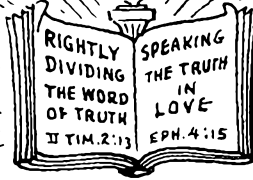


Words in Season

THE BIBLE FAMILY MAGAZINE



New Year's Day

ONCE more the constant Sun,
Revolving round his sphere,
His steady course has run;
And brings another year.
He rises, sets,
But goes not back;
Nor ever quits
His destined track.

Hence let the believers learn
To keep a forward pace.
Be this our main concern,
To finish well our race.
Backslidings shun;
With patience press
Towards the Sun
Of Righteousness.

What now shall be our task?
Or rather, what our prayer?
What good thing shall we ask,
To prosper this New Year?
With one accord
Our hearts we'll lift;
And ask our Lord
Some New Year's gift.

No trifling gift or small
Should friends of Christ desire,
Rich Lord, bestow on all
Pure gold, well tried by fire;
Faith that stands fast,
When demons roar;
And love that lasts
For evermore.

—Joseph Hart.

January, 1942

WORDS IN SEASON

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EDITOR AND PUBLISHER

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

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UNITED STATES

Fresno, Cal.—C. G. Davis had 2 week's meetings using S. C. Keller's chart, "The Feasts of Jehovah." His meetings were to profit and blessing. J. T. Dickson gave an appreciated visit with ministry to edification.

Seattle, Wash.—A. Stewart had four well-attended meetings and the plain, practical Word ministered, found responsive hearts in his listeners.

Important:—United States and Canada subscribers in sending in their subscriptions for 1942 Words in Season will kindly note that the price now is 85c for single copies, and 75c for 5 or more copies sent to one address.

Oklahoma.—Henry Miller was having good meetings at Henryetta; around 40 strangers attending. Much religion but little of Christ. The Tulsa Assembly have opened a Hall at 731 S. Peoria. Correspondent W. McAfee, 1715 S. Peoria, Tulsa, Okla. M. J. Kennedy continues to labor here.

Albuquerque, N. Mex.—S. C. Keller is seeking to give us all the help he can and we are enjoying his ministry. The Gospel meetings are very solemn and becoming more promising as the audience increases.

Maryland.—W. Fisher Hunter visited Frostburg for a Lord's Day. His ministry was enjoyed. Chas. Keller sought to give help in the small Assemblies in the Western Maryland District.

Indiana, Pa.—D. Calderhead held meetings in Punxsutawney and then came on here and saw a little fruit in the Gospel.

Framingham, Mass.—The Christians gathered to the Name of the Lord are now meeting at 109 Concord Street, Room 13 A, Framingham, and extend a hearty invitation to the Saints to meet with us as they have opportunity. Communications to James Richmond, 30 Henry St., Framingham, Mass.

New York, N. Y.—J. H. Blackwood had a series of Gospel meetings at 74th St. and the Lord blessed His Word in salvation. The Lord's people were much refreshed and cheered by the ministry of God's Word.

Detroit, Mich.—D. McGeachy visited the Chicago Blvd. Assembly, also Ferndale.

New England States.—Bren. Klabunda and Govan visited Waterbury after having had 6 week's interesting meetings in Manchester, Conn. Bren. Fite and Carboni visited Cliftondale and East Boston (Italian) Assembly for a meeting each. J. Pearson had fruitful meetings in Hartford, Conn. (Whitmore St. Assembly).

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. 34

JANUARY, 1942

No. 1

WHAT'S WRONG WITH THE WORLD?

Reprinted by Louis A. Jacobsen's Permission

HARDLY a day passes now but what some person asks the question, "what is wrong with the world?" The awful, devastating ravages of war, hurling men, women and children into eternity is sufficient reason for this question. The world is rocking and reeling under the terrific impact and upheaval of satanic forces as never before. Beautiful cities are being wrecked and ruined overnight by the onslaughts of huge fleets of airplanes, swooping down from the skies on defenseless towns and cities. The stillness of the night is broken by shrieking sirens as a defenseless humanity rushes and surges into the dens and man-made holes of earth. Homes are blasted only to become a tangled, wrecked seething inferno of flame as all hell seemingly is let loose by the destructive forces of man. Human beings suffer either a quick, merciless death or that of a living nightmare as maimed and crippled, they must go through life. Is it any wonder that men and women viewing the carnage and destruction wrought by war's holocaust, ask, "What is wrong with the world?"

The answer to this question can be found in only one book, the Book of books, the Bible.

A human being with an arm out of place would be a curiosity, but a human being with neither feet, legs, arms and organs of smell and hearing would be a monstrosity.

The creation of God, human beings, animals, insects and even earth itself have been so marred by sin's effects as to become a monstrosity in its departure from perfection as once created. Sin with its unholy blighting, cursing advent on the human race is responsible for the terrible fruitage of war's inferno. "For out of the heart proceed evil thoughts . . ." Power lust and blood lust are boon companions and bedfellows inseparable.

Certain things are out of place in the world and until these things are restored to their proper sphere of operation, there can be only disorder, chaos, confusion and turmoil.

What are some of the things that are out of place?

1. The Saints Are Out of Place.

God's Word tells us that believers are not of this world. (John 17: 14-16). We are "strangers and pilgrims here" (1 Peter 2:11), and "our citizenship is in Heaven" (Phil. 3:29 R. V.). This sin cursed earth with all its travail and sorrow is not our home. Heaven is our home.

Years ago while visiting a very sick mountain girl, as I sat by her bedside singing softly gospel choruses she loved; her mother called to me saying, "Preacher, Violet told me the other day she wanted to go home. I told her she was at home. Violet said, "No mamma, I am not home, Heaven is my home." Those words from that poor, little sick mountain girl have followed me these thirteen years, "I am not home, Heaven is my home." It rejoiced my heart then and does now to know that as His child, I am looking for a City, whose builder and maker is God. As His children, we desire a better country, an heavenly country (Heb. 11:16). At present the saints of God are OUT OF PLACE—"in the world but not of the world." We are pilgrims, singing the songs of Zion as we trudge the upward way, bound for Heaven, our eternal HOME. Some day we shall arrive on the timeless shores of heaven in His presence to share His glory.

O, that will be glory for me;
Glory for me, glory for me.
When by His grace, I shall look on His face;
That will be glory, be glory for me.

2. The Jews Are Out of Place.

The Jews today are people without a country. Palestine is their homeland. It was promised to their forefather Abraham and to his seed forever (Gen. 13:14, 15). God never breaks a promise that He has made. His promises are as immutable as He is.

God said to Abraham, "Arise, walk through the land in the length of it, and in the breadth of it, for I WILL GIVE IT UNTO THEE" (Gen. 13:17). Again God said, "Unto thy seed have I GIVEN THIS LAND . . ." (Gen. 15:18).

This promise was repeated to Joshua, "Go in to possess the land which the Lord your God giveth you to possess it;" "The Lord your God . . . hath given you this land" (Josh. 1:11, 13).

God settled them in the land conditionally; "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments . . . blessings shall come on thee, and overtake thee. . . Blessed shalt thou be in the city and blessed shalt thou be in the field . . . the Lord shall . . . bless thee in the land which the Lord thy God giveth thee" (Deut. 28:1-14). But because of their disobedience this prophecy is fulfilled before the world's eyes; ". . . If thou wilt not hearken unto the voice of the Lord thy God . . . ye shall be plucked from off the land . . . and the Lord shall scatter thee among all people, from the one end of the earth even unto the other" (Deut. 28:15, 62-65). Disobedience to God's commandments brought this sorrow upon Israel. When nations or individuals inquire with awe, "Wherefore hath the Lord done thus unto this land?" God supplies

the answer, "... because they have forsaken the covenant of the Lord God of their fathers ..." (Deut. 29:24-29). Note the significant words, "as it is this day" (Deut. 29:28).

However, in spite of Israel's awful sin of disobedience in their whoredoms with false gods; God in mercy and grace has promised to settle Israel in this land, their "own land," once again.

At present the **JEWS ARE OUT OF PLACE** as Jonah was out of place in the whale's (sea-monster) belly. As Jonah was vomited up on dry land into his proper place and sphere, so shall Israel be vomited up by the nations and literally spued forth by them and compelled to return to their "**OWN LAND**," the only real haven open to them. The Jews are not reckoned among the nations and are still anything but "head" (Deut. 28:13).

Today, Christians are seeing the beginnings of this fulfillment, as the Jews return in ever increasing numbers to Palestine, their land, from the fiery furnace of national suffering among the increasing Jew-hating nations.

God has promised this land to the Jew and He means to fulfill this promise to the very letter.

Soon, perhaps very soon, the **OUT OF PLACE JEWS** of the world will **BE IN PLACE** in their God-given heritage, Palestine (See Ezekiel 34:13; 36:24; 37:14-22).

3. Christ Is Out of Place.

Satan (the usurper) is "the prince of this world" (John 12:31). Christ, the Son of God, is the world's rightful King and ruler. Christ is temporarily out of place, while Satan, man's adversary, is the god of this age (2 Cor. 4:3, 4). Satan, "the prince of demons" (Mark 3:22) behind the scenes, pulls the strings and his human actors, submissive to his will and dictates follow him in open rebellion against God and His will. One result is the awful carnage of war with its frightful human toll in maimed, shattered, broken lives and multitudes dead. "The world lieth in the Evil One" (1 John 5:19 R. V.) cannot be denied by any intelligent human being. Jesus, when upon earth, was hated by men without a cause. They despised, rejected Him and cried out, "Away with Him, Away with Him, Crucify Him, Crucify Him." The world did not want Jesus then. The world, still of the same mind, does not want Him now.

Jesus Christ is out of place, not only as the governing head of the world and its national affairs, but He is also out of place in millions of human hearts, who will not have this **MAN TO REIGN OVER THEM**.

However, some glad and glorious day, the Christ, now, out of place as King of kings and Lord of lords, shall as earth's rightful **KING**, rule and reign in righteousness.

Then men shall "beat their swords into plowshares and their spears into pruning hooks" (Isa. 2:4).

4. Satan Is Out of Place

Satan's place is in the bottomless pit during Christ's reign of a thousand years on earth (Rev. 20:1-4). His final everlasting doom is in the Lake of Fire. "The devil that deceiveth them was cast into the

lake of fire . . . and shall be tormented day and night for ever and ever" (Rev. 20:10).

Strange as it may seem, in spite of this awful personality with his evil designs upon men as he devours and destroys souls, men and women willingly become his easy prey and are dupes to his wiles and schemes. The Scriptures describe him as the "usurper," "liar," "the accuser," "the deceiver" and "the murderer."

Satan is powerful but not all-powerful. Christ broke Satan's power on the Cross of Calvary. The strong man's house has been spoiled of its loot. Sinners, saved by grace, have been delivered from satan's bondage and dominion.

He, who usurps earth's throne for a little while is also usurping God's place in the hearts and lives of men and women.

O, sinner friend, cast the evil one out by letting the Lord Jesus come into your heart, taking up His abode in the life for which He died.

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

How can the world know peace, safety and prosperity with satan on a stolen throne, and Christ, the rightful King, absent. Peace pacts, the League of Nations and disarmament conferences have proven futile and weak in their efforts to bring about peace on earth.

"Peace, good will toward men" (Matthew 2:14) shall some day be a reality when the Lord Jesus comes to earth a second time in fulfillment of His promise and that of the Father (John 14:1-4; Acts 1:10, 11).

This time will come in accordance with God's Word, when (1) the saints will be in Heaven; (2) the Jews will be in Palestine; (3) Christ will be on the throne as King and (4) Satan will be doomed to his proper place.

The earth will once again blossom as the rose and the thorn and thistle shall no longer mar earth's face. A time of blessing, prosperity and peace on earth shall be to all men. Then, this old sin-scarred, blood-soaked, warring earth will enjoy God's PEACE, "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9).

One day the trumpet will sound for His coming,
One day the skies with His glory will shine;
Wonderful day, my beloved ones bringing;
Glorious Saviour, this Jesus is mine!

"Even so, come, Lord Jesus" (Rev. 22:29).



LET thy face ever wear a smile; Let thine eyes sparkle with gladness; live near thy Master; live in the suburbs of the celestial city, as by and by when thy time shall come thou shalt borrow better wings than angels ever wore, and out-soar the cherubim, and rise up where thy Jesus sits—sit at His right hand, even as He has overcome and has sat down upon His Father's right hand.



SIMON OF CYRENE

Thomas Robinson, Toronto, Ont., Canada

READ Mark 15:21 "And they compelled, one Simon, a Cyrenian, who passing by, coming out of the country, the father of Alexander and Rufus, to bear His Cross."

Evidently this man had come all the way from a Jewish colony in Africa to be at Jerusalem to partake in the feast of the passover. What a terrible disappointment was his when seized and compelled to carry the Cross upon which our Saviour was soon to be nailed. Immediately he was rendered ceremonially unfit for that feast he had traveled so far to participate in.

Now let us follow him as he walks along, carrying that Cross, and wondering why this supposed calamity had overtaken him. The object of his long trip has now been frustrated. I wonder if, in the midst of his dark forebodings, his attention is directed to this Nazarene Who soon is to be nailed to that cross he is being compelled to carry. He hears the taunts, the mockings, the revilings—but "Oh," he thinks, "what a strange prisoner this is 'Who when He was reviled, reviled not again, when He suffered, He threatened not.'" Suddenly he is more surprised when he hears that prayer, "Father forgive them for they know not what they do." He must have had a similar exercise of mind as did the penitent thief a little later on. Strangely he is forced to believe that this much-hated Nazarene must be the long-looked-for Messiah. It may be that God brought to his mind some of the many prophecies written of Him in the Old Testament. His heart is touched as he looks upon this wonderful Person. I think I see him lingering on Calvary's Hill, watching the One Whose Cross he had carried, until his heart is broken, his soul melted. He sees the true Passover sacrificed for him.

He resumes his long journey back to his African home to tell his wife and sons his remarkable experience. They, too, believe the story and tell their neighbors. We find some of them in Jerusalem on the Day of Pentecost (Acts 2:10), and Alexander afterwards shared the afflictions of the Gospel, in company with the Apostle Paul (Acts 19:33).

We mention with bated breath his departure from the truth as recorded in 1 Timothy 1:20, also in 2 Timothy 4:14; but both Rufus and his mother enjoyed still the confidence of the Apostle and are very highly commended by him in Romans 16:13.

We understand their African home "Cyrene" is now the "Tripoli" in Libya, which has been so much in the limelight recently.



My Conversion To God

CHARLES R. KELLER

Editor: Words in Season

MY Father and Mother were born and raised in Lancaster County, Pennsylvania, and were of that sturdy stock of people known as the "Pennsylvania Dutch." They were both raised on a farm and were members of the Lutheran denomination, being very tenacious to their religious belief. My Father was engaged in the Civil War of 1865, on the Union side, and at one time was held prisoner in the famous Libby prison (Richmond, Virginia) for three months. After the war was over he returned to the farm. Later he was married and moved to Harrisburg, Pennsylvania, and was employed by the Pennsylvania Railroad.

About the year 1880, the plain, simple unadulterated Gospel was carried to Harrisburg by the late evangelists, John Smith and C. W. Ross. God saved both of my parents at that time, and an assembly of God was formed which has continued to this day. I was the next child born into the family in the year 1882 and was named after one of the preachers—Charlie Ross. There were ten children in the family.

I heard the Gospel from childhood days, and very early in life knew I was a lost sinner by nature and practice in the sight of God; and that I needed to be saved by a personal acceptance of the Lord Jesus Christ. My Father saw to it that his children regularly attended the Gospel meetings. We were taken to the Sunday morning remembrance feast too, and occupied back seats, while he and Mother with the rest of the Christians sat in a circle around a table upon which were placed the bread and wine—the emblems of the death of Christ. If there was a mis-behaviour on our part my Father would leave the circle and come to the rear and correct us.

At the age of 16 years I was a student in the Harrisburg

High School and it was through associations there that I learned to dance, to play cards, and attend the theatre. From that time on the door of the Gospel Hall was darkened by my presence no more and I launched out fully into the world, trying to find pleasure and satisfaction therein. But in the language of the poet I could lament:

"I tried the broken cisterns Lord.
But Ah, the waters failed
Even as I stooped to drink they fled
And mocked me as I wailed."

The early teaching of the Scriptures that I had received in the Sunday School and at home never left me, and I do not remember any time in my unconverted days, when I could say that I was NOT TROUBLED ABOUT MY SOUL. But I never divulged my anxiety to anyone. It was only known to God and myself.

After leaving High School I secured a position as traveling salesman for a wholesale grocery firm. One Friday morning, when calling upon my trade in the city, the wife of one of my customers asked me to attend some Gospel meetings that were to commence on Sunday by Evangelist Fred. B. Williams—a fine looking man, with a very pleasing personality, and a splendid preacher, who could present the Gospel faithfully and acceptably. I consented to attend the meeting having in mind that I would again be calling on this same merchant on Monday, and of course would expect a big grocery order—I thought if I attended the meeting at his wife's invitation, the husband merchant should reciprocate with a substantial order.

I attended the Evangelistic meeting on Sunday afternoon and went home troubled about my soul. Going alone to my room I opened my trunk and searched for an unread Bible my Father had given me 5 years previous. It was buried in my trunk under dance and euchre party card invitations. How glad I was to find it, and I read and read it with tears coursing down my cheeks, searching diligently to find out the way of life. But I might as well have been born in the heart of Africa, for I was as dark as midnight as to the way to be saved.

I again attended the evening Gospel meeting and sat alone on the back seat in the building. The preacher took for his text, "What shall it profit a man if he shall gain the whole world and lose his own soul, etc." As cold waters to a thirsty soul so was good news from a far country. It was very refreshing and I drank it to the full. At 8:45 P. M. the preacher used this illustration. Said he, "A mother is busily engaged working in her kitchen. Her little girl, unnoticed by the mother picks up a sharp carving knife. Eventually the mother suddenly notices the child with the knife. She stands not only speechless but horrified. To make an outcry, or to attempt to take the knife from the child might end in disaster. Suddenly a

happy thought strikes her. Within her reach is a nice big orange. She holds it up and says to the child, "Come, little one, here's something for you." Immediately the child drops the knife and takes the orange. The mother did not first ask the child to drop the knife, but instead held up something better and the child took it.

Then the preacher added, "Man is weighted down with his sins and the pleasures of this world. God does not ask him to give them up, but holds up something better, and that is —ETERNAL LIFE through JESUS CHRIST the LORD, to whosoever will take it FREELY. At that moment I breathed aloud three words, "I ACCEPT IT" and I knew that I was saved and had eternal life, and that the most wonderful transaction in my life had transpired and I left the meeting that night rejoicing in my newly found Saviour.

Tongue can never express
The sweet comfort and Peace
Of a soul in its earliest love.

Thirty seven years have passed and still I am able to say

Richer, fuller, deeper,
Jesus' love is sweeter,
Sweeter as the years go by.

DAVID'S DEVOTED ONES

William Grierson, Houston, Texas

FIRST Samuel 21 brings before us another of those friends of David, the rejected King. His name is Shimelech, which means "The brother of the King." His position is in the tabernacle serving his God and ministering to the rejected One. "Why art thou alone," is his fearful inquiry, "and no man with thee?" When we think of this, the deliverer of Israel driven out and left alone, it brings the story of the rejection of the Lord and King, later on very vividly before us. The answer is, "The King hath commanded me a business." He who came from the Father, on the Father's business, was oft alone, and at last, alone, He died to bring many sons unto God.

It refreshes our hearts to see in that day, and the circumstance that there were some who realized His worth. When David said, "Give me five loaves of bread," or what then was present, the answer then is no common bread and we see the Priest giving him the hallowed bread which was the food of the Priest. The spirit of God connects this incident in the life of the Lord Jesus. So we see the type and the blessed antitype linked in rejection (Matt. 12:3, 4). When rejected by the people they were received in the House of God. When denied the food that was needed they were fed on God's own portion.

Rejected as Kings, then entertained as Priests. So we see the Lord who was rejected is raised and seated in Priestly capacity interceding for His own, giving them the handfuls of the Corn of the Land, which was the fare of those who shared His place in rejection.

We see in both these incidents that while the King is rejected there are some who follow him and these learn the care of the King. David's care was for his followers. Christ's care was for His disciples. It was given to the King and shared by the followers. This is noteworthy that when the truth of separation to His Name and identification with Him, the truth of priesthood of the follower became known also, and the old order of a certain class was set aside. So the Priest gave him hallowed bread. How these hungry souls would enjoy this peculiar feeding from God's table. Following the rejected Christ leads us to share His table also. We see the shadow and the substance in these two divinely connected portions as revealed by the Lord Himself. We see the hatred and opposition to this grace, by the Edomite, Doeg, who spies out the liberty and privileges of the King and his followers. Notice this Edomite was serving in Israel, he was in the wrong sphere, he should have had no place in Israel's sanctuary. The laxity that allowed him gave him opportunity to betray the rejected king and his friends. And so David's benefactor has to pay for his friendship with his life and all his family suffers because of this tale-bearer. The Edomite is a tattler, a tale-bearer, a liar, and party to the murder of the friend of the King. The less the flesh is seen and the less Edom has to do with the things of God, the better the order of God will be. We see two characters in Doeg, he is a herdsman and this class of people are always a trouble. They caused trouble in Abraham's day (Gen. 13). Their interest is in the fleece, not the fellowship of God's people. Murder is in their history, they secure usurping power and have no love for God's Anointed, nor for His followers. It is well to read Psalm 52 in this connection and see the end of this man. God shall likewise destroy this (verse 5). "He shall take thee away and pluck thee out of thy dwelling place. And root thee out of the land of the living." But the King's security is seen, "I am like a green olive tree in the house of God" (v. 8). This is the Spirit's comment on David and Doeg. What a difference is seen between Abimelech and Doeg. And what a difference in the final end of Doeg and Saul. The Devil may link together to destroy the friend of David; but God, David and Shimelech will be linked to His word and grace for ever. Those who sponsor the rejected One may suffer now, but the Coming Kingdom and the Anointed King will reward their effort. Let us then look up; the Crowning Day is coming and "if we suffer with Him, we shall also reign with Him."

BROUGHT TO GOD

By the late John Haliburton

His Last Address

Read Ephesians 4, verse 25 to end

YOU will notice we are to forgive as we have been forgiven "even as God for Christ's sake hath forgiven you." Just think of the fullness of this forgiveness. Now that is what God says to all His children. Does it leave one of them out? No! "Loved by the Father" is the state and condition of all His children wherever they are located.

If we hold any bitterness we will grieve the Holy Spirit of God. Think of us grieving the very best friend we have. Oh! just think friends, what a sad and solemn condition of soul to get into that God cannot take delight in us; that is as to our ways. He who has made us His children—has made us to be a bright testimony.

Christ once suffered for sins, the just for the unjust that we might be brought to God. This was the purpose in sending the Lord Jesus Christ to the cross that we might be brought into fellowship with the Father and the Son and that we might enjoy Him who is the portion of our souls. We read that God was the inheritance of the Levites. He never failed them and He never fails us. What a precious thing when there is nothing between our souls and God.

You will notice what the work of Calvary did for us, "Brought us to God." One week after I was saved the Lord very vividly, gave me that Word, and a week later I also received it in a framed text from a brother in Scotland—a carpenter whom I had called to see. Oh! just think, dear friends, how blessed and precious it is to have that little verse, not only in a frame but to have it in this poor heart of mine. After such wondrous grace why should we not "Be kind, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you." I trust God will bring us into the place to feel this. Brought to enjoy God as no angel can enjoy Him. Just think, dear friends what we are robbing ourselves of by harboring those bitter things we are told to put away. "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. Are you willing to be submissive? Are you going to bow to the precious will of God? It is to your good and my good. God wishes our fellowship and He tells us to put away these evil things. Oh! that God would write these precious words on our hearts, so that we might know the blessedness of fellowship. Oh! how many troubles it would save us from if we would allow the grace of God to have its way with us. How many perplexities it would save us from, if you and I would cultivate this grace, and would not be so thin in the skin," and seek to forgive and forbear.

How blessed it is for brethren to dwell together in unity. You will notice we have an object before us in that word "imitators." Be ye therefore imitators (R. V.) of God as be-

loved children. Who can measure the love of God to the weakest believer? Jesus, said, As the Father hath loved Me, even so have I loved you. If we were to take that in, do you think we could hold such bitterness and not forgive? May we be good imitators and guard against anything that would break fellowship with Himself and with one another. It will be a ruination to ourselves and to the assembly with which we are connected. Think of this being the means of breaking up the fellowship of God in the assembly with which you are connected. The Lord give us searchings of heart and let us remember that we are to be witnesses for God, and to show lovingkindness to one another. You and I are to be "imitators" of God. The Lord help our hearts to cultivate this. (Read 1 Thess. 1:10). You will notice that here we have the Apostle telling the Thessalonians (and he writes for our benefit) "Ye became followers of us and the Lord." You will notice the Apostle, and those with him, have an object before them. What had he before him? We have made reference to that—the work of Calvary. In His prayer before, He speaks of that work. He speaks of the glory of God. There was a pattern servant, and the Apostle could take up the language. The Lord had mercy on Him and forgave him those sins he had been guilty of in destroying His people, and the Lord not only forgave him, but made him His servant. The Apostle lost sight of himself—an object filled his eye. It was the Lord Jesus Christ. He did not go into Thessalonica for the conversion of those people ALONE, but he went there for the glory of God. Look at the 10th, 11th and 12th verses of the second chapter. Oh! just think, those converts turned to God from idols to serve the living and true God. Their election was very sure, and they became imitators of the Apostles and those who were with them, because the Apostles were imitators of the Lord Jesus Christ. There are three things the Apostle spake of himself, "I am the least of the Apostles, and not worthy to be called an Apostle (1 Cor. 15:9). The chief of sinners (1 Tim. 1:15). The least of all saints. (Eph. 3:8). Oh! just think of this man: he goes down into Thessalonica, and preaches and those people become imitators of him. Now you will notice it is followers of the Lord—imitators of us and of the Lord.

There is another verse in the second chapter, verse 14. I want to have you notice the churches that are in Judea. There are many things we are seeking to maintain by the grace of God. We find they are being ignored now. We want you to see how those churches acted and especially in Jerusalem, and what they did; so that we may become followers and imitators of them. When those people turned from idols to serve the living God, (the Apostle is writing to the church at Thessalonica). They were in assembly position when the Apostle was writing, and they became followers of the churches that were in Judea.

I want you to read in the 2nd chapter of the Acts and verse 37. Now you will notice the seven things here mentioned in connection with this company of Jews. We find it was the churches of God that are in Judea. We have CHURCH and we have CHURCHES and I believe that this is lost sight of today. We are very thankful to God for the revelation that He has given us of the ONE CHURCH—the church which is His body. We find that the Lord Jesus makes mention of the church in Matthew 16. The church was not then built, but was to be built. “Upon this rock I will build My church and the gates of Hell shall not prevail against it. That confession of Peter’s, “Thou art the Christ, the Son of the living God.”

You will notice it was not then being built, but the Lord Jesus is spoken of as THE Builder and there is the Rock and the Builder, and the gates of Hell shall not prevail against it.

(To be continued next month, D. V.)

Scripture on the Wall

- ☆ *has more readers than a tract, and more chances of being seen*
- ☆ *is never at fault, never in vain and never out of place anywhere*
- ☆ *is heavenly, timely advertising, for fleeting, perilous, vexing days*
- ☆ *is an easy service within reach of all, and with an eternal result*
- ☆ *should be zealous aim of colporteurs, S.S. teachers, schools and tract depots*
- ☆ *should be housewide (pantry to bathroom) for frequent contact*
- ☆ *should be a daily meditation, not just an idle, fanciful display*
- ☆ *like calenders, should be replaced annually with a different Bible verse*
- ☆ *is an excellent gift for the sick—difficult to refuse, or to forget*
- ☆ *fills a big need in slums and backwoods for color and comfort*

—S. W. T.

FOUR "BE'S" OF SECOND TIMOTHY

Robert McCracken, Cleveland, Ohio

2 Timothy 1:8-18; 2:3-15; 3:10-17; 4:2-8

THE letters or the epistles of Paul to Timothy and Titus are the writings of his latter years. There is a very conservative stamp about the epistles to Timothy and also to Titus. The Apostle is speaking to his son Timothy and says, "Hold fast the form of sound words." Paul has almost reached the end of his days, and we believe from all records given that it seems as though the three epistles, two to Timothy and one to Titus, were written during the last two years of the Apostle's life.

There is something very sad about the epistles and yet there is something very cheering, and bright about them. Things are darkening in the church on every hand, and some have been turned aside from the truth; but as Paul views it all, there is in the midst of his sorrow a light, which is the coming again of our blessed Lord Jesus Christ. He knows he is about to go in and meet the One Who met him on the Damascus road and saved his precious soul, and the One he loved and served faithfully. He cheered the hearts of others with the hope of the coming of Christ. Now that which he has used to cheer the hearts of others is a solace and comfort to his own heart as he thinks that the sorrow will all soon be over, "For I am now ready to be offered and the time of my departure is at hand." He sees his death just at hand but he is ready to go home and receive the crown and hear the "well done" that he knows will be his in that day.

I want to give a key note to each of the chapters. The truth we get in chapter 1, is "be courageous" and there are reasons why we should be courageous. The truth in chapter 2 is "be careful." There are dangers on every hand around, and certain things we should avoid and certain things we should do, and we are to be careful. The truth in chapter 3, is "be constant;" go on and keep going on for the end is approaching and it is only those who go on faithfully that are going to hear the "well done" in that soon coming day. The truth in chapter 4 is "be consistent." The child of God should be a consistent Christian. Of all people on the face of the earth, the children of God should be those who are consistent to the testimony of Jesus Christ, in view of what the Lord has done for them.

In chapter 1 he is speaking to Timothy. We believe Timothy was a timid lad; a retiring godly young man without doubt or question. He was one that Paul fondly and tenderly loved. He is encouraging Timothy and trying to strengthen his faith and tells him to get hold of God, and when the test comes he won't be found wanting. "Be not ashamed of the testimony of Jesus Christ, or of me His prisoner." We believe that is the reason most of the people turned away, because they were afraid to be associated with the Apostle and of the persecution

they would have to endure, and they were ashamed of him and turned back. He says to Timothy, don't you be afraid, and go in for the things of God and don't be ashamed of the testimony of the Lord nor of me, Paul, His prisoner.

What we need as the people of God, generally speaking, is more courage—to be more courageous. "The righteous are as bold as a lion." The man that is right with God fears nothing, and when I get out of touch with God I am afraid of everything. Did you ever find the very strength going out of your soul when you were face to face with difficulties?

Are you ashamed to confess Christ? God will never fail or forsake you. He will always stand by you. Don't be ashamed, but be full of holy courage. An assembly full of holy courage in any town or city could move it to its very center. An assembly in touch and in fellowship with God could move any town or village to its very center. Why was it in earliest apostolic days little companies here and there stirred cities to their very depths? It was because people took knowledge that they had been with Jesus.

Our Christianity is about the cheapest thing we possess. It doesn't cost us very much, and we don't suffer very much persecution for the namesake of our blessed Lord Jesus Christ. Don't be ashamed. Tell people that God has pardoned all your sins and that your soul is saved, and you are on your way to heaven and you are happy in knowing Christ as your personal Saviour.

(To be continued, D. V.)

CAST DOWN, BUT NOT DESTROYED

MANY and deep are the lessons that he who holds God's treasure in an earthen has to learn. He has to learn the value of the treasure, the frailty of the vessel, and the Divine suitability of the treasure to the vessel, and the vessel to the treasure, that God may get all the glory, and that he may enjoy all the blessing.

It is hard to learn that God wants "weak things" so that the creature may not boast (1 Cor. 1:27-29); and therefore we must be content ever and again to be cast down (Psalm 148:8). He has promised to do it and He will not fail the trusting soul.

How prone is the cast down laborer to be discouraged, forgetting that casting down all lies in the line of the ultimate victory. The Son of God exclaimed, "Who hath believed our report? and to whom is the arm of the Lord revealed?" And again, as to immediate results, He has to say, "I have labored in vain, I have spent my strength for nought." Yet was he neither "distressed" nor in "dispair," for He could say, "Surely my judgment is with the Lord, and my work with my God." (Isa. 49:4).

We have but to get our work from God, and to do it (for He giveth to each servant "his own work"), and that work done and left with God will bring its own reward. It is ours to

set the Lord always before us; it is His to be always before us; it is His to be always at our right hand that we be not moved.

There is in the history of each believer and of his work, a time to be cast down, and a time to be comforted (2 Cor. 7:6); for God has a time, a fitting time, to every purpose of His under heaven (Eccles. 3:1-8). Let each servant of God take courage, for often now we know not His purpose and His thoughts, and are called to walk by faith, and not by sight. Thus shall we be able at all times to give thanks, knowing that victory is sure, even though we should be among those slain in the battles of the Lord.

The cast down servant can rejoice in the victory of God, whether, like Abel, he fall at his altar, or like Enoch, he be caught up to heaven so as not to see death. Abel must die and Enoch must be translated. The loving Jonathan must die on Mount Gilboa, and his companions in faith, the beloved David ascend the throne.

Abel and Jonathan, no less than Enoch and David, accomplished a divine purpose—they were both cast down but not destroyed." So it is now in the history of many for whom we take up the lamentation of David when he wept forth his grief, "How are the mighty fallen in the midst of battle! O Jonathan thou wast slain in the high places." Some are slain there, some walk there; but the slain and the living alike have their record. "God is faithful," and they are borne witness to by Him who says, "I will not leave, I will not forsake." The Lord help His loved and discouraged workers giving them to see that discouragements have their own blessed lessons of casting the soul on God, which no encouragement could teach.

● PROBLEM

Please explain that expression occurring in 2 Timothy 1 verse 18. The Lord grant unto him that he may find mercy IN THAT DAY. Just what meaning would you attach to MERCY IN THAT DAY?

THE LORD GIVE MERCY UNTO THE HOUSE OF ONESIPHOROUS (verse 16). In striking contrast to those false friends who turned away from Paul was one who was well known to Timothy; Onesiphorus to whose house the Apostle prays the Lord to give mercy Onesiphorus has known the Apostle very well in Asia, and when all in Asia had forsaken the Apostle and turned away from his teachings, Onesiphorus shines out brilliantly against this dark background; for when he heard of the Apostles' arrest he sought him out very diligently in his prison. There is but little doubt that when Paul wrote this Epistle, Onesiphorus' death must have taken place recently. One would judge this both from the terms of this verse—where mercy is prayed, **NOT FOR HIM**, but for his house; and also from the expression "**IN THAT DAY**" used in verse 18. There is something strangely touching in this loving memory of "**ONE**," who in his trouble did **NOT** forsake him, but whose devotion was rather increased by his danger; and this one faithful friend, Onesiphorus, would never be able again to show his love to Paul the prisoner, for God had called Onesiphorus home to heaven.

Onesiphorus had often refreshed the Apostle by frequent visits

to him in prison. He showed a noble disregard of the personal danger he incurred by his open intimacy with a prisoner charged, as the Apostle must have been, with treason against the empire. He was not ashamed of the Apostles' chain; on the contrary, instead of fear (far from being ashamed) he, when he was in Rome, likely on business as a merchant, he sought out the Apostle very diligently and found him. At this time the Apostle was rigidly imprisoned, and the place of his captivity was not easily found.

THE LORD GRANT UNTO HIM THAT HE MAY FIND MERCY IN THAT DAY (verse 18). Mercy of the Lord (in Greek) should be rendered FAVOUR OF THE LORD IN THAT DAY. Offices of kindness done to the Apostle by Onesiphorus, especially when Paul was in distress, made a deep impression on him and filled him with great gratitude. But the Apostle can never repay NOW—not even with thanks—the kindness his dead friend Onesiphorus showed him in his hour of need. So he prays that Onesiphorus might obtain the FAVOUR of the LORD at the judgment seat of Christ, by being RECOMPENSED by the Lord for the GOOD DEEDS done in the body to the Apostle while Onesiphorus was still on the earth. The Apostle could never reward him, but the Lord could.

Unfit for Service

ONE night, 'twas a Saturday evening
I sat alone in my room,
Watching the fading daylight,
And the steadily gathering gloom.

And I longed and watched for an op'ning,
A word for my Master to say,
Ere the twilight gave place to darkness,
And the week had died away.

I knew that there had been moments
Afforded me through the week,
When I might have witnessed for Jesus,
But I hadn't the heart to speak.

And now, when I would have spoken,
The privilege was denied;
So I went in my sorrow to Jesus,
"And why is this?" I cried.

Ah! the Master knew all about it,
So He said, and I knew it was right:
"The tool is too blunt for service;
I cannot use it tonight."

Oh. Christian, learn well this lesson:
We can only be used by God,
When communion with Him has fashioned
Our mouths like a sharpened sword.
The shaft to be used must be polished,—
Must be hid in the Master's hand;
The arrow while hid in the quiver,
Must be sharp to perform his command.

