the present time and His personal reign on the earth, and yet they find hundreds of texts in the Bible, exhorting them to be "looking for that blessed hope" continually. It necessarily requires us to believe that the saints of this dispensation, constituting the Church in God's sight, must pass through the unparalleled tribulation of the last days, under the reign of the anti-Christ who is to be destroyed only by the epiphany of Christ's personal presence

(2 Thess. 1:8; Rev. 19:11-21). It necessarily turns our thoughts away from himself to times and seasons and signs, and demands a somewhat extensive acquaintance with historical and political events, all of which lie outside of the Word, and beyond the reach of the Lord's poor and uneducated ones. It necessarily obliterates the distinction between the secret, intimate, and peculiar relation He sustains to His own people, as He bears them in the presence of His Father, and His outward and manifested relation to the world.

All who have carefully studied the Scriptures must have noticed the two-fold aspect in which truth is to be viewed, in accordance with the opening verse of the Bible, "In the beginning God created the heaven and the earth." Thus as to the person of our Lord, on the heavenward side He is divine; on the earthward side, human (Luke 1:35). In His ministry, on the heavenward side He is the High Priest; on the earthward side, the Apostle (Heb. 11:11). In his death He put away sin from God's sight (Heb. 9:26); and His own self bare our sins in His own body on the tree (Pet. 2:24). He imparted the Holy Ghost as the source and power of spiritual life (John 20:22), and afterwards in a visible manner for testimony and service (Acts 2). Before God we are justified by faith alone (Rom. 4:5); before men by works (Jas. 2). In God's view we are already sanctified in Christ (1 Cor. 1:2, 30; 6:11; Heb. 10:10, 14; 13:12); in our actual experience sanctified in Christ, is progressive (2 Cor. 7:1; Col. 3:1-4; 1 Thess. 5:23; 2 Pet. 3:18). In the cleansing of the leper, two birds were chosen, one to be killed in an earthen vessel over running water, and the other to fly away on blood-sprinkled wings toward heaven (Lev. 14:5-7). On the great day of atonement, two goats were selected, one to be offered unto God, and the other to bear the sins of Israel unto a land not inhabited (Lev. 16). In the consecration of the priests, one ram was laid upon the altar, the whole of it ascending unto the Lord; and the blood of the other was sprinkled upon Aaron and his sons (Ex. 29).

Other illustrations will occur to the thoughtful reader of the Bible, but perhaps enough has been written to show that we must distinguish between Christ's work for us in heaven, and his work on earth, between His presentation of His people before the Father and His presentation of them before the world, between the invisible and visible display of His grace and love. He has sweet secrets reserved for the ear of the bride alone and gifts "which no man knoweth saving he that receiveth" (Rev. 2:17). After His resurrection and in His ascension none but His disciples beheld Him, and He shall so come in like manner as He went into heaven (Acts 1:11). Before His death He told them of His second coming, and although He used the pronouns you and ye, yet when He declared that there shall be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." He says, not ye, but, "then shall

THEY see the Son of man coming in a cloud" (Luke 21:16-19, 27).

The same marked and intentional difference between *ye* and *they* is found in the discourse delivered immediately afterwards on the Mount of Olives, as recorded by Matthew; and here the difference is the more striking, because He obviously has in view the Jewish remnant of the last days. To His disciples He says *you* and *ye*, but when the great tribulation comes, He says *they*, plainly implying their absence from the earth at that time, while the Jews and the world would be left to pass through the awful judgments (Matt. 24:29-33). Elsewhere He tells them that one shall be taken, and another left, for "wheresoever the body is, thither will the eagles be gathered together" (Luke 17:34-37); and the word rendered body is entirely different from the word so translated in Matt. 24:28, where it means a corpse, or carcass. Again, in still more significant language, He says, "Watch ye therefore, and pray always, that ye may be accounted worthy (that ye may be able, Alford and Noyes; that ye may gain full vigor, Rotherham) to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:34-36). It is one thing to be sustained through the tribulation; it is quite another thing to escape it entirely.

(To be continued, D. V.)



INCREASE OF FAITH



THE way in which most men get their faith increased is by great trouble. We do not grow strong in faith in sunshiny days. It is in stormy weather that faith grows stronger. Faith is not an attainment that dropeth like the gentle dew from heaven; it generally comes in the whirlwind and the storm. Look at the old oaks; how is it that they have become so deeply-rooted in the earth? Ask the March winds, and they will tell you. It was not the April shower that did it, or the sweet May sunshine, but the rough wind shaking the tree to and fro, causing its roots to strike deeper and to take a firmer hold. And so must it be with us. We cannot make great soldiers in the barracks at home; they must be made amidst flying shot and thundering cannon. We cannot expect to make good sailors on the Serpentine; they must be trained far away on the deep sea, where the wild winds howl, and the thunders roll like drums in the march of the God of armies. Storms and tempests are the things that make men tough and hardy mariners. They see the works of the Lord, and His wonders in the deep. It is thus with Christians. Great faith must have great trials. Mr. Great-heart would never have been Mr. Great-heart if he had not once been Mr. Great-trouble. Valiant-for-truth would never have put to flight those foes, and have been so valiant, if the foes had not first attacked him. We must expect great troubles before we shall attain to much faith.



A WILDERNESS SONG

THE deeper the trial, the sweeter is the song that wells up out of the believing heart; for God never fails, and therefore faith is never disappointed. In the book of Psalms it is particularly noticeable, that the more overwhelming the trials indicated in the historical headings, the more triumphant is the note of praise. It is characteristically so with Psalm 63, "A Psalm of David when he was in the wilderness of Judah."

In this Psalm THREE CONDITIONS OF SOUL are indicated, to which we will allude, hoping thereby to minister some words of help and comfort.

The wilderness, we may remark, is the place of special grace (Jer. 31:2), and is designed of God to be so. Let all who find themselves there, in the Providence of God, look up and take courage; for if in the world there is tribulation, in Christ there is peace—and such peace, so full and so overflowing.

1.—**MY SOUL THIRSTETH FOR THEE (V-1)**—This is God's design in all our wilderness wanderings. He wants us to hunger that we may feed, to thirst that He may give drink; so that the fainting soul may learn where the resources lie for all its need. But the thirst must be FOR THE LIVING GOD. Here, alas, we so often fail, and instead of longing for God, knowing He is the fountain, we are content to hunger and thirst for bread, and for water, and then to murmur that our want is unsupplied, because God has not occupied our thoughts. Oh, what cause for thanksgivings have we for THE DRY AND THIRSTY LAND WHERE NO WATER IS! But for it we should have known little of God.

2.—**MY SOUL SHALL BE SATISFIED AS WITH MARROW AND FATNESS (V-5)**—God has been learned as the Shepherd, and the result is that goodness and mercy follow after, as we see in Psalm 23:6. The longing soul is satisfied, and who shall measure that satisfaction when the satisfying portion is God Himself? He is the fulness, and out of that fulness do we receive grace for grace—a supply for every need. This all-sufficiency of the grace of Christ enabled Paul to glory in weakness, in necessities, in distresses: for he found that God had never failed him with the "MUCH MORE" of His super-abounding grace. In the most barren wilderness, where all but faith must die, he was able to say, "Most gladly therefore will I glory, that the power of Christ may rest upon me." He was satisfied with marrow and fatness. The bread was not LIGHT FOOD, but heaven's best, and the water came from the fountain of eternal bliss. Let none think that Paul's experiences are beyond us; they are the common property of living faith everywhere. A poor stonebreaker on his dying bed once said, "I have been fed out of glory according to God shall supply all your needs according to His riches in glory by Christ Jesus." Oh! blessed experience! to which Paul could have said, "AMEN."

3.—MY SOUL FOLLOWETH HARD AFTER THEE (V-8)—Let not the satisfied soul fail here. It still has to follow hard after God; and thus is combined the rest of a perfect satisfaction with thee daily following after until that moment when, awaking in His likeness, and beholding His face in righteousness, the soul shall be unfailingly satisfied (Psm. 17: 15). It is this Paul means when he writes, "Not as though I had already attained, either were already perfected"; but he adds, "I FOLLOW AFTER (or press after as in V-14) if I may apprehend that for which I am apprehended of Christ Jesus." It was not 'til the end of his life that he said, "I have finished my course, I have kept the faith." Then as he contemplated the crown reserved for the day of the coming of the Lord, he could look back and say, "It is finished."

The Lord comfort the hearts of His weary ones, and give them songs in the night, so bright and joyous that angel voices may catch the joy; for our joy gives joy in heaven. "IT IS MEET" that there should be joy there when FAITH triumphs in the night watches down here. So let faith ever triumph. Amen.

CARE FOR GOD'S SERVANTS

HERE is always a danger of our taking a one-sided view of truth; and hence, when the reality of faith in the living God is at all apprehended by one who gives himself to the ministry of the Word, many are disposed to be content and say, "The Lord will take care of him."

After this manner Esther might have answered Mordecai, on his charging her to go in unto the King and make supplication for her people, when their destruction had been decreed through Haman's devices. Perhaps she may so have thought when in the terrible emergency she sought to shelter herself behind the laws of the court. But her uncle sent her word: "If thou altogether holdest thy peace at this time, then shall enlargement and deliverance arise to the Jews from another place; BUT THOU and thy Father's house shall be destroyed: and who knoweth whether thou art come to the Kingdom for such a time as this." (Esther 4).