Then polish and sharpen me, Master,
Though painful the process may be;
And make me an instrument fitted
To be used any moment by thee.

—L. H. K. B.

Belmar, N. J.—Chas. Keller spent a Lord's Day with us. His visit was enjoyed.

Donora, Pa.—D. Roberts had 2 week's meetings with us which were enjoyed.

Long Beach, Cal.—The new address of the correspondent for the Long Beach Assembly is Robert Stewart, 2219 Oregon Ave., Long Beach, Cal.

Dover, Del.—Ed. Richmond continues on here looking after the sheep of the Assembly and is encouraged by seeing blessing from the hand of the Lord.

CANADA

Earlton, Ont.—B. Widdifield and A. Dellandra held meetings here with a good interest. They helped the brethren at Hough Lake to build their Hall which is now occupied by the Assembly.

Parry Sound, Ont.—A. Douglas had meetings with us on the Tabernacle which were helpful to the saints. One professed to trust Christ.

Toronto, Ont.—God has given blessing to souls being brought to Christ in the meetings held in West Toronto Hall by Bren. Gould and Crawford; in Highfield Road Hall in meetings held by Bren. Joyce and McLeod; in Pape Ave. Hall in meetings held by Bren. McBain and Dobson.

Sault Ste Marie, Ont.—H. Alves held meetings with us and saw a good interest. C. H. Willoughby later gave us a visit.

Port Arthur, Ont.—We had a few day's visit from Sam Hamilton, followed by ten days' meetings held by H. Alves and F. Watson. The attendance was good and five Sunday School scholars trusted Christ. We also had visits from George Smith and also David Scott.

Owen Sound, Ont.—W. Bousfield and W. McBride were cheered by seeing some saved in meetings held with us.

Dunchurch, Ont.—R. Bruce has been seeking to help the saints here and at Chapman Valley.

Orillia, Ont.—We had a visit from David Scott (and daughter Ruth from Venezuela); also David Miller visited us for a Lord's Day and later, J. McMullen called for a Lord's Day. All visits were appreciated.

Clyde.—David Miller began meetings with us and interest was increasing. Bro. Miller has moved to 198 Bradford Street, Barrie, Ont., Canada.

Winsor, Can.—We had enjoyable meetings held by W. Grierson. Some were saved.

FALLEN ASLEEP

PORT ARTHUR, Can.—On Oct. 13, John Adams, as a result of an accident on his way to work, departed to be with Christ. Age 63. Saved 30 years ago in Newtonards, Ire., and first "gathered out" there. In Port Arthur Assembly for past 16 years. We miss him, but he has gained. George Smith and L. Coldridge spoke to a large company at the services. A widow and 4 children survive.

Hamilton, Can.—On Oct. 26, Mrs. Wm. Hamilton, as a result of goiter operation, was taken to be with Christ. Age 22. Saved at the age of 5 years and in the Assembly for some years. (She was the youngest daughter of A. Carr and wife of Englehart). R. McCrory conducted a short service in the Kensington Hall in Hamilton, and B. Widdifield and A. Dellandra held services in the Earlton Hall which was packed and some could not get inside. She will be missed.

Oakland, Cal.—On Nov. 17, Thomas Hill passed into the presence of the Lord. Age 71. In poor health for 2 years. Connected with the Assembly here for 51 years. Correspondent for 35 years. A good, worthy man gone home.

Houston, Tex.—On Oct. 23, P. C. Doehring suddenly was taken with a heart attack and in a few minutes was with the Lord. Age 72. It was while he was actively engaged in last minute preparations for the 40th annual conference that he was stricken. Saved 45 years ago in Chicago and shortly afterwards came to Houston and contacted beloved Joseph Jamieson and identified himself with the Assembly. Ever active in the service of the Lord. W. Rae and T. C. Bush conducted the services.

Toronto, Can.—On Dec. 1, 1941, Mrs. David Wilkie departed to be with Christ. Age 53. Saved in Glasgow at the age of 13 years. Loved the outside place of gathering. In Brock Ave. Assembly. Her words of comfort and cheer will be missed by many. F. G. Watson conducted the large services.

On Dec. 2, Frank Owles passed into the presence of the Lord. Age 76. Saved for 60 years. In Brock Ave. Assembly many years. Maintained a deep interest in all Gospel efforts of the Assembly to the end. F. G. Watson spoke at the services.

Kitchener, Can.—On Nov. 20, Mrs. Pat Lewis passed into the presence of the Lord. Age 69. Saved 41 years and connected with the Assembly ever since. Sound in faith and a good testimony among the unsaved. Will be missed. Her last word was HOME. Bren. Wilkie and McKay conducted services.

Chicago, Ill.—On Oct. 31, Mrs. Thomas H. Pollard went home to be with Christ. Age 82. A sister beloved. Saved at the age of 21 in Scotland and first gathered to the Lord's Name in Kilmarnock. Came to Chicago in 1889, and 3 years later was married to Thomas H. Pollard who preceded her in death 4 years ago. Shortly after their marriage they moved to Lake Geneva, Wis., and were instrumental in starting the Assembly there which continues to this day. In 1910 they returned to Chicago and became identified with the Assembly now at 86th and Bishop Sts, where they continued until their home call. Our sister was a Mother-in-Israel in every sense of the Word, and her home was always open to the Lord's people and His servants. Three children, all bearing a bright testimony, and active in the work of the Lord in the Assembly, mourn her loss. Sam McEwen spoke at the services, and local brethren Barnes, Gould, Boyd and A. J. Cotton also took part.

Toronto, Can.—On July 27, Mrs. Mary Sommacal of Arstein passed home to glory. Age 85. Saved 50 years ago. Assembly in Arstein first commenced to remember the Lord in her home. Mourned by 8 children. Bren. Jackson and Innes conducted the services.

On Nov. 29, Wm. Buchan, Sr., went to be with Christ. Saved in Scotland 51 years ago. Came to Canada 27 years ago, meeting with the Lord's people in the Central Gospel Hall. Loved and respected by all who knew him. C. Innes took the services.

On Dec. 5, Wm. H. Syrratt went to be with Christ. Age 80. Always at the Lord's table when well. Saved in England. Moved to Canada in 1912. Has resided in Montreal, London and Toronto, Can. Innes spoke at the services.

Oakland, Cal.—As we go to press, the report has come to hand of the home-going of the aged Servant of Christ, W. J. McClure who has been laid aside through infirmity for some time.

CONFERENCE REPORTS

Pittsburgh, Pa.—The Editor attended the annual Thanksgiving season conference which was larger than ever. There were twenty-two of the Lord's servants present and the ministry was very profitable. There was no rushing for the platform as has been prominent here in the last few years. The Pittsburgh brethren, in their prayer meetings long before the conference, asked the Lord to over rule this year in this matter, as all appeals to some of the preaching fraternity in other years failed. This solved the problem and there was due waiting upon God. Prayer would solve many of our problems today if it was resorted to more. (Editor).

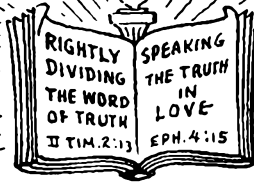
Bryn Mawr, Pa.—A very good conference was held here on Thanksgiving Day. Nine of the Lord's Servants were present. Six of them ministered the Word.

Chicago, Ill.—The 59th Annual Chicago Bible Conference was held Nov. 20 to 23, 1941. Helpful ministry was given by six of the Lord's servants and others.

Midland Park, N. J.—A happy day was spent here on Thanksgiving (Nov. 20). Four of the Lord's Servants were present and much needed practical ministry was given. A report was read of the doings of the Assembly since its beginning in 1927, the cost of the Hall, which was recently cleared of all indebtedness, etc. About 150 were present in the afternoon. W. J. Glasgow and W. McCullough had just finished four week's meetings in the Hall. One professed.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE GOD-MAN

*G*OD is the glory of Heaven. In creation He ordained that the counterpart of that glory should be found on earth in man. Sin brought low the glory of man in base dishonor. In Christ, the second Adam the original purpose is fulfilled. He is the GOD-MAN, all glorious and altogether lovely.

*Nineteen hundred years ago, upon Judean hills,
A Character of wondrous blending, suddenly
appeared—*

The Man of Destiny

*By prophet predicted; in a people projected;
By Archangel admired; of all nations desired.
Like man He walked; like God He talked.
His words were oracles; His works were miracles.
Of man the purest specimen;
Of God the truest expression.
No taint of iniquity; no trace of infirmity.
Full-orbed humanity, crowned with Deity.*

ECCE HOMO—Behold the man!
ECCE DEUS—Behold thy God!

February, 1942

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UNITED STATES

Important:—Any who have not sent in their subscription for **Words in Season** for 1942 will please **remember** the price for single copies in United States and Canada has advanced to 85c. In quantities of 5 or more to one address the price is 75c each, for the year. The last figure on the mailing envelope denotes how far the subscription is paid.

Los Angeles, Cal.—The Assemblies at Ave. 54, Goodyear Hall, Pasadena and Long Beach who issued a letter of commendation a year ago to F. Ernest Diem for South America find it necessary to withdraw their commendation. This has been done in full accord with the judgment of Argentina brethren.

Elgin, Ill.—L. W. Gabler, 617 Laurel St., Elgin, Ill., is again sending out tracts to anyone who will send for them. Christians living near camps can do a good work distributing them to soldiers.

Saugerties, N. Y.—Gerald Taylor spent a Lord's day with us and his ministry was enjoyed.

Arlington, Wash.—The books "Streams in a Desert" and "Springs in the Valley" by Mrs. Cowman can be purchased from Louis Hoy, Arlington, Wash. at \$1.50.

Tampa, Fla.—R. Crocker spent 10 days with the Assembly and gave refreshing ministry.

Duluth, Minn.—Some professed to be saved at meetings held in a community near here by S. Hamilton and S. Mick.

Houston, Tex.—W. Grierson was seeking to help on the Assembly in the ways that be in Christ.

Lodi, N. J.—R. Cappiello had 2 weeks meetings in a home. Some were saved and some restored to the Lord.

California.—W. Warke and A. Stewart began a series of Gospel meetings in the Jefferson Hall and hope to see the Lord working in salvation. W. P. Douglas visited the Long Beach Assembly and his ministry was enjoyed.

Michigan.—L. McBain and O. MacLeod held meetings in the Central Hall in Detroit. David Roy started meetings in Ferndale.

Pennsylvania.—Geo. Gould held a few meetings for Christians in Bryn Mawr and later went on to Boston for meetings in Roxbury Hall. F. W. Mehl spent a night in the Olney Philadelphia Assembly and gave goodly words. R. Crawford began a series of meetings in McKeesport. J. McCullough and W. J. Glasgow started Gospel meetings in Bryn Mawr.

Forest Grove, Ore.—A. Stewart preached the Word with power here for two weeks. Meetings were fairly well attended.

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. 34

FEBRUARY, 1942

No. 2

GATHERED GEMS

I THINK everyone ought to help, as far as in him or her lies, to RESCUE SOULS, and I think the more you are in concert with the mind of Christ the more you will do so. I often say: If I were very near Him I could not get along side a sinner without telling him of the Saviour, and a saint without talking to him of Christ—his life in Heaven.

☆ ☆ ☆

It has been said "Together" is the most inspiring word in the English language.

"Coming together" is a beginning

"Keeping together" is progress

"Working together" is success.

☆ ☆ ☆

It takes more time and patience for God to fit us to receive blessing, than it does for Him to bestow it.

☆ ☆ ☆

Attachment to Christ is the only secret of detachment from the world.

☆ ☆ ☆

"Faith never goes home with an empty basket."

☆ ☆ ☆

As you pamper the flesh you hamper the Spirit.

☆ ☆ ☆

Do not make too many heads to your sermons, lest you may not be able to find ears for them all! Indeed having the ears already to hand many a preacher by his long sword of intolerable prolixity wantonly repeats the offense of Peter upon the servant of the high priest.

☆ ☆ ☆

To be strong in faith, two things are needful—a very low esteem of ourselves, and a very high esteem of Christ.

☆ ☆ ☆

I cannot make Christ the center of my efforts if He is not the center of my thoughts.


☆ ☆ ☆

He reads the Scripture well who brings back a meaning from it instead of carrying one into it.

☆ ☆ ☆

Sin is sovereign until sovereign grace dethrones it.

BE OF GOOD CHEER; ARISE, HE CALLETH THEE

 H, happy task to silence the cry of distress by bringing home the messages of Divine love to the sorrowful heart, to dry the penitent's tears, and to tell of the Lord Jesus' readiness to receive and bless. Surely, if envy were possible to angels, they might well envy us on our mission.

How well I remember being allowed to speak such a word of cheer to a sorrowful heart some years ago. It was the last meeting of a series of Gospel meetings, when my attention was called to a man who seemed to be writhing in agony, as if he had received a mortal wound, and was groaning as if his heart would break. I was filled with sympathy in a moment at the sight of such distress, and going up to him I laid my hand upon his shoulder, and said, "My dear Friend, God has nothing against thee." His face seemed filled with anguish, and looking up, he replied, "Oh, sir, I am such a sinner;" I replied, "I dare say you are, but God has nothing against you." He answered, "He must for I have led such a life of sin." But said I, "He has laid it all on His Son; and all He had against you has been laid on Christ, and He has nothing against you now, unless it be your own unbelief." "Say that again, sir," he exclaimed. I said it again—"GOD HAS NOTHING AGAINST YOU." A fourth and a fifth time I said it, "GOD HAS NOTHING AGAINST YOU:" and then after a few more words I passed on for many were waiting to see me.

I left this town the next day and heard no more of the man until a year afterwards when holding Gospel meetings in another part of the country, a man called to see me one morning and said he came to thank me for a great blessing he had received under my preaching at this place. I asked him when it was and he replied, "It was on the last night of the Gospel meetings at the great hall, sir." "Did I speak to you? I inquired. "Yes sir; just at the close of the meeting." "Would you, after the lapse of three years, remember the words I said to you? I asked. "Yes indeed I would, as long as ever I live!" he replied. "Would you be surprised if I remembered them too—did I say to you, "GOD HAS NOTHING AGAINST YOU?" "Yes, he said, these were the very words." I went home that night saved and so happy that I scarcely felt the ground under my feet. I roused my wife who had gone to bed and told her the good news; that I had found out that God had nothing against me. Since then a new life has begun. But how do you, who speak to so many hundreds come to remember the words you said to me? "Well," I replied, "It is very remarkable, I never remember saying that to any one before; the words seemed given to me just at the moment when I was thinking how I could help you, and evidently it was God's message to you. Oh friends, it is a happy thing to be able to speak the word of cheer. "Rise, He calleth thee."

H. C. A.

BROUGHT TO GOD

By the late John Haliburton

His Last Address

Read Ephesians 4, verse 25 to end

(Concluded from last month)

WE find that every believer is a witness according to the measure of the grace of God given him. Any company of God's people gathered to Him are to be a witness for Him. He takes up a nation—that nation Israel. They were to be a separate people and a witness to the living God, and they failed and were cut off. Israel and the Jews as a nation are not His witnesses now.

In the beginning of the Acts we find one hundred and twenty witnesses. They are baptized by the Holy Spirit and become a company bearing testimony. What effectual testimony it was! What is the result? There are a number pricked to the heart. Their sin and the rejection of the Lord Jesus Christ is pressed on their hearts and they cry out, "What must we do? They are told what to do, and they received His Word. The reception of the Word concerning the death of Jesus, His burial and resurrection. They manifested the reception of that Word by obeying, and they were baptized. This was the beginning of the Church in Jerusalem. How precious to be able to follow Jesus in baptism. Do not let us ignore this. We find that baptism figures forth death, burial and resurrection. All of God's beloved people ought to be baptized. It will be a loss if one will not obey the Lord in baptism.

We find there being added together such as were being saved. I was thinking of this the other day in connection with being added. We notice they were added unto them and no doubt added by the Lord, although it just says ADDED unto them. Do you think that one who was baptized was not exercised about being added? Oh, just think now, what a precious thing, three thousand were added to this company to form that witness, and to go on with it. THERE is God's testimony on earth. We find this company was on the foundation and also that there was a gathering center for this company. In the 11th chapter of Acts verses 19 to 27 is the church at Antioch. Here we find the Lord added unto them, but we have also brought before us, "They were added UNTO THE LORD (verse 24) by means of Barnabas' preaching. We would ask you to consider this. "What am I gathered to? What is the object before me? Yes, the Lord help us to see that. If you take up the book of Deuteronomy, you will find that Israel was to honor a name, and that name was the name of Jehovah. The tribes came up and gathered to that precious Name. The Lord help us to get this settled in our hearts. Thirty three years ago I got that precious word, Matt. 18:20, and it has not lost its preciousness yet.

Here we find these people gathered to own the Lordship

of our blessed Lord. Who of us that are saved and know the forgiveness of God, would not give the Lord Jesus Christ the CHIEF place, and no one can take it from Him. They had Jesus in their midst, and we can have nothing more. "HIMSELF—HIS PRESENCE." Now just let me make this statement, "The man who is added unto them and turns his back upon the assembly, has turned his back on God. I see in the Epistle to the Hebrews, "Forsaking not the assembling of yourselves together as the manner of some is, etc." That is a solemn word. It is indeed a solemn thing to turn our backs upon that which the Lord has added to.

"They continued stedfastly." The Lord help us to get away from the thoughts and opinions of men.

I do not suppose that all the Christians in that certain locality were all gathered in one place. There was the privilege for to be thus gathered. We find in the beginning of Acts the number of names given, and they were baptized. The number was 120. That did not take in all the people of God, I know from God's Word. The Apostle Paul in 1st Corinthians 15 tells us, in speaking of the resurrection, that they were witnesses that saw Him—500 souls, (brethren). These all saw Him at once.

It does not require all the people of God in a locality to give it the total. For instance, there is an assembly and it may be weak, but if this company has been added by the Lord, they may be seeking in weakness to own the Lordship of Christ, and that assembly has all the provision of the whole church of God.

We will now pass on to the breaking of bread and the fellowship. I sometimes have said that I never shed any tears before I was converted, as to my sins. I was awakened and saved nearly at the same time. I never had been brought to an end of myself until a few minutes before I was saved. Oh, how I trembled. They showed me God's salvation and I was enabled to receive the Lord Jesus Christ who died for me, as if there was not another sinner in the world. But I have shed tears since, and bitter ones, too. I well remember when I sat down to the Lord's table for the first time, the tears ran down my face as I partook of the bread and drank of the cup, and I thought, "ALL THIS LOVE FOR ME," and what a poor return I am making to Him. The Lord help us to remember this, "And they continued stedfastly in the breaking of bread."

But one word more. The 14th chapter of 1 Corinthians, verses 23 to 34. We notice the two parties that are to keep silent in the meeting. The foreign men—and also the women. Here is an assembly gathered to the Lord, and you will notice the Lord is there, and the Spirit has gathered them together to Him, and the Spirit of God is their power of worship, and the Spirit of God is the power for ministry. We have the Lord Jesus Christ in the midst, and as . . . center. The Holy Spirit

dwelling in each one, and He leads and guides according to Him who is in the midst. Just think of the importance of our gathering together, and of the need of self-judgment, so that the flesh may not hinder the blessing of God. When we come together, we do not gather together with a doctrine—that is condemned. We find that He says, "How is it that ye come, some with a Psalm etc. If the Lord has by His Spirit, laid a hymn on a brother's heart, that hymn should be given out, because it will express the thanksgivings of the assembly. It will rob the people of God if this is neglected, and then God has to take up another to lead on in the assembly. So, dear friends, there is the simplicity of it—that everything is to be done so that every one can say, "AMEN."

The spirit of the prophets is subject to the prophets. Now the reason that I point this out is because I believe we do not enter into the blessed privilege of sitting in His presence and waiting on Him.

The Lord help each of us to know what it is to be in subjection to His will when we gather together to remember Him.

Earth's Seasons

THE things which are seen are types of the things which are not seen. The works of creation are pictures to the children of God of the secret mysteries of grace. God's truths are the apples of gold, and the visible creatures are the baskets of silver. The very seasons of the year find their parallel in the little world of man within. We have our winter—dreary, howling winter—when the north wind of the law rusheth forth against us; when every hope is nipped; when all the seeds of joy lie buried beneath the dark clouds of despair; when our soul is fast fettered like a river bound with ice, without waves of joy, or flowings of thanksgiving. Thanks be unto God, the soft south wind breathes upon our soul, and at once the waters of desire are set free, the spring of love cometh on, flowers of hope appear in our hearts, the trees of faith put forth their young shoots, the time of the singing-birds cometh in our hearts, and we have joy and peace in believing through the Lord Jesus Christ. That happy springtide is followed in the believer by a rich summer, when his graces, like fragrant flowers, are in full bloom, loading the air with perfume; and fruits of the Spirit, like citrons and pomegranates, swell into their full proportion in the genial warmth of the Sun of Righteousness. Then cometh the believer's autumn, when his fruits grow ripe, and his fields are ready for the harvest; the time has come when his Lord shall gather together his "pleasant fruits," and store them in heaven; the feast of ingathering is at hand—the time when the year shall begin anew, an unchanging year, like the years of the right hand of the Most High.



THINGS WRITTEN AFORETIME

Wm. Rodgers

No. 16

Lessons from Oxen

WE have already drawn from the book of Deuteronomy a number of important lessons for the people of God today, and we are by no means at the end of these, since there is in it an inexhaustible mine of them. But someone may ask, What right have you to use Deuteronomy in this way, seeing that its instructions and precepts were for Israel, not for us? Well, in the first place we rest on the statement made in Rom. 15:4, and cited in our title above, that "Whatever things were written aforetime, were written for our learning;" as well as on the similar one in 1 Cor. 10:11, that "All these things happened unto them for ensamples, and they are written for our admonition.

But further; we get in Paul's epistles many examples of how he, writing under the inspiration of the Holy Spirit, makes use of this and other early books of the Old Testament; and if we examine these we shall find that he recognizes both spiritual principles and spiritual types, of present application, even in the most unlikely passages. Let us look at one remarkable instance of this.

In Deut. 25:4 there is a command, "Thou shalt not muzzle the ox when he treadeth out the corn." Has this injunction become obsolete, now that we no longer use the feet of oxen to do our threshing. Not so, for in 1 Cor. 9:9 the apostle quotes it in support of the proposition that "They which preach the gospel should live of the gospel" (v. 14); and in doing so, he definitely states that "For our sakes no doubt this was written" (v. 16). Moreover, to make assurance doubly sure, he quotes it once more at 1 Tim. 5:18 in connection with the "double honor" to be paid to elders who rule well and who "labor in the Word and doctrine." And here he places it as "Scripture" alongside a saying spoken by Christ personally, that "The laborer is worthy of his reward."

We, therefore, have the highest authority for seeking in the book of Deuteronomy spiritual lessons for saints of today; and this being so, let us turn to chapter 22, where we shall find more than one law with reference to oxen; in connection with which we may again ask the question of 1 Cor. 9:9, 10 (R. V.), "Is it for the oxen that God careth, or saith He it altogether for our sake?" and may reply, as Paul there does, "Yea, for our sake it was written."

First then, we have in vs. 1-3 the responsibility of the Israelite with regard to an ox or other beast that has gone astray, and has been seen by him; and this is followed in v. 4 by another somewhat similar case in which the animal has

fallen down by the way. Three times over, the Israelite is enjoined not to "hide" himself (vs. 1, 3, 4) from the affair, but to do all that lies in his power to rescue his brother's animal. Now there still will arise occasions when help such as this, in the most literal sense, is needed; and it is surely becoming in a saint, and will tend to give acceptance to his testimony for God, if he is found ready to assist in any such emergency.

But even in the Old Testament itself, we find the principle which underlies these precepts given broader and fuller application; as for example in Prov. 24:11, 12, "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not; doth not He that pondereth the heart consider it? . . . and shall not He render to every man according to his works?" All its implications in New Testament times were well understood by the apostle who said, "Necessity is laid upon me; yes, woe is unto me if I preach not the gospel . . . that I might by all means save some" (1 Cor. 9:16-22).

But where do we ourselves stand with regard to this matter? All around us, not oxen, but the souls of men are "going astray." Are we "hiding ourselves" from them; or are we doing all we can to reach and save them? Nearer still to us, there are some of our brethren and sisters who have "fallen down by the ways." Have we done anything to help to lift them up again; or have we, like the priest and the Levite, passed by on the other side? Shall not many of us have a sad reckoning on this score, when, as cited above from Prov. 24: 12, the Lord will "render to every man according to his works?"

Further on in our chapter at verse 10, we meet with another ordinance concerning the ox, "Thou shalt not plow with an ox and an ass together." That this too is "for our sakes . . . written" is made clear by the apostle himself, when in 2 Cor. 6:14 he says, "Be ye not unequally yoked together with unbelievers," for the form of this command makes it evident that he had Deut. 22:10 in mind as he gave it. The ox was a clean animal, and the ass an unclean one under the Law, so they may be fitly taken to illustrate any yoke into which the Lord's people might enter with the unsaved; whether in business, as righteousness having fellowship with unrighteousness; in politics, as light having communion with darkness (Cf. Eph. 5:8; 6:12); in pleasures, as Christ in concord with Belial (Cf. 1 Sam. 25:17, 25); in marriage, as a believer having part with an unbeliever; or in religion, as a temple of God in agreement with idols.

Such yokes are good, neither for the saints nor for the sinners concerned in them. An ox-and-ass ploughing team would be uncomfortable for both its members, and even more uncomfortable for the ploughman who had to work with it. It would be bad for the plough they were drawing, and not

good for the field that was being ploughed. And in like manner, the yoking together of saints and sinners is bad for both parties, a loss to God and His work, and a cause of stumbling to others; yet, sad to say, almost every believer who enters into one manages to convince himself that his case will prove an exception to the rule.

We have more to say about this verse (Deut. 22:10), and about those surrounding it; but will leave it for another paper, as this one is already long enough.

Faith Necessary

WHATSOEVER things are lovely, and pure, and of good report," try and gain them; but remember that all these things put together, *without faith*, do not please God. Virtues, without faith, are white-washed sins. Unbelief nullifies everything. It is the fly in the ointment; it is the poison in the pot. Without faith—with all the virtues of purity, with all the benevolence of philanthropy, with all the kindness of disinterested sympathy, with all the talents of genius, with all the bravery of patriotism, and with all the decision of principle—you have no title to divine acceptance, for "without faith it is impossible to please God."

Faith fosters every virtue; unbelief withers every virtue in the bud. Thousands of prayers have been stopped by unbelief; many songs of praise, that would have swelled the chorus of the skies, have been stifled by unbelieving murmurs; many a noble enterprise conceived in the heart has been blighted ere it could come forth by unbelief. Faith is the Samsonian lock of the Christian: cut it off, and he can do nothing. Peter, while he had faith, walked on the waves of the sea. But presently there came a billow behind him, and he said, "That will sweep me away;" and then another before, and he cried out, "That will overwhelm me;" and he thought, "How could I be so presumptuous as to walk on the top of these waves?" And as soon as he doubted, he began to sink. Faith was Peter's life-buoy—it kept him up; but unbelief sent him down. The Christian's life may be said to be always "walking on the water," and every wave would swallow him up; but faith enables him to stand. The moment you cease to believe, that moment distress and failure follow. O, wherefore then dost thou doubt?

FOUR "BE'S" OF SECOND TIMOTHY

Robert McCracken, Cleveland, Ohio

2 Timothy 1:8-18; 2:3-15; 3:10-17; 4:2-8

(Concluded from last month)

LOOK at chapter 2. The word in chapter 1 is "be courageous." The word in chapter 2 is "be careful." What was the danger to be careful about. Look at verses 3 and 4. Be careful of entanglement, don't let anybody hinder you in your service for God. Sometimes we get so entangled that we are not able to do the work of God; and sometimes we get so entangled that we are not able to please God as He would have us please Him. Let me say that no entanglement in business and no entanglement in the home, and no entanglement in any department of your life or in mine should ever hinder us from doing the will and the service of God. God first it should be, God first it must be, and if ye put God first and keep God first, He will see to it that we will never lose by doing so.

Look at the second thing we are to be careful about. Verse 5, "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully." Timothy, be careful when you are striving, that you go according to the rules. You may come in first and you may seem to be the winner, but you will never be crowned unless the striving is lawful. God has given us rules for the contest and for the race and they are found here in His own blessed Book.

Look a little further—verse 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He says, "Timothy be careful of your preaching and see that it is according to the Book, and "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Be far more careful to gain the approval of God than to gain the approval of your brethren. Don't set your brethren aside, but don't trim your ministry to please your brethren. Minister the Word as God has given it to you, and "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The highest and greatest thing on earth is the approval of God.

Look at verse 21, "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work." Timothy, be careful of abominations. These are days when people are going in for linking together everything that bears the name of Christianity. God is a God of unity, but unity according to His own blessed Word, and God is a God of division, and He separates every evil thing from that which is holy, and every wrong thing from that which is right, and He would have every child of His purge themselves from every wrong place, thing and person that is found outside of the

place where God has chosen to put His Name. If you want to be a vessel God can use, you will have to be a clean vessel—a separated vessel, sanctified and meet for the Master's use.

Verse 22—"Flee also youthful lusts . . ." There are two things in the Epistle to Timothy that the Apostle tells him from which to flee. The first is the love of money and the second is youthful lusts. Did you ever find this out? Did you ever know that sometimes the greatest victories in the Christian life are gained by retreats just as much as by advances? There are some things you and I will have to flee, as you would flee from anything dangerous and defiling, and one is the love of money. It will get into your heart and it will rob you of your joy and communion with God, and it will wither and dry you up and make you like a stick, and the other thing to flee is youthful lusts. God said to Timothy through Paul, be careful of these things, and the same God will say the same to you and me.

Look at chapter 3, verse 10. Here the truth is "be constant." God graciously brought me through all these things, you have the same God, the same Word, and you learned the Scriptures on your mother's knee, and now just go on, Timothy, and if you go on well, you will finish well. Be constant,—*keep at it and at it and at it*—don't go in spurts, and don't go in leaps and bounds, and then fall down by the way. The child of God that leaves his mark in the world is the one that goes on, *and on, and on through it all and continues to go on*. That is the child of God who is going to get the crown at the last.

The last chapter is "be consistent." "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." Here are a number of things in which he is to be consistent. Consistency is a rare jewel. Let me tell you, your profession doesn't amount to the snap of a finger unless the testimony is there, and unless Christ in some little measure is being seen and manifested in and by you. God help you and me to be consistent Christians for His namesake.

Let me repeat the key notes of the chapters again:

- (1) Be courageous, let nothing ever discourage you.
- (2) Be careful, around you on every hand there are pitfalls and snares. Be watchful and careful of your every step, word and action and seek only to please God.
- (3) Be constant. Don't start by leaps and bounds. Don't say, I was saved 20 years ago but have gotten cold and dry—get back to God and continue to go on above all else.
- (4) Be consistent, and God will not only bless you now, but will abundantly reward you in a coming day.

STONES OF SCRIPTURE PREACH PRECIOUS TRUTHS

E. B. Wilson, E. Braintree, Mass.

IN the fourth chapter of the book of Joshua, God gives instructions to His people, through Joshua, that they rear up on the Canaan side of Jordan, a pillar of stones taken from the bed of the river, with this in view that when their children of succeeding generations would see it, they would immediately inquire, "What mean ye by these stones?"

Let us apply these words of inquiry to various portions of scripture where stones are mentioned, and a wealth of precious truth, perhaps hitherto unnoticed, will open up to our souls.

The first mention of stone in the inspired WORD, gives us, I believe, the basic thought of all the teaching in connection with them. In Genesis 11:3; we read: "And they had brick for stone, and slime had they for mortar." The inference here surely is clear, stone is of God, and man in his efforts to proceed heavenward, had nothing of God about him; but was depending wholly on his own substitute of brick. In Isaiah 65:3, God complains bitterly of His people, when in a back-sliding condition, saying, "A people that provoketh me to anger, continually to my face, that sacrificeth in gardens, and burneth incense upon altars of brick."

Stone, then, is of God, is age enduring, therefore; it is permanent. Brick, is of man, and perisheth by reason of decay.

From Exodus, chapter 28, we learn that upon the shoulder pieces of the ephod, worn by Israel's priest, there were two onyx stones upon which were engraved the twelve names of the tribes of Israel, and precious indeed is the thought expressed in these words, "And Aaron shall bear their names before the Lord, upon his two shoulders, for a memorial."

As our High Priest appears, not in "a worldly sanctuary" but a Heavenly, not as one who needeth the laver to wash thereat, but who in all the glory of His person and atoning sacrifice, He bears us on the shoulders of His infinite strength, and that permanently. Also in this chapter we have the breast-plate with its four rows of set stones, three in a row, thus showing forth each tribe individually singled out as having a distinct place in God's affections. The stones, we notice, were precious ones; varied in their hues and characteristics, but all alike upon the breast-plate; and the message they preach to us is this: Each individual Believer has a place of permanency in the affections of Christ; hence their settings are settings of gold, signifying the eternal, unchanging position they enjoy through infinite grace.

Peter, in the second chapter of his first epistle, speaks of the Lord as a living, chosen, and precious stone. HE ever is, and will be, the Living One. To all perpetuity He will be the Chosen One of God, and without interruption or decay, His

preciousness shall abide. Linked up with this Blessed One, as living stones, is every born-again soul, and if the precious stones in the breast-plate speak of permanency in the affections of Christ; surely here the thought is: Permanency in that Glorious structure, the Church, in the which God will have glory "throughout all ages; world without end."

Reverting back again to the fourth chapter of Joshua, let us observe in connection with the stones, that which has a practical bearing upon our lives. We observe that there are two groups of twelve stones. In verse 9, one group is set up in the Jordan, to be buried under the waters that speak of death and judgment, telling us that as men in the flesh, we have permanently come under the judgment of God at the cross, so that on our part there is no accountability for that which is past; all having been blotted out with the precious blood of Christ.

Verse 8, presents an altogether different side of truth. Here are twelve men, each individually taking up on his shoulder a stone out of Jordan, and carrying it over to the resurrection side, and there rearing up a permanent testimony to the delivering power of their God. Now, just as it was an act of physical exercise, for these men to stoop down and pick up a stone, then to place it upon his shoulder and carry it across, so it requires on our part spiritual ability and exercise to bear testimony in this world to our rejected Lord.

It is to be observed, that the stone was to be borne upon the shoulder, thus there had to be a visible expression of identity with the stone; and nothing else will satisfy the heart of our Saviour, than a visible expression of identity with Himself in public testimony.

In the letter to the Church at Pergamos, Rev. chapter 2, the Risen Lord commends them for holding fast His name, even where Satan's seat is, and as He closes His message to them He says, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he which receiveth it." As we apply the basic thought followed throughout this article, this precious truth is here presented, that our Exalted Lord, in the giving of this white stone, is expressing his permanent appreciation to the recipient of it, for faithfulness shown towards himself in the holding fast of His precious and glorious name. Surely this precious thought should encourage us to hold fast His name in the closing days of the dispensation which are now upon us. The hostility of men and demons has not diminished the fragrance of His name, and as the gathering center for His own, it is as precious as ever. So let us reassure our hearts as we speak often one to another and think upon His name, that when we see Himself, that word with which He shall greet us, will be the permanent and abiding expression of His pleasure in us.

THE PALM TREE

"The righteous shall flourish like the palm tree" (Psa. 92:12).

Typical of the believer as regards his gifts and service.
Called Tamar in Hebrew, meaning uprightness.
Called Phoenix in Greek, meaning resurrection.

I. IT INDICATES MOISTURE. "*And they came to Elim, where were twelve wells of water, and three-score and ten palm-trees: and they encamped there by the waters.*" (Exo. 15:27). Palm-trees like water. They cannot thrive well apart from moisture. The believer is God's indicator. He is called to be salt and light. As Israel found wells of water beneath the palms, so sinful, thirsty souls should find Jesus, the fountain of life, through the testimony and invitations of us, God's spiritual palm-trees.

II. IT IS ALWAYS UPRIGHT. "*They are as upright as the palm-tree.*" (Jer. 10:5). "*This thy stature is like to the palm-tree.*" (S. of S. 7:7). Heavy weights cannot bend it down. Seek to divert a palm of its growth, and directly that the pressure is removed, it will assume its former uprightness. So barriers, so far from retarding, should give impetus to the Christian life. The grandest saints in Rome were those who lived in Nero's household, serving God in spite of their master's baneful influence. (Phil. 4:22; Heb. 12:1).

III. PALMS ARE MOST FRUITFUL IN OLD AGE. At fifty years the palm begins to be truly valuable to its owner. With advancing age comes increasing fruitfulness. Like the palm, the believer's life ought to steadily increase in fruitfulness. Graces, to which the young convert was a stranger, should be the glory of the mature saint,—even as Peter grew in courage as he grew in years; as Paul increased in zeal, as he found the Christian battle harder to fight, because of persecutions; as John grew more lovely and loving to the very close of life.

IV. PALMS ARE ENDOGENS. Unlike the Exogen, this tree increases by new developments of tissue in the center. Hence, while the heart of the oak (an exogen) is the hardest portion, the heart of the palm is the softest part. Externally, shedding all undergrowth of leaves, the bark becomes smooth and firm, affording little holding ground for any parasite.

Beautifully does this characteristic describe the manner of Christian growth. With him it must be heart-growth, or no growth at all. Neither the world, nor any of the externals of life, can minister to Christian advancement. Prayer, communion, meditation on the Word of God and Ways of Jesus Christ, all heart exercises,—these are the only sources of Christian increase. Then comes the result,—stature, beauty of foliage, waving far up in the blue heavens, and abundant yield of choice fruits. Yet towards the world the Christian will present the palm's peculiar trunk;—a life which has long shed its undergrowth of besetting sins, and a character firmly defiant

towards any parasite evil, that would cling to it and impoverish it.

V. THE PALM IS EVERGREEN. Its beauty outlasts seasons. Hence it is the symbol of victory. Jesus was greeted with palm branches, as he entered Jerusalem; while the people shouted, "Hosanna! blessed is the King of Israel, that cometh in the name of the Lord." (John 12:13). In the Apocalypse, the great multitude which no man could number, redeemed from all kindreds, stand before the throne, with palms in their hands, emblematic of their deliverance out of the great tribulation. (Rev. 7:9).

So the life of faith is to be a life of constancy, not chilled by winter frosts or wilted by summer heat. God's palm-trees ought to be ever green. Drawing their supplies from a never-failing fountain, no Christian need know seasons of winter barrenness.

VI. SOME SPECIES OF PALM ARE TO BE FOUND ON EVERY CONTINENT ON THE GLOBE. One kind never blossoms till it is about to die. Then from the seeds that one tree scatters, there springs up a whole forest of palms.

God has His saints in every nation under heaven,—black men, white men, red men, yellow men, male and female, bond and free, rich and poor, learned and unlearned,—all one in Christ Jesus. When they shall gather from the east and from the west, from the north and from the south, to meet in the kingdom of God, what a forest of goodly trees! to beautify the place of His sanctuary, and make the place of His feet glorious. (Isa. 50:13).

To some, like the blossoming palm, it is given to glorify the Lord, by their death, more than by their life. Jesus said, "*And I, if I be lifted up from the earth, will draw all unto me.*" (Jno. 12:32). The thoughtful centurion, who beheld his marvellous death, cried out, "Certainly this was a righteous man." Peter was told "by what death he should glorify God." Tabitha's garments had even love and admiration from the widows; but her death and resurrection caused many more to believe on the Lord. So the victorious death of hosts of martyrs has achieved, for the honor of Christ's kingdom, far more than ordinary lives of faith ever could." (Jno. 12:24).

VII. PALMS ARE IN GREAT VARIETY. The Arabs mention three



—◆— "*They Had Been With Jesus*" —◆—



*I*N the old times, when they wished to attract doves to a certain pigeonhouse, they took homing birds belonging to that place and smeared their wings with a costly perfume, and sent them forth. Other pigeons were so delighted with the sweetness that they followed them to the dove-cotes. Oh, that you and I may be so sweetened by dwelling near to Christ, that others may be attracted to Him to see His beauty and to know His love.

hundred and sixty varieties, all useful; some, strong and sturdy, are used for timbers and masts of vessels; others, of very fragile fibre, are woven into mattings. Some yield oil; some, sugar; some, milk.

The Church of Christ is likened to a human body. There are various organs and diversities of gifts. All Christians cannot be Boanerges. All may love like John; all may pray like Epaphras. God may please to exalt some. He may humble others to be walked over. But usefulness He desires from all His saints. We are to blend the Tamar-like uprightness of Mordacai with the Phoenix-like hope of Paul, who preached resurrection as a truth, lived resurrection as a fact, and waited for resurrection as a hope.

PROBLEM 1

Does 1 Corinthians 6 concerning Brother going to law with Brother refer to, or mean assembly matters—going to law regarding assembly matters, or does it also mean individual matters not relating to the assembly—that is, a Brother in private affairs against a brother.

Answer 1

The matters referred to in the above question seem to be very much of like character to that in Matt. 18:5, that is, "matters of personal trespass in the varied walks of life.

It does not appear from Scripture generally, that any assembly matter should or would be taken up by any individual of the assembly as between brother and brother.

It is true, that a circumstance might arise in connection with assembly responsibilities in the hands of two brethren touching the temporal affairs of the assembly, as monetary or property care, in which one brother might trespass against the other or develop what might be termed a "matter" under the heading of 1 Cor. 6; yet, I would rather judge from the general context that the thought is personal trespass only.

It must surely be apparent also that an assembly as such, would not and could not on any precept, pattern, or principle of Scripture, that I am aware of, go to law before the unjust to bring suit against **any one of its number.**

Unprincipled men, who, because of schism caused, have been known to endeavor to grasp from an assembly its property; and in some cases have seemed as if they would be successful, yet even in a case so unusual and extreme, we have no hint or principle revealed in Holy Scripture for the assembly to go to law before the world for a decision or division of property against any brother or brethren so called.

Israel was not to go before the heathen or to invite their help to fight for decisions in any matter between man and man or between tribe and tribe: "Shouldst thou help the ungodly" was spoken to our king, and should the ungodly help thee against thy brother might well be the same truth inverted.

"Tell it not in Gath" is a good principle for us, the redeemed in this our day.

Lev. 6:1-7 conveys to us I believe, that trespass is against the individual; and an Old Testament example of who we should go before.

Matt. 5:23; A New Testament, but kingdom instance where the individual character is again advanced and in Matt. 18:15; an instance relative to this the church's day, the individuality of the trespassed against and the trespasses; and teaching I gather how to deal with offensive "matters" generally as referred to in 1 Cor. 6:1. D. L. R.

PROBLEM 1

Does 1 Cor. 6, concerning Brother going to law with Brother, refer to, or mean Assembly matters—going to law regarding Assembly matters, or does it also mean individual matters not relating to Assembly—that is, a Brother in private affairs against a Brother?

Answer 2

The case directly before us is clearly one that had arisen between Brother and Brother, regarding a private matter, involving fraud. It would seem from context that in their business transaction, one Brother had resorted to deceit against his Brother for personal gain, thus defrauding him of that which was his just due. The offended one took the offender to law, and that before the unjust. This stands out against him as a brand of shame. A more excellent way would have been to have taken wrong, to have suffered himself to be defrauded. If it is a wrong to defraud, it is decidedly a greater wrong to seek arbitration (in) the courts of the unjust.

One accredited translation (Coneybeare) translates "Matter" in verse 1, as "Private differences." If therefore private matters are not to be judged by the unjust, how much less those matters pertaining to the Assembly. All differences among Saints should therefore be judged by the Saints.

REFLECTIONS

WHILE sitting on my chair one night, and looking
o'er the past,

No satisfaction could I find in it from first to last;
I had been young, but now am old, a thought then
seemed to say—

"If Christ the Lord should tarry long, you'll soon be in
the clay."

Another voice it seemed to speak, and said: "You need
not fear,

You'll rise victorious from the Dead when Jesus doth
appear;

And then with saints of God on earth, who never had
been there,

Together you'll be caught up to meet Him in the air."
With such a blessed hope in view, why should I careful
be?

My troubles then for ever ceased when I my Saviour see.
But while these earthly troubles come and never seem
to cease,

We bless His Name He doth proclaim, "In Me ye may
have peace,

For I have conquered Death and Hell, and triumphed
o'er the Grave;

My Blood was shed on Calvary's Cross, your precious
soul to save.

On this foundation rest your soul from condemnation
free,

But keep for ever in your heart that word "Remember
Me"

And when ye come together thus My death to keep in
view;

Oh do love one another, as I have loved you."

And though these earthly troubles come, still keep in
view that day,

When you'll rejoice to hear a voice: "My fair one, come
away."

Robert Brownlow.



New Jersey.—J. Conoway visited the Atlantic City Assembly. Chas. R. Keller spent a Lord's Day in Camden. G. Duncan had a series of meetings in the Barrington Assembly after the conference. L. Rosannia was following up the Italian work in Asbury Park.

Cleveland, O.—C. Patrizio visited some Italian families who were showing an interest in their soul's salvation.

Springfield, Mass.—F. Pizzulli has been kept busy looking after the Italian work in this district.

New York, N. Y.—L. Montalvo is still being encouraged in his work amongst the Spanish in New York and the Mexicans in Lancaster, Pa.

CANADA

Note.—For the convenience of the Lord's people in Canada, editions of Childhood days, Words of Love and North American Evangelists are now being printed in Canada by Mr. and Mrs. Wm. McCullough who formerly labored for the Lord in the Bahamas, and for years Mrs. McCullough had been associated with her brother, Harland Harper in the printing of Grace and Truth. Samples may be obtained by writing them at 38 Belsize Drive, Toronto, Ontario, Canada.

Quebec Province.—After the Montreal conference Andrew Douglas remained for meetings in the Jean Talon St. Hall. J. Spreeman held meetings at Rollet and then went on to Girardville.

New Brunswick Province.—I. McMullen and Robert McCracken had 5 weeks meetings in Fredericton at the close of the old year.

Nova Scotia, Province.—John and Robert McCracken held meetings in New Glasgow and were looking for blessing on the Word. L. McIlwaine began meetings in Northfield and would value prayer for same.

Ontario, Province.—J. Gunn and H. Fletcher held meetings in Toronto in the Brock Ave. Hall. Brother Fletcher's new address will be 257 Margueretta St., Toronto, Ont., Canada. R. McCracken and H. Alves began meetings in Sarnia and were hoping to see the Lord's hand in salvation. B. Widdifield returned home from the north country and is seeking to give help in the regular meetings in Huntsville, where Bren. Paul and Dellandra are expected soon for meetings. F. Watson spent a week end at Barrie. The attendance at the meetings was encouraging and the ministry appreciated. Bro. Ferguson spent a Lord's day in Ottawa. Gerald P. Taylor has moved from Hartford, Conn. to Deseronto and has had 4 weeks meetings, two having professed to be saved. His address is % General Delivery, Deseronto, Canada. The Correspondent for the Assembly is Edgar Burley, % General Delivery, Deseronto, Ont., Canada.

After having spent several months on the prairies, George Smith returned to his home in Ottawa. L. McBain and B. Dobson ministered the Word in Valens Assembly which was much appreciated. M. Paul had good meetings at Arnstein and saw some saved.

Vancouver, B. C.—J. E. Fairfield spent three nights in Cedar Cottage Hall telling of the work of the Lord in Venezuela. He went on to Abbotsford where he had three weeks well attended meetings with interest.

FALLEN ASLEEP

Oakland, Cal.—On Dec. 6, William J. McClure, servant of Christ, passed on Home to glory. Age 84. Born in Banbridge, Ireland. Saved at the age of 16 years. Baptized and gathered to the Name of the Lord in Old Lodge Road Gospel Hall, Belfast. It was through the ministry of David Rae that he was led to see his place in the Assembly. He came to America in 1880 and joined W. P. Douglas in the Gospel in 1884 having launched forth into the Lord's work a short time before. The services were held in the Bethany Gospel Hall by W. P. Douglas who spoke from 2 Timothy 4 and 7; Bren. Dickson, Rae and Charles also took part.

On Dec. 29, W. J. McIntyre passed into the presence of the King. Age 83. Born and born again in Dumbarton, Scotland. He and his wife came to Oakland in 1887 and with five other Christians gathered to remember the Lord. There are now about 250 in the Assembly. A

true shepherd and helper. He and W. J. McClure were fast friends since 1891. Both were in poor health for some time, living in the same home together, and only a few weeks apart they went to be with Christ. Bren. Dickson, Rae and Charles spoke at the services.

Winnipeg, Can.—On Dec. 19, James Harper went to be with Christ. Age 71. In fellowship in the West End Assembly. A quiet, consistent brother. A. Wilson and W. D. Stewart spoke at the services.

Seattle, Wash.—On Jan. 1, Mrs. C. M. Hurst departed to be with Christ. Age 85. She and her husband who preceded her in death by 6 years were both saved 29 years ago at Fruitland, Wash. The Assembly there met in their home for many years. She led a quiet, consistent life and her hospitality was shared by many of the Lord's servants. Brethren Summers and Fairfield conducted the services.

Campbellford, Can.—On Dec. 17, Mrs. E. A. McNaughton departed peacefully to be with Christ. Saved many years and in fellowship in the Assembly since its beginning. Age 78. Bore a good testimony. J. H. Blackwood spoke a faithful message to the many friends who gathered to pay their last respects. Three children mourn her loss.

Arlington, Ia.—On Nov. 29, Peter DeBuhr passed home to Heaven. He was happy in the Lord to the end. A wife mourns his loss.

Vancouver, B. C., Can.—On Nov. 19, Mrs. Hugh Stothard passed home to glory. Saved in Brandon, Man. where she was in the Assembly, and here in Vancouver for many years. She was a quiet, godly woman. The services were conducted by G. Ramsey and R. Bell.

MISSIONARY

Shetland Isles.—John Stout writes, we are thankful to the Lord for an open Bible in these perilous times and liberty to tell out the glorious Gospel. We are not able to get regular meetings in the country districts owing to the blackout, still I am much cheered in visiting from house to house and find many hungering for the Word of God and seeing fruit.

NEW YEAR CONFERENCE REPORTS

At Haddon Heights, N. J., the annual Conference was not as large as in former years on account of brethren having to work. The open platform still prevailed which gives God a chance to reach heart and conscience. Thirteen of the Lord's servants were present. Solemn gospel was preached in the evening meeting. The meetings were continued over Lord's Day in Olney Gospel Hall in Philadelphia with a good company present and good, plain, practical words were given. Nine of the Lord's servants were at the latter place. Good ministry was given at Mascher St., Phila. Assembly. Meetings not as large as in former years due to brethren working. Two of the Lord's servants were present to minister the Word. At Buffalo, N. Y., Albert Klabunda and loyal brethren ministered, and the Word was appreciated. At Moncton, N. B., Canada, Bren. Brennan, H. Harris, I. McMullen, John and Robert McCracken were present, and the Word spoken was practical and searching, and it was considered a very profitable day. At Montreal, Quebec, Canada eleven of the Lord's servants were present to minister the Word which was good. At Seattle, Wash. most searching ministry was given by the Lord through Bren. Summers, Fairfield, Scott, Chawner and McGaughey. In spite of difficulties in the way of travelling it was a most cheering sight to see the Hall comfortably filled. A. McGaughey remained over Lord's Day and Brother Fairfield expected to return for meetings. In Jefferson Hall, Los Angeles, Christians came from all parts of Southern California to attend the New Years day meetings. The Word ministered was of a practical nature and vividly reminded of days of old. Those ministering were Brethren W. P. Douglas, J. T. Dickson, Samuel Keller, W. Warke and A. T. Stewart. It was a real time of profit to the Lord's people, and many expressed a real appreciation of the ministry and went away helped. On Dec. 27, and 28, meetings held by the Goodyear and Avenue 54 Assemblies were well attended by many of the Lord's people from Los Angeles and surrounding districts. Ten of the Lord's servants were present and helpful ministry was given. One young man got saved.

Words in Season

THE BIBLE FAMILY MAGAZINE



"MARANATHA"

(The Lord Cometh)

1 Cor. 16:22

THE WORLD against our God is set,
Why should its hate make us to fret
When in our ears is sounding yet
The promise "Maranatha!"

The CHURCH in witness here may fail,
Its lack of power we may bewail,
But in our hearts we gladly hail
The promise "Maranatha!"

The HOME where harmony should reign,
May be the place of strife and strain,
What joy, for us doth still remain
The promise "Maranatha!"

The SOUL, our souls may be oppressed
Beholding everywhere unrest,
How it sustains in every test,
The promise "Maranatha!"

John Rankin.

March, 1942

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UNITED STATES

Important: It will help us much if our readers are as prompt as possible in their renewal of their subscriptions to **Words in Season**. It will make matters easier for us, and reduce time and labor in making out bills and the expense of paper and postage which is to be considered in these days of the shortage of paper.

Akron, O.—The doctor has advised our brother W. B. Johnson to remain in bed for 3 months in order to give his heart a chance to rest and come back. His address is 927 Chalker St., Akron, O.

Special: We have a request from the old country for complete back numbers of **Words in Season** for the years previous to 1934. If any of the Lord's people have on hand any of these complete years we would be pleased to hear from them.

Note: Would you like to introduce **Words in Season** to your friends. Send us a list of ten or more names and addresses and we will mail them a sample copy.

Seattle, Wash.—J. E. Fairfield gave us a rousing report of the Lord's doings in Venezuela. David Scott followed for two nights ministering the good word.

Brookston, Ind.—An invalid sister has been making up booklets with tracts, using all occasion greeting folders to bind them together which were useful in Hospitals and elsewhere. Shortage of paper will cause this work to cease. Christians who have old folders can help by mailing to Anna Mae Sanbloom, Brookston, Indiana.

Southern States.—Wm. McBride is helping W. G. Smith in West Va. A. Klabunda began meetings in Lonaconing, Md. W. Fisher Hunter is helping in Roanoke, Va.

Blue River, Wis.—W. G. Foster had fruitful meetings here. Brother Mick later began meetings in Black Earth.

Italian Work.—L. Rosannia and F. Carbonia saw a number saved in Ashbury Park, N. J.; F. Pizzuli had fruitful meetings in Springfield, Mass.

Philadelphia, Pa.—F. W. Mehl began meetings in Olney Assembly using Tabernacle model.

Michigan.—Christians desiring to enroll in a Postal Bible Class, write to J. Derk, 49 S. Maple, Zeeland, Mich. W. Ferguson has been working in the mining country on Lake Superior shores.

CANADA

Nova Scotia Province.—John and Robert McCracken held meetings in New Glasgow with some interest. L. McIlwaine had a few meetings at Debert.

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. 34


MARCH, 1942

No. 3

GATHERED GEMS

MY God! is any hour so sweet,
From blush of morn to evening star,
As that which calls me to Thy feet,—
The hour of prayer?

»« »« »«

 IN threw down Abraham—the best believer in the world;
and Noah—the most righteous man in the world; and
Job—the most upright man in the world; and Moses—the
meekest man in the world; and Paul—the greatest Apostle
in the world. It cast angels out of heaven and Adam out of
paradise.

»« »« »«

It is reported of the crystal, that it has such a virtue in it,
that the very touching of it quickens other stones, and puts a
lustre and beauty upon them. So does humility put a lustre upon
every grace.

»« »« »«

Example is the most powerful rhetoric; the highest and most
noble example should be quickening and provoking.

»« »« »«

An humble soul when he meets with this and that wrong
from men, he knows that their souls are diseased, and that
moves him to pity than to revenge wrongs offered.

»« »« »«

As the roots of a tree descend, so the branches ascend. The
lower any man is in this sense, the higher shall that man be
raised (Matt. 22:12).

»« »« »«

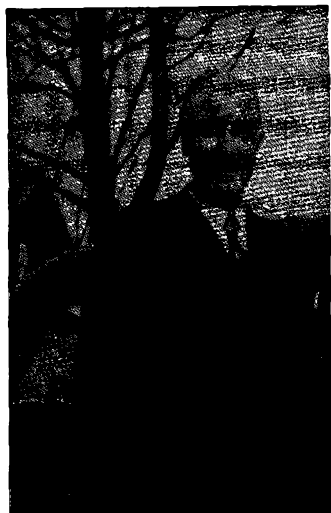
He that hath a gracious measure of humility is neither af-
fected by Satan's proffers, nor terrified with Satan's threatenings.
The golden chain does not allure him, nor the iron chain does
not daunt him.

»« »« »«

If ever you would have your soul kept low, dwell upon the
free grace and love of God to you in Christ.

»« »« »«

In the day of thy prosperity forget not thy former poverty,
like humble Jacob, who said, "With my staff I passed over
Jordan, and now I am become two bands.



“Saved To Serve”



The Conversion of
JOHN SILVESTER

THE old land mark has not been removed, but it has been changed. In the year of which I write it was The Western Congregational Church, Spadina Ave., Toronto, Canada, but today it is a Jewish Synagogue. If it were possible for that old building to speak, many an interesting tale it could tell of the happenings within its walls. It is of one of these stories that I would now speak.

In that old church building, in the year 1892, an announcement was made that revival services would be held during the first two weeks of March, and that they were to be conducted by Evangelist Ferdinand Schivere, a preacher of the old school.

The services commenced, and God the Holy Spirit, who was sent into the world to convince men of sin, of righteousness, and of judgment, was surely present to bless His word to the awakening and conversion of many, among whom was John Silvester.

From earliest days he had been deeply impressed with the importance of divine things, for his father and mother were Christians, and they sought to bring up their family in the fear of God. When John was but a little lad they left their home and friends in England, and came out to Canada, in the hope of improving their means of livelihood. In this new land, surrounded by strangers, they were made more than ever to realize the presence of God in the family circle.

During some of those long, and possibly lonely evenings, they used to gather their children together, and sing with them the songs of Zion. One evening as they were thus sitting and singing together:

“Whiter than snow; Yes whiter than snow,
“Now wash me, and I shall be whiter than snow.”

little John, only five years old, began to turn over in his mind the possibility of anyone being washed from their sins, and being made whiter than snow in blood. It was a great problem to his young mind, and it left a very deep impression upon him.

Years had rolled away since that night, and John was now a young man employed by a large biscuit manufacturing concern in Toronto, so along with some of his chums he heard Evangelist Schivere. Under the powerful preaching of the Word of God he was made to see something of the exceeding sinfulness of sin, and while he had long known that, "All have sinned and come short of the glory of God," he was made to realize it in his soul until, like the publican of old, he was ready to cry out, "God be merciful to me a sinner."

One night God had spoken to him more loudly than ever, and the cry had been raised in his heart, "What must I do to be saved?" When the invitation was given out at the close of the meeting that any who were anxious to be saved could wait behind for further help, John gladly remained. A kind Christian worker took him into a little anteroom, and there read for him out of the Bible: "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." (Isa. 53:5). As this young worker prayed and read with him, he saw clearly for the first time that it was for his transgressions, his iniquities, and his sins, that Jesus had died; and he, also, knew and realized with force that peace and healing of the soul were his because at Calvary Christ was wounded and punished. He knew assuredly at that moment, that he had been saved through the substitutionary work of Christ. He deserved the wounding, bruising, and punishment, but Christ had endured it all, and he was happy in the knowledge that life was his because Jesus died.

Almost fifty years later, very shortly before he was called home to heaven, he wrote to one of those chums with whom he had first heard the gospel. On referring in his letter to that memorable day on which they both had shared the joy of each other's conversion to Christ, he wrote with that new song still welling from his heart. "We can joyfully sing together in remembrances of it—

'O, happy day! when first we felt
'Our souls with deep contrition melt,
And saw our sins of crimson guilt,
All cleansed by blood on Calvary spilt.'

when the glorious light of the gospel reached my sin burdened heart through the precious words of Isa. 53:5.

'O happy day! when God to me a vision gave of Calvary
My bonds were loosed, my soul unbound;
I sang upon redemption ground.'

And, O, what patient grace He has shown towards unfaithful failing me all through those many years, proving the truth

of His own gracious words, 'Him that cometh unto Me, I will in no wise cast out.' Bless His Name!"

Let me say to you who read this story, that if you also have a sense of your guilt and need, you too can look away to Christ on the cross, and know that Christ died for sinners; and that, therefore, He died for you, and by accepting Him; you, likewise, can be saved.

In the year eighteen ninty-nine he was commended to the work of the Lord by the Assemblies at Toronto, Canada, and for over forty-two years he bore witness in this public way to the saving grace of God. He loved to speak to others of the substitutionary work of Christ by which he had been saved. And none with whom he had any contact missed hearing him tell God's way of salvation to man. During all that time he labored well in the gospel, and there are Assemblies of God existing today which were planted through his joint efforts along with others. He was naturally of a very sympathetic and tender disposition, yea, he was a modern Barnabas—to many a son of consolation. For those also who shared but little of this world's material things he had a special care. Indeed he loved the poor.

Many were shocked and sadden by his sudden home call, at Midland, Ontario, where he had resided for many years. He had undergone a successful operation in the hospital, and had returned home, and was able to move about the house, but on Thursday, May 29th, 1941, at 9 A. M., he suddenly passed away to be with Christ whom he loved so well and served so long.

The funeral which was held on the following Saturday, was one of the largest in the history of this town. The gospel hall, in which he had so often preached, was more than full, and crowds could not get in, but these were able to hear the service by means of a loud speaker used for the occasion. The large number present from the town, and the great number who traveled from distant parts to be present, proved the esteem he had won in the hearts of many.

These facts are not retold to eulogize a man, but rather to show forth in his conversion and life the grace of God. Friend, if you have never been born again, you are a lost sinner whether you realize it or not, and we trust that you will face frankly your lost estate in God's holy presence "For the Son of Man is come to seek and to save that which was lost." Follow the example of John Silvester, turn away from your guilt and shame, from yourself, and your efforts, to Christ alone: "For He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." (Isa. 53:5). —J. G., Jr.

This article can be obtained in tract form from the "Christian Book Room, 851 Bloor Street West, Toronto, Ontario, Canada.

FELLOWSHIP

Frank Pizzuli, Long Branch, N. J.

LET us consider this very important truth from the Word of God. The Word denotes "companionship, partnership, association." The definition given in the Scriptures is, "a Yoke." All of us, whether saved or unsaved, desire and enjoy fellowship with someone or something. This is a natural impulse in man. Therefore, how important it is to get God's thoughts on this very important matter.

1. *Fellowship with darkness* (Eph. 5:11). Read vs. 8-17. The person who is not saved, being born in sin (Psa. 51:5), brought up in sin (Rom. 3:23), and finding his enjoyment in sin, "loves DARKNESS rather than light, because their deeds are evil." (John 3:19). It is in this sphere of DARKNESS that he finds his pleasure, and in which he "lives, moves, and has his being." In DARKNESS of soul, of mind, of heart, and of conscience, the unsaved hurries in his mad rush to Hell, the Lake of Fire, and (as long as he loves the DARKNESS of sin and unbelief, rather than the Light of the Gospel) "the blackness of DARKNESS forever." (Jude 13).

Before we were saved, all were DARKNESS. We loved and had fellowship with DARKNESS. Now things are different! Our position is different. We've passed "from DARKNESS into light." (Acts 26:18; 1 Pet. 2:9). We have ourselves become "Lights!" (Matt. 5:14). By being born again, we are in a new family, and in a new sphere. (Gal. 3:26). Our fellowship now should be ONLY with Light! and Our life, a life of separation from DARKNESS in whatever form it may be. (Cf. John 8:12; Col. 1:13; 1 Thess. 5:5). May we be led to see this for His Glory!

2. *Fellowship with unrighteousness*. (2 Cor. 6:14-18). The word "unrighteousness," as defined in "Strong's Concordance" is: "Wrongfulness of Character, Life or Act."

The word "unrighteous" is rightly applied by God to those who are not saved. (see 1 Cor. 6:9; Rom. 2:6, 8; 2 Thess. 2:12). We can all thank God for Heb. 8:12. "I will be merciful to their unrighteousness, and their sins and their iniquity I will remember no more." Because of this we were saved (or made righteous), Rom. 5:1. Now, considering these verses that we have referred to above, in connection with the unsaved, and considering also the definition of the word "unrighteousness," do you wonder, dear child of God, that the Lord speaks to you in a voice of authority, and in no uncertain terms telling you that there is no unrighteousness with God (Rom. 9:14); that "all unrighteousness is sin." (1 John 5:17); and the exhortation, "Neither yield your members as instruments of unrighteousness unto sin; but yield yourself unto God, . . . and your members, as instruments of righteousness unto God." (Rom. 6:13) "Be not unequally yoked together with unbelievers; for

what fellowship (either in character, life, or acts) hath righteousness with unrighteousness? Wherefore come out from among them, and be ye separate, saith the Lord." (2 Cor. 6:14, 17).

3. *Fellowship with Christians.* (1 John 1:3, 4). This is one of the essentials of the Christian Life. No Spiritual life can be cultivated without this fellowship. We need very much to help and encourage each other in the Way. (Acts 18:27). This can be done by prayer (2 Cor. 1:11); by exhorting one another (Heb. 10:24, 25); by interchanging of thoughts with one another over the Word of God; and by speaking often to each other of the Lord. (Mal. 3:16). As we do this, then our Fellowship is also with the Father and the Son.

4. *Fellowship of giving.* (2 Cor. 8:4, 9, 11). This is called in Phil. 1:5, "Fellowship in the Gospel." This can only be true of the Christian, when he has realized the truth of 1 Cor. 6:19, 20, that he belongs to God, body and soul, together with all that he possesses. When this is made clear by the Holy Spirit of God, to the heart and conscience of the believer, then he will realize his great responsibility in caring for and supporting the Lord's Work. Everything we do here is recorded in Heaven, and will be revealed very soon, when the believer will stand before the Judgment Seat of Christ, to be examined and rewarded for what he has done while on earth. (2 Cor. 5:10). Note carefully the example of the Lord Jesus given in 2 Cor. 8:9; and the Example of God the Father. (2 Cor. 9:15). Then, note the exhortation (8:11) not only to resolve to do, but to do!

5. *Fellowship of His sufferings.* (Phil. 3:10). This is a Fellowship which all believers know who are walking in the Spirit. They are grieved at the ungodliness and darkness in the World. Everytime they hear the Name of the Lord Jesus blasphemed, they are deeply stirred. Knowing the terrors of Hell, and the Lake of Fire, they are grieved at the indifference of the unsaved as to their salvation. This is what we may call inward suffering. From bodily suffering, reproach and persecution because of Christ, we sometimes shrink. Yet, we should not be ashamed, knowing it is for His Sake! (Phil. 1:29). Therefore, rejoice! for great is your reward in Heaven. (Matt. 5:11, 12).

6. *Fellowship of the Spirit.* (Phil. 2:1). This is simply obeying the leading of the Holy Spirit of God, as revealed in the Word of God, in glorifying the Name of Our Blessed Lord Jesus Christ, and in producing the fruits of the Holy Spirit in our Daily Lives. All this is brought out in the context itself. "Let this mind be in you, etc." A reading of the whole chapter will be profitable in understanding what the Fellowship of the Spirit is. (see also John 3:30).

7. *Continuing in the Apostle's fellowship.* (Acts 2:41, 42). The first thing we read of, after these people were saved is, (1) Baptism, (2) Continuing in Doctrine, (3) Fellowship. I

believe this refers to the Public aspect, and manifestation of Fellowship. That is, Gathering unto the Name of the Lord Jesus Christ alone (Matt. 18:20), owning no head but Christ, no creed but the Whole Word of God, and no Church, but the one church, which is the Body of Christ. I believe this fellowship also refers to our faithfulness in attending the established meetings. (Heb. 10:25). And to the love and affection shown among ourselves, when we do gather in this way.

May the Lord richly bless these very important truths to both writer and reader, for His Name's sake.

The Fight of Faith

LIKE the Spartans, every Christian is born a warrior. It is his destiny to be assaulted; it is his duty to attack. Part of his life will be occupied with defensive warfare. He will have to defend earnestly the faith once delivered to the saints; he will have to resist the devil; he will have to stand against all his wiles; and having done all, still to stand. He will, however, be but a sorry Christian if he acteth only on the defensive; he must be one who goes against his foes. He must be able to say with David, "I come against thee in the name of the Lord of hosts, the God of the armies of Israel whom thou hast defied." He must wrestle not with flesh and blood, but against principalities and powers. He must have weapons for his warfare—not carnal—but "mighty through God to the pulling down of strongholds." He must not be content to live in the stronghold well-guarded, but he must go forth to attack the castles of the enemy, and to drive the Canaanite out of the land. But there are many ways in which the Christian may, to a great degree, forget his martial character. And, alas! there are not a few who, if they be Christians at all, certainly know but very little of that daily warfare to which the Captain of our salvation calleth His disciples. They have a soft religion; a religion which shuns opposition; a reed-like religion, which bows before every blast, unlike that cedar of godliness which standeth aloft in the midst of the storm, and claps its boughs in the hurricane for very joy of triumph, though the earth be all in arms abroad. Such men lack the faith which shares the glory. Though saved, yet their names shall not be found written among the mighty men who, for our Great Commander's sake, are willing to suffer the loss of all things, and to go forth without the camp bearing His reproach. O, let us never be contented with such inglorious ease, but earnestly and manfully fight the Lord's battles. Is it a little thing for a follower of Christ to be losing the immortal honor of serving the Lord? What will not men do to win fame? and shall we, when it lies at our doors, turn idly aside and cast our glory to the ground? Let us be up and doing, for it is no light thing to be losing the honor of a faithful servant of Christ.

HOW TO SPEAK OF CHRIST'S SERVANTS

66 **I**T is because I agree with you fully on evil speaking that I write again so soon. Lamentable instances of false reports—and even slanderous ones, have been brought before me again and again of late; and truly I believe that the readiness with which these are received and circulated is fast becoming a crying iniquity, and one which the Lord will be compelled to step in and judge unless we repent. For a long time past I have been driven to refuse to believe a report until I have verified it for myself. Exodus 23:1—marginal reading—binds this responsibility upon us.”

To the letter containing this extract the following reply was given:—It is by upholding the good name of the ministering brethren that fellowship is promoted. I wish there were more “*using diligence* to keep the unity of the Spirit in the bond of peace.” I wish sincerely that all laboring brethren would learn of the Lord and His holy apostles to think affectionately and write and speak appreciatingly of one another, and thus show their superiority to everything affecting self, and their supreme occupation with the Lord and the word and work the Spirit is carrying on for His glory. I am sure we have been sadly lacking in this—the servant coming before us in his personality as a man, and not in his connection with the Lord Jesus Christ, whom God has glorified with Himself in the heavens—maintaining His good name there against a world of blasphemers and detractors. Every time I turn my eyes to the Son of God upon the Father’s throne I see, for one thing, God’s determination to clear His name—“of *righteousness* because I go to the Father;”—and, knowing how near and dear His ambassadors of the heavenly legation of reconciliation are to Him it must be peculiarly offensive to Him, when the success of their ministry is hindered by raising against them an undercurrent of private culmination; and it must be gratifying to His heart when His ministers are so bent upon the advancement of His glory and so full of regard for one another, because they belong to Christ, that they are sensitively careful on all occasions to uphold their character, and discountenance all tale-bearers, insinulators, and evil-speakers.

It must have a very evil influence among the saints when a servant acts so as to set himself up by putting others down, while all the time he is preaching in the highest strain of Christ-exaltation. I am sure that the private intercourse of laborers of this sort with the saints when contrasted with the ministry of the *highest* things of the Christian system, which they hear from them in public must have a most ruinous effect; for the high things are neutralized by the *low* things, and the mind of the believer is set a-questioning whether there can be any reality in heavenly things when those who are the ministers of them are so very earthly—if not worse. The moral discrepancy between the public ministry of heavenly things and the private

absorption in reporting or listening to evil and calumnious things must be very stumbling to souls who are tremulously sensitive for the honor of Christ's "worthy name," and the good name of His servants.

The Lord's way of speaking of His servants is seen in the notable instance of John the Baptist. . . "He *was* a burning and shining light, more than a prophet, for this is he . . . Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist." He had been the witness of "the true light," and now the Lord becomes a *witness* to him. The greatest preacher of his day, who was now in prison, has the Lord assuring him by means of His disciples, and witnessing to him before the people as the greatest born of women. "He must increase, but I must decrease," and when "that light" was shining in meridian splendor Jesus began to say unto the multitude concerning John—"He was a burning and shining light." He increased—not by depreciating John, but by his own intrinsic excellence and wonderful works witnessed to from heaven, earth, and hell!

He did not leave the world until He restored His fallen disciple Peter, and expressed his confidence in him before them all by the work He gave him: and openly gave him the keys of the kingdom of heaven on the Day of Pentecost, and maintained him in his primacy among the twelve, notwithstanding his terrible fall. He did not set him aside because of it as one who could not be trusted because he had so grievously failed. And this same Peter, forgetting the smart of Paul's open rebuke given him at Antioch writes of him "*as our beloved brother Paul.*" This is the Christian style of a true servant formed on the model of the Lord.

(To be continued, D. V.)



PATIENCE



If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. 1 Peter 2:20.

WE make a mistake in trying always to clear ourselves; we should be wiser to go straight on, humbly doing the next thing and leaving God to vindicate us. "He shall bring forth thy righteousness as the light and thy judgment as the noon day," Psalm 37:6. There may come hours in our lives when we shall be misunderstood, slandered, falsely accused. At such times it is very difficult not to act on the policy of the men around us in the world. They at once appeal to law and force and public opinion. But the believer takes his case into a higher court, and lays it before his God.

F. B. M.

SCHOOL LESSONS

2 Peter 1:1-11

James McCullough, Stratford, Conn.