In these words we have left on record, principles of action of the greatest value. God puts in the way of each of His children opportunities for accomplishing His purposes of grace toward others, either for their spiritual or temporal good. If we fail to observe and embrace them we suffer terrible loss, while God raises up instruments elsewhere; for His purposes never fail for lack of fitting persons to carry them out. Let us not, however, seek to justify our carelessness or reluctance by saying, "God will carry out His own purposes." On the contrary, let us ever be watchful, looking for the guidance of the Master's eye, waiting for the leading of the spirit of God, and giving diligence to find out everywhere and at all times,

whether God has anything for US to do in regard to any person or matter that may be brought to our knowledge.

When the Apostle was writing to Titus, Zenas and Apollos were on their journey to Crete. Of the former we know nothing, but of the latter we gather from Acts 18, 24-28 and 1 Cor. 16-12, that he was in the habit of moving about in the work of the Lord; hence we infer that he was travelling in the service of the Gospel, and Paul bids Titus bring him and Zenas on their journey diligently, and be careful that they lack nothing. (Tit. 3-13) Is such an exhortation sufficiently thought of by us now? Recognized fellow-workers in the Master's vineyard cross our path again and again. THEY ARE NOT BEGGARS; they TOIL day and night. But have we a care that they LACK NOTHING which it is in OUR POWER to supply? If in their need they look to God and not to man, deliverance will come, though not always thru the channel by which it ought to have come. We may be glad to hear their need has been met; but do we remember that our lost opportunities are losses for eternity? Oh then, for the watchful eye and the self-sacrificing love that will save us from the poor excuse, "Behold, we knew it not!" (Prov. 24-12) Alas! the reason we know so little of the need of others is that we care so little, and deal out towards others so little of the measure wherewith God deals towards us.

If Titus was to see that Zenas and Apollos wanted for nothing on their journey, it would not suffice him to say he trusted in "Providence" to supply their need. He was first to ascertain what their need was, and then diligently seek to meet it; and Paul is not silent as to the way in which this is to be done. He does not say, "Pray about it", though he would surely expect Titus to do so; but he says, "And let ours (I. E., our fellow-believers-precious words of heavenly fellowship, "ours" for we belong to one another,) also learn to maintain good works for necessary uses"; or as Alford expresses it, "Let also our people learn to practice good works, contributing to the necessary wants which arise, that they may not be unfruitful." It is in supplying such necessary wants that we find our precious opportunities to the praise of God. May there be many opportunities given to us, and may there be readiness to meet them in the joy and power of the Holy Spirit, so that "much fruit" may be laid up in store, and a good foundation to be made in view of the judgment seat of Christ (1 Tim. 6-19).

Let us stir up one another in this that there may be richer blessing in this and other lands; and he who sees in secret, the lowly gift of money, love or labour, and who hears in secret the earnest supplication of the heart, may answer openly, and recompense abundantly. But we shall never fully know the connection between the secret service and the consciously received blessing to ourselves or others, 'til we see our Lord, and read over life's history in the light of eternity.

SISTERS

Separation and Success
(2 Kings 14:9)

William Grierson, Houston, Texas

AND Jehoash, the King of Israel, sent to Amaziah, King of Judah, saying, "The thistle that was in Lebanon sent to the Cedar that was in Lebanon saying, Give thy daughter to my Son to wife, and there passed by a wild beast that was in Lebanon and trode down the thistle." Scripture and sense heartily agree that such a union as a Cedar and a Thistle could never agree for many reasons. It would not be Pleasant, Profitable nor Productive. The Cedar, stately and established on the mountains of Lebanon, stood a noble witness of God's power; its rugged grandeur enhanced by the snows and storms of the mountain top was a symbol of incorruptibility. It lived and grew, and supplied the material of the House of God (1 Kings 5:6). Age increased its strength. It saw many generations of frail men come and go. It lived in the heights and bowed its stately head to its Creator-God (Psa. 29:5).

The Cedar of Lebanon stood high in the garden of God (Eze. 31:8). So in height and strength it stood in majesty in the heights that killed the less stalwart tree. Slow in growth but long in age, it stood watered by the snows of Lebanon. A favorite in His land, the thistle—that plant that is neither shrub nor a weed; the symbol of God's curse (Gen. 3:18). It is the plague of the husbandman. It loves to sting and annoy. It is the serpent of vegetation; its nature corrupt. Its height despicable. Its age a season. To wed the Cedar to the Thistle, would displace the high to the low, the great to the small, the use to the abuse. It would rob glory and incorruptibility, God of His pleasure, man of his material, the bird of a security, the beast of a shelter. All nature revolts at such a proposition. The pride of the thistle alone would propose such a unity. And nature itself destroys it, for then passed by a wild beast and trode down the thistle. He could pass under the cedar, but he could not pass the thistle without treading it down. His wild nature would destroy the venom of the thistle that stung because it could not do otherwise. Oh ye trees of God care how ye descend to the level of the earthly weed. So "be ye not unequally yoked together with unbelievers" (2 Cor. 6:14).

Lesson of Adornment

A PREACHER visiting a gay person, was introduced to a room near to that in which she dressed. After waiting some hours, the lady came in and found him in tears. She inquired the reason of his weeping. He replied, "Madam, I weep on reflecting that you can spend so many hours before your glass, and in adorning your person, while I spend so few hours before my God, and in adorning my soul." The rebuke struck her conscience. She put on the ornament of a meek and quiet spirit.

PROBLEM

Is there any Scripture for the elders of an Assembly to divide the collection for the servants of the Lord before it is taken up, and announce to whom it is given, and how much? Would like to have Scriptures for, or against it.

The term "Elders" has become the designation for those who assume the general care and welfare of the Assembly. There are two phases of care that present themselves, one, the Spiritual and moral welfare of the saints, coming especially perhaps under the heading of 1 Tim. 3:1. "The work of a Bishop" where account is seen to be given "to God" Heb. 13:7; The other, the particular care of the material affairs of the Assembly, where the especial work would be that of a deacon; in the which the responsibility and account is to be given to man as well as to God; Acts 6:1-3; would show us that those who take up this work are approved of men, for men and responsible to men; inasmuch as they handle that which is the property of their fellow believers in the Assembly. See Acts 24:17; 11:29, 30; 1 Cor. 16:1-3. Surely the evidence of 1 Cor. 16:3 would teach us the reasonable necessity of knowing what was on hand before any allotted sum could be decided on to be sent to any number of causes or persons.

If some special call or cause arose for help to be sent anywhere bringing with it a needs-be for a special collection, there could be orderly and reasonable ground for deciding that all, half, or indeed any predetermined sum be sent when it was taken in; but the collection taken at a regular meeting in the regular way or at a Conference meeting, etc.; surely reason would, and decency and order as well; and one would also think that the more edifying way would be to have on hand what is to be distributed among those who are the Lord's servants, as the question states, before an itemized disbursing of it could take place.

If the latter part of the question is, should the amount and the name of those to whom it is sent be given out to the Assembly in the manner of a report, would not Philippians 4:15 teach the communication between the Assembly and they who receive as being made known and what but edification to the young, as well as deepening of the confidence of all could come from an intelligent understanding of what was the extent and who was the subject of the token of practical fellowship in the work of the Lord. See also Philippians 4:8: "Whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things."

D. L. R.

***** The Lord Knoweth How *****

*H*E knoweth how to cheer me, when I am sad and lone:
He knoweth how to comfort, when every hope is gone:
He knoweth how to save me from out the tempter's snare:
Why should I fear and tremble when I am in His care?

He knoweth how to shield me from every rude alarm:
A wall of fire about me is His almighty arm:
He knoweth my temptations, and lest my footsteps slide,
He binds me closely to Him, and keeps me by His side.

He knoweth how prone to wander is this poor heart of mine;
To seek earth's broken cisterns, instead of joy divine:
And so He gently severs from all to which I'd cling:
And then He sweetly teaches the broken heart to sing.

He knoweth how I would serve Him—a vessel pure and clean:
More loyal to His honor than I have ever been.
He knoweth how to mould me: and so I would be still,
Nor murmur at His method to work His perfect will.

—J. E. Hughson.

Ohio.—Wm. Warke and J. McCullough began a series of Gospel meetings in the Addison Road Hall, Cleveland. D. Roy had meetings in Akron.

New England States.—The conference at New Bedford, Mass., while not as large as in former years was very good. Bren. Dickson, Conoway, H. Thorpe, W. McCracken and Hugh McEwen ministered the Word. After the conference at Hartford, R. McCracken was helped of God to help God's people in Whitmore St.

Dupo, Ill.—S. C. Keller began meetings here where a new testimony to the Lord's Name has recently been erected.