THE grace of God not only saves us, it also puts us to school and becomes our teacher (Titus 2:11, 12). Peter here gives us some of the lessons that are to be learned in the school of grace.

The Word of God speaks of the Christian in different aspects. Sometimes we are looked upon as soldiers (2 Timothy 2:3). Again, we are looked upon as athletes, or one running in a race (1 Cor. 9:24-27). Here, however, in the passage of Scripture, we are looked upon as being at school.

The Lord Jesus Himself gives us a sum of "profit and loss" in Mark 8:36—"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" You lose the whole sense of this verse if you give it entirely to the unsaved, for the Lord Jesus gave that message to His own disciples, and it is for you and for me. What the Lord Jesus stated in that verse is, that if I, as a disciple of His, get all the world and I lose my life, that is, my life from the moment of my conversion, if it is lost and not lived for His glory, what will I have profitted? It is a sum of complete loss if I don't live for God and for Eternity. Whatever your ambitions are in getting on in the world, and if like the unconverted, you are making the very best of this life, at the Judgment Seat of Christ there will be an awful awakening. You will find you gained a lot as far as temporal things are concerned, but you have lost your life and you will never have the privilege of living for God again.

In this portion (2 Peter 1:11) we have a sum in "addition" or, spiritual mathematics, if you like. Verse 3 tells us "His divine power has given unto us all things that pertain unto life and Godliness." We are much better equipped in living for God than those who were saved in a past dispensation, for they didn't have the Word of God as we have it, nor the indwelling Holy Ghost as we have, and they had no continual intercessor at the right hand of God as we have. When we consider how well God has fitted us and then think of the slow progress we have made in the school of God, we might well hang our heads in shame.

In verse 10 we read: "Wherefore the rather, brethren, give diligence . . ." If we are to get along in God's school we will need to apply ourselves to our studies with diligence. We will not be guilty of idling away our time. We can't afford to play ping-pong during school hours. It is a hard grind, and living for God is no child's play.

If we apply ourselves with all diligence, then according to verse 11, ". . . an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour

Jesus Christ." That is, we will graduate with honors. Some are satisfied to get sufficient marks to get through, but then there are those who say, "I want not only passing marks, I want honors." How will these spend their time? When the others are having their fun, these are busy at their studies. However, graduation day comes around and now comes the manifestation of how the school hours were spent. Such will the Judgment Seat of Christ be for us, the people of God.

Dear children of God, we are in God's school. It is not that we cannot master the subject. God has given unto every one of us all things that pertain to life and Godliness, and yet what have we learned? A great many of us have never got much farther than to sing: "Oh, happy day when Jesus washed my sins away."

Let us look now at some of the lessons we are to learn in this school of grace. Verse 5, "... add to your faith, virtue . . ." Faith is the starting place; that is where we all began. Faith is believing God and asking no questions. We believed God about our condition as lost sinners. We didn't "feel" we were bad enough for hell, but we believed we were going there, and the feeling came because we believed what God had said about it. Then there came the happy moment when God opened our eyes and we took in that blessed fact "He died for me." That was the time we were brought into God's school.

Abraham is a beautiful illustration of faith. When he was about 84 years of age God told him to look at the heavens and count the stars—"So shall thy seed be." Abraham didn't reason out how or why, he just said, "God has said it and it is up to God to do what He says."

Then we are to add to our faith "virtue" or "courage." When we do get saved we need courage. Daniel is a fine example of courage. He is like a lone star shining on a dark night. He was in a heathen court where everything was calculated to destroy his testimony. It would have been easy for him to have settled down there, but Daniel purposed in his heart he would not defile himself with the portion of the king's meat.

What gave Daniel this purpose of heart? Compare Psalm 119:11. This psalm was probably written by Daniel, and apparently it was the Word of God hidden in his heart that gave him this purpose. It gave him backbone in the midst of all the corruption of that heathen court. Someone has said the reason the lions couldn't eat Daniel was because he was all backbone. Dear Christian, this is what we need—courage in the face of opposition from the devil. Daniel means "God is my Judge" and everything Daniel did was regulated by that fact. Think now of that verse in Mark 8:38 in connection with the verse already quoted—"Whosoever shall be ashamed of Me and of My words in this sinful and adulterous generation, of him also shall the Son of Man be ashamed when He cometh in His

glory." We need courage to witness for Christ. Young Christian, learn whatever you do in serving your earthly master to do it under God's eye and for His Glory. Unfurl the flag. Let it be known on whose side you are. Your purpose of heart should be like Daniel, to please God whatever the cost may be. God comes first. "We ought to obey God rather than men" and when the will of God runs contrary to the will of your parents, or to the will of your master, or to the will of the government, God must come first.

Then, we are to add to courage "knowledge," and here we think of Solomon. How did Solomon get such wisdom and knowledge? You remember how he asked God especially for this in 2 Chron. 1:9, 10. See also Deut. 1:17, 18-20, and connecting these two Scriptures together we have what will make us grow in grace and in the knowledge of our Lord and Saviour Jesus Christ: viz., taking time to pray and time to feed on the Word of God.

Following this we have the adding of "temperance" or self-control, and we think here of Joseph, and especially of that occasion when tempted by that wicked woman in Genesis 39: 7-9, and his noble answer, "How can I do this wickedness and sin against God." Here is self-control, and how much we, too, need to learn that lesson.

Next, we are to add "patience" and in Job we have this grace beautifully in evidence. When stripped of everything that a man would hold dear he blessed God and said, "Naked came I out of my mother's womb and naked shall I return thither; the Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

Then follows the adding of "Godliness." Timothy fits the picture here. He is the only one in the New Testament called a "man of God." Timothy was only a young man at that time, possibly about thirty, but what progress he had made at his lessons to have earned the title "man of God."

Next, we are to add to Godliness "brotherly kindness" or "love of the brethren." This grace shone brilliantly in Paul. He could say to the Corinthians even when they were slighting him, "I will very gladly spend and be spent for you though the more abundantly I love you the less I be loved" (2 Cor. 12:15), but like his Master he went on loving just the same. The last thing mentioned is "love." We are to add to the "brotherly love" of Paul the "love" of Christ. See Colossians 3:14, "And above all these things put on love which is the bond of perfectness."

Here are the lessons summed up: We are to add to the faith of an Abraham the virtue or courage of a Daniel. To the courage of a Daniel we are to add the knowledge of a Solomon; and to the knowledge of a Solomon, the temperance (self-control) of a Joseph; and to the self-control of a Joseph, the patience

of a Job; and to the patience of a Job, add the Godliness of a Timothy; and to the Godliness of a Timothy, add the brotherly love of a Paul; and to the brotherly love of a Paul, add the love of Christ. May we all be diligent students in this school of grace.

JEWELS AND MILLSTONES

A WEALTHY landowner was one day showing a miller his valuable collection of precious stones. There were diamonds, rubies, and all manner of stones, from almost every country of the world. Their value was immense. After exhibiting them, the rich man said with a sigh—"Yes, there they are, but they yield me no income." The miller smiled and said in reply—"If you will come down to my farm some day, I will show you my only two precious stones, and they yield me a good income every year." On the appointed day, the miller took his friend round to the mill, and pointed to the two toiling millstones in active use, crushing the grain into snowy flour for the daily bread of man. These two common stones were of more profit to their owner, and of more use to mankind, than all the precious stones lying useless in the nobleman's casket.

There are practical lessons for us in the busy millstones and the unused jewels. Some of God's saints are possessed of many gifts, and "a gift is as a precious stone, in the eyes of him that hath it" (Prov. 17:8); but these gifts bring little gain to God or blessing to men. Do you know the reason why? Because they are unused. They are wrapped up like the talent in the napkin. Instead of being turned to account for God, in spreading His gospel and His truth abroad, they are lying inert, yielding no joy to God, or good to men. Think of the wealth of Christians hoarded up, yielding nothing but care and anxiety to their souls, and presently to be as "left luggage," for which they will get no credit at Christ's judgment seat, while millions are dying for lack of God's gospel here and in distant lands. Look at the number of Christian men and women who are possessed of the gifts of speech, of good voices, of ability to speak and sing God's gospel, but who hold these gifts wrapped up in indolence, and worldliness, and carnal ease. Look again at the thousands of young men and young women who have youth and health and opportunity, who have been early converted to God, and called by His grace to serve Him on earth, who are frittering away the best of their days seeking after things no better, no higher, than the Gentiles seek. Oh, the sin, the guilt, of holding in solemn trust from God these precious stones to no purpose. How will it be when the Master saith—"Give an account of thy stewardship." Yonder in some lonely corner, quietly, steadily, grinding away, unknown and unnoticed, are the common-place workers, uncouth, unpolished, and all the rest, nevertheless by their daily toil, "in the Lord,"

yielding to Him a rich return, to themselves an honored reward, and to their fellow-saints and fellow-men, who may neither know nor recognize them, a constant flow of blessing. Christian reader, are you as the unused jewels, or as the busy millstones? Are your talents, your gifts, your powers of mind and of body, in active service for God, wholly monopolized for self? Full soon will the day of Christ's judgment-seat reveal, whether we, and all that God has intrusted to us, have been as the useless jewels, or as the toiling millstones.

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."

A good old Quaker wanted to give all he could while alive, because God says He will reward the deeds done IN the body. He did not wish to leave anything in a will, lest he should lose his reward.

Elijah said to Elisha: "Ask what I shall do for thee, BEFORE I BE TAKEN AWAY FROM THEE." He knew his power to do good would cease with his earthly life.

John Wesley earned large sums of money each year for the books he wrote, but he believed in using it promptly. He said: "If I die and leave more than \$100, you can call me a thief and a robber."

George Mueller who got more than five million dollars, died suddenly, and was possessed of only \$300 when he died.

William Quarrier, that man of faith who founded a large Orphan Home in Scotland, and supported thousands of children, made it the rule of his life never to have more than \$25 for the use of himself, wife and family. Whatever he got more than that he gave.

Robert Doncaster had the following inscription put on his tombstone:

*"What I kept, I lost.
What I Gave, I Have."*

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him: but blessing shall be upon the head of him that selleth it" (Prov. 11:24-26).

RIVALS Jesus will not endure; and unless we give Him the highest throne He will leave us to mourn His absence. Love not thy wealth, thy name, thy friends, thy life, thy comfort, thy husband, thy wife, or thy children, more than thou lovest Him, or even so much; for He will either take *them* from thee, or else His own delightful presence, and the loss of either would be an evil not worthy the idolatry which will surely engender it.

PROBLEM 1

Does Scripture teach that all Christian men and women are deacons? Is there any such a thing as deaconesses mentioned in Scripture?

Answer 1

The word deacon, is rendered by some "minister" and by others "one that serves," and is brought before us first in Philipppians 1:1; in the salutation of the Assembly by Paul and Timothy and distinguishes between the saints generally and those whom they call the bishops, that is, those who oversee in Spiritual matters, the overseers; and name also the deacons, those who serve, particularly in temporal affairs, as perhaps are illustrated for us in the seven men who are chosen to care the temporal needs of the widows; "tables" as they are called, Acts 6:1-6; this would clearly infer that every Christian is not to be spoken of as a deacon; while they do nevertheless serve God in their own sphere, 1 Tim. 3:1-13: tells of the personal character and disposition of those who are bishops and deacons touching the private life, home life and business life, as specific conditions in evidence marking out a special place and fitness.

It seems to be a mistake to think and assert that all are deacons! It would seem that, while they are to be spiritual men; yet the work is principally caring for temporal matters, and because they handle property which belongs to the Assembly, they are responsible to give account, so are to be known by some form of recognition such as designation by name as those who care for any fund or funds which might be called into existence to meet the payment of accounts and the other conditions that can arise.

So here again we see that all are not "deacons" in the scriptural definition of the word! In the true and scriptural sense of the word "deacon" no woman is so named, as are, for instance, the seven men of Acts 6:1-6, two of whom, Stephen and Philip, seems to have purchased for themselves a good degree and great boldness in the faith; 1 Tim. 3:13; compare with Acts 6:5; compare also Acts, chapters 7 and 8. The works of Phoebe as a servant of the church, Rom. 16:1, do not seem to warrant the use of the name "deaconess" nor do the works of Dorcas, Acts 9:39; nor the labors of Eodias and Syntyche Phil. 4:2-3. Their works are well spoken of, and can be, as can many more of the works of godly women in our day, which shall not lose their true and multiplied reward at the Bema of Christ; yet it is not given to us by precept or example to use the term deaconess!

D. L. R.

PROBLEM 1

Does Scripture teach that all Christian men and women are deacons? Is there any such a thing as deaconesses mentioned in Scripture?

Answer 2

Scripture does not teach that all Christian men and women are deacons. And this for two reasons:

A Deacon is a "Minister" or a "Servant" of the Church, and is known by his service as one who seeks to assist, to relieve and to comfort any in the Church, who have need of same. The seven men of Acts 6 were men "full of faith and of the Holy Ghost," chosen to look after the daily ministrations, that of serving tables. They were Deacons both as to service and qualifications. A Deacon must have qualifications, personal character, to fill that office; he must be "grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith with a pure conscience, husbands of one wife, ruling their children and their own houses well." (1 Tim. 2). It is therefore evident from the work and qualifications of a Deacon that all Christians are not Deacons.

However, Scriptures are clear that Deaconesses also have their place in the Church. God highly commends Phoebe for her work as a Servant or Deaconess in the Church (R. V. Margin) Rom. 16:1, 2. She was a succourer of many, and of the Apostle also.

A. P. K.

Diotrephes

7 HERE was a man called Diotrephes
The place of rule he took
He lived to tread beneath his foot
The orders of the Book.

As long he ran the saints did scan
Why God should let him rule.
But if this man had not thus ran
The Saints would wonder still.

Why God should let this sort of man
Still live and fight His Sovereign plan.
To show us still, the heart is ill
Which even in Grace, its Lord displace.

No ill to ill alas is found,
Within this heart of ours,
To be as God is still the bait
Of Satan's will with ours.

To till the garden, rule the Beast
Did God in love appoint
But man would be a Nimrod still
And turn His orders out.

So Popish plans and priestly craft
Impose their horrid rules
We find Abimelech spirit lives
To form us for his tools.

To slaughter all who would oppose
Or vex his carnal will
For love has left his saddened heart
He is led by Satan's guile.

Alas one day he turned to clay
Where is the dreams he held?
His glory like an ox is gone
Corruption marks his withered form.

So men may claim a place today
Which in the future flees away
And leaves us for to mock with scorn
The prize he sought is turned to thorn.

The Lord regains His favored place
The Church doth gain its daily pace
And time runs on with steady gait
And leaves behind the Corpse.

W. Grierson.

New Brunswick Province.—I. McMullin held cottage meetings in Williamsburg. Deep snows blocked the highways, so he had to go to the meetings on snow shoes.

Ontario Province.—R. McCracken and H. Alves were having well attended meetings in Sarnia and hope to see a break in the ranks of the enemy. H. Fletcher and J. Gunn had good meetings in the Brock Ave. Hall, Toronto; God cheered the hearts of His servants and saints by some being saved. Brother Fletcher had to miss some nights on account of poor health. J. Govan and T. Wilkie were having meetings at Leamington and plodded on even though they found the work difficult. G. Johnson and Howard saw some interest in meetings in Peterboro. The meetings held at Chatham by Bren. F. Watson and E. Sprunt vary in size—some nights large, others small, but some have professed to be saved. Bren. Widdifield and Bruce have started meetings at Parry Sound. At the regular Gospel meeting the week before they started a young woman got saved. Bren. Paul and Dellandra were having good interest and attendance in meetings at Huntsville and were looking to the Lord for blessing on the spoken Word. G. P. Taylor has been holding meetings at Channonville and Roblin. At the latter place God blessed the Word in salvation. W. C. Bousfield was getting good attendance in meetings at Strongville even though the weather was very cold. James McMullen had helpful and much appreciated meetings at Campbell and later at Collingwood. J. H. Blackwood was having meetings for the Christians in St. Catharines speaking from the 1st Epistle of Peter. D. Miller held meetings at Port Hope. One professed to be saved. An Assembly is again functioning here. Correspondent, Harry Mabey, Box 455, Port Hope, Ont., Canada. The Assembly will meet in the home of Mr. Monteith, 62 Ellen St. L. McBain visited Lake Shore and Glen Rae for a few nights.

British Columbia Province.—E. Fairfield had helpful and well attended meetings at Abbotsford using his chart, "The Seven Dispensations." He went on to Lynden, Wash. for two weeks. We welcome accredited servants of the Lord. British Columbia is a large and neglected field.

FALLEN ASLEEP

Brandon, Can.—On Dec. 7, Mrs. E. Squire went to be with the Lord. Age 63. Saved in Exeter, Eng. at age of 15. For 30 years in fellowship here. Will be missed. A husband and 3 children mourn her loss. S. Vanstone spoke at services.

Clyde, Can.—On Nov. 21, Mrs. John McGeachy went to be with Christ. Age 69. Saved at meetings held by J. Monypenny and A. Goff 46 years ago. Lived a quiet, steadfast life. An invalid husband and 2 children survive. Ed. Sinclair spoke to a large company at services.

Tillsonburg, Canada.—On Jan. 3, Mrs. Joseph Armstrong departed to be with Christ. Saved at meetings held by Bren. Jas. Goodfellows and Wm. Kernohan in Newbury, and with the Assembly from its inception. A sister beloved. Services were conducted by Thos. T. Touzeau.

Vancouver, Can.—On Jan. 2, Geo. E. Bowron departed to be with Christ. Age 58. Saved 14 years ago at meetings held by R. Telfer at Lashburn, Sask; connected with Assembly there until he recently came to Fairview Assembly in Vancouver. A widow and 3 children mourn his loss. J. E. Fairfield and G. Ramsey spoke at the services.

Grand Rapids, Mich.—On Jan. 28, Mrs. Sam Johnson went to be with the Lord. Saved and gathered with the Assembly in Saginaw at its inception 50 years ago thru labors of T. D. W. Muir. Known for her hospitality and keen interest in the Lord's work. A husband survives her. W. Pell and Pilon held the services in Grand Rapids and F. W. Mehl and J. Govan at Saginaw where she was buried.

Monrovia, Cal.—On Oct. 10, Sarah E. Barr went to be with Christ. Age 89. Saved when a girl in Philadelphia. Gathered to the Lord's Name in Los Angeles 50 years ago through the ministry of W. J. McClure and J. Monypenny. In the Monrovia Assembly 37 years. Bren. Dickson and Ruddock took the services.

Long Beach, Cal.—On Jan. 8, Charles R. Colburn was called home to be with Christ. A much loved faithful shepherd of the flock. Will be missed. Ed. Matthews spoke at the services.

Boston, Mass.—On Dec. 24, (Aunt) Barbara Hume went to be with Christ. Age 103. Baptized in 1885 by J. K. McEwen at Port Philip, N. S., Can., having been saved a few years previous. Services were conducted by Bren. Squire, Marshall and Simpson.

Toronto, Can.—Mrs. Joseph Baird of West Toronto Assembly passed into the presence of the Lord on Jan. 29. Age 80 and saved 60 years. One who loved the Lord and His truth. F. Watson and R. Roberts spoke at the services in the hall.

Arnstein, Can.—On Jan. 30, James Rogerson passed suddenly into the presence of the Lord. Age 60. Saved 27 years ago; soon after, he saw and obeyed the truth of baptism and gathering to the Lord's Name, in which he continued to the end. Bren. Widdifield and Delandra preached to a large company at the services.

Seattle, Wash.—On Feb. 2, Robert Buchannan (late of Bremerton) went home to be with Christ. Born 79 years ago at St. Giles, Que. Saved 40 years ago in San Francisco. Was among the first gathered to the Lord's Name here, and throughout life has sought in his own sphere to be some testimony for God. Never seemed to rally from heart attack at Lord's table the previous week. A widow and one son mourn his loss. Bren. Scott and Fairfield spoke at the services.

Hamilton, Can.—On Dec. 31, Mrs. Evan Evans went to be with Christ. Age 69. Saved many years ago in Broseley, Shropshire, Eng. For 34 years in Hamilton and fellowshipped at McNab St. Hall.

On Jan. 6, Mollie O'Hara passed home to Heaven. Age 16. Saved at meetings held by Bren. T. Wilkie and G. Gould in 1940.

Stayner, Can.—On Dec. 15, Thos. F. Armstrong went to be with Christ. Age 78. Saved 35 years ago; connected with the Lord's people in Strongville and later in Stayner. Had a heart for the Lord and His people. A. Joyce spoke at services.

Departures.—Word reached us of the home-going of T. Barnes and Geo. Wilson of Mascher St. Assembly, Phila., Pa.; Isaac Verdine of Pleasantville, N. J. also Sanford Blunden of Forest, Ont., Canada.

CONFERENCES

Toronto, Can.—The Pape Ave., Highfield Rd. and Broadview Ave. Assemblies will hold their usual conference (D. V.) at Easter and hope to have the use of one of the schools for the purpose which provide more commodious accommodations. Details will be given in April issue. A hearty invitation is extended to all the Lord's servants walking in the old paths. Frank T. Adams, 21 Phin Ave., Toronto, Ont., Can.

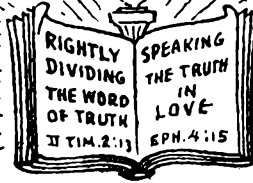
The West Toronto, Brock Ave. and Bracondale Assemblies' annual Easter conference will be held in the Central High School of Commerce, 570 Shaw St. (between College and Harbord Sts.) on Friday, Saturday and Lord's Day (April 3, 4 and 5, Easter), preceded by a prayer meeting at Brock Ave. Gospel Hall on Thursday evening at 7:30. A hearty welcome to all the Lord's servants who seek to walk in the old paths, and the Lord's people from a distance will be freely entertained. Address communications to James Crawford, 318 Indian Grove. Samuel Moore, 882 Palmerston Ave. or Joseph Coleman, Correspondent, 15 Spencer Ave., Toronto, Ont., Canada.

The annual Conference at Easter will be held (D. V.) at Central Gospel Hall, 25 Charles St., East, on Friday, Saturday and Sunday (April 3, 4 and 5) for prayer, praise and ministry of the Word. Visitors will be heartily welcomed and freely entertained. Meetings Friday and Lord's Day, 10:30, 2:30, 7:00; Saturday, 2:30 and 7:00. Address communications to Correspondent, Geo. W. Cunningham, 1021 Shaw St., Toronto, Ont., Canada.

Manchester, Conn.—The annual Conference will be held at Easter commencing with prayer meeting on April 2 (Thursday) at 7:30 P. M. in Gospel Hall, 415 Center St. and through Friday, Saturday and Sunday (April 3, 4 and 5) in the Masonic Temple at the Center. Correspondent, Wm. McBride, 83 Laurel St., Manchester, Conn.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE CROSS



'Tis my happiness below
Not to live without the cross;
But the Saviour's power to know,
Sanctifying every loss.

Trials must and will befall
But with humble faith to see
Love inscribed upon them all—
This is happiness to me.

Did I meet no trials here,
No chastisement by the way,
Might I not with reason fear
I should prove a castaway?

Trials make His promise sweet
Trials give new life to prayer
Bring me to my Saviour's feet,
Lay me low and keep me there.

Wm. Cowper.

April, 1942

WORDS IN SEASON

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EDITOR AND PUBLISHER

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

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Under Act of March 3, 1879.

UNITED STATES

Los Angeles, Cal.—A. Stewart and W. Warke faithfully ministered the Word in Jefferson Hall for 4 weeks. Later W. Warke joined E. Fairfield in meetings in the S. Main St. Hall in Vancouver, B. C.; A. Stewart visited Ave. 54, Long Beach, San Diego and Redlands.

Phoenix, Ariz.—S. C. Keller held meetings here using his model of the tabernacle. Attendance good.

Detroit, Mich.—H. Alves and Bert Dobson began meetings in the Chicago Blvd. Hall with good attendance. L. McBain and O. McLeod saw the Lord working in salvation in the Central Hall.

New Jersey.—S. Rea had encouraging meetings in Hammonton. The Italian Assembly in Orange had a week of good meetings held by L. Rosannia and C. Patrizio later gave them a call. After visiting various Assemblies in New England States, R. Capiello began meetings in Hoboken.

New York State.—W. P. Douglas visited Frost Ave. Assembly in Rochester. L. Montalvo was seeing blessing in a new work opened up in New York City. J. McCullough visited the Poughkeepsie and Saugerties Assemblies.

Lowell, Mass.—The Correspondent for the Assembly is now, John T. McCormick, 14 London St., Lowell, Mass.

Lake Geneva, Wis.—E. J. Jamison had 7 weeks encouraging and fruitful meetings with us.

Wichita, Kan.—T. R. McCullagh was seeking to help the young believers in the newly formed Assembly here, in the ways that be in Christ.

Ohio.—G. Winemiller and J. Smith held meetings in Akron and Bro. Winemiller later had meetings in Cleveland (West Side); D. Calderhead had a few weeks meetings in the Addison Road Hall, Cleveland. C. Patrizio had a few cottage meetings among the Italians in Steubenville and later in Philadelphia, Pa.

Maryland.—A. Klabunda had encouraging meetings in Lonaconing. W. G. Foster saw the Lord working in Cumberland meetings and later joined W. F. Hunter in an effort at Everett, Pa.

Philadelphia, Pa.—C. H. Willoughby gave an appreciated visit to Olney.

CANADA

Toronto, Ont.—G. G. Johnston, Apt. 1, 34 Doncrest Rd., Toronto, Canada offers to forward gifts of money to missionaries abroad.

R. McCracken had a week of well attended meetings in the Bracondale Hall but had to close and return home on account of poor

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. 34

APRIL, 1942

No. 4

GATHERED GEMS

PRAYER makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.

»« »« »«

IF we only knew what was best for us, we should be satisfied with all God's dealings; and if we could only see the end from the beginning as He can, we should not wish one thing altered in our whole lot.

»« »« »«

There is no sin so great, but if left of God we may commit it; let us therefore, daily and earnestly, pray for Divine keeping.

»« »« »«

God's sinless Son was a man of sorrows, His crown was thorns, and His throne a cross: shall we therefore be surprised, if the cup of sorrow is put in our hands, or if we are called to suffer shame for His name.

»« »« »«

Why should I love a Christian in poverty, in persecution, when under a cloud? Because Jesus does so, and because he belongs to Christ; a Christian at His worst is better than the worldling at his best.

»« »« »«

Beware of passing a harsh or nasty sentence upon any one; you cannot search the heart, you do not know the motive; and the man is as his heart, and as is his motive; let charity preside when you give decisions.

»« »« »«

The more we know of the true nature of sin, the more highly we think of the sacrifice of Christ; and the more we think of the sacrifice of Jesus, the more we admire the grace of God that gave Him for us.

»« »« »«

He is the most profound scholar, who knows Christ; he is the richest man that possesses Christ; he is crowned with the highest honor who serves Christ; and He enjoys perfect happiness who is with Christ.

»« »« »«

Every sin weakens faith, and every duty that is performed from an evangelical motive strengthens it; faith grows by exercise, but always declines when we are inactive.

»« »« »«

While Satan is considering you, Christ is watching him, and He bids you watch him too; but this is our comfort, Christ watches him as the enemy of His sheep, of His children, of His beloved bride, and is determined to frustrate His malicious designs.



*Sixty Years
In
Christ*

•

DAVID R. SCOTT

THE Holy Spirit begins to deal with some when they are very young. Samson was no doubt quite young at the time of which we read: "The Spirit of the Lord began to move him at times in the camp of Dan." (Judges 13:25).

I remember when I was about five years old, going with some others to the old church graveyard to a funeral. When I saw the four sons of the dead man weeping at the open grave, I wondered what they were thinking. I thought perhaps they were wondering where their souls would be when their bodies would be put into that hole. This started me considering: "Where will I be when I die?" I realized that there was something in me that could not be buried in that grave. I believe that this was the Holy Spirit exercising my young heart about my sins and about eternity.

Before I was fourteen years old, I went to some meetings in a tent where the Gospel was being preached; but fun was more in my thoughts than the question as to where I would spend eternity. Then the preacher seemed to be looking at me and preaching at me, as if he knew all about my life; but it was God who knew all about me, and was trying to reach my young careless heart about my sinful condition.

One afternoon, as I was walking along the road with a young fellow whom I knew well, called Willie, a gentleman stopped and asked Willie some questions about the meetings: who were attending and who had been converted. To my astonishment Willie said: "Well, I am happy to say that I am one of them. I am saved." We walked on together, and I said: "Willie, do you mean to say that you are saved?" He answered, "Yes, I am saved," and looking straight at me, said, "If you were to die tonight, where would your soul be?" That question

pierced me through and through, and though we walked together for some distance, I do not remember another word uttered by either of us.

I became very miserable for I knew I was going to Hell, and I tried in vain to get peace by my own efforts. One night, when pressed to believe on the Lord Jesus, I said I did believe, and for a week or two tried to make myself believe that I was saved; but I had to give it up, and the Devil tried to make me believe that there was nothing in it all anyway. I could not deceive myself so, for I knew that there was such a thing as being ready to meet God and I knew that I was not ready. It made me feel more and more miserable when I would hear them sing:

"I heard Christian friends speak of rapture divine,
And I wished, how I wished! that their Saviour were mine!"

In this condition I continued for several weeks. I thought: "If Salvation is as simple as people say it is, why do they not make it plain to me? If it is through repentance, who could repent more than I do?" I remember spending a long time on my knees weeping, and, noticing a little pool of my tears on the floor, I thought that God should take notice of that, a good sign that I was truly repenting. Then I would make a great effort to believe, but no "feelings" would come; and I would think: "This salvation cannot be for me. I wish I had never been born. The thought of losing my soul and going to hell was so terrible that I felt I was willing to do anything God required of me, even to having my head chopped off.

Then my heart got so hard that I couldn't pray anymore. I couldn't weep any more and I couldn't believe anything, only that my case was worse than any one else's, so there was no use thinking about it any more.

One night, coming home from a meeting, Willie was speaking to me, but I don't remember if it was what he said that brought the truth home to me or not; I do remember how God, by His Holy Spirit, brought so forcibly before my poor, dark heart the fact that the Lord Jesus really died for me. It seemed too good to be true, and I was so afraid of making a false profession; but I thought, "Well, there is nothing I can do. God knew what was needed to save a poor sinner like me and He gave His Son for that very purpose. It IS true. He died for me." Before I could think what I was doing, I spoke right out: "I see it! I see it! I'm saved!"

So it was, thank God, that sixty years ago, "I looked on Him, He looked on me, and we were one forever."

"My sin, Oh the bliss of this glorious thought!
My sin, not in part but the whole
Was nailed to His cross and I bear it no more.
Praise the Lord, praise the Lord, O my soul!"

DAVID'S DEVOTED ONES

Wm. Grierson, Houston, Texas

IN our former study of those saints who loved the King, we saw the King's son, Jonathan interpreted (The gift of Jehovah) who loved the Lord's Anointed. Then we saw The Priest Ahimelick interpreted (Brother of the King) suffering for his fidelity to God's King. Now we look at Samuel the Prophet interpreted (Heard of God). So Prophet, Priest and King's son all agree in giving place to God's choice. What a lesson to us who see in this agreement, the place that Christ has in the purposes of God, and in our seeking to give Him the place in our hearts and the place in the purposes that God destined for Him. There were many in Israel who never learned God's mind and who could as readily prosecute David and join Saul in his carnal course, and yet claimed to be the Israel of God. These men demonstrated that all they cared for was the present honor and gain and were not in the mind of God.

Now in contrast to this we see the Word of God coming to Samuel. Many cannot hear the voice of God as to the place Christ should occupy and were mere imitators as we hear their cry, "Give us a King like the rest of the nations." But Samuel who loved his people as well as their Lord did not change on mere natural principles but the Word of God was the factor that led him to act. Would we all could surrender our ideas and ideals for the Word of God. If the fleshly choice is to be set aside let us surrender our will and give the place to God's anointed. Let us hear His Word, "How long will thou mourn for Saul seeing I have rejected him" 1 Samuel 16:1. Let us acknowledge God's choice and let us reject those whom God hath rejected, seeing "I have rejected him," should enable us to do the same. If for a purpose God placed him temporarily, but the real choice is manifested later. Let us act by refusing the usurper and place the Man after God's heart in the place that He will attain even if we are foolish enough to deny it to Him.

So Samuel having seen Saul's course and God's ways, could not harmonize and having the plain Word to direct him is weaned from his human feelings and hears the command, "Fill thine horn with Oil and Go." We might say here that we have positive as well as negative truth. It is not only a good thing to obey the truth but to obey it heartily, and a half hearted surrender will in the end turn out a poor disciple. "Fill thine horn with Oil." Give the Lord the whole of His portion the Oil of His anointing. Heb. 1:9. "Anointed Thee with the Oil of Gladness above thy fellows." Don't begrudge it. If God gets pleasure in anointing His Son, let us have pleasure in acknowledging His worth of it. David is the picture but Christ is the fulfillment of all these types and there is a present application of them. And well it is to be taught of God and learn He not only slew the Philistines and delivered us from

the fear of death, but He destroyed the Philistines' principles. "Ye shall be our servants" 1 Sam. 17:9. A full horn is the Divine portion. "I have provided me a King." Let us view the King. "Now He was ruddy, and withal of a beautiful countenance," (with beautiful eyes is the margin reading) "And goodly to look to." The son of Jesse is wealthy in many ways. His brethren did not seem to be impressed with his appearance but the Spiritual eye did. Samuel and Jonathan saw his person and his power. One of the servants did. "I have seen a son of Jesse the Bethlehemite, cunning in playing and a mighty valiant man, and a man of war and prudent in matters and a comely person, and the Lord is with him. Here we find a nameless lover of David. His testimony is personal. "I have seen." His sight is loving. "A Son of Jesse." His view is discerning, "the Bethlehemite." His inward feelings have been reached, cunning and playing. His admiration has been fired, "mighty valiant man." His patriotic senses are touched, "A man of War." His judgment is fixed, "Prudent in matters." His heart is won, "A comely person." His devotion is set, "The Lord is with him." Nine distinct views that settle the question for this man. That David is what his name implied, "Beloved." And in the presence of the King confesses his faith, hope and love for the Shepherd lad. Would we had more of these kind of disciples. How he would revel when he saw him slay Goliath. Did I not tell you would be his comment. And having told his testimony and it having been proved, he could rejoice in His love. While we have plain commands and directions in the New Testament what soul can read these stories of David and guided by the Spirit of God, exclaim "Thine are we David and on thy side Thou Son of Jesse."

But to turn again to Samuel the prophet we see the Prophet gives place to the King just as Moses gave place to Joshua. So Samuel gives place to David. Samuel had a twofold office, he was the successor of Eli as Priest but Psalm 99:6 Samuel among them that called upon His name. He sought to lead them back to that Name and Person but his efforts failed as he did not satisfy their hearts, the result was their backsliding continued until David brought the ark back to Jerusalem where we have the City of God, the ark of God, and the anointed King after God's heart together. Samuel did not live to see this as he died in Ramah where he had built an altar 1 Sam. 7:17. Building our Altar in view of our home with our comfort and ease in view leads us to forfeit seeing the prosperity of the truth and the fulfillment of God's purpose. The failure of many a dear saint of God who considers his own comforts first instead of the Holy hill of Zion.

God is both a cloud and a fire to His children; ever putting Himself into those forms of gracious respects that may best fit their necessities (Exod. 12:21-22).

THE MAN OF GOD

WHAT a simple yet expressive title for the servant of Christ to bear! Twice only does it occur in the New Testament, and in both instances it is applied by the apostle Paul to his son Timothy. What a position does it involve in an evil world and a Laodicean church, where man and not God rules, where principles adverse to the claims of God more and more prevail! The expression should be true of every experienced believer, as should another, which the apostle uses of himself, "A man in Christ;" but both of these expressions ought to be especially applicable to those who have to stand, as Timothy did, in the forefront of the church's battle against the world and sin and Satan, and to maintain their position as good soldiers of Jesus Christ.

The significance of this beautiful epithet is more manifest if we turn to the Old Testament Scriptures, where it is used of Moses, Samuel, David, Elijah, Elisha, and a few other prophets, as well as of the angel who appeared to Manoah's wife. What distinguished all these was, that they delivered prophetic messages for God, having reference both to things present and things future. So now, the man of God, the minister of Jesus Christ, comes with a light from God, and bears testimony to the will of God in the present and to His purpose in the future.

The two passages in the Epistles of Paul to Timothy claim the careful attention of those who would seek in these days to gain the honorable title of "Man of God."

In 1 Tim. 6:11, the apostle says, "But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou wast called, and didst confess the good confession before many witnesses." The things which the man of God is called upon to flee are those evils to which money can especially minister; and the love of money, which is characteristic of these days, needs to be discerned as an evil root, which leads both to departure from the faith, and to many self-inflicted sorrows. The faith is looked at objectively here as the revealed truth of God; and in marked antithesis to departing from the faith is the precept to "fight a good fight of faith."

2 Tim. 3:17 shows the connection between the title "Man of God" and adherence to the Word of God: "All scripture is given by inspiration of God, and is profitable for teaching, for reproof, for correction (i. e., setting right that which has gone wrong), for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Timothy was soon to be bereft of the presence and fatherly counsel of the beloved apostle, but he is put in mind of the all-sufficiency of God's Word, as the Ephesian elders had been previously put in mind by the same apostle.

This parting message of Paul is of the deepest moment for us in these days when the Scripture as God's Book is being on all sides deprived of its authority and power. Again, part of Scripture will not suffice to make anyone a trustworthy guide of others. Indeed nothing more unfits a man to be a teacher in the church of God than a partial knowledge of God's Word, or still more, partiality in dealing with His Word. It is well also to notice in Paul's words to Timothy the sacredness attached to the Scriptures, "From a babe thou hast known the sacred writings." (R. V.) In the original there is a connection with the word "priest," which means a sacred person, and with "temple," which means a sacred place. The person, the place, and the Book have an especial relation to God. May all who enter the holy place ponder there all the holy writings, and thus be preserved from the scepticisms, the perversions and the departures from the truth which are so rampant in these days. And may all who serve our Lord Jesus Christ give diligence to seek God's approval, as workmen that need not to be ashamed, rightly dividing the word of truth.

Faith and Feeling

WE are saved by faith, and not by feeling; yet there is a relation between holy faith and hallowed feeling like that between the root and the flower. Faith is permanent as the root which is ever embedded in the soil; feeling is casual, and has its season—the bulb does not always shoot up the green stem, far less is it always crowned with its many flowers. Faith is the tree, the essential tree: our feelings are like the appearance of that tree during the difficult seasons of the year. Sometimes our soul is full of bloom and blossom, and the bees hum pleasantly, and gather honey within our hearts. It is then that our feelings bear witness to the life of our faith, just as the buds of spring bear witness to the life of the tree. Anon, our feelings gather still greater vigor, and after we come to the summer of our delights, again perhaps, we begin to wither into the sear and yellow leaf of autumn; nay, sometimes the winter of our despondency and despair will strip away every leaf from the tree, and our poor faith stands like a blasted stem without a sign of verdure. And yet, so long as the tree of faith is there, we are saved. Whether faith blossom or not, whether it bring forth joyous fruit in our experience or not, so long as it be there in all its permanence, we are saved. Yet should we have the gravest reason to distrust the life of our faith, if it did not sometimes blossom with joy, and often bring forth fruit unto holiness.

A SHORT PRAYER

F. W. Mehl, Detroit, Mich.

JACOB'S PRAYER


O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands.

Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children.

And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

Genesis 32:9-12

 VER 3000 years ago in a land far away Jacob prayed. He prayed *because* he was *afraid*; afraid that his brother would smite him, and the mother with the children.

All around us today there are things to make us afraid. But whatever the cause of our fear, thank God, like Jacob, we too have the blessed privilege of prayer. Very often fear is the power that rings the prayer-bell in our heart. David prayed, "From the end of the earth I will cry unto Thee, when my heart is overwhelmed: lead me to the rock that is higher than I."

Jacob's prayer, though short, was potent (powerful). He pleaded *relationship*. He said, "O God of my father Abraham, and God of my father Isaac." We too plead relationship. And our relationship is much nearer and higher than his. *God is our Father*. When we became His children by faith in the Lord Jesus Christ, we received the Spirit of adoption, whereby we cry, Abba, Father. Then too, we speak to Him as the God and Father of our Lord Jesus Christ and plead our Saviour's Name in our petitions.

And Oh, how potent (powerful) that Name is! Our Lord said, "If ye shall ask anything in my Name, I will do it." It is true even in prayer: "No man cometh unto the Father but by Me."

During the Civil War between the Northern and Southern States, because of abuse all leave-of-absence was cancelled by the President.

One day a soldier received a letter telling him his mother was dying and desired to see him ere she passed away. Appealing to his captain for leave-of-absence to go home, his Captain told him he had no authority to grant it. But he referred him to the Colonel, who he thought, might be able to do something for him. However the Colonel was powerless also and sent him to the General.

The General also had to deny his request, saying the only one able to grant leave-of-absence at the time was the Presi-

dent. "But," said the General, "I must send someone to Washington on a business matter, so I'll select you. If while in Washington you can secure an audience with the President, that is your only hope."

The soldier went. After attending to the official business he made his way to the White House to get an audience with President Lincoln. However, try as he would he could not get by the guards. He was even barred from the White House grounds. Sitting down on the curb of the walk, the soldier boy gave vent to his grief in weeping. Feeling a hand laid on his shoulder, he looked up and there was a little lad who asked him why he was crying. With the tears still trickling down his cheeks the soldier told the lad his story. Taking the soldier by the hand the little lad said, "Come with me. I'll take you to the President." And brooking no interference from the guards, who seemed to respect him, he took the soldier right into the presence of the President. The lad was Ted Lincoln, the President's son. Needless to say the soldier received the necessary leave to go and see his dying mother.

"He that spared not His own Son, but delivered him up for us all, how shall He not with Him also freely give us all things?" This is true especially as we come in Him and plead His Name.

There was also a note of *confession* in his prayer. He said, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant."

It is well for us to remember, that if we received what we deserved, even as Christians, none of us would be here. It becomes us to say, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." Thank God, when we pray we come to a Throne of Grace where we obtain mercy and find grace to help in time of need.

True confession will cause us to magnify the God of grace, and the grace of God. That is what Jacob did.

His prayer was mixed with *praise*. "With my staff I passed over this Jordan; and now I am become two bands." He remembers the time when he was a fugitive from home and from an offended brother; and when his only possession, as it were, was a stick—his staff. But now his wealth was so great he had to divide it into two bands.

It is well for us to recall the time when we were fugitives from God because we had broken His law; when we had absolutely nothing that could be cashed in the bank of Heaven. We were spiritually bankrupt.

We are exhorted to remember the time we were without Christ, without hope and without God in the world. But, like Jacob of old, we have become two bands. We have become immensely rich; all because of Him, who was so rich yet for our sakes became poor, that we through His poverty might

be rich. No mind can conceive and no tongue can tell how rich He has made us. We have become two bands.

In 1 Timothy 6:17, we read that God giveth us richly all things to enjoy. There are the blessings of health and strength, food and raiment, and many other comforts of life that are multiplied to us daily. This is one band.

Then too, we have been blessed with all spiritual blessings in the heavenlies in Christ.

Child of God, if it were possible for you to dispose of "eternal life" which is yours, what value would you place upon it? If one were to offer you a piece of gold as large as a piano for it, I am sure you would utterly spurn it.

Furthermore our fare is wonderful. We feed upon Christ in the Scriptures of Truth. What vast wealth is unfolded to us in that wonderful Book given us, the Bible.

Our clothing is priceless. We are arrayed in the "best robe" that gives us fitness and complacency even in the Court of Heaven. A robe that all the scientists in the world could not provide and all the gold and silver in the world could not purchase. That robe is Christ. While questioning an old colored woman in Texas recently about salvation, I asked her if she would be at home in heaven? She replied, "O yes indeed, Honey, I's going to be all dressed up in Him."

Many other things could be mentioned, but we sum up with: we are heirs of God and joint-heirs with Christ.

We who had less than nothing "are become two bands" to the eternal praise of our God.

Lord help us to pray.

Hidden Sin . . .

"Sins—whoso confesseth and forsaketh them shall have mercy"

Proverbs 28:13.

THE Christian must not conclude that because his sin has never been exposed, that it never will be; it was near twelve months before David's sin was published, and then there has been cases where years have elapsed, and the transgression was revealed by God. The only safe course is to be very humble and watchful, and to walk softly before God.

If anything we do is right, let us maintain and vindicate it; if it is questionable, for the sake of others let us abstain from it; but if it is wrong, let us at once confess it and forsake it.

HOW TO SPEAK OF CHRIST'S SERVANTS

(Concluded from last month)

Then Paul is a grand pattern. Time would fail to notice all the instances in which he speaks kindly and affectionately of others, and commends his fellow-laborers. One thinks of such lists as in Rom. 16; 1 Cor. 16; Col. 4. But to select a few examples: Think of his confidential and private communications to younger brethren in the letters to Timothy and Titus, and the courteous epistle to Philemon. These show the father in Christ, and the true Christian gentleman. "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you, or our brethren be inquired of they are the messengers of the churches and the glory of Christ." Of Timothy he writes, "I sent unto you Timotheus, who is my beloved son, and faithful in the Lord" (1 Cor. 4:17): again in the close of the letter he adds, "Now if Timotheus come, see that he may be with you without fear, for he worketh the work of the Lord as I also do. Let no man, therefore, despise him but conduct him forth in peace that he may come unto me; for I look for him with the brethren. As touching our brother Apollos, I greatly desired him to come unto you with the brethren, but his will was not at all to come at this time; but he will come when he shall have convenient time" (1 Cor. 16:10-12). He does not add—"Apollos is an impracticable man, always angular, I am sorry I called upon him at all." No, Apollos was the Lord's servant, and was not serving under Paul, but under the Lord; and Paul recognized this, and owned his liberty to go or stay. If there was will in Apollos that was his matter, but there was neither will nor temper on Paul's part. Paul has such confidence in Timothy that he couples him with himself in writing six of his epistles (2 Cor. 1:1; Phil. 1:1; Col. 1:1; 1 Thes. 1:1; 2 Thes. 1:1; Philemon 1). Writing to the Philippian, he says, "But I trust in the Lord Jesus to send Timotheus shortly unto you, for I have no man like-minded who will naturally care for your state but ye know the proof of him that as a son with the father he hath served with me in the gospel." And to the Thessalonians he writes—"And I sent Timotheus, our brother, and minister of God, and our fellow-laborer in the Gospel of Christ, to establish you and comfort you concerning your faith." When he writes to himself he addresses him, "Timothy my own son in the faith. To Timothy, my dearly beloved son" (2 Tim. 1:2). Such is the gracious, affectionate way the Spirit teaches us, by example, in His word, to think, speak and write of the Lord's servants. They are dear to Him, and it must give Him peculiar pleasure to hear them well spoken of. As a domestic servant may be ruined by giving her a bad character, so a true servant of Christ may have his moral reputation and good character and ministry destroyed by detraction and slander. How sad, and how unchristian! If the wells of Christian integrity are poisoned, moral death is inevitable.

I believe that it is just here, and in this very thing, that any recovery we may expect of the condition of the Church must begin. "Know them that labor among you . . . and esteem them very highly in love for their work's sake" (1 Thess. 5). Let every laborer think kindly and lovingly, and speak and write favorably of his fellow-laborer, and thereby unity will be promoted at its source, which is the ministry of the Word. If instead of proclaiming faults, making grave accusations, receiving and propagating baseless or venomous reports, every one carried with the mantly of Charity that covers a multitude of sins, and he were to receive no evil tales regarding the Lord's servants, but, on the contrary, discourage all tale-bearers and evil speakers, and cultivate a generous Christian love and care for his brethren's good name, there would soon be a revival of grace in the ministry and a moral recovery in the Church.

It is told of the mother of the most blessed servant in the Lord's work in Scotland, within this century, that when any person, on calling, came out with some evil tale about a neighbor she said, "Hand down my bonnet, and we will go together to the person about whom you have told me this, and we shall see about it, and find out if it be true." By this faithful dealing she so frightened all the evil-speakers that she was not long troubled with their defaming stories! Her son's life was characterized by the truthful nobleness of his mother, and when by God's grace he knew the truth of Christianity, he became the center of that great spiritual movement which led not merely to the accomplishment of the great ecclesiastical event, but to the salvation of an untold multitude of souls. Let truth in the inward parts have such commanding effect as in this truth-loving mother and truth-commanded son, and this would work a moral revolution: for the laborers being set free from the supposed necessity of calumniating one another, and self-righteously bemoaning the course of this one and that one, would have their whole mind, time, and tongues, in readiness to be entirely occupied with Christ and good, and not with the failings, or supposed moral delinquencies, of one another. All evil-speaking among the Lord's laborers would soon cease if the effectual cure of making the accuser meet the accused were adopted. But this might produce only an outward cessation from fear of exposure: the radical cure must be inward, and in the spirit—practical righteousness and practical love to the brethren, and the Spirit producing these are the divine proofs of being of God in 1 John 3.

It is sad to think that there should be a necessity for writing a word on this subject; but have we not been all guilty, more or less, of this unkind and destructive conduct which the Spirit has so emphatically condemned? I remember a quaint old Puritan book I used to hear my mother reading aloud in the family circle on the Lord's day afternoons, called "Dyer's Golden Chain," and though I was very young (only

thirteen when she died), and could not take in the teaching of it, there was one singular expression that has stuck to me all my life, and acted as a beacon. It is this remarkable one, when speaking of the "angel of the Church," he says in his quaint but striking way, "Ministers are called angels because of their dignity: but when *angels* fall they become *devils*." (1 John 3:8, 10). "Wherefore putting away lying, speak truth every one with his neighbor, because we are members one of another. . . . Let no corrupt word go out of your mouth, but if there be any good one for needful edification, that it may give grace to those that hear it. And grieve not the Holy Spirit of God by which ye have been sealed for the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:25-32).

Be Valorous

VON Zealand, Frederick the Great's greatest general, was a Christian and the king was a SCOFFER. One day the king was making his coarse jokes about the Saviour and the whole place was ringing with guffaws of laughter. It was too much for Von Zealand, the general that had won numerous and great battles for Prussia and had really put the CROWN on the king's brow.

With German militariness he stood up and said, amid the hush of FLATTERERS, shaking his gray head solemnly: "Sire, you know I have not FEARED death, you know I have FOUGHT for you in thirty-eight battles and thirty-eight battles I have won. Sire, my hairs are gray; I am an old man; I shall soon have to go into the presence of a greater than thou, the mighty GOD who saved me from my sin, the Lord Jesus Christ whom you are BLASPHEMING against. Sire, I cannot stand to hear my Saviour spoken against. I salute thee, sire, as an old man, who loves the Saviour, on the edge of eternity."

Frederick the Great, with a trembling voice said: "General Von Zealand, I beg your pardon, I beg your pardon." The company dispersed in silence, and the king reflected as never before on that Greater One whom his general REVERENCED, even above himself. Stand up for Christ! Be VALOROUS!

SHALL WE USE MUSICAL INSTRUMENTS?

Percy W. Heward, London, England

1. Are musical instruments wrong? No, we read of "musical instruments of God" (1 Chr. 16:42, see also 2 Chr. 5:13; 7:6, etc. The Old Testament is full of references to harps, cymbals, trumpets, etc., in connection with the temple).

2. Should we not seek to do what Israel did under God's instruction? Not necessarily. He gave *them* a city (2 Chr. 6:38), *we* have no continuing city (Heb. 13:14), our citizenship is in heaven (Phil. 3:20, lit.). He appointed priests for them with elaborate garments (Exod. 28, etc.); all believers now are priests, and our robes are spiritual (1 Pet. 2:4, 9). He commanded them to bring the blood of sacrificed animals (Heb. 9:22), we have the sacrifice of praise through the offering of the body of Christ once for all (Heb. 10:10; 13:15).

3. Are the musical instruments in the Old Testament found in the context of pilgrim separation, or national glory? Surely the latter, associated with an earthly position, its warfare and authority (e. g., Psa. 149).

4. Does not God refer to musical instruments in heaven? Undoubtedly (Rev. 5:8; 14:2; 15:2).

5. Should we not seek to be heavenly, and therefore have these on earth? If this is the appointed parallel, have we not in the first verse "golden vials full of odors?" Would you introduce these? would you have a golden street, and robes, etc? Do not Rev. 14:2 and 15:2 *contrast* the believers' united position there with their previous lowly walk on earth?

6. But should we not render God the best? Yet, as we read, "according to all that the Lord had *commanded*" (Exod. 36:1); but not what we think is the best (1 Sam. 15:15; 2 Sam. 6:3; Luke 24:1; Acts 7:48-50; Col. 2:17). This "argument" would lead to elaborate buildings, and everything of Christendom instead of "the simplicity that is in Christ" (2 Cor. 11:3).

7. But where are musical instruments forbidden? Do we wait till anything is forbidden? Is not Scripture given to show us what we are to DO? (Matt. 28:19). Is a godly home full of forbidding ("thou shalt not"), or do the children realize the principles of a beloved parent, and do what he says, and what he has shown he *approves*? why should we wish anything different in the assembly?

8. What are the instructions of the Lord Jesus concerning such subjects? The Lord Jesus gave appointments for the present dispensation as to worship (e. g., baptism, the Lord's supper; note John 4:23; Matt. 28:19, 20), but how contrasted are His arrangements with those for Israel in the land. He never appointed instruments. He emphasized spiritual house, and temple. Are we unwilling?

9. What is the further testimony of the Holy Spirit in the

epistles? Where He refers to believers singing He makes an entire contrast with the Old Testament and Revelation, by omitting all mention of musical instruments (1 Cor. 14:26; Eph. 5:19; Col. 3:16; Jas. 5:13), and emphasizes the heart. Yea, in 1 Cor. 14:7, where *uniquely* He does mention musical instruments, He calls them "things *without* life" or "soul." Is this contrast with Revelation purposeless? Is this unique and unexpected description in an *assembly* context without a meaning for disciples?

10. Have not the children of God always had such instruments? No; in simpler, humbler days did not such reject the innovation as Romish? May not "apparent need" today be more connected with becoming *like* the world, and with the absence of persecution, and with the attempt to "draw the people," and with failure to perceive the change of dispensation, more than our hearts have as yet realized?

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him, bearing His reproach: for here we have no continuing city, but we seek one to come. By Him therefore let us offer the sacrifice of praise to God continually, that is THE FRUIT OF OUR LIPS, giving thanks to His name" (Heb. 13:12-15).



PROBLEM

When the Lord Jesus died on the Cross were the sins of the whole world laid upon Him, or was it the sins of those who believe only that were laid upon Him?

The truth revealed relative to the sins of the whole world, is that of Propitiation made for the sins of the whole world; which brings before us, not that the sins of the whole world were laid upon Jesus on the Cross, but that a work was accomplished by Christ at Calvary which provided a meeting place between God and men; a mercy-seat; Exod. 25:17-22; Rom. 3:25; Heb. 3:25. It could scarcely be said that the sins of the whole world were put away by being laid upon Jesus, than to tell the sinner that these same sins of his which were laid upon Jesus and in this way put away, were to be brought back and laid upon him at the great white throne if he died in unbelief. Such reasoning would neither be Scriptural, reasonable nor righteous. There is a great difference between the truth of Propitiation and that of Substitution.

Is the Gospel not a declaration of man's guilt before God and His readiness to give a full and eternal discharge from it and its penalty to the believing sinner on the ground of Propitiation made; Acts 10:43; Acts 13:38-39. Propitiation is for the world; Substitution is for the believing sinner only.

The individual whose sins were laid upon Jesus shall never bear them, because his Substitute did; 1 Peter 2:24. The Old Testament statement is Isaiah 53:4-6. Of course the truth conveyed in such statements is that He bore the penalty instead of the believer.



The two aspects of the work of Christ mentioned above are perhaps illustrated for us in Lev. 16 where in verses 13-15 we see the blood sprinkled on the mercy-seat seven times. This is Propitiation, but there is no laying on of the hands; why? Because this is not the bearing away of the sins; this is the Propitiation. The second

goat is brought before the people; what for? That there may be the confessing of and the putting of the hands on the sin-bearer, the Substitute, verse 21. Faith on the part of the sinner is always associated with Substitution and so we use the truly Scriptural word, "He was wounded for our transgressions, our iniquities; Who bore our sins on His own body on the tree. The pronoun used is always in the possessive case in speaking of sins being laid on Jesus. D. L. R.

My Vision of Calvary

H. M. Taylor

(I had been reading John's story of Calvary. After I retired I lay pondering, and the vision that came to me more than forty years ago; it came again in these lines. In the morning I wrote them down. —H. M. T.).

I SAW that the sun was hidden and
 Refused to shed its light.
 The sky was thunder riven, and
 Day was dark as night;
 The earth quaked more terrific
 Than human tongue could tell.
 'Twas to hide a scene so tragic,
 That it shook the depths of Hell.
 For the Son of God was dying
 On Calvary's cruel tree;
 The crimson blood was flowing
 From sin the world to free.

The mob that gathered round Him,
 With hate and envy cried.
 With platted thorns they crowned Him;
 With a spear they pierced His side.
 To the cruel cross they nailed Him;
 They watched Him dying there,
 With mocking then they hailed Him.
 "Forgive them," was His prayer.
 For the Son of God was dying
 On Calvary's cruel tree;
 The crimson blood was flowing
 That sinners might be free.

By faith I saw Him dying;
 I knew it was for me;
 My guilty soul was crying,
 Could I forgiven be?
 The past rose up before me—
 My sin—that nailed Him there;
 Deep penitence come o'er me
 As I knelt in humble prayer.
 For the Son of God was dying,
 I knew He died for me.
 The crimson blood was flowing
 From SIN to set me free.

health. A. Douglas had well attended meetings in Pape Ave. Hall on the Tabernacle but had to return home on account of his wife's illness.

Parry Sound, Ont.—Bren. Widdifield and Bruce plodded on here with encouraging attendance and some interested cases.

Huntsville, Ont.—Bren. Paul and Dellandra saw a break in the ranks of the enemy and several have professed faith in Christ.

London, Ont.—F. Watson and E. Sprunt held meetings with some interest. Attendance on the whole has been good and some seemed interested.

Newbury, Ont.—D. McGeachy ministered the Word here to saint and sinner.

Peterboro, Ont.—G. Johnston and D. Howard had well attended meetings. Some expressed the desire to be saved but failed to come to a decision.

Bolton, Ont.—D. Roberts ministered instructive and nourishing words to the Lord's people as well as seeking to reach the lost. Some professed.

Port Dover, Ont.—George Shivas saw the Lord's hand in salvation when with us. He also had meetings in East Hamilton.

Sarnia, Ont.—Excellent attendance characterized the meetings held by R. McCracken and H. Alves and God moved among the dry bones and saved souls. Bren. McGeachy and Alves later visited Glen Rae, Newbury and Parkhill.

Saskatchewan Province.—A. McGaughey and A. Wilson gave some very helpful and much needed ministry to the Christians at Saltcoats and also had good attendance in Gospel meetings held in a home in Yorkton. C. H. Willoughby had meetings in Mervin and Louisville. The hall is near completion in the latter place.

Charlottetown, P. E. I.—H. Harris and J. McCracken saw the Lord's hand in salvation in meetings held here.

FALLEN ASLEEP

Rochester, N. Y.—On Feb. 10, Mrs. Agnes McKenzie (widow of Alex McKenzie) passed into the presence of the Lord. Born in Morristown, Can. Saved at the age of 15 and shortly afterward learned the truth of baptism and gathering to the Name of the Lord. W. P. Douglas conducted the services.

Strome, Can.—On Jan. 29, James Munro (nephew of the late Donald Munro) went to be with Christ. Had a good testimony in the community. Will be greatly missed in the home and by the few believers who meet in the "Upper Room" above his store which he had set up for that purpose. Over 200 persons attended the services conducted by W. Cummings who spoke words of comfort to the bereaved and warning to the unsaved. A. R. Stevenson spoke at the grave.

Philadelphia, Pa.—On Jan. 19, Thomas Barnes was called into the presence of the Lord. In failing health for some time, but the end came suddenly when he developed pneumonia. Saved at meetings held by Wm. Matthews and David Oliver and associated with the Mascher St. Assembly ever since. A leading brother in the Assembly and will be greatly missed by the Lord's people. Survived by his wife and 6 children.

On Jan. 14, George Wilson was called home to be with Christ. For the past 28 years associated with the saints in Mascher St. Assembly. Formerly from Belfast, Ireland and connected with Assemblies for 60 years. A faithful attender to all the meetings until almost the last. He will be missed.

Akron, O.—On Jan. 8, Geo. Shaffer went to be with Christ. Age 78. Saved 20 years. Mourned by a widow and daughter. W. G. Foster spoke at the services.

Newton, Mass.—On Jan. 10, Mrs. Caroline Holmes went to be with Christ. Age 88. Saved when quite young. A good, godly woman. Internment at Cleveland where she spent many years. A good number attended the services which were conducted by W. G. Foster. Three sons mourn her loss.

Lowell, Mass.—On Feb. 9, John T. Fettes departed to be with Christ. Age 51. Saved many years ago in Scotland. For the past ten

years in the Assembly here. George Hatherly conducted services. Prayer requested for wife and children.

Detroit, Mich.—On Feb. 5, Mrs. George Scollon went to glory. Age 75. Saved 38 years ago in Motherwell, Scotland. In fellowship at Chicago Boulevard Assembly. A quiet, consistent Christian. L. McBain and O. McLeod spoke at the services. Survived by a husband and 7 children. Her son James is a missionary in Central America.

Rochester, N. Y.—On March 3, Mrs. Frank E. Perrott (nee Annie E. Bourne) passed into the presence of the Lord. Born in Bromsgrove, Worc., Eng.; born again 40 years ago. For sometime in fellowship in the Assembly at Bridge Hall, Reading, England; later in Assembly in Central Hall, Toronto, Canada; since her marriage in fellowship with Christians in Rochester in the Frost Ave. Hall. Many have tasted of the kind hospitality of she and her husband for which they were noted. Her one desire was to please God. She will be greatly missed. A good number came to pay their last respects at the services in the Gospel Hall conducted by Charles Keller and T. Robinson who spoke comforting words to the bereaved, and warnings to the unsaved. A husband and daughter mourn her loss.

Barrington, R. I.—On April 9, 1941, Mrs. Jessie (Dunn) Chapman was called home. Born in Govan, Scotland. Age 74. A true Mother in Israel. Her home was always open for the Lord's people and His servants. She was a succourer of many. W. H. Hunter conducted the services. A husband and 3 children survive.

Manchester, Conn.—On March 1, Irving Glenney passed into the presence of the Lord. Saved 38 years and connected with the Assembly here for 30 years. A husband and father beloved of his family, and one who loved the Lord. He will indeed be much missed. J. Pearson and J. White conducted services.

Winnipeg, Can.—T. J. Moon was killed instantly in a train accident. Age 62. In the Treherne Assembly for many years. J. McNeill and J. Hull spoke goodly words to a large company of unsaved and saved at the services. A wife and 3 children mourn his loss.

MISSIONARY

Guatemala, C. A.—M. Brubacker writes,—The work has grown in the last year. Souls have been saved in some parts and a number have been baptized. The Word has been preached very faithfully by the Lord's servants and local brethren. Those carrying on children's work in a number of places have seen blessing. The "Contender" magazine has been sent out regularly and the Lord has used it very much especially in bringing His people out from the sects. Last Sunday a middle aged couple were baptized here. A few months ago they honored the Lord by being legally married and now have taken another step in obedience to His Word.

CONFERENCES

North Vancouver, Can.—The annual Conference of Believers gathered unto the precious Name of the Lord Jesus Christ will be held (D. V.) at Easter (April 3, 4 and 5). Circulars to follow. Correspondent, J. W. Dennis, 153 E. 12th St., North Vancouver, B. C., Canada.

Toronto, Can.—The combined conference of the Pape Ave., Highfield Rd. and Broadway Ave. Assemblies will be held this year in the Eastern High School of Commerce on Chatham Ave., one block south of Danforth at Donlands Ave. Meetings, Friday (April 3) 10:30 A. M.; 2:30 and 7:30 P. M. Saturday, 2:30 and 7:30 P. M. Lord's Day, 10 A. M.; 2:30 and 7:00 P. M., preceded by a prayer meeting at Pape Ave. on Thursday at 7:30 P. M. A hearty invitation extended to all the Lord's servants who seek to walk in the old paths. Visitors will be welcomed and freely entertained as usual. F. W. Adams, 21 Phin Ave., Toronto, Ont., Canada.

Winnipeg, Can.—The West End Assembly conference will (D. V.) be held on May 23, 24 and 25, in the Assembly Hall (Cor. Ellice and Victor Sts.). Visitors will be freely entertained. Circulars later. Correspondent, W. D. Stewart, 542 Banning Street, Winnipeg, Man., Can.

Saugerties, N. Y.—It is purposed by the Poughkeepsie and Saugerties Assemblies to hold a one day conference here on May 3.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE FEAST

LOVE strong as death, nay stronger,
Love mightier than the grave;
Broad as the earth, and longer
Than ocean's widest wave.
This is the love that sought us,
This is the love that bought us
This is the love that brought us
To gladdest day from saddest night.
From deepest shame to glory bright,
From depths of death to life's fair height,
From darkness to the joy of light:
This is the love that leadeth
Up to His table here.
This is the love that spreadeth
For us this royal cheer.

H. Bonar.

May, 1942

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Special:—If any of our subscribers have complete years, or single copies of back numbers of Words in Season, previous to 1934, for which they have no further use, will they please mail same to C. R. Keller, 6672 Chew Ave., Philadelphia, Penna.

Albuquerque, N. M.—C. G. Davis is distributing Gospel tracts from house to house, and ministering the Word in the regular meetings. Swarms of soldiers and airmen are in training here.

Springfield, Mo.—John Elliott has moved to 731 Loren St., Springfield, Mo. He and T. R. McCullagh have been having meetings here and at Samson.

Iowa.—L. H. Brandt had 3 weeks meetings in Guttenberg. Oliver Smith saw fruit in meetings held in Manchester. Sam Hamilton visited Mason City, Aredale and Cylinder for meetings.

Ohio.—W. L. Powers (Cincinnati Assembly Correspondent) has moved to 3909 Elsmere Ave., Norwood, Ohio. J. J. Rouse visited Cleveland (East and West side Assemblies).

Pennsylvania.—G. Winemiller held children's meetings in the Hall, and visited from house to house trying to build up the Sunday School in Harrisburg. Chas. Keller had 3 weeks meetings in a country school house near Wellsboro and later in Lewistown. J. Conoway had 5 weeks meetings in Pittsburgh (Friendship Ave. Hall) using his chart.

Dover, Del.—Ed. Richmond (Forest Rd. and Fox Hall Rd.) will contact young men who are stationed here on war duty, if parents will get in touch with him.

New Jersey.—S. J. Rae had 4 weeks encouraging meetings in Ventnor. R. Cappiello had fruitful meetings in Hoboken. C. Patrizio had a week's meetings in Orange.

Lynxville, Wis.—Paul Plubell had over 4 weeks well attended meetings here.

New England States.—J. Govan and A. Klabunda were encouraged in meetings in Bridgeport, Conn. W. Bousfield had a week's meetings for Christians in Providence with good attendance. He also visited Attleboro and Barrington, R. I. A splendid Italian conference was held at the Easter season in Hartford, Conn. A large company attended the Easter conference at Manchester, Conn. Sixteen preachers were present to minister the Word. F. Pizzuli had 3 weeks of encouraging meetings in East Boston, Mass. The Correspondent of the New Bedford, Mass. Assembly, David R. Simpson has moved to 35 Plymouth St. Bren. S. McEwen, Hatherley and W. Fisher Hunter recently gave them visits with blessing.

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. 34

MAY, 1942

No. 5

GATHERED GEMS

O FAITHLESS, unbelieving heart!
So slow to trust that tend'rest Friend,
Why aye will *needful* strength impart,
Who, loving, loves unto the end.

«» «» «»

THE choicest buildings have the lowest foundations, the best balsam
sinks to the bottom; those ears of corn and bows of trees that are
most filled and best laden, bow lowest. So do those souls that are
most laden with the fruits of paradise.

«» «» «»

The more any man is in the contemplation of *truth*, the more fairer and
firmer impression is made upon his heart by *truth*.

«» «» «»

Not they that hear most, or read most, but they that meditate most, are
most edified and enriched.

«» «» «»

In the Lord Jesus Christ is the greatest riches, the best riches, the
choicest riches; riches of sanctification, consolation, glorification.

«» «» «»

The nearer any soul draws nigh to God, the more humble will that soul
lie before God.

«» «» «»

A humble soul is lowest when his mercies are highest; he is least when
he is greatest; he is lowest when he is highest; he is poor when he is most rich.

«» «» «»

Christ dwells in that heart most eminently that hath emptied itself of
itself. Christ is the humble man's manna, upon which he lives, and by
which he thrives.

«» «» «»

An humble soul looks upon himself as one not worthy that God should
spend a rod upon him, in order to his reformation or edification. Unworthy
that God should smile upon him, so unworthy that God should spend a
frown upon him.

«» «» «»

A proud soul resists and is resisted; a humble soul blesses God as well
for crosses as well as mercies; as well for adversity as for prosperity; as well
for frowns as for smiles, because he judges himself unworthy of the least
rebukes from God.



Two Great Discoveries

Conversion of

Archie J. Stewart

WHAT wonderful discoveries have been made during the last few hundred years!

Columbus said, "If God hung the earth upon nothing (Job. 26:7) I can go around it." He pointed his ships westward and held them there until October 11th, 1492, when he discovered the New World. What a discovery that was!

Galileo turned his telescope toward the heavens and found so many stars that it was impossible to count them. (Psalm 147:4)

Sir William Harvey in 1629 discovered that the blood circulates through the body, and that it contains the life principle (Lev. 17:11). Before that the air was thought to be the prime factor in physical life.

Sir Edwin Ball discovered that twenty-four hours had been lost out of our solar system, and that the World was running behind schedule. The records of Joshua 10:13, 2 Kings 20:10 account for this loss.

These are but a few of the many great discoveries made by man.

In the Spiritual Realm many men and women have also made great discoveries. Discoveries in regard to their state and standing before God, and the mighty provisions which He has made for them through the death of His Son upon the cross at Calvary.

When the writer was eighteen years of age he made two such discoveries himself, and these have affected his whole life.

In my father's home the Word of God was read and revered and my parents diligently schooled me in the doctrines of the church of my forefathers which in turn led me on in the endeavor to establish my own righteousness. I sincerely

believed that Christ, by His death on the cross, would atone for whatever I failed to do. Like many thousands I was making the fatal mistake.

I had reached the age when the world began to attract my attention and I also had tasted some of the pleasures of sin, but God had His eye on me, and through His guidance I was led to read a booklet entitled "Good Tidings for the Anxious" which I had purchased some time previous to this. From the reading of this book I learned that I was spiritually unclean and that all my righteousnesses were as filthy rags. (Isaiah 64:6) *This was my first great discovery!*

Through the Holy Spirit of God who was sent into the world to convict men of sin, of righteousness and of judgment, I had discovered that in my natural state I stood before God destitute of all righteousness, and defiled by sin. "For all have sinned and come short of the glory of God" (Rom. 3:23). This blessed Tender Spirit of Grace that convicted me of sin also opened my eyes to see that I could do nothing to save myself. "To him that *worketh not*, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5).

I saw from this that God could cleanse me from all my sins, and clothe me in His own divine righteousness, through the work of His Son upon the cross at Calvary; and upon that work alone, finished by Christ to God's eternal satisfaction, I rested my weary soul.

*Settled forever! Sin's tremendous claim,
Glory to Jesus, blessed be His name,
No part-way measures doth His grace provide,
Finished the work was, when the Saviour died.*

This was another great discovery! The discovery of personal sin brought sorrow and concern into my heart, but the discovery of salvation brought lasting joy and peace into my soul.

False professions abound on every hand today. Men call themselves Christians who never truly have received Christ into their hearts. They profess to be Christians, but they have never been born into the family of God. They have a form of godliness but know nothing of its power (2 Tim. 3:1-6). "Woe unto them for they have gone in the way of Cain" (Jude 11) and have builded on the false foundation of a religion without Christ—a religion without blood. The blood in our bodies is the life of the flesh. The blood of Christ is the life of Christianity.

Dear reader, do you know the cleansing power of the blood of Christ? Have you discovered your sinful condition before God? God is speaking loudly today in a variety of ways; the Holy Spirit is striving with many, but the Lord says, "My Spirit shall not always strive with man" (Gen. 6:3). Christ declares, "Behold I stand at the door and knock: 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" (Rev. 3:20).

Many changes are taking place in world affairs, but the greatest change of all is coming soon. Jesus said, "Behold, I come quickly," and when He comes all the redeemed will be changed in a moment and taken away to be forever with the Lord. This outstanding event will close the door of mercy upon all Christ rejectors. They will discover then when it is too late; that their doom is sealed. How terrible! The desire and prayer of the writer is that all who read these lines may come to know Christ as their own personal Saviour for He speaks peace to the troubled conscience, satisfies the longing soul, and gives joy to the sorrowful heart. All these blessings which may be yours through faith in Christ are unaffected by the world. His promise is sure and steadfast, "Him that cometh unto me, I will in no wise cast out" (John 6:37).

*"Come is the sweet invitation of grace,
Come unto Jesus the soul's resting place,
Come for His suffering for sinners is done,
Come for the Father's well pleased in His Son."*

Jesus the Lord says, "Come unto me and I will give you rest." Why not now?