CANADA

Ontario Province.—At Embro, Bren. Nugent and Wilkie had over 5 weeks meetings in the half concession school house 5 miles from the town. Interest was good and sinners were saved. A baptism was held when six obeyed the Lord, three of whom are now in fellowship. T. Touzeau spoke to a good crowd who witnessed the baptism. At Kitchener, James McMullen held two weeks meetings and his ministry was much appreciated by the saints. Two young men were saved as a result of Fred Watson's meetings on the chart. One has been baptized and added to the Assembly. At Windsor, C. H. Willoughby held meetings after visiting Earlton and Englehart. At Sault Ste Marie a work of grace was seen by Bren. Wilkie and Gould. At Arnstein Conference the ministry was practical and profitable entering into the various aspects of life. D. McGeachy remained for meetings. Bren. Paul and Silvester went to South River. Bren. Bruce and Johnston to Chapman Valley and Bren. Baillie and Thompson to Port Carmon for a few nights. At Huntsville the first day, the Conference was small but on Sunday was the largest ever seen. Thirteen of the Lord's servants were present and the ministry was good and helpful. Bren. Silvester and Watson are expected for meetings in October. Bren. Widdifield and Johnston have gone to Bell's Rapids for meetings intending to follow up the work of last Spring. At Orillia, Bren. Watson and Silvester gave a visit and were visiting scattered saints around the district. At Waverley, J. Blackwood had a few nights meetings; also visited Waubaushene. At Hamilton (McNab St.) Bro. Jones of Santa Domingo told of the Lord's work there, also P. Hoogendam gave a short visit. Their messages were enjoyed.

FALLEN ASLEEP

Stout, Ia.—On Sept. 21, Wm. Smith passed into the presence of the Lord. Born in Ireland and saved in 1922 in a Gospel tent pitched next to his house. Age 69. One of the first gathered to the Lord's name at Stout. A brother beloved by all and will be missed. Oliver Smith spoke to a nice company at the services.

Cassville, Wis.—On Sept. 21, Mrs. Henery Engler passed peacefully into the presence of the Lord. Age 64. Saved in 1922 at meetings held here by Bren. Hamilton and Mick. Raised in the R. C. faith but has been a happy saint outside the camp since her deliverance. Survived by one daughter (wife of Elgie Jameson, Evangelist). Oliver Smith spoke at the services.

Washington, D. C.—Mrs. Ada M. Simpson passed into the presence of the Lord on Sept. 4. Age 70. While engaged in household duties she was suddenly taken to glory. Born in Nova Scotia and born again at meetings held by John McEwen 50 years ago. Her husband, a servant of Christ, labored in that province with Bro. McEwen, early in his labors went to be with Christ. W. H. Hunter spoke suitable words to an audience who held her in esteem. Two daughters mourn her loss.

Arlington, Wash.—On Sept. 18, Arthur Steen passed on to be with the Lord after a number of years of patient suffering. Age 42. Well known to many of the Lord's servants. Saved 23 years. During the last ten months the young people gathered in his house every Friday night to listen to the Word ably ministered by him. His priestly service of intercession will be greatly missed in these parts. W. C. Arnold, D. R. Scott and Hector Alves conducted the services in the Gospel Hall. The

esteem which he was held was shown by the large company present. Leaves a wife and 3 children.

Somerville, Mass.—James Garvin went to be with Christ. Saved 50 years ago at meetings held by Wm. Matthews. One of the first received in Lonsdale, R. I. Assembly. Adhered steadfastly to the teaching of the Scriptures; actively interested in the Gospel, and ever sought to build up the Christians in their most holy faith. Had the esteem and respect of business associates and left an untarnished testimony to his profession of Christ. Survived by a wife and 4 children. H. Dobson spoke at the services which were large.

Duluth, Minn.—On Sept. 16th, Wm. Henderson departed to be with Christ. Age 87. In Assemblies at Duluth for 54 years. Born in Edinburgh. Born again at Sheffield, England at age of 22 years. Bren. Elliott and G. Shivas conducted services.

York, N. Y.—On Sept. 19, K. McKee went to be with Christ. Age 61. Saved in Scotland 30 years ago, though born in Ireland. An excellent brother whose testimony was good, and will be missed. J. Pearson spoke at the services.

Hamilton, Can.—On Sept. 24, Mrs. C. Edgar went to be with Christ. In McNab St. Assembly for many years. A quiet, steady Christian. J. Moreland spoke at the services.

MISSIONARY

St. Vincent, B. W. I.—W. B. Huxster writes, I returned last week from Kingston, where I spent a short time, giving Bro. Annan the opportunity of putting in the interval at Union for the sake of a needed rest and change. We noticed there, that the Lord is evidently sustaining the work, despite recent difficulties, as 7 more were added to the number on Lord's day, five after baptism—three men and two women, and a mother and son who have recently been in fellowship in the Barbados; the wife and son of our esteemed native brother Sr. Lowe who is now on his way to the United States.

CONFERENCES

Phoenix, Ariz.—The annual Conference will be held in the Gospel Hall beginning with a prayer meeting on November 21 in the evening, and continuing Friday, Saturday and Sunday (Nov. 22, 23, 24), three meetings daily (probably one on Saturday night). Correspondent, Wm. Brown, 701 N. 7th Ave., Phoenix, Arizona.

Pittsburgh, Pa.—The annual Conference will be held as usual (D. V.) at "Thanksgiving time" for four days from Thursday, Nov. 28 to Lord's day, Dec. 1, inclusive, at Gospel Hall, 4917 Friendship Ave. Communications to Norman Gunn, Sheilds Lane, Sewickley, Pa.

Methuen, Mass.—The annual Conference will be held, D. V., at Center Street, Methuen, Mass., November 28, preceeded by a prayer meeting on Wednesday evening, November 27. Address communications to Ernest W. Halbach, 6 Quincy Street, Methuen, Mass.

Oakland, Cal.—The annual conference will be held at Thanksgiving time, Nov. 21 or 28 as yet to be provided by the Governor. Correspondent, Thomas Hill, 1393 8th St., Oakland, California.

Houston, Texas.—The annual Conference will be held on October 25, 26 and 27. P. C. Doehring, 6441 Edloe Avenue, Houston, Texas. Correspondent.

Minneapolis, Minn.—Christian Workers Conference, (Nov. 5, 6 and 7) in North East Gospel Hall (28th and Ulysses Sts., N. E.). Servants of Christ, elder brethren, and others interested in Gospel work are specially invited to be present. Similar conferences in St. Louis and Grand Rapids were considered very helpful, and it is hoped that as many as possible will endeavor to be present at this time. Correspondent, J. A. Innes, 4126 Nicollet Ave., Minneapolis, Minn.

Kansas City, Mo.—The annual Conference formerly held at Christmas season has been changed to (D. V.) Nov. 29, 30 and Dec. 1st, preceeded by a prayer meeting in the evening of Nov. 28. Address communications to A. N. Simpson, 441 East 72nd Ter., Kansas City, Mo.

WorDS in SEASON

HIS COMING

HHEY tell me a solemn story,
But it is not sad to me;
For in its sweet unfolding
My SAVIOUR'S love I see.
They say that at any moment
The LORD of LIFE may come
To lift me from the cloudland
Into the light of home.

They say I may have no warning;
I may not even hear
The rustle of His garments
As He softly draweth near.
Suddenly, in a moment,
Upon my ear may fall
The summons—"Loved of our MASTER,
Answer the MASTER'S call."

Perhaps He will come in the noon tide
Of some bright, sunny day,
When, with my dear ones round me,
My life seems bright and gay.
Pleasant must be the pathway,
Easy the shining road,
Up from the dimmer sunlight
Into the light of GOD.

Perhaps He will come in the stillness
Of the mild and quiet night,
When the earth is calmly sleeping
'Neath the moonbeams' silvery light.
When the stars are softly shining
O'er the slumbering land and sea,
Perhaps in the holy stillness,
The MASTER will come for me.

DECEMBER



1940

WORDS IN SEASON

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UNITED STATES

Gift:—Why not give something that will be looked forward to and valued each month during 1941. Twelve gifts in one costing very little. Subscribe for your friends, A gift that is uplifting—WORDS IN SEASON MAGAZINE.

New York, N. Y.—Robert Murray, 8532 56th Ave., Elmhurst, L. I., N. Y., is the correspondent for the Assembly meeting at 353 74th St., New York, N. Y. (Cor. of 74th St. and 1st Avenue).

Chicago, Ill.—Bethany Hall, formerly located at 2844 N. Laramie Ave. has moved into their new building at 5300 Oakdale Ave., and will be known as Bethany Chapel. Soren Jorgensen, whose address is 5300 Oakdale Ave. is the correspondent for the Assembly.

New England.—Arthur Stebbins, % Hope Printing Co.—Pine Attleboro, Mass., is the correspondent for the Attleboro Assembly. F. Pezzuli had meetings in E. Boston, Mass. J. Bernard visited Manchester, Conn. J. Donaldson and W. McBride held meetings in Framingham, Mass.

Texas.—The conference in Houston was large. Ten of the Lord's servants were present. S. Greer had a months meetings in Houston and then visited Oklahoma City, Okla. Assembly.

Billings, Mo.—J. Elliott and W. McCullagh had fair attendance in meetings held in a school house near here.

Cincinnati, O.—W. Bousfield visited the Assembly for a week end, and then returned to Huntingdon, W. Va., to continue his labors there.

Pennsylvania.—John Chambers, 3600 Chestnut St., Philadelphia, Pa., is now the correspondent for the West Phila. Assembly. The Scranton Assembly was cheered and greatly helped by a visit from R. J. Reid. The Word went out with no uncertain sound to saint and sinner. Bren. Rea and Fite held meetings in a rented store room in Lancaster. R. McCracken visited the Down Town, Phila. Assembly.

Wisconsin.—Steve Mick had a week's meetings at Stitzer but became seriously ill and is in the hospital. Pray for him, and his wife and 3 children. His address is 1514 Wisconsin Ave., Boscobel, Wisconsin. Henry Miller was having meetings with interest in Black River Falls. Chas. Keller and A. Klabunda had three weeks meetings at Blue River after the conference.

Iowa.—At Cylinder, three obeyed the Lord in baptism and six have asked for fellowship. O. Smith continued his meetings at New Hartford in a heated tent. F. Schwartz had 3 nights meetings in Garnavillo.

Duluth, Minn.—C. S. Summers visited the Assembly here and then went on to Valley City and Lansford, N. Dakota.

WORDS IN SEASON

A MONTHLY MAGAZINE

for the ministry of the Word of God with accounts of work
done for the Lord in accordance with His Word.

Edited for 20 Years by the Late Dr. E. A. Martin

Vol. 32

DECEMBER, 1940

No. 12

GATHERED GEMS

GOD in nature is a God above me.
God in Providence is a God beyond me,
God in law is a God against me,
God in Christ is a God for me.

* * * *

HE Christian who walks in the Spirit will be filled with Christ; and being filled with Him, they will not be occupied with suffering, but with Him for whom they suffer.

* * * *

Christianity is the reproduction of the life of Christ in the life of the believer.

* * * *

Faith makes a Christian, Life proves a Christian, Death crowns a Christian.

* * * *

The more a Christian knows Christ, the more he loves Him. The more he knows of himself, the more he loathes self.

* * * *

Life is a thread. Suspended by that thread the soul hangs over eternity; and God has appointed the day, the hour, the moment when that thread shall be cut.

* * * *

The crowns of heaven are not reserved for swelled heads.

* * * *

God made Adam the Captain of the ship of humanity. He ran it on the rocks and made shipwreck.

* * * *

God gets His best soldiers out of the highlands of affliction.

* * * *

Pride—It is the first sin. It is the worst sin, and it is the last sin to give up the ghost.

* * * *

Lord Jesus, engrave this on my heart. That Thou one thing needful art; I could from all things parted be, but never, never, Lord from Thee.

* * * *

There are two tragedies in life:—One, Not to get your heart's desire, and the other, TO GET IT.

* * * *

Nature falls beneath the load, but grace casts all upon God.

* * * *

The companionship of Christ, which lets me into heaven, casts me out of earth; and to talk of the former while I am ignorant of the latter, proves there is something wrong.

INFIDEL AND SERPENT

A CONVERTED man, once an infidel, said to a friend: "One Sunday morning while in South Amercia I went into the woods in search of game. After a while I sat down on a log. My attention was drawn to a neighbouring tree by the cries of a bird, which was fluttering over her nest, apparently in great distress. On looking around I saw a snake creeping along towards the tree, with his eye fixed on the bird and her nest. Presently I saw the male bird fly quickly away, as if anxious to get something. In a little while he returned with a twig, covered with leaves, in his mouth. Perching near the nest, he laid the twig very carefully over his mate and her young, entirely covering them, and then, taking his place on one of the topmost branches of the tree, he awaited the arrival of the enemy. By this time the snake had reached the tree. Twisting himself around the trunk he climbed up; then gliding along the branch till he came near the nest, he lifted his head as if he were going to dart upon the poor bird. He looked at the nest for a moment, and then, suddenly throwing back his head, made his way down the tree as fast as he could and went off. Climbing up the tree, and examining the leaves of the twig, which had been such a shield and defense to that helpless bird, I found that it had been broken off from a bush which is poisonous to the snake, and which it is never known to touch. In a moment the question arose in my mind: Who taught this bird its only weapon of defense in such an hour of danger? And quick as thought came the answer, 'None but God!'"

God's Tender Care

HOW careful God is of His people; how anxious He is concerning them, not only for their life, but for their comfort. Does He say, "Strengthen ye, strengthen ye my people?" Does He say to the angel, "Protect my people?" Does He not say to the heavens, "Drop down manna to feed my people?" all that, and more also, His tender regard secures to them. But to show us that He is not only regardful of our interests, but also of our superfluities, He says, "Comfort ye, comfort ye my people." He would have us not only His living people, and His preserved people, but He would have us His happy people too. He likes His people to be fed; but what is more, He likes to give them "Wines on the lees well refined," to make glad their hearts. He will not only give them "bread," but He will give them "honey" too; He will not simply give them "milk," but He will give them "wine and milk." "Comfort ye, comfort ye my people;" it is the Father's yearning heart, careful even for the little things of His people. "Comfort ye" that one with a tearful eye; "Comfort ye" yon child of mine with an aching heart; "Comfort ye" that poor bemoaning one; "Comfort ye, comfort ye my people, saith your God."

OUR NETS

WHEN our Lord called some of His first disciples from their nets and their fishing, He told them He would make them fishers of men. In the exercise of their new calling, in which they were still "fishers" they no doubt often recalled to mind their former employment, and their nets would suggest many points of instruction. And when the Lord, in unfolding the mysteries of the Kingdom of heaven, made use of the net as a symbol (Matt. 13), their attention must have specially been directed to its spiritual significance.

Let us briefly consider what the nets may represent in the ministry to which the Lord's servants are called as "fishers of men". What are the nets? We regard them comprehensively, as representing all those means by which sinners are to be gathered out of the great sea of human life, with its constantly disturbed elements of sin, sorrow and death, to become, according to God's purpose, heirs of the heavenly Kingdom. These means are manifold, and would include the varied use of all the capabilities and powers that God has placed at our disposal—intellect, utterance, influence, wealth, or whatever we possess as stewards. In the accomplishment of our service success depends upon the condition of our nets, as well as upon our zeal in fishing. It is with the former we have here to do, and two scriptures referring to the fitness of the net for its purpose demand our attention.

In Matt. 4:21 we read that James and John were in the ship **MENDING** their nets. To secure the fish that come within the net it must be in good repair; if it is not, much will be lost that otherwise may be saved. We do not mean lost to God, He has other workmen who will follow with nets more fitted for their work, and will catch what we have lost; and in the day of recompense the reward will be theirs, not ours. Let us never forget in all the failures of **OUR** work, that **ALL** that the Father hath given to Christ shall come to Him, and be brought in by others instrumentality, if not by ours. We allude to this because some, in order to stimulate work, say that souls are eternally lost because man fails to do his work. Let us beware of all such ignoring of God, as if He were unable to accomplish His eternal purposes of grace. God lays the burden of souls upon our hearts, and would have us tell of His great love to sinners, and of His gift of Christ for them, and would stir us up to work in His harvest field by love to Him and to those whom He has loved. The word used for "mend" implies to put a thing in order for use, and much exercise of soul is called for on this point. Opportunities are afforded us, and may be taken advantage of, but without success, because our spirits, our tempers, our words, or our hearts have been out of order. Prayer and meditation on God's Word have

been lacking. The fish were there but our broken net caught nothing.

In regard to the breaking of the net we have two interesting passages in connection with two miraculous drafts of fishes. In Luke 5 we read, "And their net brake"; but in John 21 we are told, "And for all there were so many, yet the net was not broken". It is to be observed that one instance occurred before the cross, and the other after; and we are reminded thereby that in the power of the death and resurrection of Christ there is no need now that our nets should break. If they break, it shows that we have not realized the power given to our risen Lord, in which we are called to go forth. Alas! how many broken nets tell but too plainly that there is a fault somewhere.

The other statement concerning the nets is of equal importance. "The fishermen were gone out of their boats, and were WASHING their nets" (Luke 5:2). Our nets need to be clean to accomplish the end in view; and with this we would connect Paul's words in 1 Thess. 5:23: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless". As in Isa. 52, those who bear the vessels of the sanctuary are called upon to be clean, so the instruments of mind and body given to us to use need to be clean, and like washed nets, fit for the service for which they are intended. Very much of our failure in service for the kingdom is traceable to neglect in this matter. Our nets have to be WASHED, as well as MENDED, if they are to be used of God to our honour. We TO OUR HONOUR, because God, in the sovernty of His will, may use an unclean instrument; but to receive a reward we must be in fellowship with Him who uses us. Let us not then judge of future rewards by present results. The reward will be given according to another rule—the line of measure of law and the testimony. He who adds or takes from that will proportionately lose in the great day. He who strives, it must be remembered, is not crowned unless he strive according to law. Joab's history and end painfully illustrate this solemn truth.

May the Lord use His own words regarding the NETS to direct the hearts of His servants to a closer consideration of their fitness for His service.

• *True Blessings*

Christ blesses not in word only, but in deed. The lips of truth cannot promise more than the hands of love will surely give.

MINISTRY ACCORDING TO THE PATTERN**Order versus Confusion**

Read 1 Cor. 14:26, 40; 16:14

A. P. Klabunda, Indiana, Pa.

THERE are three similar expressions used here, yet each has its own distinctive ministry to fulfill in the "perfecting of the saints, in the work of the ministry, in the edifying of the body of Christ," and when each is observed by those who minister in the Church, the beauty and harmony of God's order is enhanced, and is in contrast to that seen as of man in our day.