Broken Buckles

DR. Cuyler speaks about a calvary officer with a small number of followers who was pursued by an enemy and large force.

He discovered that his saddle girth was becoming loose; he dismounted, tightened the loose girth and then rode on. Dr. Cuyler speaks of an application of this same idea in real life in the city of New York, where a delay in business for the purpose of religious MEDITATION and WORSHIP was the daily HABIT.

He says: "One of the most eminent Christian MERCHANTS in New York city told me that he never met his family at the breakfast table until he had had a refreshing interview with God over his Bible and on his knees, and this, with his FAMILY worship afterwards, was not only a tightening of the buckle for himself, but was a gracious means of safeguarding his household."

One of the grievous conditions in these days is that too many CHILDREN are growing up, even in Christian families, with lax sentiments on many vital points.

They have loose views about God's day and about God's book, and the attendance upon God's house.

They start out in life with a "broken buckle."

GOD'S TESTS

J. F. Pearson, Manchester, Connecticut

JEREMIAH 17:9-10—I read the two verses to get the clause, “I search the heart, I try the reins.” There is one thing that God does with everyone who professes to be His child—He tries them and if they prove to be real, the older they get the more they go on for God and the more He tries them. He doesn’t try us to find out what is in us or to find out just what we will do under certain circumstances, but He tries us that we may know what we are and where we stand. There is no better way for a child of God to find out where he is and what he intends to be than to see him tried. If he gets tired and he stands, then God leads him on. The very things that bothered me in my unconverted days and the things I indulged in are the things that God is going to allow me to be tried with after I get saved. That brings out the real metal that is in a person.

He just allows us to be tried that His countenance might be detected in us. We are very slow to learn the ways of the Lord, and I suppose one of the things that is most discouraging to the exercised child of God is that we find that we are so unlike Christ. Sometimes we feel almost like fainting when we look at ourselves, but if we had grace to stand under circumstances that would bring out the real ways of Christ in us, it would bring glory to Him and blessing to our souls, but it doesn’t take very much to bring out the other thing in us and that is what ever bothers us. The flesh is in every child of God. It is like some of these weeds that grow in a gravel pit, they don’t need any fertilizer or encouragement to grow. The real thing in us needs to be encouraged from the Word of God in order to grow.

Remember that the apostle could say, “Christ must increase and I must decrease.” That is ever the way of a child of God that lives for God. I want to point out some things in the Bible that God has used to test His own people.

Genesis 22:1—We were saved by grace and God didn’t lay down any conditions as to how we were going to live in order to save us. He saved us with no conditions attached to salvation at all, but there are demands of grace. Where grace has done its work, the righteous demands are the affections of the heart. This is going right down to the very center of our being. God tries the heart, and when He says He tries the reins of the heart, He tries the desires of the heart—let us remember that.

Here was a real test to Abraham, who was a man of God—a child of God and God had claims upon him. Here is the first thing that God claims from Abraham—the nearest and dearest to that man’s heart. Here is the real test. There is very little self-denial on the part of any of us, and we always want to give God the things that we have plenty of, but let us re-

member that God will never take a second place. He demands the first place. Here He requested Abraham to take the one he loved, and He reminded Abraham that He did love him. Did it touch his heart? Indeed it did. I am beginning to believe after being saved 42 years that we are living in a very easy day of Christianity. Who is the first person I think of when I am in a test? Myself, of course. Doesn't that betray where I stand and where my heart is? How many times we have been brought into circumstances, and said, "I just simply can't stand this any more." It is self, self. Do you ever feel ashamed of yourself because there is so much self?

But did Abraham hesitate? No, no, he knew too much of God and he carried out the Word of God to the very last and God never let him know that He wasn't going to have him offer up his son until he had the knife raised. Abraham's faith rose, and never let us say Old Testament saints lived in a lower plane of light than we do. Show me the child of God that can have the faith of Abraham. Were you ever brought into circumstances where you actually said, "How about God's promises and the things we have read in the Bible?" "Where are they now?" And you thought they were all gone. Abraham rose right up and this was a real manifestation where the affections of Abraham's heart were, that they were with God. God wants to pull away at the reins to find out where in reality my heart's affections are. Are they around about Him, or are they entwined around about someone or something else?

Second Chronicles 32:31—If you were to turn to Isaiah 39 you will find that the King of Babylon sent ambassadors to Hezekiah, and it was a time when Hezekiah was sick. There are two great danger points in the life of a child of God—when he is sick and when he begins to get old. He gets very soft when he is sick and all he needs is a little bit of pitying and when he gets on his feet he has changed his mind about certain things. Just here when the King of Babylon sent presents to him and his deepest sympathies and wishes for a speedy recovery that God left Hezekiah at this point to see what he would do and to try him. What did he do? The ambassadors came, wanting to see the prosperity of the house and Hezekiah showed them all—he failed. There are things connected with God's assembly that never should get outside of it. The enemies of the Lord are ever on the alert and the devil is always ready to take those things up and use them. Hezekiah failed right here when he made known to the enemies of God things that were inside of God's place. Hezekiah's colors didn't stand like Abraham's—he failed. Let us remember that God's assembly is a place that belongs to Christ. There are things inside of it, I don't mean wrong things, but things that should never get outside to the unconverted.

Then there are temptations peculiar to every stage of life until a man goes to heaven. I find that aged men are very peace-

ful men and once were those that have been valiant for God—right in the forefront of the battle who resisted unscriptural things, but who reached a time in their lives when they were all for peace, and it's peace at any price. To take the straight line will always cost the child of God something—that is why we take the line of the least resistance. God's truth is one, and it doesn't matter how much you or I fail, it shouldn't turn us away from the truth of God. Don't point your finger to this one and that, but make it determined in your heart you are going to carry out the Word of God.

Judges 7:2-3—here is God weeding out. Twenty-two thousand gone back already—they were fearful and faint-hearted. I wonder if He were to apply that test today, how many there would be left to fight the battle? Because of this, they were disqualified for service. I have heard more frequently in the last seven years those words, "I am afraid." Verses 4 and 5 God has it boiled right down and He is going to give those 300 victory. It takes God to test us out and boil the whole thing right down until He gets us where He wants us, and then He gives us the victory. But you also notice that a man is tested after he gets the victory. Do you know why some of us come through a conference so dry? It is because we have been feeding and doing no praying. God keep us from being faint by the way and fearful of what is going to happen if we carry out the truths of God. It is reality we want to see in the things of God.

Jeremiah 35:1-6, 19—God took the house of Rechabites for a testimony to Israel, and for their simple obedience to the Word of God He exalted them. We are living in a day when young people, and some of the brethren think that they have to have just enough of this world to keep them happy—innocent amusements, etc. I don't believe there is anything in the Book of God like that. Every step that you and I take toward the world is a flat denial to the world that Christ satisfies the heart. There is enough in Christ to fill the heart—God finds all His joy in Christ, the glorified Man at His right hand, and shouldn't you and I find our all in the blessed Lord Jesus Christ? Let us suffice ourselves with Him, get at the Bible, ask Him to speak to you, to feed you from the Word of God and you will not live all your life a spoon-fed baby. He wants us to learn to eat alone and what strong Christians we would be if we learned to feed on God's blessed Word, and take a portion of every day and pray. God will bless and fill your soul and make you happy in the things of God.

TRUE
LOVE

Life is too short to spend in bickering and strife; love is too sacred to be for ever lacerated and torn by the ugly briars of sharp temper. Surely we ought to be patient with others since God has to show every day such infinite patience towards us. Is not the very essence of true love the spirit that is not easily provoked? Can we not train our life to sweeter gentleness, to be touched even a little roughly without resenting it?

HOW TO GIVE

W. B. Johnson, Akron, Ohio

WE have in the Scriptures many examples of COLLECTIVE giving and ministering to existing needs. In every case this service is placed into the hands of *brethren* acting in the behalf of the assembly. The word in Acts 6:3 is "look ye out among you *several men* of honest report, full of the Holy Ghost and wisdom whom *we* (the apostles) may appoint over this business." This was at Jerusalem. When the *disciples* at Antioch would send relief to the *brethren* which dwelt in Judea, they sent it to the *elders* by the hand of *Barnabas* and *Saul* (Acts 11:29, 30).

Paul writes to the *assembly* at Corinth regarding the collection for the poor saints in Judea thus, "As I have given order to the *churches* of Galatia, even so do ye" (1 Cor. 16:1), and later tells them how "the grace of God bestowed on the *churches* of Macedonia . . . abounded unto the riches of their liberality" (2 Cor. 8:1-9).

The same principle is found in connection with COLLECTIVE giving in fellowship in the gospel. Paul commends the *assembly* at Philippi for their gift sent by the hand of Epaphroditus. How beautiful are his words, "When I departed from Macedonia, no *assembly* communicated with me as concerning giving and receiving, but ye only . . . not because I desire a gift: but I desire fruit that may abound to your account . . . an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. But my God shall supply all your needs according to His riches in glory by Christ Jesus" (Phil. 4:10-19).

In all these instances the assemblies act as such. In no case is it a *group of individuals* acting independently of the assembly and in every case *brethren* are mentioned as guiding and serving the *assemblies* in the matter and *never sisters*.

The Apostle himself could give no more definite reason for prohibiting the introduction of certain practices into the church at Corinth than this, "We (the apostles) have no *such custom*, neither the *churches* of God" (1 Cor 11:16). Let this be our answer still. Let us follow the pattern He has given, not seek to improve upon it, for "who hath been His counsellor?"

There is, however, a need for INDIVIDUAL exercise in all this. In Acts 11:29 it was, "*every man* according to his ability." In 1 Cor. 16:2 the order was, "let *every man* of you lay by him in store as the Lord hath prospered him." In 2 Cor. 8 we read, "How that in a great trial of affliction the abundance of their (the Macedonian saints) joy and their deep poverty abounded unto the riches of their liberality" (v. 2), and they were told "if there be first a *willing mind* it is accepted according to that *a man hath* and not according to that he hath not" (v. 12) and Ch. 9:7 "*every man* according as he purposeth in his heart, so let him give."

The apostle Paul seems also to recognize INDIVIDUAL fellowship in the gospel, of a practical sort, when he says, "I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part *they have supplied*" (1 Cor. 16:17), and again, "When I was present with you and wanted, I was chargeable to no man: for that which was lacking to me the *brethren* which came from Macedonia supplied" (2 Cor. 11:9).

We get this same INDIVIDUAL character of fellowship and service in the words of the Apostle John to his beloved Gaius, "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of *thy charity* before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for His name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be *fellowhelpers to the truth*" (3 John 5-8).

There is much in the New Testament concerning WOMEN, in the way of service, for which they are most highly commended. Even in the lifetime of the Lord Jesus here on earth we read of "certain women which had been healed . . . *which ministered unto Him of their substance*" (Luke 8:2, 3). Of one He said, "She hath wrought a good work upon me." "She hath done what she could." "Let her alone." "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of *for a memorial* of her (Matt. 26:6-13, Mark 14:3-9, John 12:3-8).

"Dorcas was a woman full of good works and almsdeeds which she did" and on the occasion of her death, when Peter had come, "all the widows stood by him weeping and showing the coats and garments which *Dorcas* made while she was with them" (Acts 9:36-43).

After Lydia was saved and baptized, she besought the Apostle and his companions saying, "If ye have judged *me* to be faithful to the Lord, come into *my house* and abide there, and she constrained us."

It is evident that they responded, for we read later of Paul and Silas that "they went out of the prison, and entered into the *house of Lydia* and when they had seen the brethren, they comforted them and departed" (Acts 16:15, 40).

Many of those to whom honorable mention is given in Rom. 16:1-15 are women. Two whose names are not even mentioned. One had been a "mother" to the Apostle (v. 13) and another was the sister of a disciple who, with her brother and others, is saluted by the Apostle (v. 15).

When the Spirit of God exhorts women *adorn* themselves with "that which becometh women professing godliness, namely modes and apparel and good *works*" He does not fail to furnish us with a standard by which to measure. Listen: "If she (widow) hath *brought up children*, if she hath *lodged*

strangers, if she hath *washed the saints' feet*, if she hath *relieved the afflicted*, if she hath *diligently followed every good work*" (1 Tim. 2:9-15 and 5:9, 10). Again in Titus 2:3-5 exhortation is given to aged women regarding their own deportment and that they *should teach the young women* how to conduct themselves so "that the Word of God be not blasphemed." Surely against all these things *there is no law*.

The fire shall try every man's (and woman's too) work "of what sort it is." All is to be judged in that day by that which is written in the Word He has given, "for doctrine, for reproof, for correction, for instruction in righteousness." It becomes us to bring all to that Word now and seek grace to conform our activities to that which is written therein, lest in that day we shall find that too much for which we had expected to hear Him say, "Well done," He may have to ask us the solemn question "Who hath required this at your hand?" (Isa. 1:12).



Burden Bearing



A STATION agent at Bloomington, N. J., saw a man walking on the tracks of the Lehigh Valley Railroad.



The man carried on his back a huge package, apparently containing household utensils, as well as clothing.



He seemed tired, though he trudged sturdily on. Apparently he had not acquired the tramp skill of walking the ties, and his journey was telling on his physical power more than might have been the case with many another.



As he passed the station the agent stopped him and ordered him off the track, threatening him with arrest.



The man, who was a Hungarian, protested in his way and produced a railroad ticket good from Jersey City to Scranton, Pa.



The agent looked at him in amazement, and asked him why he was walking when he might ride. The Hungarian replied that he thought the ticket gave him only the privilege of walking over the road.



His right was explained to him, and the tired man delightedly boarded the first train that stopped.

There are not a few Christians who are as slow to UNDERSTAND and avail themselves of their PRIVILEGE. They walk and carry their BURDEN oftentimes, instead of giving up themselves and their loads to the One who has made provision for both.

They smile at this Hungarian immigrant, but scarcely is he out of sight and out of mind, before they are following his footsteps, as tired and burdened as himself.



THE GREAT HIGH PRIEST

By Fredk. A. Tatford

IN the garden of Eden, God was pleased to enter into personal converse and intimacy with man, but these personal conversations ceased with the Fall, and approach to God then became possible only by way of sacrifice. Sacrifices obviously necessitated priests, and it seems evident that the head of each family became the family priest, Noah for example, offered representatively after the Flood (Gen 8:20); Job offered regularly for his sons (Job 1:5); Jacob interceded as priest for his household (Gen. 35:3).

It was not until Israel had been delivered from Egypt, however, that God definitely set apart a priesthood unto Himself. Exod. 19:5, 6 indicates that the Divine intention was that the whole nation should form "a kingdom of priests"—a purpose which will yet be realized (Isa. 61:6). In consequence of the frailty of the people, Jehovah separated the tribe of Levi to serve as priests on behalf of their fellows.

The record of the consecration of the Aaronic priesthood (Ex. 29; Lev. 8) is full of typical teaching. Aaron and his sons were first completely bathed with water (the expressive type of regeneration—see John 13:8-10), and then Moses clothed the High Priest with the broidered coat, the robe the girdle, the breast-plate, the ephod and the mitre. Every article has its significance. For us our great High Priest wears the mitre with the golden plate of holiness; for us He girds Himself for heavenly service; the robe of righteousness and the coat of glory reflect His own intrinsic worth; upon His breast and shoulders our names are ever borne.

Aaron was also anointed with the holy anointing oil, the remainder of the anointing and separation of Christ by the Spirit on our behalf. Then the blood of the ram of consecration was applied to the priest's right ear, right hand and right foot. Hearing, service and walk were thus typically purged by blood.

The service of the Aaronic priesthood was characterized by the necessity for continual repetition. Their offerings could never permanently free from sin nor purge the conscience from dead works. Their ministry was ever tinged with human frailty. So that there was an evident need for a better priesthood, and this has now been found in the priesthood of Christ.

Before the institution of the Levitical priesthood, the king-priest, Melchizedek, had appeared as a type of an undying priesthood (Gen. 14:8; Heb. 7:3), and God later foretold the advent of an unending priesthood after the same order (Psa. 110:4).

In Heb. 5 the inspired writer lays down two qualifications which must be found in every holder of the sacerdotal office. He must first be able to sympathize with others in their in-

firmities, and he must also be called of God and not self-appointed. Christ satisfied both of these requirements. In order that He might "be made like unto His brethren," He became incarnate; as man He was tested and tried as we are, and is consequently able to sympathize with His people in their infirmities, and is qualified to be "a merciful and faithful high priest in things pertaining to God" (Heb. 2:17). Moreover, He was not self-appointed, for "Christ glorified not Himself to be made an high priest; but He that said unto Him, . . . Thou art a priest for ever after the order of Melchizedek" (Heb. 5:5, 6).

The priesthood of Christ is after the order of Melchizedek, but not after the pattern of Aaron. The basis of His priesthood is the accepted sacrifice, but the sphere of its exercise is not earth but heaven. As the writer to the Hebrews points out, if He were on earth, our Lord would not be a priest (Heb. 8:4). He came of the tribe of Judah, "of which tribe Moses spake nothing concerning priesthood" (Heb. 7:14).

The fact that Christ's priesthood is after the order of Melchizedek and not after that of Aaron patently indicates the inferiority of the latter as compared with the former, and the Holy Spirit lays stress upon this. To this king-priest, even the patriarch Abraham, "The father of the faithful," gave a tenth of his spoils, and virtually the yet unborn Levi and his descendants—to whom Israel paid tithes—paid tithes in the person of their ancestor. Again, it is always the greater who blesses, and Melchizedek blessed Abraham. In addition, from a typical aspect, the priesthood of Melchizedek was permanent and eternal, and, in Christ, it has actually been established for ever; the Aaronic priesthood, on the other hand, was temporary and transient (Heb. 7).

The superiority of Christ's Melchizedek priesthood to the Aaronic priesthood is logically demonstrated in the Epistle to the Hebrews. The Levitical priests were necessarily many, but He has "an unchangeable priesthood" (Heb. 7:24); they died, He ever liveth. They were always standing since their work was ever incomplete, but He, having completed His work, has "sat down on the right hand of God" (Heb. 10:12).

His priesthood was founded upon an oath, whereas "those priests were made without an oath" (Heb. 7:21). Again, since they were sinful by nature, they had "to offer up sacrifice, first, for their own sins, and then for the people's" (Heb. 7:27), but He offered Himself once, and then not for His own sins, but for those of His people. The Levitical high priest entered the holiest once a year, but Christ has "entered in once for all into the holy place" (Heb. 9:12)—not into an earthly tabernacle, but into heaven itself. Whereas the high priest was compelled to repeat this every year, Christ entered once and for ever. Whereas the former entered with the blood of beasts, Christ entered by His own blood (Heb. 9:12). Shadow and

transience characterizes the one; permanence and abiding character are impressed upon the other.

The Lord Jesus Christ is the Great High Priest of a heavenly priesthood, exercising His sacerdotal ministry in a heavenly sphere on behalf of the heavenly people. He is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

The pattern of His service is Aaronic. "He ever liveth to make intercession for" His own people, and "is able also to save them to the uttermost that come unto God by Him." His unceasing care is devoted to those who belong to Him, and in the heavenly temple, their case is constantly presented by the great Mediator and Intercessor.

As Priest, He also sympathizes with His brethren in their infirmities. By reason of a personal knowledge of human life and trial, He "can have compassion on the ignorant, and on them that are out of the way." Never for a second are His people out of His thoughts or beyond His care. In all their trials and difficulties, He pours out all the wealth of loving and understanding sympathy. Here is no remote Deity with merely an academic omniscience, but a living, loving Lord, who knows and understands life's burdens and tribulations.

In addition, He sustains and strengthens through the rigours of life; He supplies succour and maintenance; He is ever ready to furnish "grace to help in time of need." The constant need of the child of God is satisfied by Christ, and in every circumstance of life, the Great High Priest demonstrates His eternal sufficiency.

In a coming day, the Lord Jesus Christ will sit upon His throne as King and Priest (Zech. 6:13), the great antitype of the king-priest, Melchizedek. In that day, the priests of this age will be associated with Him in His glory, for "they shall be priests of God and of Christ, and shall reign with Him" (Rev. 20:6). The children of Israel "shall be named the priests of the Lord," and men shall call them "the ministers of our God" (Isa. 61:6). All will be united in the bonds of an eternal priesthood under the rule and control of a Great High Priest, who abideth for ever.

☆ ☆ ☆ *Loyalty to Christ* ☆ ☆ ☆

A YOUNG man away from home, slept in the same room with another young man, a stranger. Before retiring for the night he KNELT down, as was his HABIT, and silently prayed.

This noble EXAMPLE aroused the other and was the means of his conversion. After a life of rare usefulness in old age he testified: "Nearly half a century has rolled away, with all its events, since then, but that little chamber—that humble couch—that silent praying YOUTH are still present to my mind and will never be forgotten through the ages of eternity."

When would the greatest of SERMONS have so effected that life as that royal LOYALTY did that night in that bed-chamber?

THE CLEANSING OF THE LEPER

THE leper announced "unclean," Lev. 13. It was a sad day for the poor leper when the priest pronounced him "utterly unclean" (v. 44). He may have inherited the taint, and though apparently healthy, the subtle disease was developing, till (like Naaman) a "spot" appeared. Vain was the effort to cure it. The priest pronounced him a leper. Incurable, defiled and defiling, he had no hope but in God. In judgment, God sometimes smote with leprosy. Miriam, for evil speaking, was smitten of God, and the whole camp was held up for a week, till, through the intercession of Moses she was healed, Gehazi, the servant of Elisha, coveted Naaman's money, but alas, like many to-day, he got the leprosy with it. Uzziah was a king, but presuming to enter the presence of God as a priest, God smote him and he was a leper to the day of his death. "Holy and reverend is His name," but how He has been robbed by proud men! The pope has robbed him of His holiness, while "Reverend" and "Most Reverend" are coveted titles.

Returning to Lev. 13, we read "And the leper in whom the plague is, his clothes shall be rent (a mourner) "his head bare" (exposed to judgment) "and he shall have a cover upon the upper lip (his mouth closed as in Rom. 3:19); his one mournful cry, "Unclean, unclean!" "Without the camp shall his habitation be." A sad doom, but what is it compared to the doom of a guilty sinner.

"In the day of his cleansing."—But even in such circumstances the grace of God could reach the leper, and provision was made for "the day of his cleansing"—"And the priest shall go forth out of the camp . . . Like the Samaritan "He came where he was." Oh, what a journey the Lord took to reach us where we were! Two sparrows, alive and clean, were provided for the leper and scarlet (the world's glory) and cedar wood and hyssop (all nature). One of the birds was to be killed in an earthen vessel over running water. The scarlet, and the cedar wood and hyssop, were dipped with the live bird in the blood. But ere the man could be clean, the blood must be *applied*. Seven times the blood must be sprinkled upon him ere the priest could pronounce him "clean." Ceremonially the leper, the world's glory and all nature came to an end in the death of the victim (see John 12:31).

There was not a symbol of death only, but of resurrection. The live bird, bearing the blood, is loosed into the open field, free from bondage and death. "By His own blood He entered in once into the holy place, having obtained eternal redemption for us" Heb. 9:12.

The cleansed one dedicated for service (Lev. 14). Being cleansed once for all by blood, the man is enjoined to keep himself clean by washing, etc. The blood cleanses once for all, we are kept clean day by day by "the washing of water by the

Word" Eph. 5:26. Then he is admitted once more into the camp, where he remains for seven days. On the eighth day, after suitable offerings, "the priest shall take some of the blood of the trespass offering" and shall put it on the tip of the right ear, the right thumb and the right great toe of the man. Then oil (the Spirit) is put on each. All have been redeemed and, through the Spirit should be used for God. "The life which I now live in the flesh I live by faith, the faith of the Son of God." Gal. 2:20 (N. T.) Notice the order of the cleansing, first Godward, then submitted to the camp and then, if all is in order, to join fellow worshippers. H. J. B.

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"There are two ways of bringing Scripture and our walk into agreement. One way is to bring the standard of Scripture down to our walk, and the other way is to bring our walk up to the standard of Scripture. The Truth will not adapt itself to us—we must adapt ourselves to the Truth."

«» «» «»

"That Thou shouldst have delight in me,
And be the God Thou art,
Is darkness to my intellect,
But sunshine to my heart."

☆ ☆ ☆

PROBLEM

Will you please publish what is your mind for Christians receiving the old age pension from the Government?

Answer 1

Romans 13:1-6 with 1 Peter 2:14 gives us not only God's recognition of every form of government, but His establishment of the same; "for there is no power but of God: the powers that be are ordained of God." The Government is that form of system of authority ordained by God "for the punishment of evildoers, and for the praise of them that do well." To resist it therefore is to resist the ordinance of God. While the personnel thereof is usually composed of unsaved men and women, that does not lessen the Government's right to expect our obedience to its laws. God therefore, having ordained that power, holds it responsible not only for the punishment of offenders, but also for the protection and support of those over whom it rules. The United States Government a few years ago enacted legislation requiring both the employer and the employee to deposit with the Federal Government a certain percentage of the employee's earnings, to be used for the support of those who have contributed thereto, when such support becomes necessary, whether due to disability received during employment or to old age. Considering this, I do not believe it to be incompatible with Scriptural teaching for a Christian to receive such protection and support from the Government God has ordained, and which He Himself helped to support by paying tribute. One might ask: "Is not this receiving aid from the unsaved?" This aid from the Government does not come from the personnel of that Government as such, but from the whole, saved and unsaved, over which they have been appointed to execute authority. Many corporations pay pensions to persons who have given a specified number of years in service to that corporation; this pension is made possible after the same manner the Federal Government has adopted for the benefit of those eligible, and is generally received without question of right or wrong in so doing. It would seem unreasonable therefore to condemn some for accepting the same assistance from the Government that

others are accepting from private corporations. Let us "judge not according to the appearance, but judge righteous judgment." A. P. K.

Answer 2

There has arisen in the last decade a fellow-feeling by the providence of God in certain lands, no doubt an indirect result of the doctrine of the New Testament. This has resulted in a plan to tax men and women in their younger life with a view to making the conditions of old age more comfortable for all. The plan has become an ordinance of man to which the Christian is exhorted to submit himself. 1 Peter 2:13; Rom. 13:6, 7, and is one way I suggest of "doing good to all man!" One could not very well condemn his brother for receiving benefit from that ordinance in his old age, to the which he bestowed benefit in his younger days; that is, should the necessity for receiving arise; but certainly not as a matter of covetousness on the part of any child of God.

On the other hand, it would surely be a becoming thing for saved sons and daughters who have aged widows or aged parents to require them where this is possible. 1 Tim. 5:4, that neither the church nor the state be imposed upon.

In the receiving of the pension for the aged there is no difference in principle from the receiving of a pension from any firm or any corporation of employers by an elderly or a disabled employee. Neither the one or the other calls for any involvement of unequal yoke, nor does it necessarily suggest or mean a taking of one's self out of the path of faith in God. Honesty and integrity manifested on the part of those who would make application for such a pension from the Government as is suggested in the problem, would deliver from departure from God in the matter and would save from mere greedy desire.

To quote Old Testament promises made to the people of Israel touching their temporal and physical distresses does not in my estimation of it, seem relevant to this present case.

D. L. R.

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WHEN hanging on that rugged tree,
For us the guilty stricken
'Twas then in blood and agony
Thine all for us was given.

Adoring Thee we linger near,
Thy cross with all its sorrow;
No place on earth to us so dear,
As bloodstained Calvary.

'Twas there our souls found sweetest rest
When sin sick, faint and helpless,
We ventured near at Thy request,
And saw our sins forgiven.

Beholding there that wondrous sight,
Our hearts did break before Thee;
So lovely sweet and good Thou art,
Loved Man of Calvary.

We worship Thee our blessed God,
Through Him whom Thou hast given;
The great high Priest whose own rich blood,
Now speaks for us in heaven.

New York.—J. McCullough had a week of helpful meetings for Christians in Saugerties. Clay Fite had several weeks meetings in the Bronx, N. Y. Assembly.

CANADA

Toronto, Can.—The Easter believers meetings held in the various Halls were good and attendance large. Varied and practical ministry was given by a large number of the Lord's servants who were present. G. Gould and R. Crawford are having a week's meetings for ministry in the West Toronto Hall. J. Bernard remained for three nights in the Brock Ave. Hall. W. P. Douglas went on to St. Catharines, and D. McGeachy visited Niagara Falls after the conference.

Lake Shore, Can.—We had a short visit from F. Watson. The ministry was appreciated. He also had two nights at Grand Bend.

Barrie, Ont.—B. Widdifield gave us a brief visit which was appreciated. He also visited Craighurst giving words of cheer to the little company which seek to go on in God's truth. He purposed going on to Kirkland Lake to help the little Assemblies in those northern parts.

Oshawa, Can.—Gerald P. Taylor began a series of meetings here in the Gospel.

Medicine Hat, Alta.—J. J. Rouse visited the company here and then went on to Brandon.

N. Vancouver, B. C.—The Easter conference was large and God's presence realized and His voice heard in every meeting; there was a marked evidence of the Spirit's leading throughout. The Word was ministered by Bren. Fairfield, Scott, Summers, Chawner and R. Bell.

Charlottetown, P. E. I.—Herbert Harris who was operated on for appendicitis shows definite improvement though still very weak. Albert Joyce went on from Toronto to help care for him.

Portage-La-Prairie, Can.—B. Dobson and H. Alves began a series of meetings here.

FALLEN ASLEEP

Saginaw, Mich.—On March 10, John Wilson went to be with Christ. Age 87. Saved 65 years. In Saginaw Assembly many years. Well grounded in God's truth. A help to the testimony by his constant happy witness to God's saving grace. Will be missed. W. H. Ferguson, J. Govan and Geo. Smith conducted the large services.

Detroit, Mich.—On March 11, as a result of a stroke while visiting old friends in Cleveland, Mrs. William Meil went to be with Christ. Age 79. Born and born again in Kilmarnock, Scotland. In Cleveland (Addison Rd. Assembly) for 50 years. A true Mother in Israel. Bren. Frank Johnson, W. H. Ferguson and Peter Hynd conducted the services.

Stratfordville, Ont.—On Jan. 26, Moses Stratton passed away in his sleep. Age 99. 62 years ago at the opening of the Gospel Hall by Bren. Smith, Muir and Ironsides. A steady, consistent Christian. T. Touzeau and J. McCormack held the services.

Methuen, Mass.—On March 13, Miss Susan Ross went to be with the Lord. Age 82. Saved at meetings held by Bren. James Campbell and James Smith near Killyleagh, Ireland 68 years ago. In Methuen and Boston Assemblies many years. A steady, consistent Christian with a large heart for the Gospel and the people of God. W. H. Hunter conducted the services.

Guelph, Can.—On April 4, W. Mortimer passed into the Lord's presence. Age 84. Saved 67 years. In Yorkshire (Guelph) Assembly. Bore an excellent testimony. R. McCrory conducted services. A widow survives him.

Harrisburgh, Pa.—On Mar. 18, Mrs. Clarence W. Fickes passed into the presence of the Lord whom she loved and served. Saved 27 years ago at meetings conducted by Samuel C. Keller. A faithful witness for Christ. A regular attendant at all meetings, even though a sufferer with a heart ailment for many years. She was an inspiration to those who ministered the Word of God in her hearty and appreciative response to the things of the spirit. L. F. Miller and G. Winemiller conducted the services. Survived by husband and 5 children.

Vancouver, Can.—On Mar. 8, Mrs. Robert Dickie passed peacefully into the presence of the Lord. Saved near Londonderry, Ire, 43 years ago. A godly gracious sister, beloved and esteemed by all who knew her. Will be missed in the home and Assembly. Bren. Warke, Fairfield and Scott conducted the large services. Mourned by a husband and daughter.

Vancouver, Can.—On Mar. 9, James Dickson, passed into the presence of the Lord. Age 94. Saved over 60 years ago in Ireland. Went on consistently to the end. A quiet man whose letters and prayers will be missed. Services were conducted by C. G. McClean.

CONFERENCES

Pawtucket, R. I.—The annual conference will be held (D. V.) at Memorial Day commencing with prayer meeting on Friday, May 29, at 7:30 P. M. Meetings Saturday and Sunday (May 30 and 31) in Pawtucket Gospel Hall, R. I. Correspondent, John Moore, 15 Livingstone St., Lonsdale, R. I.

Garnavillo, Ia.—The annual conference will be held (D. V. on Saturday and Sunday (June 6 and 7). Prayer meeting on Friday night at 8:00 o'clock. Three meetings daily at usual time. Lord's servants walking in the old paths are welcome. Correspondent, Elmer Brandt, Garnavillo, Iowa.

Bay City, Mich.—The annual conference will be held (D. V.) on Saturday and Lord's day (May 30 and 31), preceded by a prayer meeting on Friday evening at 7:30 o'clock in the Masonic Temple (cor. Sixth and Madison Aves.). Correspondence to Wm. N. Mowat, 1610 Sixth St., Bay City, Mich.

Tacoma, Wash.—The annual conference will be held in the Gospel Hall (43rd and A St.), May 30 and 31st commencing with a prayer meeting Friday (May 29) at 8 P. M. Correspondent, Hugh Robertson, 5112 S. Oakes St., Tacoma, Wash.

Orange, N. J.—The 18th annual conference will be held (D. V.) May 30 and 31 at 116 Lincoln Ave. (Lincoln Hall) Orange. J. Ranelli, Park Place, Orange, N. J.

Midland, Can.—The annual Midland-Waverley conference will be held in the Orange Hall (May 23, 24 and 25). Three meetings daily, 10:00 A. M.; 2:30 and 7:30 P. M. Prayer meeting, Friday evening in the Gospel Hall, J. Gunn, 353 Midland Ave, Midland Ont., Canada.

Deseronto, Can.—A conference will be held on Saturday, Sunday and Monday (May 23, 24 and 25) preceded by a prayer meeting at 7:30 P. M. in Gospel Hall (St. George St.) Meetings 10:30; 2:30 and 7:30 P. M. Servants of Christ walking in the old paths are welcome. The Lord's people coming from a distance will be freely entertained. Any coming by train to Napanee will be met at station by notifying Edgar Burley, Deseronto, Ont., Canada, Correspondent.

Roseisle, Can.—The annual conference will be held (D. V.) on June 3, 4 and 5. Visitors will be entertained as in former years. Correspondent, E. J. Moon, Roseisle, Man., Canada.

St. Catharines, Can.—The 21st annual Sunday School convention will be held (D. V.) on Monday, May 15th, in the Welland Ave. Sunday School Hall (between Lake and George Sts.) Meetings at 1:30 and 6:00 P. M. Communications to John Pirrie, 36 Monk St., St. Catharines, Ont., Canada.

Detroit, Mich.—The annual Sunday School convention for teachers will (D. V.) be held in Central Gospel Hall (Grand River and Harrison Aves.) Saturday, May 16, at 2:30 and 7; also Sunday at 3:00 P. M. A hearty invitation to the Lord's people. C. A. Popplestone, 4078 Beniteau Ave., Detroit, Mich.

Akron, Ohio.—We have been informed that **No Conference** will be held here on Decoration Day as was the custom in former years.

Portage-La-Prairie, Can.—The annual conference will be held (D. V.) on June 5, 6 and 7 in the Gospel Hall (Cor. Lorne Ave. and 1st St.) preceded by a prayer meeting on June 4 at 7:30 P. M. The Lord's people will be freely entertained. A. Vanstone, Box 346, Portage-La-Prairie, Man., Canada.

Words in Season

THE BIBLE FAMILY MAGAZINE



THE SHADOW

of the CROSS

OPPRESSED with noon-day's scorching heat,
To yonder cross I flee;
Beneath its shelter take my seat:
No shade like this for me.

Beneath that cross clear waters burst,
A fountain sparkling free;
And there I quench my desert thirst:
No spring like this for me.

A stranger here I pitch my tent
Beneath this spreading tree;
Here shall my pilgrim life be spent:
No home like this for me.

For burdened ones a resting-place
Beside the cross I see;
Here I cast off my weariness:
No rest like this for me.

Dr. Bonar.

June, 1942

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Under Act of March 3, 1879.

UNITED STATES

Seattle, Wash.—W. C. Arnold spent a week with us. Audiences were encouraging and ministry practical.

Saugerties, N. Y.—A very happy day was spent at the May 3 conference. About 72 remembered the Lord. The ministry was very good. Six of the Lord's servants were present with us.

New York, N. Y.—John Rankin has returned to the U. S. from the West Indies. His address for the present is % Voices from the Vineyard, 80 William St., New York, N. Y.

Albuquerque, N. M.—C. G. Davis is still with us using his chart from "Egypt to Canaan." One girl professed to be saved. Others are exercised about baptism.