FIRST: "Let all things be done unto edifying", or **THE PURPOSE OF MINISTRY**. The context shows the various gifts ministering in the Church as governed by the Head through His Spirit for the edifying, the building up of the Church which is His Body. The gifts here employed are men with spiritual enablements, each functioning according to his several ability unto edification. There is the possibility however, of some attempting to give ministry which is not of a constructive nature, hence the exhortation follows: "Let all things be done unto edifying." Anyone holding views and practices contrary to sound doctrine is unfit to minister in holy things, the overseers are responsible before God to prohibit all such. Great care and wisdom is needed to guard against men who have, not only removed the ancient landmarks and walk no longer in the old paths, but rather encourage not alone toleration, but association with, loose principles in church fellowship; teaching new things and things that are not "most surely believed amongst us". Regarding such who cause occasions for stumbling (to trip up) contrary to the doctrine which ye have learned, there is one command, **AVOID THEM**. When the purpose of ministry is for the use of edifying and not for party spirit, exaltation of self or gain, it always exalts the Head through the members; thus ministry that exalts Christ is not a great flow of beautiful words **ABOUT HIM**, but ministry coming **FROM HIM** that searches the heart, corrects our ways, and leads in paths of holiness; fitting us to enjoy communion with Him and enabling us to appreciate and adore His excellent worth. No believer who is out of fellowship with the Lord can exalt Him, either by words or by actions. How needful then for ministry to correct, reprove, rebuke and instruct us in our erring ways. Such ministry comes through gifts operating in subjection to the Head, which will then react on the members. No doubt the apostle had this in mind when he wrote those words in his first epistle: "If any man speak, let him speak as the oracles of God, if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever" (1 Pet. 4:11).

SECOND: "Let all things be done decently and in order", or the ORDER OF MINISTRY. Here we have that which, if recognized, would control both the time and order in which such ministry is given. To minister "decently", is to do so in a becoming manner, worthy of the Head from whence it comes. To minister "in order", is to minister in keeping with God's mind and arrangement, being led by the Spirit into all truth. In Corinth disorder marked the day, and confusion followed; among some of the evils occurrent was the diversity of words and opinions. It became so pronounced that the apostle beseeches them to "all speak the same things", and to be "all perfectly joined together in the same mind and in the same judgment." What could be more out of order than when one ministers after this manner and another after that, agreeing neither in doctrine nor in practice. Is there a remedy? Yes, "let this mind be in you which was also in Christ Jesus," one of humility, esteeming others better than ourselves. (R. V. "counting others better than ourselves"). This would in a definite way result in unity of thought and action. The observance of this practice would highly commend the order of our meetings, locally or at conferences, to every man's conscience. Instead of that rush to the platform (which has resulted in man supplanting the Holy Spirit by appointing those who are to minister, whether he be an Ahimaaz or a Cushi), there would be a waiting on God, a fear upon those to whom the burden of the Lord is committed; a fear, not that another will step up before him, but a fear lest he err either as to time or as to a message. Ahimaaz ran and was first to David, but he had no tidings ready; Cushi was not as fast on foot but he had the message, though not to David's wishes. Thus invariably, a message that comes from God first kills and then makes alive, wounds and then binds up. May God deliver us from ministry that does not reach our life. To transgress the exhortation then can only result in confusion, for such ministry is unprofitable, and tends to disrupt rather than to build up, and is likened unto the talk of the lip which tendeth only to penury; but ministry given "decently and in order" is like a "word spoken in his season, how good is it;", yea, it is like "apples of gold in pictures of silver".

THIRD: "Let all your things be done with charity", here we have the POWER FOR MINISTRY, the love of Christ constraining. It was love that moved the heart of God to give His Son to the death of the curse; it was love that led Him on to deep poverty, shame and the cross. This love is shed abroad in our Hearts by the Holy Ghost which is given unto us, and if not restrained will direct ministry that will reach the hearts of the Lord's people, in every circumstance. "Love seeketh not it's own," therefore ministry that seeks not the good of others comes from a selfish motive. Sometimes ministry is

given which is more like a battle of words, using the people of God for the battleground; and the man that can speak great swelling words, having men's person in admiration because of advantage often carries away the greatest spoil. Paul the apostle kept back nothing that was profitable, a help to God's people, ministering the whole truth without fear or favor, yet mingled with tears and temptations, *speaking the same things in all the churches*. It is this kind of ministry that will give morale to individual believers and assemblies so that they will not be deceived by "good words and fair speeches", tossed to and fro, and "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;" "for of your own selves shall men arise, speaking perverse things, to draw away disciples after them." The question may be asked: "How are we to know or discern if ministry is given with charity?" Ministry that is not according to truth is destructive, and ministry which does not lead the people of God in a path of separation religiously, socially and politically from that which tends to mingle the holy seed with the unholy, and weakens our power for God, leaving no clear and definite tone of testimony unto His name can readily be discerned as carnal. Ministry given with charity has a threefold responsibility: love for Christ, love for the truth, and love for the brethren. Love for the truth is to minister the word in uncorruptness, not handling it deceitfully, nor holding it down in unrighteousness; love for Christ is to minister Christ to the heart, unfolding His person, work and worth; love for the brethren is to so minister as to reach the heart and conscience, effecting a more godly life and walk, and greater devotion to Him. Love is so closely associated with keeping His commandments that they are not to be divorced. "He that hath my commandments and keepeth them he it is that loveth Me." It is said that we should love all the people of God, and have fellowship with those who are clean in life and sound in doctrine. To this we most heartily agree. Love for the brethren is one of the marks of the Divine nature within, and should be in evidence toward the whole family of God at all times, regardless of race or creed. As for "fellowship with them all", that depends not alone on life in Christ and light from the Word, but upon the measure in which they walk in the light. "Can two walk together, except they be agreed?" There is but one Divine principle by which fellowship is enjoyed, as John the apostle says: "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). As to being "sound in doctrine", could it be said of one who denies both His Word and His name, that he is sound in doctrine and in practice? Obedience means denial of self, that the life of Christ might be lived over

again through us before the world. It is written of John the apostle that he was in the "Isle of Patmos for the Word of God, and for the testimony of Jesus Christ." Also it is written of others in Rev. 20:4 who were "beheaded for the witness of Jesus, and for the Word of God". It was love for Christ and His Word that took away the liberty of some, and the heads of others, whereas many today have not obeyed the first principles of Christian obedience, among which are: baptism, gathering in His name alone, and the keeping of the feast. Thus it becomes self-evident, that fellowship with all the people of God is restricted and restrained, due to the lack of practiced light. In the Lord's message to the church of Philadelphia in Rev. 3, who was it the Lord was going to make a pillar in His temple, having the name of His God and the city of His God upon him? Was it not to those who had "kept His Word and had not denied His name"? After Moses had made the tabernacle in all things "according to the pattern showed to thee in the mount", we read, "The glory of the Lord filled the tabernacle"; so when we carry out all things after the pattern given us in His Word, men will say: "God is in you of a truth", and God will be glorified through the Church. Thus there is a reward in the keeping of His commandments.

☆ ☆ ☆ LIFE'S GREAT OBJECT

AS Christians, we ought ever to be distinguished from the world in the great object of our life. As for worldly men, some of them are seeking wealth, others of them fame; some seek after comfort, others after pleasure. Subordinately you may seek after any of these, but your main and principal motive as a Christian should always be to live for Christ. To live for glory? Yes, but for His glory. To live for comfort? Yes, but be all your consolation in Him. To live for pleasure? Yes, but when you are merry, sing psalms, and make melody in your hearts to the Lord. To live for wealth? Yes, but to be rich in faith. You may lay up treasure, but lay it up in heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." You can make the most common calling become really sacred by dedicating your daily life wholly to the service of Jesus, taking as your motto, "For me to live is Christ." There is such a thing as living thus a consecrated life; and if any deny its possibility let them stand self-convicted, because they obey not that precept: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

SHALL THE CHURCH GO THROUGH THE TRIBULATION?

(Concluded from last month)

THE two epistles to the Thessalonians, the first the Apostle was inspired to write, deal largely with the second advent, and present it in its two-fold aspect. The former treats principally of His coming for the saints, the latter of His appearing with them; recognizing the one as the object of the believers hope, and the other as the introduction of the day of the Lord, so full of terror to the unbeliever. "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." There is something which hinders His full revelation, and that something is the Holy Ghost now dwelling in the Church. "Until He be taken out of the way" by the rapture of the Church, the apostacy can not be consummated, because the Church indwelt by Him is the salt of the earth, preventing the leaven of evil from spreading into total corruption. But when the salt is removed, the whole mass will be speedily leavened, and the full development of iniquity will follow.

In our Lord's last message to His faithful ones He says, "Because thou hast kept the word of my patience, I also will keep thee from (out of) the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Then occurs the Laodicean state of the professing Christian body, a falling away, or the apostacy, and "after these things I looked, and, behold, a door was opened in heaven; and the first voice which I heard was, as it were, of a trumpet talking with me; which said, "Come up hither, and I will shew thee things which must be hereafter" (after these things), (Rev. 4:1). The Church is here seen in heaven, and she is seen no more, until she comes forth, after the marriage of the Lamb, following the KING OF KINGS, AND LORD OF LORDS (Rev. 19).

Want of space forbids the mention of other passages at present, but the analogy of Scripture shows there is a rapture of the saints before the great and dreadful day of the Lord shall come, and there are intimations that the interval between the two will be seven years. Seven days after Noah, (type of those who will pass through the tribulation) entered the ark, the flood swept the earth; while Enoch, type of those who shall previously be caught up to meet the Lord in the air, "was translated that he should not see death; and was not found," implying that search was made for him.

Daniel saw a glorious Being, for "His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. But," he adds, "I, Daniel, alone saw the vision; for the men that were with me saw not the vision" (Daniel 10: 6,7). The Lord Jesus heard the articulate utterance of the Father speaking to Him, but the people that stood by "said

that it thundered" (John 12:28,29). The words of Jesus from the blinding glory were distinct enough to Saul of Tarsus, but those who journeyed with him, he says, "heard not the voice of Him that spake to me" (Acts 22:7-9). There are revelations of Christ to His own, of which the world can know nothing.

From the decree of Artaxerxes to restore and build the wall of Jerusalem, given 454 years B. C., as Archbishop Ussher, Tregelles, and others have shown, there was to be a period of seventy heptads, or 490 years to the establishment of the millenial kingdom. Sixty-nine heptads, or 483 years, transpired the very year of our Lord's crucifixion. Then ensues a dateless interval, occupied with the Church. After this "that Wicked shall be revealed," at the beginning of the seventieth period, confirming a covenant with many of Jews for one Heptad (seven years) and in the midst of the heptad, forty and two months, or twelve hundred and sixty days, "he shall cause the oblation and the sacrifice to cease," and there shall be a time of trouble, such as was never before, ended by the personal appearing of Christ with His risen and raptured saints. "Even so; Come, Lord Jesus."

WITH CHRIST

WE would say a few words of comfort to those who mourn over loved ones passed away whose smile will greet us no more here, and whose words of counsel and helping hand will no longer brighten our path. Our God has comfort for all sorrow, and His precious Word is given that out of its riches we may gather the consolation we seek.

Resurrection is God's great antidote for all present sorrow and loss. But it is also peculiarly interesting to notice in Scripture the various ways in which death is looked at in the case of a child of God.

On this point no word can come with more comfort to the soul than those of our blessed Master Himself. How precious His Word to the dying thief, who only asked to be REMEMBERED when He came in (not into) His Kingdom whenever that might be—"Today shalt thou be with me in Paradise." The poor body would soon be cast away and burnt, or buried in a criminal's grave; but all this is passed over and the words, "Thou shalt be with me," blessedly identify the man on the cross by the Saviour's side with the one who would soon enter the unseen world. The same close connection is marked in the case of the beggar Lazarus (Luke 16) of whom our Lord says, "He died, and was carried by the angels into Abraham's bosom" there to rest as John had rested at supper, on the bosom of His Master. He who created the angels knew their mission as they watched at the rich man's gate to bear the dying beggar to the bosom of the Father of the faithful. What a falling asleep to all here! What an awakening there! What a change!

Doubtless He Who on earth was "seen of angels" (1 Tim. 3:16) was not unattended by them on His journey from the seen to the unseen world of spirits; and thus may these heavenly messengers accompany in their upward flight those who are called to part from loved ones here.

When Peter speaks of his death he calls it an EXODUS, the word that he probably heard from Moses' lips on the holy mount, when with Elias, he spoke of the death of His Lord (Luke 9:30); a word used only once again in the New Testament, when the Apostle speaks of the departure of Israel from Egypt (Heb. 11:22). Death is thus an EXODUS from darkness into light, from bondage into liberty; and from all the ills, and woes, and wrongs of mortal life into the calm repose of a perfect peace.

Paul compares death to a DEPARTURE like that of a voyager loosing his moorings and setting sail for a distant land. "To depart and be with Christ, which is far better." That is to be with Him spiritually, in the unhindered enjoyment of His presence in the home "over there". But this must not be confounded with the yet future more fully and more intimate fellowship with a risen Christ, when we are clothed in resurrection with glorious bodies.

John speaks of death as REST, and well he might after his long life of toil and suffering; for how sweet to him must rest have proved—"They rest from their labors, and their works follow them" (Rev. 14:13); that is, at the resurrection of the just.

David less clearly, yet beautifully, likens death to the FLIGHT OF A BIRD, as he plaintively sings, "Oh, that I had wings like a dove! Then would I fly away and be at rest" (Psm. 55:6).

Isaiah writes of the godly that they are GATHERED IN (Chap. 57:1, 2 in Hebrew; compared with "gathered to his fathers" elsewhere) from the evil to come, resting on their couches, and walking in their uprightness.

Much more might be told of the various and precious heavenly consolations set before us on this subject, each with its own characteristic beauty, and its own Divine eloquence. And all these things are written that our hearts might be cheered in our saddest moments, when our loved ones are laid in earth's last resting place. Such spots are sacred, purchased for them in a still unredeemed earth by the price of the Saviour's blood, which has thus secured a burying place for all of God's strangers while they wait the archangel's call and the voice of the Son of Man. These hallowed spots may be even unknown to any but God and His holy angels; yet the dust is holy, and shall arise in incorruption and glory, and then shall we all meet around the throne of God and the Lamb.

EMMANUEL

AS Moses kept the sheep of Jethro, the Midianite, in the back side of the desert, he came to Horeb, the mountain of God, and there he beheld a strange thing. Upon the rugged sides of that notable mountain there burned a bush with fire, but in spite of the fierce flames that enwrapped it, that bush was not consumed. Wonder at this great sight moved Moses to turn aside to discover why this should be, when the voice of God arrested him, and he found that he was in the immediate presence of the great I AM.

Out of that bush God spoke to the man, and told him of salvation for His people—free, great, and full. He revealed Himself as the almighty Deliver.

The scoffing critic declares that for a bush to burn with fire and not be consumed is a physical impossibility, and so relegates this story, along with many another in Holy Writ, to the realm of legend and myth. But that which moves to ridicule the blind but presumptuous “wise and prudent” of the earth yields the most precious lessons to those who love God and His Word. In that burning bush there was foreshadowed the most extraordinary event that could happen in the history of time.

The flame of fire tells us of God: “For our God is a consuming fire” (Heb. 12:29). And the bush tells us of men, poor, sinful, rebellious men—dry, withered, and useless, by whom no fruit was yielded to God. If God, who is a consuming fire, and who must judge all iniquity, should at any time come down into the midst of the dry and fruitless bush of humanity, and He has a right to do this whenever He pleases, what shall the result be? Why, there can be but one result, we should say, the bush will be consumed. Such is the natural thought of men, and thence the desire to keep God at a distance. And in this thought we seem to be confirmed as we read the record of Sinai. There at that awesome mount, the same at which Moses had had his first interview with God, the law of God was given, and out from its cloud-crested summit the lightnings flamed forth, and the thunders boomed and rolled, and as God spoke to the people they feared exceedingly and begged that they might not hear that majestic voice again, but that Moses would become a mediator for them.

Yes, it would seem to us, as we contemplate that sight, that men must be consumed if God comes into the midst of them. But such a thought is false, fundamentally and absolutely false, as God’s “due time” has proved.

That due time arrived when the virgin daughter of David’s royal house brought forth her firstborn Son and “laid Him in a manger, because there was no room in the inn.” Here was a sight for the angels of God, a sight that moved the whole multitude of them to rapturous praise, for the name of that

Babe was called EMMANUEL, which, being interpreted, is "God with us." The Babe in Bethlehem's manger was the great antitype of the burning bush. "God was manifest in the flesh and seen of angels." God was in the midst of men and they were not consumed.

But for what purpose was God in the midst of men? There could be only one reason for this great event. If He had desired to send some message of warning, entreaty, or command, a servant like unto the prophets would have served the purpose, for at sundry times and in divers manners He thus addressed the fathers of old. If He had intended to make an example of sinners by executing His righteous judgment against them for their sins, an angel or two would have sufficed, as in the case of the guilty cities of the plain. But when Emmanuel appears, men and angels must be silent, and stand aside, and every ear must be attentive unto Him, for He comes to reveal the eternal purposes of God, and declare and bring to pass the intentions of divine and infinite love. "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3:17).

If sinners were to be saved God must come down to them to do it, and if God comes down to sinners He must come as their Saviour, His very nature demands this, and His wisdom has found a way by which it can be done, according to the righteousness of the eternal throne. So Emmanuel's name is JESUS. Blessed, precious name! Name of reproach and shame on earth, name of ignominy upon the cross, name above every name in heaven above, name that through endless ages shall thrill a universe with gladness, and blend in harmonious praise the joy of every creature within the limitless bounds of the realm of the Redeemer-God.

"Sweetest Name on mortal tongue,
Sweetest carol ever sung,
Sweetest note on seraph song—
Jesus! JESUS! JESUS!"

Jehovah-Saviour.

The world opened a stable door to receive Him, and thus advertised its contempt and hatred of Him, but He accepted in an infinite meekness the place they assigned to Him, that He might open out before the eyes of the poorest and the least the priceless treasures of divine compassion and love.