Frostburg, Md.—A fine new hall was opened here with all day meetings on May 10. Christians attended from various parts of Maryland, Pennsylvania and West Va. This assembly was formed as a result of the labors of Samuel and Charles Keller 30 years ago. Bren. W. Fisher Hunter, Chas. Keller, S. Rea, C. Fite, P. Plubell and A. Craig ministered the Word. It was a happy, profitable day. Bren. Keller and Plubell remained for Gospel meetings. S. Rea went on to Everett, Pa., C. Fite to Lonaconing, Md.

Jersey City, N. J.—F. Carboni has been giving help in a new Italian assembly recently opened here.

Brooklyn, N. Y.—G. G. Johnston visited the Spanish and Italian assemblies in this district seeking to help on in the ways that be in Christ.

Springfield, Mass.—After having visited Worcester, Mass. R. Cappiello came on here and sought to encourage the Italian work. Some were saved.

Rochester, N. Y.—Frank Pezzuli visited the Frost Ave. assembly and then went on to Buffalo and London, Canada.

Philadelphia, Penna.—After having had a few meetings in Haboro, D. Calderhead gave help in the "Down Town" Assembly. A. Klabunda and J. Govan called at the Olney assembly for a few meetings on their way home from Bridgeport. Paul Plubell visited the Olney and Down Town assemblies for a night's meeting.

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. 34

JUNE, 1942

No. 6

GATHERED GEMS

HERE is a quiet room:
Pause for a little space,
And in the stillness cool,
With hands before thy face
Pray for God's grace.
Let no unholy thought
Enter thy musing mind;
Things that the world has wrought,
Unclean, untrue, unkind:
Leave them behind.
Pray for the strength of God;
Strength to await His plan,
Rise from thy knees less clod
Than when thy prayer began,—
More of a man.

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WE are being educated for eternity, and no one can tell what influence our present lessons may have upon our future destiny. Let us then submit ourselves unto God, aim to please Him in everything, and constantly keep this in mind, "I must live forever."

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Oh that I could always realize,—God's eye sees me—God's ear hears me—God's heart approves or disapproves of every thought I think; of every word I speak; of every action I perform; and that it is my duty every moment to commend myself to God!

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The humble man always esteems God's mercies to be great, for he feels he is unworthy of the least. This makes him grateful, and gratitude makes him happy.

«» «» «»

God hides His purposes, that we may live upon His promises; He will not let us pry into the future, but commands us to be diligent, dutiful and depend upon His Word.

«» «» «»

The good servant obeys his Master's commands, trusts his Master's promises, aims at his Master's honor, yields to his Master's will, perseveres in his Master's work, and expects that His Master will provide what he needs. Are we that servant?

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The man that thinks highly of himself will never think rightly of his fellow Christians. He cannot be happy, he is not holy. Low thoughts of ourselves lie at the root of all true happiness, acceptable obedience, and extensive usefulness.



My Conversion to GOD

«» «» «»

George Gould

St. Catherines, Canada

HAVING been asked to write the story of my conversion I consent gladly and shall use the words of Paul before Agrippa, "I think myself happy to do so."

It was early in the month of January, 1907, that the event took place which I have always regarded as the crucial event and turning point of my life, the hour of my saving conversion to God when by Divine grace I passed out of darkness into His marvelous light.

I was brought up in as Godly a home as ever a child was born into. Both my parents were devoted servants of God before my birth. They ordered their household and all their affairs according to the Word of God. Moreover, they trained their children in the nurture and admonition of the Lord.

One fundamental truth my parents kept continually before my eyes, was the truth unfolded in the third chapter of John's Gospel, the necessity of the new birth, as the starting point of the Christian life. I can never remember the time when I was not familiar with this great necessity. Thus from a very early age I may say I was under conviction of sin, and longed for the day when I could rejoice in the knowledge of my sins forgiven.

The truth of the Lord's coming was especially used by the Spirit of God, to cause me to spend many sleepless nights, and to spoil my pleasures. Although I was reputed to be a very happy boy and was a ringleader in nearly all mischievous pranks at school, yet when the thought of the Lord's coming gripped my soul, it made life intolerable for me. I look back on this chapter in my life, happy on the surface, wretched at

the heart. This condition of things continued until I left school and entered business.

This new manner of life which brought me into contact with new companions, had the effect of causing these serious thoughts to wear off, but through God's rich mercy, my constant contact with the Christians and being still in the Sunday School, God gave the word I had often heard resurrection power in my soul.

One Lord's day evening a missionary from India was speaking in the Gospel Hall. I do not remember much he said, but I know he called upon my dear Father, now with the Lord, to close with prayer. He prayed most earnestly and with tears for the Christian's children who were unsaved, that in view of the Lord's coming and the door closing they might be gathered in.

This solemn word like an arrow stuck hard and fast in my heart and I realized I had reached the crisis of my life, but I must relate one more incident that occurred soon after this. I see now it was a bold and determined attempt on the part of the enemy to rob me of my soul.

Some days before my conversion while in the depth of despair, and agony of soul, around 5 o'clock in the afternoon a companion came to me and said, "There is a play in the Opera House tonight and if you will go with me I will pay your admission." I considered the suggestion for a moment and thought, "I am as miserable as a person could be, and in all probability I shall never be saved, so might as well go and drown my sorrows in an evening's amusement." I little knew it would be anything but an evening's amusement for me, for I passed through more soul trouble in that theatre, than I had ever known in any Gospel service.

The hour came and I went with my companion. As we entered the door I can remember well the place where the tickets were purchased, and on the wall at the foot of the stairs by which we had to ascend to our places on the gallery, I saw part of a hand with the index finger pointing to the stairs and the words in bold letters, "*This way to the pit.*" One can readily conceive in my condition of soul how ominous these words would mean to me. At any rate I remember thinking to myself, "You are on your way to the pit all right and it is the pit of Hell."

We took our seats in the front row of the gallery and the play began. It was a scene from *Faust*, a celebrated drama by Goethe, called *Mephistopheles*, showing the devil in his infernal regions with his captives.

The theatre was in complete darkness save for the stage which was lighted with a red glare. In fear and trembling I prayed to God to allow me to leave this place alive, and if there was Salvation for me I would not rest until I obtained

it. My companion with whom I sat did not see me leaving my seat, but I reached the street and was thankful.

Some brief time after this incident on a Tuesday night on the eighth day of January, burdened with sorrow and anxiety, I climbed the six floors of the building I worked in. The sixth floor was allotted to bedrooms for the sleeping quarters of the young men who were working, like myself, in that building. Now in a room on that sixth floor worked an old Christian. His business was to shine the shoes of the young men while they slept. We used to leave our shoes outside the bedroom doors, and this old Christian would collect them, take them to his room, shine them and return them to our doors every night. This particular evening around 10 o'clock as I approached his room the door was ajar and I could see him working hard, even though the hour was early for him to be working. I was constrained to enter his room, and my first words to him were, "James, I'm not saved yet and I want to be saved." He had spoken frequently to me on other visits I had paid him.

I remember when he heard these words from my lips he ceased work at once and began to point me to Christ. Most of the Scriptures he quoted had the word "believe" in them. I told him that I had tried to believe but could not. "Well, he said, "Forget about the believing and fix your thoughts on the Cross work of Christ." Then he drew an illustration.

Here is a precipice that you must get over. It is too wide for you to jump, but I come along with a good stout plank and lay it across the precipice. I say to you, "Here is your way. All you have to do is step on it, trust yourself to it and it will bear you safely over, but," he continued, "Perhaps you will say, 'Is it strong enough to bear my weight?'" I answer you, "I have trusted it and millions more have used it to their safety and Salvation," And as the dear old soul-winner was thus making simple the glorious way of Salvation, in a moment I saw by faith the finished work of Christ on the cross. I thanked the Saviour for dying in my place a guilty sinner and peace, perfect peace, was mine.

I told my old friend immediately that I was saved. Well, George, he said, did you believe? I don't know whether I did or not, I answered, but I am saved, for Jesus died for me. That was thirty-five years ago, and in this assurance I have rejoiced ever since, nor do I lay any claims to any merit, or credit of any kind whatever. A sinner whose sole hope is in Christ, I am glad to say daily, "Unto Him that loved us and hath loosed us from our sins in His own blood, to Him be Glory and Dominion forever and ever." Amen. Rev. 1:5, 6.

«» «» «»

God is always teaching us something. He has a lesson for every day. It may be my own emptiness, the world's vanity, His own sovereignty, or the exact adaptation of Jesus to my circumstances. Whatever He is teaching He keeps two things in view—His own glory and my real good.

COLD-HEARTEDNESS

THE greatest bane possible to a believer is coldness of heart. It is the death blow to everything connected with service for the Lord. It dampens zeal, withers energy, and causes everything to drag heavily. Cold-heartedness is a disease common to all believers; it attacks most of them at some period of spiritual life. Some rally, others succumb, and these latter suffer for life from a chronic form of the disease. It is pitiful to see them dragging along. There is no energy in their work; no pungency or power in their words. Sometimes an epidemic sets in; whole communities suffer at once. Sunday School superintendents and teachers, district visitors and preachers, all suffering at the same time. The disease is plainly marked by the following symptoms: a prayerless closet, a neglected Bible, a guilty conscience. Among Sunday School teachers, it is often indicated by being "late," absent from their classes, losing their scholars, and the absence of conversions. Among preachers, it appears in long speeches without pith or power, borrowed phraseology, long theological prayers, and counterfeit conversions. It is infectious, and is often caught by keeping company with backsliding believers, and by contact with the world. If taken at any early stage, the progress of this fatal disease may be arrested, but if it be trifled with, until it assumes the chronic form it is well-nigh hopeless. Those consciously affected should repair at once to their closets, and make a full confession of their condition before God, asking Him who searcheth the heart to lay His finger on the seat of the disease, and show them from whence it comes. Then, if there be honest dealing with God, and with the sin or sins that cause the heart to depart from the living God, He will heal the "broken in heart" (Psa. 133:3) giving a "whole heart," (Psa. 99:10) wherewith to seek Him; a "true heart" (Heb. 10:22) wherewith to draw near to Him, and a heart filled with divine love (Rom. 5:5) wherewith to serve Him.

NO TRAIT is more valuable in a female than the possession of a sweet temper. Home can never be made happy without it. It is like the flowers that spring up in our pathway, reviving and cheering us. Let a man go home at night, wearied and worn out by the toils of the day, and how good is a word dictated by a good disposition! It is sunshine falling upon the heart. He is happy and the cares of life are forgotten. A sweet temper has a soothing influence over the minds of the whole family. Where it is found in the wife and Mother you find kindness and love predominating over the natural feelings of a bad heart. Smiles, kind words and looks characterize the children, and peace and love have their dwelling there. It is more valuable than gold, and captivates more than beauty, and to the close of life retains all its powers.

THE
SWEET
TEMPER

THE EMMAUS JOURNEY

R. W. McCracken, Cleveland, Ohio

Read Luke 24:13-19, 25-32, 36-41, 49-53

THIS is a very precious portion of the Word of God. If you read through the 24th chapter of Luke, and if you are in any measure in touch with God, your heart would dance for very joy. The reason that it is so precious to the child of God is because it is full of Christ from beginning to end, and that which is full of Christ is dear to the heart of every child of His. This chapter begins with the resurrection of the blessed Lord Jesus Christ and it ends with His ascension—with His glorification and His ascension into heaven—and between the commencement and the close it is full of revelations of Himself to His beloved people. There are revelations of Himself from His own precious Word as they company with Him by the way; as He breaks the bread to them; as He stands in their midst and shows His pierced hands and feet; and again as He is about to be taken from them to go into the presence of His God and Father.

Their Theme

I want to look at this little journey down from Jerusalem to Emmaus which these two were taking, and in what way Christ revealed Himself to these disciples. You notice they were walking and talking together, and we might ask the question, "What were they talking about?" What was the theme of their conversation? Christ! There had been strange happenings in Jerusalem during the past week, but they weren't talking about any of these. Very sad things had happened among their own little company, but they weren't speaking of any of these things. They might have been talking about Peter's denial of Christ. Peter was the one who was always in the forefront—full of courage—and yet remember in the time of testing he failed and he denied his Lord with oaths and curses. But they weren't talking about Peter's denial, nor of the treachery of Judas the betrayer, nor of the failure of their brethren. They had a grander and better subject. They had something that filled their minds and souls even though they were sad by the way. What were they talking about? They were talking about Christ. Christian, what is the theme of your general conversation and mine? As we meet together and converse together and visit in each other's homes and by the way, what do we talk about? The failures of our brethren? We thank God He has graciously hidden many of our weaknesses and failures even from the eyes of our brethren, and we shouldn't talk about the failures of our brethren. There is only one ear that you should ever pour

the failures of our brethren into and that is the ear of your Father in heaven. If you see their wickedness and the things that grieve your soul, take it into the presence of God and tell Him all about it, and pray for your erring and failing brethren. We are to be faithful to them. Don't talk to one another about the failures of your brethren. God knows we have enough of our own, and sometimes some of us like to get in the judgment seat and pass judgment on this and that one, and we very often are far, too far from home. If we knew more how to deal with ourselves unsparingly, we would have far less to say about the failures of our brethren.

These two disciples had a grand theme to talk about. This is the theme that never gets stale. You will never get out of subject matter as far as the theme is concerned. It will always be sweet and fresh and dear to the heart of God, and it will always liven and freshen and bless your own soul if Christ is the theme of your conversation. Is He? How much do we speak of Christ, that blessed One who went all the way to Calvary just to shed His precious blood for us, and the One who died to take us home to be forever with Himself? Do we often talk about Him?

Their Companion

Then Christ was not only the *theme* of their conversation, but He became their *Companion*; and do you know that where two are talking about Him, He is very, very near? He is always pleased to draw near and go with them. He is never very far away from the heart that is full of Himself. He drew near and went with them. It is grand to be in company with our blessed Lord Jesus Christ, and if you want to have a pleasant, a short and an enjoyable journey, get good company. "Jesus Himself drew near, and went with them." Christian, I wonder how much you and I know from day to day of having Christ as our Companion? I am afraid there are a lot of us like the parents of the blessed Lord Jesus, when they went up to the temple, and after they had offered their sacrifices they went home, but Jesus stayed behind and He got in among the lawyers and doctors of the law in the temple and He was hearing them and asking them questions, and there His parents supposed He was in their company. They took it for granted He was walking with them, that He was one of their number in their midst, but when they began to seek Him, they didn't find Him. He was absent, and they began to seek Him, sorrowing. They lost Him one day and it took them three days to find Him. Is He with you day by day? Is He speaking words of comfort and consolation? Does He walk and talk with you, and does He cheer you on life's way? When He is our companion, He defends us, He supports us, He guides us and comforts us by the way. The Christian life is a sad and dreary pilgrimage if Christ is not in it.

(To be continued D. V.)

THINGS WRITTEN AFORETIME

Wm. Rodgers

No. 17

Deut. 22:8-12

THE command of Deut. 22:10, "Thou shalt not plow with an ox and an ass together," to which, amongst others that have to do with oxen, reference was made in our last paper, is one of a group of five here (vs. 8-12), each of which occupies but a single verse, and all of which are suggestive of simple and practical lessons for today. The first of them (v. 8) has to do with the HOUSES of God's people, the second (v. 9) with their LAND, the third (v. 10) with their LIVESTOCK, and the fourth and fifth with their CLOTHES; and as we see all these brought together in one short passage, it can scarcely fail to remind us that God is interested in everything which concerns His people, a thought that has in it both comfort and warning.

The close relationship between the three middle verses of our five is evident at a glance, for in each of them we see how God hates mixtures, whether they be in the laborer's clothes, or in his plowing team, or in the seed that he scatters. Between the first and the fifth there is also a link of connection, though not so apparent. It may be expressed in this way—in the one the people are enjoined to put borders, or battlements, around the flat roofs of their houses, lest someone should fall off and be killed; while in the other they are to put borders, or fringes, around the edges of their garments, that by these they may be reminded of the danger of themselves falling out of the path of obedience to the commandments of God. That this was the purpose in view in the last case is made plain at Num. 15:37-40, where the command was originally given on the occasion of the stoning of the Sabbath breaker; and there we also learn that the fringes were to be interlaced with a ribband of blue, the heavenly color, as if to suggest that, even to the outmost fringe of their garments, they belonged to the Lord.

There are two references to this border or fringe in the New Testament, in very different connections, but each interesting in its own way. It was the "border" of our Lord's garment that was touched by the woman with the issue of blood (Luke 8:44), as well as by many others who wished to be healed (Mark 6:56), and healed they were every one. On the other hand, Christ speaks of the Scribes and Pharisees as enlarging the "borders" of their garments (Matt. 23:5), that all might see how saintly they were. No power had they to heal however, for their professed godliness and separation were a pretense and a sham. Let us see to it that ours are not of the same kind, but are the outcome of a real desire to be obedient to the One who has purchased us for Himself with His blood.

As for the first of these commands, its teaching for us lies on the very surface. It is that we are neither to take unnecessary risks ourselves, nor to expose others to them. One man may be able to walk about for a long time on a roof without a battlement; another, who endeavors to imitate him, may topple over almost at once. And even the one who prides himself on his steadiness may have a fall when he least expects it. David took a walk one day on the roof of the house concerning which he had made solemn vows in Psalm 101 (See vs. 2, 7); and he got such a fall that never to the end of his life did he get clear from the effects of it.

Thus it still is. You may think yourself so steadfast as to be able to take risks without coming to any harm, but beware. God says, "Let him that thinketh he standeth take heed lest he fall," and He says it in a passage (1 Cor. 10:6-12) which deals with this very matter of receiving admonition from Old Testament happenings. Moreover, even though you should come to little harm yourself, what about others who, imitating you, may fare worse? What about your children for example? It is interesting to note that when God is commanding the Israelites not to mingle with the nations around them, one of the strongest considerations urged upon them is what these will teach their children to be and to do (See Deut. 7:2-4).

Coming back again to the middle three of our five commands, does not the variety in them suggest that there are many ways in which we can be guilty of these mixtures which are so hateful to God? When dealing with the unequal yoke of verse 10 in our last paper, it was pointed out that the number of terms used for it in 2 Cor. 6:14-16 shows that the spiritual application, even of it alone, is very wide. But here in addition we have mixed seed in verse 9 and mixed cloth in verse 11.

In the case of planting the vineyard with mixed seed, the trouble is that the effects are not manifest at the time, but later when the plants begin to grow up. Now the vine and the vineyard are among the earliest and most interesting figures of God's people. See Psalm 80:8, "Thou has brought a vine out of Egypt," and Isaiah 5:7, "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant." That being so, we shall not be far wrong when we link up the warning in our verse with Gospel work, the work by which the number of the people of God increased, and which the apostle Paul himself likened to planting a vineyard in 1 Cor. 9:7.

His planting, like the Lord's own in Jer. 2:21, was done with "right seed;" but much of the present day planting is with "divers seeds," and the result is a crop of "degenerate plants of a strange vine," which only "defile" the vineyard. Anything, other than the Word of God used in the power of the Spirit of God, is a mixing of seed; whether it be "excel-

lency of speech," or "enticing words of men's wisdom," or any other of the up to date methods of manufacturing converts; and "the harvest shall be a heap in the day of grief and of desperate sorrow" (Isa. 17:11).

But there are many ways in which we sow, besides gospel preaching; and to all of them the warning of our verse will apply—that mixed sowing is hateful to God, and will produce a queer crop. When ministering the Word to God's people, we are sowing. In our life testimony before our children and others, we are sowing. And of all our sowing we may well ask in the words of the old hymn, "What shall the harvest be?"

In the third example of mixtures we have a garment that is neither one thing nor another, neither entirely of linen which is fitting priestly wear, nor entirely of wool which is not (Ezek. 44:17), but a mingling of both. Garments in the epistles and elsewhere are used to represent our conduct and ways, as in 1 Peter 5:5, "Be clothed with humility," and in Rev. 19:8 (R. V.), "The fine linen is the righteous acts of the saints;" so it is but natural that we should think of these in connection with our verse. And in this respect most of us are a strange mixture indeed, a thread of generosity here and a thread of meanness there, a thread of kindness followed by a thread of harshness, and so on. Even in the best things we do of service to our Lord, it is not all "fine linen white and pure," for there are strands of woollen fleshliness, the wool of pride, the wool of desire for the praise of men, the wool of self-interest in many forms.

The outcome of all this mingling of saved and unsaved, of clean and unclean, of what is spiritual and what is carnal, is only too plainly visible. It has gone far towards producing companies of those who profess to be God's people that are marked only by the self-satisfied lukewarmness of Laodicea, which was so hateful to the Lord that He said, "Because thou art lukewarm, and neither cold nor hot, I WILL SPUE THEE OUT OF MY MOUTH."



Which Version Do You Prefer?

Ancient Version

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for CHRIST'S sake: for when I am weak, then am I strong. 2 Cor. 12:10.

Modern Version

"Therefore I take pleasure in the tennis court, the football field, the lake sports, the tug of war, etc. for health's sake, for when I am weak through them I am strong.

THE HIND OF THE MORNING ON THE MOUNTAINS

IT is generally admitted that the twenty-second psalm has particular reference to Christ. This is evident from His own appropriation of the first verse upon the cross—"My God! my God! why hast thou forsaken Me?" The title of the psalm is—**Aijeleth Shahar**; which signifies—A hart, or—the hind of the morning. The striking metaphors which it contains are descriptive of Messiah's peculiar sufferings. He is the hart or hind of the morning, hunted by the black prince with his hell-hounds—by Satan and all his allies. The "dogs," the "lions," the "unicorns," and the "strong bulls of Bashan," with their devouring teeth, and their terrible horns, pursued Him from Bethlehem to Calvary. They beset Him in the manger, gnashed upon Him in the garden, and well-nigh tore Him to pieces upon the cross. And still they persecute Him in His cause and in the persons and interests of His people.

The faith of the church anticipated the coming of Christ, "like a roe or a young hart," with the dawn of the day promised in Eden; and we hear her exclaiming in the Canticles—"The voice of my beloved! behold, He cometh, leaping upon the mountains, and skipping upon the hills!" She heard Him announce His advent in the promise—"Lo, I come to do thy will, O God!" and with prophetic eye, saw Him leaping from the mountains of eternity to the mountains of time, and skipping from hill to hill throughout the land of Palestine, going about doing good. In the various types and shadows of the law, she beheld Him "standing by the wall, looking forth at the windows, showing Himself through the lattice;" and then she sang—"Until the daybreak, and the shadows flee away, turn my beloved, and be thou like the roe or the young hart upon the mountains of Bether! Bloody sacrifices revealed Him to her view going down to the "vineyards of red wine;" whence she traced Him to the meadows of Gospel ordinances, where "he feedeth among the lilies"—to "the gardens of cucumbers," and "the beds of spices;" and then she sang to Him again—"Make haste"—or, flee away—"my beloved! be thou like the roe or the young hart upon the mountains of spices!"

Thus she longed to see Him, first "on the mountain of Bether," and then on the "mountain of spices." On both mountains she saw Him eighteen hundred years ago, and on both she may still trace the footsteps of His majesty and His mercy. The former He hath tracked with His own blood, and His path upon the latter is redolent of frankincense and myrrh.

Bether signifies division. This is the craggy mountain of calvary; whither the "Hind of the morning" fled followed by all the wild beasts of the forest, and the hunting-dogs of hell, summoned to the pursuit, and urged on by the prince of perdition; till the victim, in His agony, sweat great drops of blood

—where He was terribly crushed between the cliffs, and dreadfully mangled by sharp and ragged rocks—where He was seized by Death, the great greyhound of the bottomless pit—whence He leaped the precipice without breaking a bone; and sank in the dead sea, sank to its utmost depth, and saw no corruption.

Behold the “Hind of the morning” on that dreadful mountain! It is the place of skulls, where death holds his carnival in companionships with worms, and hell laughs in the face of heaven. Dark storms are gathering there—convolving clouds, charged with no common wrath. Terrors set themselves in battle array before the Son of God; and tempests burst upon Him, which might sweep all mankind in a moment to eternal ruin. Hark! hear ye not the subterranean thunder? Feel ye not the tremor of the mountain? It is the shock of Satan’s artillery, playing upon the Captain of our salvation. It is the explosion of the magazine of vengeance. Lo, the earth is quaking, the rocks are rending, the graves are opening, the dead are rising, and all nature stands aghast at the conflict of Divine mercy with the powers of darkness. One dread convulsion more, one cry of desperate agony, and Jesus dies—an arrow has entered into His heart. Now leap the lions, roaring upon their prey; and the bulls of Bashan are bellowing; and the dogs of perdition are barking; and the unicorns toss their horns on high; and the devil, dancing with exultant joy, clanks his iron chains, and thrusts up his fettered hands in defiance towards the face of Jehovah!

Go a little further upon the mountain, and you come to a new tomb hewn out of the rock. There lies a dead body. It is the body of Jesus. His disciples have laid it down in sorrow, and returned weeping to the city. Mary’s heart is broken, Peter’s zeal is quenched in tears, and John would fain lie down and die in his Master’s grave. The sepulchre is closed up and sealed, and a Roman sentry placed at its entrance. On the morning of the third day, while it is yet dark, two or three women come to anoint the body. They are debating about the great stone at the mouth of the cave, “Who shall roll it away?” says one of them. “Pity we did not bring Peter or John with us.” But arriving, they find the stone already rolled away, and one sitting upon it whose countenance is like lightning, and whose garments are white as the light. The steel-clad, iron-hearted soldiers lie around him like men slain in battle, having swooned in terror. He speaks:—“Why seek ye the living among the dead! He is not here; He is risen; He is gone forth from this cave victoriously.”

It is even so! for there are the shroud, and the napkin, and the heavenly watchers; and when He awoke and cast off His grave-clothes, the earthquake was felt in the city and jarred the gates of hell. “The Hind of the morning” is up earlier than

any of his pursuers, "leaping upon the mountains, and skipping upon the hills." He is seen first with Mary at the tomb; then with the disciples in Jerusalem; then with two of them on the way to Emmaus; then going before his brethren into Galilee; and finally leaping from the top of Olivet to the hills of Paradise; fleeing away to "the mountain of spices," where he shall never more be hunted by the black prince and his hounds.

Christ is perfect master of gravitation, and all the laws of nature are obedient to His will. Once He walked upon the water, as if it were marble beneath His feet; and now as He stands blessing His people, the glorious form so recently nailed to the cross, and still more recently cold in the grave, begins to ascend like "the living creature" in Ezekiel's vision, "lifted up from the earth," till nearly out of sight; when "the chariots of God, even thousands of angels," receive Him, and haste to the celestial city, waking the thrones of eternity with this jubilant chorus—"Lift up your heads, O, ye gates! and be ye lifted up, ye everlasting doors! and the King of Glory shall come in!"

WHEN the Master went away He gave to each servant his own work—enough to occupy the whole heart, and soul, and mind, and strength; for He recognizes, though we may forget, that we are altogether His. Our aim should surely be, to seek a commendation like hers of whom it was said, "She hath done what she could."

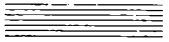
Let us not be content to lay down our money, or even our time; for we have something better to give. A far higher laying down is before us—the voluntary laying down of self, that terrible idol in the heart of man that is ever the last to fall.

Christ "gave Himself" to do the will of Him that sent Him; and we must give ourselves. Then our service, be it high or low, as man looks at it, will be high in the sight of God, who accepts all according to what we have, and not according to what we have not.

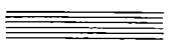
Paul's was no proxy-service; nor should ours be. He could say, "I have suffered the loss of all things, and do count them but dung, that I may win Christ." And he did win Christ. His daily life bore witness to it, and he could say, "Whose I am, and whom I serve."

There is much liberality in the church of God, and there is much in the world also. But do we not need to remember what was said of the nobles of Tekoa, that they "put not their necks to the work of the Lord?" (Nehemiah 3:5). What a contrast is the testimony borne by Paul to Priscilla and Aquila, his "helpers in Christ Jesus," that for His life they had "laid down their own necks;" to whom not only did he give thanks, but all the churches of the Gentiles. (Rom. 16:3, 4).

May the Lord awaken more of this spirit in the church at large, and we shall not hear, as we do on all sides, of the lack of laborers to gather in the sheaves of the Lord's harvest. He has labored, and bled, and died; we can only enter into His labors, to gather in the fruit of His toil and travail; then in the great harvest-day the Sower and His reapers will rejoice together.



**Whole-
Hearted
Service**



THE SOWER AND REAPER

I ONCE lived next door to a farmer, and I used to see him when he went out to sow his fields. I said to him one day, "Why do you do that yourself?" Because," he said, I haven't a servant I can trust to sow. I must have one to sow the seed in whom I can put confidence."

I have seen that very farmer go and hire the first laborer that came along to put in the sickle and reap. Who did the most important work? Not the man who reaped but the man who sowed. So there are some who are toiling and laboring for the Lord Jesus Christ, and perhaps never see a soul won to the Saviour. Thank God for the great honor He is conferring upon you in making you a sower, even if He makes someone else the reaper. "One soweth and another reapeth," but "neither is he that planteth anything, neither he that reapeth; but God that giveth the increase" (John 4:37; 1 Cor. 3:7). Sow the seed beside all waters, and by and by both sower and reaper shall rejoice together.

When the Master winnoweth the barley we will all get the praise that is due to us. Perhaps some poor old woman who has never been off her bed for ten years will get more praise than one who seemed to win thousands of souls to Christ. The Master will give everybody the right reward.

PROBLEM

Does Acts 10:31 teach that the prayers of the unsaved are acceptable to God? Is there anything in Scripture to teach that the unsaved can approach into the presence of God in prayer as His creature? How would you rightly divide the Word to reconcile Acts 10:31 with John 9:31? Is there any place in the New Testament where the unsaved are told directly or indirectly to pray?

Answer 1

It seems to be without Scriptural reason, to count this Cornelius among the "unsaved," that is, as not being a true believer in God; inasmuch as he is written of as "a devout man, one that feared God and prayed to God always." We read of others of like character in Luke's gospel 1:5-6 as Zacharias and his wife in Luke 2:25 we read of "Simeon," and in the same chapter of "Anna." These are seen, righteous, devout, just, walking in the fear of God, and are a people to whom the full knowledge of God had not yet come. John 1:18, last clause, this condition in them was not because of unbelief, but because of the limited revelation of God made known to them till Christ was revealed to them, with this distinction that these were of Israel, while Cornelius was a Gentile and it is quite significant that Christ was made known to them all as He was to the Ethiopian of Acts 8:35, who was also a worshiper of God. These were conditions we believe peculiar to those days, and so the instance of Acts 10:31 does not teach that the prayers of the "unsaved" are acceptable to God.

There is nothing in the Scripture to teach that the "unsaved" can approach into the presence of God as His creature. This privilege is given only to His own, whether in old or New Testament times, as in the case of Jacob, Gen. 28:12-19; then in days of Israel as a people, Exod. 25:17-22; and later in the temple, 2 Chron. 7:16; also in the New Testament where there is not any limit of earthly house of God and the word of the apostle is, "I will that men pray everywhere, 1 Tim. 2:8; yet the truth suggested is that of saved men praying everywhere, as is brought before us in Heb. 9:19-21. Such liberty is for "brethren" in Christ, as further revealed

in Heb. 11:6, "for he that cometh to God must believe that He is and that He is the rewarder of them that diligently seek Him." This is their liberty by the blood of Jesus on God's part and by faith on their part. There is a great difference between "approaching" into the presence of God as the word of God speaks of it, and the cry of the creature being heard by the Creator.

Coming into the presence of God usually, if not always, suggests acceptance by God, whereas the creature may be heard in his cry of creature need by the Creator, yet have no spiritual or eternal acceptance with God.

That the creature was heard in Old Testament times we conclude from such instances as those of Hagar, Gen. 16:7-13; also Job 34:28, where the cry of the afflicted is effectively heard; and again in Psalm 107:28, where we read of those who go to the sea in ships, who in time of storm, cry to the Lord and are delivered out of their distresses. This is to be said one of the goodnesses of God and His wonderful works to the children of men. All these are the cry of the creature and are heard by the Creator as are the cries of the young ravens and the young lions. This however gives no unsaved person any spiritual acceptance before God now, nor any hope of eternal standing before Him acceptable. As touching the soul's condition of the "unsaved" there is nowhere in Scripture that they are told to pray; nor indeed are they told or taught to pray for anything, but are rather besought to believe on Christ, 2 Cor. 5:20.

Rightly dividing the Word to reconcile Acts 10:31 and John 9:31 would seem to be reached by noticing the context. John 9 brings before us the healing of a blind Hebrew, who would know in measure from the Old Testament, the truths therein, such as, "The eyes of the Lord are over the righteous and His ears are open unto their cry," and others of like kind, and that God actually did hear any that was a worshiper of Him. The blind man has been made both to see and feel the reality of the power of God from and through Jesus, who, so far is only known to him as man who worshiped God, but later in the chapter he sees in Him the Son of God. The blind man insists that the fact that God has given evidence of having heard Jesus and was with Jesus, proved that Jesus was not a sinner, but was as a man a worshiper of God, that He was holy and righteous as a man, and not a sinner as the Pharisees had charged verse 24. And so John 9:31 is in no way opposed to Acts 10:31, but rather a proof that the unrighteous, the unsaved, who cannot be a worshiper of God, John 4:23-24, cannot pray acceptable to God.

D. L. R.

Answer 2

Read Acts 10:31; John 9:31

1. The Scripture *does not teach* that *all* prayers of the unsaved are universally heard or answered by God. To *teach* means to instruct but the fact may be implied.

Cornelius is a man seen in contrast to the majority of the unsaved of whom the Word declares, "There is no fear of God before their eyes" Rom. 3:18.

As indicated by verse 22 in Acts 10, he evidently was in contact with the services of the synagogue and had heard of the living God—His work—His Word—His ways—His precepts and promises in Old Testament Scriptures.

Hence his daily prayer went forth from a heart and soul truly exercised thereby before God; conscious of sin, unworthiness, yet eagerly and earnestly seeking to live as one that must give an account, at the same time "stretching out the hands" for that which he deemed most necessary to possess.

The Lord seeth not as man seeth—for man looketh on the outward appearance but the Lord looketh on the heart (1 Sam. 16:7).

The warning and counsel of the angel (10:22; 11:13; 14:10, 31) and the opening words of Peter's address (10:34-35) imply the truth of divine sovereignty in the case exercised beyond the bounds of Judaism.

2. In the light of the foregoing and cases as related in Exodus 2:23-25; 3:9-10; 2 Chron. 33:12-13; Psalms 107:17-20; 18:12-13; 2 Chron. 6:30-33. It may be concluded

that the helpless cry of a truly humble, distressed, afflicted or needy soul is heard and answered by God in His sovereign dealings with men as the creatures of His hand, even as the cry of the raven (Job 38:41; Psm. 145:15-16).

3. John 9:31. If viewed in the light of the context it will be noticed that the statement of the young man is made primarily in refutation of the assertion by the Pharisees and rulers of the synagogue or temple He (Christ) is a sinner, 16 and 20.

Fully convinced that the miracle performed was by divine power, He, astonished at the bigoted blindness of the leaders, boldly acclaim the Lord Jesus as *one* who is from God (vs. 33) hence in the fullest sense—a worshiper of God and doeth His will.

As a Jew taught in the synagogue, he recognizes but two classes of people, namely, sinners and worshipers of God.

The former class as *looked upon by them*, included such as were enemies of God and His chosen people—idolators—worshippers of idols—those whose life and ways manifestly showed them to be God-forgetters, living in sin or living only for the world and its pleasures or possessions. Such as these mentioned in Luke 7:38; 19:7.

The latter class as *accepted by them*, such as attended regularly the synagogue and temple services, and whose life and ways bore outwardly at least, a testimony of reverence for God and His law. Worshiper here simply means to do "homage," or literally, "to kiss the hand." Cornelius, and such as he, may be considered as in this class.

4. Apart from one exception (Acts 8:22) there is no New Testament authority definitely *teaching* or *authorizing* to *teach* unsaved to pray.

☆ ☆ ☆

Anathema

Let him be accursed
(1 Cor. 16:22)

IN sin the world doth reek and roll,
And with it lure along thy soul,
Forgetting that the awful too
Will yet be "Anathema."
In unbelief the masses go,
Their downward course to endless woe
And Satan loves to have it so
He sees their "Anathema."
Jesus, the Son of God was sent,
And to the cross for you He went;
His life, His blood, His all He spent
To save you from "Anathema."
But ere you enter such a state,
Flee, sinners, through the open gate,
In heaven a Saviour still doth wait;
He has not said, "Anathema."

W. E. Ronald.

Deckerville, Mich.—Archie Stewart had two weeks meetings with fruit.

Detroit, Mich.—J. Bernard visited the Chicago Boulevard assembly for a few meetings.

York, N. Y.—Lorne McBain began a series of Gospel meetings hoping to see the Lord's hand in salvation.

Saugerties, N. Y.—M. Kennedy had two weeks well attended meetings here.

Midland Park, N. J.—J. Govan and A. Klabunda spent a Lord's day with us and their ministry was very much enjoyed.