And so He moved through this world "seen of angels;" they rejoiced in that goodness which dwelt in Him; the goodness of God by which He overcomes evil, even though men upon whom it flowed forth did not appreciate it. He healed the sick, fed the hungry, dried the tears upon the widow's cheeks, and preached the gospel to the poor. God had visited men, for "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19).

This is a great sight for us to turn aside and see, greater

than that which Moses saw, as the substance is greater than the shadow. And in the presence of God made known to us, and brought nigh to us in Jesus, our souls can stay without a fear, and not as Moses, who "hid his face, and was afraid to look upon God," for "GOD IS LOVE."

"Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins" (1 John 4:9, 10).

"WE LOVE HIM, BECAUSE HE FIRST LOVED US" (1 John 4:19).

THREE SCENES IN THE LAND OF MORIAH

Scene 1 (Gen. 22)

AFATHER and a son—an only, a well-beloved—journey to the place seen "afar off." The father had laid the wood on the son and "they went both of them together."

"My father," said Isaac, "behold the fire and the wood but where is the lamb for a burnt offering?" While the fire speaks of God's righteous judgment (our God is a consuming fire—Heb. 12:29; see also Isa. 1:31 margin), the wood to be consumed speaks of sin; but if there is no lamb, how great a loss, how great a death!

"My son, God will provide Himself a lamb for a burnt offering," filling their present need but filling an eternal need, for "Abraham rejoiced to see My day and he saw it and was glad" (John 8). While Isaac carried a burden up the mountain, he had no burden when he came down. It was all consumed with the victim of God's providing. It was a "third day" scene and Abraham received his son in a figure in resurrection.

Scene 2 (1 Chron. 21, 22)

Sadly, another "son of Abraham" is seen on Mount Moriah, owning his guilt, and offering himself as a victim. The plague of death was raging, but now God said "It is enough." He could have stayed it with a word, but no, David must be brought to a chosen place—perhaps the very spot where Abraham had offered his son. The threshing floor is brought from Ornan for silver (redemption) (2 Sam. 24:22), other victims—not David—suffer and God answers by fire. "So the Lord was entreated for the land and the plague was stayed from Israel."

"Then David said This is the house of the Lord God and this is the altar of burnt offering for Israel. And David commanded to gather together the *strangers* that were in the land of Israel; and he set masons to hew wrought *stones* to build the house of God." (1 Chron. 22:1-2). How significant, that, on the ground of an accepted sacrifice that stayed the plague of death, strangers (Eph. 2) were gathered together and *stones* (1 Pet. 2) were prepared to build a habitation for God (Eph. 2). So David gave for the place (the whole portion) 600 shekels of

gold by weight (1 Chron. 21:25)—silver for redemption, gold for kingly glory.

Turning to 2 Chron. 3 to 5, we see Solomon building the house of the Lord on that hallowed spot . . . "Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah where the Lord appeared unto David his father"; and when the temple ("exceeding magnifical") was complete, God answered by glory and occupied the sanctuary.

Scene 3 (Mark 10:32)

Oh, who can describe the next scene that all the foregoing pointed to? Another Father with His Son—in Whom is all His delight—"seeing the place afar off" yea, from before times eternal journey—"both of them together"—for they were only parted once. God had provided "a lamb for a burnt offering"—"He was led as a Lamb to the slaughter." "The sword awoke against the man that was God's fellow" Zech. 13. The blessed Lamb exhausted the fire of judgment. Then there was a "third day" scene of resurrection.

Now the "strangers" are being gathered together, the wrought "stones" are being prepared and built in—soon it will be a complete habitation for God through the Spirit—He will answer again by *glory*—a glory that His own will share when the Holy City descends out of Heaven from God, having the glory of God and her light was like unto a stone most precious. Rev. 21:10, 11.

H. J. B.

IN the sacred armory of the Son of David behold your battle axe and weapons of war; in the stores of Him who is greater than Aaron see the robes in which to fulfill your priesthood; in the wounds of Jesus behold the power with which you may become a living sacrifice. If you would glow like a seraph, and serve like an Apostle, behold the grace awaiting you in Jesus. If you would go from strength to strength, climbing the loftiest summits of holiness, behold grace upon grace prepared for you. If you are straightened, it will not be in Christ; if there be any bound to your holy attainments, it is set by yourself. The infinite God Himself gave Himself to you in the person of His Son, and He saith to you, "All things are yours." The Lord is a portion of your inheritance and of your cup." Infinity is ours.

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PROBLEM

Please explain 1 Cor. 3:17, "If any man defile the temple of God, him shall God destroy."

The first four chapters of this epistle have chiefly reference to the introduction of human wisdom along with the truth of God in the building up of the Church. The apostle had laid the foundation—Jesus Christ. He, in his preaching, laid the same foundation that God had laid in the death and resurrection of His Son. He determined to know nothing among them save "Jesus Christ, and Him crucified."

His object was that their faith and hope might be in God, and not in the wisdom of man. Others followed the apostle as instructors of the saints, building up by further ministry the Corinthian Church.

But instead of adhering to "the wisdom of God," and to "the words which the Holy Ghost teacheth"—thus adding to the foundation truth taught by the apostle, gold, silver, and precious stones—they had introduced human wisdom, false principles, which, like "wood, hay, and

stubble," must sooner or later prove their unfitness for a place in the temple of God.

The warning of the verse above quoted is especially for those who are builders of the Church of God. The word rendered "defile," is the same that is afterwards rendered "destroy." Alford gives more accurately the sense, "If any man **marreth** the temple of God, him shall God **mar.**"

Just as the pattern of the tabernacle in the wilderness was given by God to Moses, and the pattern of the temple to David, so the mind of God concerning the Church, His present and only dwelling place on earth, was committed especially to the apostle Paul.

To have used materials in the construction of the tabernacle or the temple not prescribed by God, would have been to mar the structure, to render it unfit to be Jehovah's dwelling place, and to incur the divine judgment.

Such was the sin of those who, even in Paul's day, had begun to introduce "the wisdom of this world." And ever since, false teaching has done its fatal work, and marred the fair fabric of the temple of God. The result is seen in apostate Christendom on every side.

But, it may be asked, if this warning apply specially to builders or to teachers in the Church, in what sense does God mar or destroy those who, through false teaching, have marred His temple?

And first, let it be understood that "him shall God mar, or destroy," does not necessarily imply final perdition.

It might be fulfilled (a) in the builder being deprived of his reward, (compare 1 Cor. 3:14, 15, with Col. 2:18 and 8); (b) in his being delivered unto Satan, (compare 1 Tim. 1:19, 20; Gal. 5:8-10; and 1 Cor. 5:5); (c) by the direct judgment of the Lord, as in 1 Cor. 11:30-32; or (d), if an unsaved man, a mere professed believer, by final perdition (see Jude 12, 13; 2 Peter 2:1-3).

If the solemnity of the responsibility of teachers among the Lord's people were more fully understood, there would be more care as to what is taught, and fewer to undertake so responsible a work.

"My brethren, be not many teachers, knowing that we (teachers) shall receive the greater condemnation" (James 3:1).

CARE!

*H*AST thou within a care so deep,
It chases from thine eyelids sleep,
To thy Redeemer take that care,
And change anxiety to prayer.

Hast thou a hope with which thy heart,
Would almost feel it death to part?
Entreat thy God that hope to crown,
Or give thee strength to lay it down.

Hast thou a friend whose image dear,
May prove an idol worshipped here?
Implore the Lord that nought may be
A shadow between Heaven and thee.

Whate'er the care that breaks thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.

Michigan.—Sam McEwen had well attended meetings in West Chicago Boulevard Hall in Detroit. O MacLeod saw fruit in meetings in Jackson. Bren. Foster and Schwartz had brief but profitable meetings in Deckerville. R. Cappicello had 2 weeks meetings in Italian Hall in Detroit, and G. Duncan was holding forth in Schoolcraft hall. S. Hamilton and A. Stewart had meetings at the "Soo."

Washington, D. C.—W. Calderhead ministered the Word with us for a few weeks.

Brookston, Ind.—John Farquharson gave us a visit on his way home from Iowa.

Youngstown, O.—J. Govan had a series of meetings with us.

CANADA

Ontario Province.—The annual conference at Staynor was large and good. Bren. McGeachy, Silvester, A. Douglas, Paul, Baillie and Watson ministered the Word which was practical and profitable. The Sunday meetings were larger than ever before. Bren. Widdifield and G. Johnston saw some profess, and some oppose at Bells Rapids, but the interest was good. The Lord gave some reviving at Chapman Valley at meetings held by Bren. Miller and Dellandra. Some were saved and some were baptized; an all day was arranged at which the attendance was large and the Word ministered by Bren. Silvester, Bruce, Paul, Miller, Watson and Dellandra was good. M. Paul had large childrens' meetings at South River and he and Bro. Dellandra have started special gospel meetings for adults. F. Watson and J. Silvester had good attendance and interest at meetings held in Huntsville. An all day meeting was held the Lord's day of Thanksgiving season at Peterboro, and goodly words were spoken by Bren. Miller, Blackwood and Dellandra. Bren. Gould and Crawford are having meetings in Brock Avenue Hall, Toronto with interest. After spending some time on the prairies, George Smith has returned home to Ottawa.

Manitoba Province.—The West End Winnipeg tent was operated at Ashfield by Bren. A. Wilson, Billingham and H. Steel. Two professed faith in Christ. Others were interested. Meetings continue in the district in a school house on Lord's Day evenings.

British Columbia Province.—The annual conference at Cedar Cottage, Vancouver, while not as large as usual, was very good. Bren. Scott, Chawner, McGaughey, H. Alves and others ministered the Word which was searching and practical. A one day conference October 30 at Abbotsford was a time of cheer and encouragement. Bren. Scott and Alves held meetings in the Woodland Hall and were getting a fair hearing.

FALLEN ASLEEP

Detroit, Mich.—On Oct. 11, Mrs. Wm. J. Montgomery went home to be with the Lord, after a 19 months illness. Age 65. Born, and born again at the age of 9 years in Greenock, Scotland. In Assembly fellowship for 50 years. In Detroit and Tampa, Fla. Assemblies since 1910. A husband and 4 children mourn her loss. G. Gould, Jr., spoke at the services.

Waterloo, Ia.—On Oct. 2, George Sizer passed away to be with Christ. He had a serious surgical operation on Aug. 30, followed by two others later. It was the largest and one of the saddest services held in the Gospel Hall. He was saved in July, 1935 and led a consistent, godly life and will be greatly missed. E. G. Matthews and O. E. Dunkerton took the services in the Hall. Oliver Smith spoke at the grave.

Detroit, Mich.—On Oct. 23, John Ferguson, Evangelist, after 16 months illness passed away peacefully. Age 76. Saved at sea off the Island of Malta 54 years ago. Baptized and received into fellowship in Glasgow, Scotland, shortly afterwards. Commended to the work of the Lord 50 years ago by the Victoria Hall, Belfast, Ire. His work on both sides of the Atlantic is well known. The Church will miss his ministry and the world his warm hearted preaching of the Gospel. W. P. Douglas conducted the services.

Alameda, Cal.—On Sept. 24, Mrs. Mary Arnold passed into the presence of the Lord, following an operation. Age 61. Born in Tonypandy, S. Wales. Saved at the age of 17 in Wales. Came to America at 19 years of age and was for many years connected with the Pawtucket Assembly. Associated since 1912 with the Oakland and Alameda Assemblies. George Young of Oakland and Wm. Sherratt of Alameda spoke at the services. A husband and 2 daughters mourn her loss.

Lake Shore, Can.—On Oct. 28, Herbert Rawlings of the Ravenswood Assembly departed to be with Christ. Age 77. Saved 53 years ago, he immediately took his place in the Assembly, and has continued in a steady course, and was one of the pillars of the Assembly; always steadfast for the truth. The services were very largely attended, both ground floor and basement of the Hall being packed. Bren McGeachy and Watson spoke at the services.

Toronto, Can.—On Nov. 1, Thomas Cowan of the Highfield Road Assembly went to be with Christ. Age 76. Saved at meetings held by Bren. Faulkner and Telfer in Uphill, and was at that time received into the Assembly. A year later he came to Toronto and has been in happy fellowship in the Assemblies ever since. For years he had charge of the S. School. A quiet, steady brother, and a real overseer until ill health caused him to relinquish his work but not his interest in the Assembly. Fred Watson and A. Joyce shared the services which were very large.

On Nov. 2, Robert Bunting of the West Toronto Assembly passed into the presence of the Lord. Age 62. A native of Belfast, Ireland when he was saved. Came to Canada 40 years ago and was in fellowship in the Assemblies in or near Toronto ever since. G. Gould and R. Crawford spoke at the largely attended services.

Medicine Hat, Can.—On Oct. 28, after a year's illness, Mrs. Fred Tonkin went home to be with the Lord. Saved at the age of 10 years, and 40 years in Christ. She bore a good testimony to the end and a succourer of many brethren. The Editor and his late wife tasted of this sister's kind hospitality in Portage-la-prairie several years ago. S. M. Vanstone and Alex Wilson of Winnipeg spoke to a large company at the services. A. Vanstone spoke at the grave.

Bryn Mawr, Pa.—In Oct., Harry Clark, after a long illness, passed into the presence of the Lord. Age 69. Born in Ireland. Born again in Ardmore, Pa. 30 years ago. A very good man gone. W. H. Hunter spoke to a large company at the services.

CONFERENCES

Los Angeles, Cal.—The annual Conference will be held (D. V.) on Saturday and Sunday (Dec. 28 and 29) in the Moneta Masonic Temple (59th and Broadway), preceded by a prayer and ministry meeting in the Ave. 54 Hall on December 26th, 7 P. M., and in the Goodyear Hall, 7 P. M. All are heartily invited. Arrangements for accommodations as usual. For further particulars write John Stewart, 1320 W. 74th St., Los Angeles, California.

Tillsonburg, Can.—The 46th annual convention will be held (D. V.) on Dec. 28 and 29. Prayer meeting on Dec. 27 at 7:45 P. M., will be held in the Gospel Hall; also the Lord's Day morning meeting at 10 A. M. Other meetings will be in the Town Hall. Please announce in the Assembly as no circulars will be sent. Correspondence to "Convention" Box 322, Tillsonburg, Ont., Canada.

Haddon Heights, N. J.—The annual conference will be held on News Years Day (Wednesday, January 1, 1941) D. V. in the Town Hall (Haddon Heights) preceded by a prayer meeting in the Barrington Gospel Hall (Tuesday, December 31, 1940) at 7:30 P. M. Correspondent, Sam Hocking, Barrington, N. J.

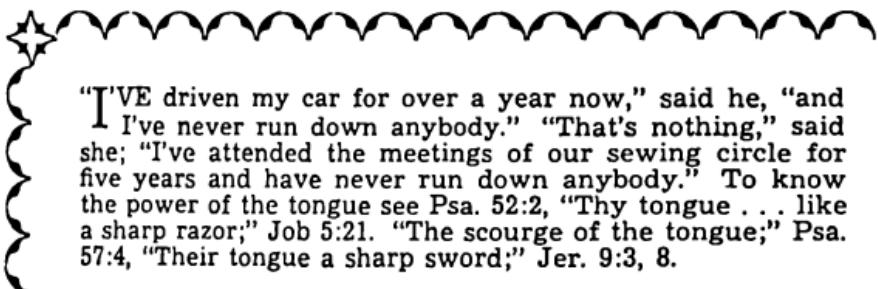
Seattle, Wash.—The annual conference will be held in the Gospel Hall (4th, No. and Roy) on January 1, 1941, D. V. Three meetings 10 A. M., 2:30 and 7:30 P. M., preceded by a prayer meeting Tuesday eve, December 31, 1940. No circulars will be issued. Correspondent, Geo. A. Morrison, 4418 Woodlawn Ave., Seattle, Wash.

down and tell your master that you are free." The old woman was encouraged to go again. She came back with tears in her eyes, and with some welts of a whip across her hand. Her brutal master had stricken her again and sent her back. My friend took her by the arm, and said, "Come with me, Aunty." She walked with her down to this master, and said, "You know as well as I do that this woman is free; and if you ever dare to lay the weight of a finger upon her, I will report you to the United States marshall of North Carolina, and have all the penalties of the Civil Rights Bill inflicted upon you." The man yielded, and said to the woman, "You can stay here or go, as you please."

That is a homely illustration of our position toward Satan and sin. The Lord Jesus Christ has made us free. Our old bond-master, sin, comes to us and says, "It is all false; you are not free." Oh, that Christians would come to know their privilege, and stand by it! for this is the secret that Satan most earnestly tries to keep out of our minds and hearts. I had a friend so desperately beset by Satan that she became morbid. She said he haunted her that she could hear his footsteps behind her; he would whisper all sorts of blasphemies into her ears. One day she sat in the parlor, in a low, morbid state, and finally started up-stairs to get on her knees to pray for strength to overcome him; and it seemed, as she went up-stairs she fairly heard the steps of the devil right behind her, when this passage flashed into her mind, "And I saw Satan as lightning fall from Heaven." Then the whole Scriptures showing the utter defeat of Satan rushed upon her mind, and instantly turning around she quoted these texts, and she never had any more trouble with Satan that day. But she has found out the secret. General Sherman was considered a madman because he headed his army toward Savannah in his march to the sea. There was a long line of the enemies' pickets before him. False stories were circulating of vast armies massed in front of him. But General Sherman knew they were false; and in confidence that there was nothing behind that pretense of power, he headed his army for his famous march to the sea.

The evil keeps up his line of pickets in front of us; but knowing Jesus is the Victor, under the leadership of our great Captain, and living in the resurrection life and power, we are delivered. Thank God for this! O blessed be God, that hath brought such deliverance! I commend this 6th chapter of Romans to you.

G. F. P.


 "I'VE driven my car for over a year now," said he, "and I've never run down anybody." "That's nothing," said she; "I've attended the meetings of our sewing circle for five years and have never run down anybody." To know the power of the tongue see Psa. 52:2, "Thy tongue . . . like a sharp razor;" Job 5:21. "The scourge of the tongue;" Psa. 57:4, "Their tongue a sharp sword;" Jer. 9:3, 8.