Boston, Mass.—J. J. Rouse had a few meetings here. Bren. Glasgow and McCullough spent some time with the Cambridge assembly ministering the Word of God.

Groton, Conn.—Bren. Pearson and White had a few meetings with the assembly which were enjoyed.

Waterbury, Conn.—J. Rankin gave help in the assembly at Waterville.

Springfield, Mass.—After having spent some time at N. Chelmsford, R. Roberts came on here for meetings.

CANADA

Nova Scotia Province.—John and Robert McCracken had 10 weeks solemn meetings in New Glasgow. Five professed to be saved. Bren. Brennan and McIlwaine were getting a fair hearing in the wooden tent at Middlewood.

Prince Edward Is.—E. Sprunt and D. Howard began meetings in a wooden tent at Charlottetown.

Ontario Province.—Henry Fletcher has moved to 252 St. Clarens Ave., Toronto, Can. He gave an appreciated visit to Valens recently. B. Widdifield is laboring in the Charlton district seeking to help the little assemblies he has seen planted in that district. G. Taylor had four weeks meetings with fruit at Oshawa. F. Watson held meetings for saved and unsaved at Valens. Some were exercised about baptism. J. McMullen visited Owen Sound and later Wm. McBride. The word spoken was a cheer to all. Robert Crawford spent an enjoyable week end at Midland. D. Miller was having good attendance at Chapman Valley hall in meetings held there. R. Bruce spent ten days with the assembly at Kitchener and his ministry was much enjoyed. T. Wilkie had good meetings in Windsor and saw some saved. The Pape Ave. assembly had an appreciated visit from Wm. J. Miller and also Lester Wilson.

Winnipeg, Man.—After having had a series of meetings in Portage la Prairie. H. Alves and H. Dobson spent a Lord's day here with the West End Assembly.

Abbotsford, B. C.—W. C. Arnold gave us a few helpful meetings.

FALLEN ASLEEP

South Maitland, N. S. Can.—On Mar. 9, Mrs. J. Harris Bears, went home to be with Christ. Age 90. Saved 69 years ago on P. E. Is. Afterwards baptized and received into fellowship at Boston. She and her husband (deceased) in the Moncton assembly from its beginning. They were known for their hospitality.

Waterville, Conn.—On April 27, Charles Dutil went home to be with Christ. A steady Christian who loved God's truth and sought to walk in it. J. F. Pearson spoke at the services. A widow survives him.

Toronto, Can.—On April 23, Mrs. Briggs of the Brock Ave. assembly passed peacefully into the presence of the Lord whom she loved. Age 86. Saved 50 years ago at meetings held by the late John Ferguson in Ireland. A godly, happy minded saint. G. Gould and F. Watson preached the Word to saved and unsaved at the services.

Woodbridge, Can.—Mrs. C. E. Jeffery formerly of Detroit, departed to be with Christ on May 3. Age 75. Saved at the age of 12

years, she was later led to take her place outside the camp unto Christ. M. Paul and F. Watson shared the services.

Mattapan, Mass.—On April 10, Frederick Messerli passed into the presence of the Lord after 2 years illness. Age 68. For 47 years he served the Lord faithfully with his life and substance. His kindly word for the Lord to young and old made him a well known Christian in his community. He was a leading brother in the Brookline assembly and will be missed. G. Pinches gave a gospel message, and W. Herbert Marshall a personal word to a large company who attended the services.

Los Angeles, Cal.—On April 28, Mrs. Wm. Prendeville went to be with her Lord. Age 65. Born in Scotland, and in fellowship in Good-year assembly since its formation. Loved and esteemed by all who knew her. E. Wallace spoke at the services. John spoke at the grave. Survived by a husband and 3 children.

Belfast, Ire.—On Mar. 24, Mrs. Samuel (Letitia) Watt went to be with Christ. Age 69. Saved 50 years ago at meetings held by Bren. Watt and Jelly at Drum. In fellowship at Bangor for many years. A godly woman. Leaves a family of eight—all saved and in fellowship.

Hamilton, Can.—On April 19, Mrs. Beesley went to be with Christ. Formerly of Moose Jaw. Had been in fellowship with Kensington Ave. Gospel Hall for about 22 years. Saved and gathered to the Lord's name 42 years ago in Bolton, Lanc, Eng. R. McCrory spoke to a large number of friends.

Grand Bend, Can.—On April 13, J. P. Hotson, who was in fellowship here passed home to be with Christ.

CONFERENCES

Sarnia, Can.—The annual conference will be held in the City Hall, June 12, 13 and 14, preceded by a prayer meeting June 11. Circulars later. Address correspondence to J. P. Taylor, 242 Emma St., Sarnia, Ont., Canada.

Midland Park, N. J.—A conference will be held here on June 13 and 14. All communications to be addressed to L. C. Greene, E. 20 Glen Ave., Paramus, N. J.

Earlton-Charlton, Can.—The annual conference will be held July 1 and 2. ALL meetings at Earlton; July 3 and 4 ALL meetings at Charlton; July 5 (Lord's Day) at Charlton and Earlton. A prayer meeting at 8 P. M. on June 30, will be held at Earlton, Englehart, Kirkland and Charlton.

Victoria Road, Can.—The annual conference will be held (D. V.) in the Gospel Hall, June 12, 13 and 14, preceded by a prayer meeting Thursday evening (June 11). Correspondent, Frank H. Stone, R. 2, Kirkfield, Ont., Canada.

Taylorville, Can.—The annual conference will be held (D. V.) on Saturday, Sunday and Monday (June 27, 28 and 29), preceded by a prayer meeting on Friday (26) at 8 P. M. Please bring believers hymn book. Accommodation provided for those coming from a distance. Correspondent, Stanley Wright, Taylorville, Sask, Canada.

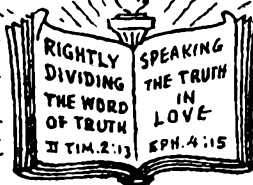
Pugwash Jct., Can.—The annual conference will be held beginning with a prayer meeting, Friday (July 3) continuing Saturday, Lord's Day and Monday (July 4, 5, and 6). No circulars issued. Address communications to F. H. Elliott Wallace, Cumb Co., N. S. Canada.

MISSIONARY

Cuba.—Mr. (and Mrs.) Arnold Adams laboring for the Lord in Cuba have acquired sufficient knowledge of Spanish language to "take hold" themselves and have moved to a small town about 35 miles from Havana, and are there seeking to help the few Christians, and preach the Gospel to the unsaved, as well as visiting from house to house. Pray for them. Their address is Box 3, Guira-de-Melena, Cuba.

Words in Season

THE BIBLE FAMILY MAGAZINE



PRAYER FOR HUMILITY

HUMBLE, Lord, my haughty spirit,
Bid my swelling thoughts subside;
Strip me of my fancied merit:
What have I to do with pride?
Was my Saviour meek and lowly?
And shall such a worm as I,
Weak, and earthly, and unholy
Dare to lift my head on high?

Teach me, Lord, my true condition:
Bring me childlike to Thy knee;
Stripped of every high ambition,
Willing to be led by Thee.
Guide me by Thy Holy Spirit;
Feed me from Thy blessed Word:
All my wisdom, all my merit,
Borrowed from Thyself, O Lord!

Like a little babe, confiding,
Simple, docile, let me be;
Trusting still to Thy providing,
Willing to be led by Thee.
Thus my all to Thee submitting,
I am Thine and not my own;
And when earthly hopes are flitting,
Rest secure on God alone.

Henry Francis Lyte

WORDS IN SEASON

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Send ALL SUBSCRIPTIONS, change of address, publication matter, conference and death notices to CHARLES R. KELLER, 6672 CHEW AVE., PHILADELPHIA, PA. ALL articles for Work and Workers column should reach us by the 10th of the preceding month.

EDITOR AND PUBLISHER

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

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Under Act of March 3, 1879.

UNITED STATES

Pennsylvania.—Chas. Keller and Paul Plubell were expecting to pitch a tent in the north end of Philadelphia—a section of city which has not had a tent pitched in it for many years. A. Klabunda was hoping to pitch his tent near Wellsboro. The first conference held on Decoration Day and over Lord's Day in the Olney (Philadelphia) assembly was well attended and characterized by good wholesome ministry. Nine of the Lord's servants were present. The brethren were encouraged and hope (D. V.) that it might be held annually. F. Carboni had a few meetings in the Italian hall in Philadelphia.

Bay City, Mich.—The recent conference was considered both by speakers and hearers to be better than ever. The ministry was very practical and heart searching. Many expressed receiving help and blessing. All of the twelve servants of the Lord that were present took part in one way or another.

Torrington, Conn.—F. Pizzuli and F. Carboni are expecting to work in a tent in the Italian district in this important New England town.

Springfield, Mass.—After visiting Italian assemblies in New York and Conn., R. Capiello sought to help on the Italian work here. Some are exercised about baptism.

Deland, Fla.—H. Thorpe saw a good interest in 6 weeks meetings held in this town which is very busy due to war conditions.

Albuquerque, N. Mex.—S. C. Keller visited the assembly here and then went on to Phoenix, Ariz.

Stuebenville, O.—After having visited the two Cleveland assemblies F. Pizzuli had meetings in some of the Italian homes in this town.

Fairmont, W. Va.—C. Patrizio came into this new field of labor and was having interesting cottage meetings in an Italian home.

Cambridge, Mass.—S. J. Rea had a few helpful meetings with us. M. Kennedy also spent a Lord's day which was enjoyed.

Simsville, Ga.—R. Crawford and G. Reager have their tent pitched in this small community west of Atlanta and are seeing a little interest.

Tyler, Texas.—T. C. Bush and R. Curry are expecting to do tent work in this vicinity this summer.

CANADA

Valens, Ont.—Fred Watson had two weeks meetings for Christians which were greatly enjoyed.

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. 34

JULY, 1942

No. 7

GATHERED GEMS

FOR long as wanderings here do last
Till storms of life be over past
And we've gone Home,
We'll oft times need to seek Thy face
And from the stores of Thy rich grace
Make such our own.

Thus, as we tread life's desert road
He shares with us whatever load
We needs must bear,
Until we've reached yon shining shore
Where pain and sorrow are "no more"
Our portion there.

«» «» «»

WE must not expect greater blessings if we are not thankful for what we possess. If little feeds our pride, what will much do? But it is pride that makes us discontented and ungrateful.

«» «» «»

Strong faith will put the case in God's hand, rest on God's promises, and patiently wait God's time; but little faith, if the answer does not soon come, gets fretful, impatient and misgiving. It cannot trust long or confidently.

«» «» «»

When I feel that I am not humble, I mourn over it before God, and pray earnestly to be made like my humble Saviour, then true humility is at work in my soul; but when I fancy I am humble and feel satisfied with my state then pride works and prevails.

«» «» «»

Perhaps in eternity, I may have to bless God for this trial, painful as it is. I may have to praise Him that He did not answer my prayers sooner, but He kept me waiting, watching and striving to submit with patience to His will.

«» «» «»

Little things often try us more than great ones; many cannot understand this, but the reason is, we try to bear them in our own strength, and manage them by our own wisdom. Few learn to carry their little things to the Lord. There is false shame upon this point.

«» «» «»

If the heart of God loves me, the hand of God will supply me. His heart is revealed in His promises, and His hand is seen in His providences. Let us read and believe the one, and watch and expect to see the other.



How God Saved An Evangelist

●
*Conversion of the
late William Pinches*

THE subject of this sketch was blessed with two good birthdays. He was born the first time in a Christian home; seventeen years later he was born in Christ. The value of the first cannot be over estimated, whilst the second was the beginning of days with God and for eternal glory.

William Pinches enjoyed the privileges of a Christian home. Both parents loved the Lord Jesus. They set themselves to obey the Word of God in bringing up their children in the nurture and admonition of the Lord. His father was zealous for the spiritual welfare of all his family. He would gather them around the Word of God daily, instructing them in the way of life. Then bowing in prayer his petitions became personal and impressive. Speaking the name of each, from the eldest to the youngest, he would say, "O Lord, show Will that he is a sinner in Thy sight, and that he must be saved; reveal Christ to his heart as his own personal Saviour." This personal dealing with God became a daily shaft of conviction to William. It left a deep impression on his life which he could not shake off. With all the prayers and teaching of the Bible his father's life was a happy testimony.

He attended Sunday School and the preaching of the Gospel from his earliest days. Thus he was cradled in the atmosphere of the Gospel. Ruin by the fall, Redemption by blood, and Regeneration through the Spirit, were great realities planted in his mind, never to be up-rooted. None could have deceived him with a religion of formalism or good works, for salvation.

Like most healthy boys, he loved the fun and pleasures of the world. Being of strong personality, he soon became a leader amongst his companions. This continued until he reached young manhood. Amidst it all however, God spoke loudly to him at times. Two of these instances he invariably related when telling his conversion. When still quite young he attended the funeral of a little girl, a classmate in school. No doubt this was his first close contact with death. Later when he was working on the railroad he came very near to it himself. While crossing a track he fell, his head a few inches from a passing train. At once the verse flashed to his mind, "He that being often reprov'd, hardeneth his neck shall suddenly be destroyed and that without remedy." God spared his life but his nearness to death left a deep impression of his unpreparedness to meet a holy God.

In the Spring of 1893, an Evangelist came to hold special Gospel meetings at the Gospel Hall, Shrewsbury, England. Mr. Wharton was permitted of God to do a real work of grace. Many of the young men were led to confess Christ as Saviour. William, then in his eighteenth year, attended the meetings, but held out against the workings of the Spirit until near their close. Mr. Ephriam Venn, a noted Evangelist, visited Mr. Wharton, who persuaded him to preach. Under his powerful and searching preaching, William was broken down, and remained behind, a convicted sinner. A man of God, Mr. John Scott, was led to speak with the troubled young man, and while reading with him John 6:47 and Acts 13:38, 39, had the joy of seeing him pass from death unto life, through faith in the Lord Jesus Christ as his personal Saviour. To this event William ever looked back with great joy, as the beginning of days, in his life.

The reality of his confession was soon manifested. In fact he never looked back, but set himself to please and serve the Lord from the time of his conversion to God. With consecrated zeal he lost no time in bearing witness for his Lord. With tear-dimmed eyes he pleaded with and warned his intimate brother in former pleasures to be saved. That brother, though deeply concerned, did not turn to Christ for six long months.

He soon took his stand with the open-air band, where his fine voice was heard in public witness for Christ. With others he took delight in tramping to the villages and holding cottage meetings, ever seeking souls for Christ.

With real diligence he set himself to study the Word of God. So that when he was moved to another city, he became a valued helper in the little assembly in the Bible Classes and the proclamation of the Gospel. With others, over a number of years, he held large open-air meetings, which gave full range to his splendid voice in reaching the multitudes with the truth of the Gospel.

Those years of service proved invaluable in fitting him

for a wider sphere of service for the Lord. Consequently the brethren commended him, and sent him forth into the work of the Gospel. He preached in tents and halls, seeing many led to faith in Christ.

Looking across the Atlantic, he felt the Lord would have him leave his native England and spend his life laboring for the Lord in the United States and Canada. For many years, from coast to coast, he preached Christ and taught the word of truth.

In the midst of his active service, while ministering the Word in Toronto at the Easter Conference, 1939, he was suddenly called home to be with Christ. He literally died in harness. He passed from the service of Christ, to the presence of Christ.

His experience in life speaks loudly, telling all that no amount of Christian training will save the soul. Nothing but a new birth will fit the soul for God and for heaven. His sudden death should lead all to ask the all-important question, "Where shall I spend eternity?"



My Bible

O Book of wondrous depths and heights
Of wisdom ever new,
Which in ten thousand various lights
Brings Christ Jesus into view.

Whatever truths in thee I trace,
New aspects meet my eye,
And of His glory and His grace
Page unto page doth cry.

'Tis sweet in prayer on God to call
While He my voice doth hear,
But sweeter when His sayings fall
Upon my opened ear.

Dear Book of treasures all Divine;
My precious, priceless store,
How rich I am since thou art mine;
How poor I was before.

A. E.



THE EMMAUS JOURNEY

R. W. McCracken, Cleveland, Ohio

Read Luke 24:13-19, 25-32, 36-41, 49-53

(Concluded from last month)

Their Teacher

But He was not only their *Companion*, but a little later on He became their *Teacher*. What did He teach them? "He expounded unto them in all the scriptures the things concerning Himself." I have wondered again and again and have sometimes tried to fancy in my mind where He would begin and what He would take up and say about these things, and I wonder sometimes if He went back to the Garden of Eden and then to Abel's lamb, and to the blood-sprinkled door in Egypt. God has graciously given to us a wonderful Book, and all the Scriptures are full of the things concerning Himself. It is only an anointed eye that can see it and the Spirit-taught soul that can take it in—the things concerning Himself. As they were traveling by the way, their hearts began to warm and their spirits began to get stirred, and maybe one would be nudging the other and saying, "Did you ever hear anything like that before?" There is no Teacher like Him! Man's teachings only fill the head with emptiness and pride, and fill an individual with a knowledge of his own importance. Christ's teachings always humble, and Christian, you will never get a swell-head if you are learning from Him! If you want truth that is going to stick, and refresh and uplift you, you must learn it from God, and God can give you more food for your soul out of one verse than a Bible school could give you out of a course of lectures, though right they may be in their own place. Have we been learning of Him, and learning from Him? If we have, I am sure of this, that we are more godly and Christ-like and more like our Lord Jesus intended that we should be.

Their Guest

Then the One who became their *Teacher* later on became their *Guest*. He went in to tarry with them. It is a nice thing to have Christ in the home. What a home ours would be if the consciousness of the presence of Christ were in it and with us at all times! It would guide us and make us careful in our conversation; it would make us careful of our acts, where we went and what we did, and of what and how we spoke, if Christ came in as in this case to tarry with them. Christ is one who brings His own repast. He spreads the feast and you and I have the privilege of sitting down and feasting with Him. He feasted with them, and as He put His hands out to break the bread, He was known to them. And immediately they began to say, "This is our blessed Lord and Master, the One who has died. Look at His wounds. This is the One we longed for and we feared we had lost Him, and

He is with us again!" Then He departed out of their sight; He left them for the time being. But He left them with rejoicing souls and praising tongues and with all their sorrow and grief gone, for He was known to them in the breaking of the bread.

Their Comforter

Then the One who became their *Guest*, became their *Comforter*. They were in sorrow and trouble again in the upper room, and the door was shut for fear of the Jews, and Jesus came in and stood in the midst and they were terrified and afraid, but He spoke to them words of tender rebuke. "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself:" "I am the one who loved and died for you, and do you think I will leave you now?" He showed them the tokens of undying love, the tokens of eternal compassion for them, and He showed unto them His hands and His feet. Christian, are you ever troubled? Does the look of trouble ever cross your face and you wonder which way to turn, and how you are going to get out of this and that, and no one knows your trouble but God? Did He die for you brethren? Is He living for you? Then why are you troubled, and why do thoughts arise in your hearts? Do anxious thoughts ever arise in your hearts? "Behold my hands and my feet;" that should silence every question and put an end to every trouble and still every fear. Christian, He is still the Comforter of His people. Christ sent the Holy Spirit into the world to be the Comforter of His people, but Christ can comfort His people still.

Their Blessor

Then a little further down the one who became their *Comforter* becomes their *Blessor*. He led them out as far as to Bethany and lifted up His hands and blessed them. He often blessed them during His pilgrimage on the earth, but this was the last blessing He was going to bestow upon them before He went back to heaven. But He is going to come again, and come as the great and eternal Blessor of His people and He is going to bless His people and take them home to be with Himself forever. God is the great Blessor of His people! We used to sing—

"Count your many blessings, name them one by one,
Count your blessings, see what God hath done;
Count your blessings, name them one by one,
And it will surprise you what the Lord hath done."

Have you ever tried to count the blessings He has bestowed upon you? "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation" (Ps. 68:19). He brings a fresh load every day and just burdens us down with the load He lays upon us. Brethren, has He blessed you?

Has He blessed you in temporal things, such as with a strong physique, and a healthy body and sound mind? Has He blessed you spiritually? He has always been the blesser of His people, and He is going to bless them throughout the unending ages of eternity. What a blessed Lord Jesus Christ is ours—the blesser of His beloved people.

The last word is, *Christ as their Lord*. They worshiped Him, and they returned to Jerusalem with great joy, acknowledging the Lordship of Christ. Brethren, Christ is not only your Saviour and mine, but He is our Lord. Do we own His Lordship; do we acknowledge His Lordship; do we bow to the things He says? Blessed be God, He will be our Lord forever and forever! It is our privilege to worship Him on Lord's Day morning while sitting at His table, but brethren, it is also our privilege to worship Him during the week as our Lord as well. He should be Lord of all, and I should be acknowledging Him as Lord to the glory of God the Father.

May we remember that God would have us to have *Christ as the Theme of our conversation—Christ as our Companion—Christ as our Teacher—Christ as our Guest—Christ as our Comforter—Christ as our Blesser—and Christ as our Lord*. May we do it now, and if we do, it will be to His glory and to our profit and blessing!

... THE POWER OF PRAYER ...

Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid Sun in his great race, burst open iron gates, recalled souls from eternity, conquered the strongest demons, commanded legions of angels down from heaven. Prayer has bridled and changed the raging passions of man, and routed and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven. What has not prayer done? Christian, DO YOU PRAY?



THE BROKEN HEDGE

THERE lived a man on a beautiful plantation with his little family of five. The oldest was twelve, the youngest was one, and all were as happy as happy could be. They lived the old-time religion, sang the old-time songs, and worshiped in the old-time meeting house on the hill.

He was called "Pious Man." There surrounded his house a righteous hedge to protect him from the enemy. The fear of God was a shield and a hedge about him and his family five.

Off to school went children four, and one kept cheery the home all the day.

The devil liked not the hedge around Pious Man's house, so set him about to break it away. He offered Pious Man free tickets for himself and family five to moving scenes, playhouse entertainments, prize contest matches, and jolly jesters programs and the like, but never could he break through the hedge. He saw but one way open, so followed children four to the school-house. "This place," thought he, "is too old-fashioned." So he busied himself to build something new and to tear the old one away.

The new house was finished and into it was brought an instrument very wonderful to children four. It talked to them, it laughed for them, it sang for them, and it preached for them from the air.

So delighted were children four that they did earnestly plead with their pious father to come, see, and hear. It so happened that when the tempter saw the man coming, special sermons came forth from the air serving the Bread of Life very palatably to Pious Man's soul. Then there followed things not so good.

As Pious Man turned his face toward home, he thought of the blessings in the air that were passing by. He thought also of curses in the air that should fall not upon Christian ears. Then did Pious Man counsel with family five about the wonder machine. "This will we do," said they, but with some misgivings, "In our home we will take from the air the good and the bad we will let go by."

The devil heard what they said and chuckled. Out of the house went the Pious Man. Lo, when he reached the hedge it was broken. Then it was that the pious father went into the city forthwith and brought with him the wonder machine.

Time went on and all went well until pious father turned wonder machine over to children five with strict rules for its operating. He instructed them how to tune in, and where. Children remembered the how, but forgot the where. Gradually, but surely, did they listen to less of the good and a world full of bad. Lo, and behold, before the pious father was aware children five were dancing upon the floor.

Tears filled his eyes, and sorrow filled his breast as Pious

Man went down upon his knees, and this is the prayer that fell from his heart:—

“Heavenly Father, forgive Thou me, I do humbly pray for breaking the hedge Thou didst graciously plant about me. It had resisted the devil at every turn of the way, until he caught me through the instrument of the air. I wist not that the wonder machine would turn the devil loose within my dwelling place. I knew not that he would convert my house into a dancing parlor, a theater, a fighting pavilion, a platform on which jesters, entertainers, and false teachers would stand and teach what they pleased unto my family five. When wonder machine came under my roof then it was that the devil was licensed to dwell within and possess my household. Spread Thou Thy downy wings over our dwelling place once again, Heavenly Father, and the voice of the enemy will be silenced within our gates. This day have the wires been cut through which came the adversary to dance around our fireside. In Thy tender mercies wilt Thou forgive for breaking the hedge? Plant again Thy righteous hedge where it was broken down by dwelling within our hearts as of old, and Thine shall be the glory. In Jesus’ Name I pray. Amen.”

When the pious father was seated in his chair, he was asked how Christians may make the wonder machine a blessing. We here give his answer:

“When the Christian Church controls exclusive dial space over which to herald sound Bible teaching and spiritual songs, and then cause to be made a wonder machine to operate within the limited dial space only; then and not until then, will it be a blessing and not a curse to Christian homes.”

After grandfather was through with his story, he was asked this question, “How may the people know the spirits they are of, grandfather?”

He answered, “If thy soul delighteth in the world’s foolish stuff, thou art of the world—the devil. If thou delight in Heavenly messages and spiritual songs, then thy spirit is from the Lord.”

S. K. L.

Sermonette !!!

“Non-intoxicating”

THE average Christian spends less than five minutes of each day in communion with his God, or in quiet meditation and prayer. Based upon a 16 hour day, this leaves less than one half of one per cent of the time spent with God. During the Prohibition era, the law defined a beverage that contained less than one half of one per cent by volume as non-intoxicating. And by the same measure, anyone who spends less than one half of one percent of his time in communion and prayer cannot become intoxicated with the blessings that their heavenly Father supplies.



THINGS WRITTEN AFORETIME

Wm. Rodgers, Omagh, Ireland

No. 18

The Lord's Own

IN the 25th chapter of Leviticus we get a series of laws which God promulgated while Israel was still at Sinai, relating to the seventh or Sabbatic year, and to the fiftieth or jubilee year. They fall into two groups, laws as to the land in verses 1-34, and laws as to servants in verses 35-55. They are laws such as it would have cost something to obey, and therefore laws which the Israelites during the greater part of their history did not obey. It was required that in each of these years they should sow no crop, nor even reap that which grew of itself; and that, in addition, they should in the year of jubilee permit those of their brethren who had come into servitude to them through poverty to go out free, and restore to them their land.

But these laws were based on an important principle, of which it was fitting that the people of God should be reminded by means of them. It is the same principle that long after was asserted by the vineyard owner in our Lord's parable of the laborers, in his indignant question, "*Is it not lawful for me to do what I will with mine own?*" And it is set forth very clearly in connection with each of the two groups of laws in our chapter. The basis of the land laws is stated in verse 23 in the words, "*The land shall not be sold for ever; for the land is mine; for ye are strangers and sojourners with Me;*" while that of the laws as to servants is in verse 55, "*For unto me the children of Israel are servants; they are My servants, whom I brought forth out of the land of Egypt.*" Both the land and themselves were the Lord's own property; and so long as these two facts were recognized, the laws in this chapter would seem reasonable enough; however onerous they might appear when the true position was forgotten or ignored.

As has been said, the Israelites during most of their history refused to obey the laws here given to them. According to 2 Chron. 36:21, one great cause of the Babylonian captivity was that the land had not got enjoying its Sabbaths or Sabbatic years; and from Jer. 34:8-20 we learn that another cause was the holding of their brethren in bondage. Not only so, but even after the return from captivity we find them in Neh. 5:1-9 falling into similar sins once more, as though they had not yet learned their lesson.

In contrast with this general refusal to acknowledge the claims of God is the attitude of David in 1 Chron. 29:14, 15; when after he and his people had given immense gifts to provide for the building of the Temple, he says, "*Of thine own have we given Thee; for we are strangers before Thee, and sojourners;*" thus quoting almost the very words of Lev.

25:23. Similarly in Psalm 39, after a reference made in verse 6 to those who heap up riches, though they know not who shall gather them, he again applies Lev. 25:23 to himself, saying in verse 12, "I am a stranger with Thee, and a sojourner, as all my fathers were." Moreover, not only did David realize that all which he possessed was the Lord's, but himself also, as is shown by his numerous references to himself as God's servant, and particularly by his words in Psalm 116:16, where he appears to have Lev. 25:55 in mind as he says, "O Lord, *truly I am Thy servant*; I am Thy servant, and the son of Thine handmaid: Thou hast loosed my bonds."

In 1 Cor. 4:7 two questions are asked which clearly imply that saints of the New Testament times are in a position similar to Israel's, with regard both to their persons and to their possessions. "Who hath made thee to differ," the apostle exclaims, "and what hast thou that thou didst not receive?" The only possible answer is of course that it is the Lord who has made us what we are, and who has given us what we have; and that therefore we with all we have are His property.

These were facts of which the Corinthians needed much to be reminded, since their conduct was in many respects a denial of them; and therefore in chapter 6:19, 20 Paul calls their attention to them once more in the words, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body." Not only so, but in chapter 7:23 he repeats again the middle clause, "Ye are bought with a price." The apostle had himself a deep realization of what the Lord's ownership of him meant, and it was a controlling force in his life, so that he could say, "God, Whose I am, and Whom I serve" (Acts 27:23). He was therefore well fitted to impress it upon others.

But what of ourselves in this connection? We often sing,
 "Gladly let us render to Him
 All we are and have,"

and,

"Nought that I have mine own I'll call;
 I'll hold it for the Giver;
 My heart, my strength, my life, my all,
 Are His, and His for ever."

But do we really mean this, or is it just a piece of sentimental hypocrisy on our part? If it be the true expression of our soul's desire, there will surely be an outcome in devoted and wholehearted service for God. Always, and in everything, His interests will come first with us; and those with whom we are brought into contact cannot fail to see and be impressed.

Like Leviticus, the Corinthian epistles contain injunctions which restrain and control God's people in a great variety of ways, their legal rights (1 Cor. 6), their marriages (1 Cor. 7), their company (2 Cor. 6), their money (1 Cor. 16 and 2 Cor. 8-9), their food (1 Cor. 8 and 10), even the very length

of their hair (1 Cor. 11). Do we resent these regulations, and feel they are irksome and unreasonable? If so, we have never learned or have forgotten that we are "*Bought with a price.*" The servant in Matt. 25:24, 25 thought of his lord as a "hard man," who reaped where he had not sown, and gathered where he had not strawed; and as he handed him back the talent, he said, "Lo, there thou hast that is thine." But in so speaking he entirely ignored the fact that, being a "bondservant" (See R. V. margin), he was himself his master's property, just as much as the talent was. Paul, on the other hand, gloried in calling himself the "bondservant" of Jesus Christ, and in acting as such. And so should we.

NINEVEH'S RESPONSE TO JONAH'S MESSAGE

Jonah, Chapter Three

IT is a significant fact, that before Jonah carried God's message of judgment to the Gentile nation of Nineveh, that he passed in symbol through death and resurrection, and this was a "sign" to the Ninevites. The same sign was given by the Lord Jesus to the Pharisees (Matt. 12). But Christ must pass through the dread reality—All God's waves and billows must pass over Him, ere a message of grace could reach the Gentiles (Acts 13:46).

One day's journey into that great city, proclaiming his alarming message—"Yet forty days and Nineveh shall be overthrown," convinced the people of Nineveh that it was a message from God: "They believed God," and no doubt were convicted of their guilt (see ch. 1:2).

How the people acted. "So the people of Nineveh believed God, and proclaimed a fast and put on sackcloth, from the greatest of them even to the least of them (v. 5). While abstaining from food, they would surely have closed all places of amusement—the theaters, the dance-rooms, the drink-shops, etc. Unitedly they would cry mightily to God for mercy. ("A sword is sharpened . . . should we then make mirth?" Ezek. 21:10).

How the king acted. "For word came unto the king of Nineveh, and he arose from his throne, and he laid aside his robe . . . and covered himself with sackcloth, and sat in ashes. And he commanded it to be proclaimed . . . through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way . . . Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not? (vs. 6-9).

And God saw their works, that they turned from their

evil way; and God repented of the evil, which He said that He would do unto them and He did it not" (v. 10).

Never do we read of such self-abasement and earnest repentance—A whole nation clothed in sackcloth (including the stock). Their King, divested of his royal robes, clothed in sackcloth and sitting in ashes. A nation on their knees, confessing their guilt and "crying mightily unto God." For once a whole nation was seen in deep mourning!

If God has left on record how a heathen nation, on the testimony of one lone man, believed God that judgment was approaching, and went beyond every known example in self-abasement and humiliation, from the king downward, should it not be a voice from God to this nation, in view of the present threatened danger, to turn earnestly from idols and follow their example?

May every Christian cry mightily to God, and let us search our hearts for evil that needs confessing and forsaking; for it was not fasting and prayers alone that moved God to pardon. Let us repeat verse 10—"And God saw their works, that they turned from their evil way; and God repented of the evil . . . and He did it not."

H. J. B.

JEHOVAH TITLES

David R. Scott, Vancouver, Canada

IN the Newberry Bible, Mr. Newberry states that the "Lord," or the title name "Jehovah" occurs about seven thousand times, but it is usually rendered "the Lord." In many instances Jehovah is connected with some other title or characteristic which suits the special occasion or need.

1. In Genesis 22:14 the Lord provided a ram instead of Isaac, and Abraham called the name of that place *Jehovah Jireh*—Jehovah will see, or provide.

2. In Judges 6:22 Gideon built an altar there unto the Lord and called it *Jehovah Shalom*—Jehovah send peace.

3. Again, in Exodus 15; God takes the title *Jehovah Rophi*, or Jehovah that healeth thee.

4. In Jeremiah 23:6 it is *Jehovah Tsidkenu*, Jehovah is my righteousness.

5. When Joshua discomfited Amalek Moses built an altar and called the name of it *Jehovah Nissi*, Jehovah is my banner. Exodus 17:16.

6. In Isaiah 12:1 it is *Jehovah Jah*, He is my Strength and my Song.

7. In Ezekiel 28:35 the title God Himself takes is *Jehovah Shammah*, which means Jehovah is there.

In these seven instances where we have Jehovah connected with another title suitable to the need they fit in beautifully with Psalm 23.

JEHOVAH JIREH—"My shepherd . . . I shall not want." He will provide.

JEHOVAH SHALOM—Jehovah send peace. "He leadeth me beside the still waters." There is no strife there. When He gives peace who then can make trouble.

JEHOVAH ROPHI—I am the Lord thy healer. "He restoreth my soul."

JEHOVAH TSIDKENU—The Lord my righteousness. "He leadeth me in the paths of righteousness." He is my very righteousness. "I will greatly rejoice in the Lord my soul shall be joyful in my God, for He hath clothed me with the garments of salvation, He hath covered me with a robe of righteousness."

JEHOVAH NISSI—Jehovah my banner. "Though I walk through the valley of the shadow of death . . ." The Psalmist could speak of victory because he had *Jehovah Nissi* with him, or Jehovah my banner, so he had nothing to fear. The child of God is in this valley all the time that he is in the world, and often the shadow is very dark, but he fears no evil having such a banner as this.

JEHOVAH JAH—He is my Strength and my Song. The Psalmist has confidence and safety in the presence of his enemies because the Lord Jehovah is his strength and song and is become his salvation.

JEHOVAH SHAMMAH—The Lord is there. The Psalmist could say, "My cup runneth over," and here in Isaiah 13:3 we read, "Therefore with joy shall ye draw water out of the wells of salvation." "Goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever."

This is a wonderful wind-up to the account that God gives about His dealings with Israel in Ezekiel 48:35. In order to rightly appreciate this we would need to read about them in the preceding chapters, from Ch. 37 to 48, where we find them (Israel) described as a valley of dry bones. This is how they are to be seen at the present time, but God is able to give them life. Ezekiel was told to prophecy upon them. "Hear the word of the Lord, O ye dry bones!" There was a response; there was a noise and a shaking, and a coming together—a great army, but there was no life till the breath of God blows upon them.

It is a wonderful account God gives in the following chapters of how He is going to deal with that rebellious people, and how He is going to judge their enemies, and pour out His wrath on them. In the meantime, and all this time, God has been watching over His Word to perform it, and to give His chosen people an expected end. "And the heathen shall know that the whole house of Israel went into captivity for their iniquity, because they trespassed against me. Therefore I hid my face from them and gave them into the hand of their enemies, so fell they all by the sword according

to their uncleanness, and according to their transgressions have I done unto them and hid my face from them." Ch. 39: 23-24. "Therefore thus saith the Lord God; now will I bring the captivity of Jacob, and will have mercy upon the whole house of Israel, and will be jealous for my Holy Name after that they have borne their shame and all their trespasses whereby they have trespassed against me when they dwelt safely in their own land." Ch. 39:25-26.

«» «» «»

The strength of love is shown in great things; the tenderness of love in little things. Christ showed the strength of His love on the cross by dying, and bearing the curse for us; the tenderness of His love was shown when He said: "Behold, My mother!" "Children have ye any meat?" "Woman, why weepest thou?"

PROBLEM

Would you kindly explain in your magazine just what in 2 Timothy 1:16-17-18 the Apostle means when he prays that the Lord will give MERCY, and that He will grant mercy unto him, that he may find mercy of the Lord in that day. What do you think the Apostle had in mind relating to the word mercy?

Again in Jude verse 21 we have the word mercy, as something we are to look for unto eternal life.

Answer

There seems to be different phases of mercy revealed in the Scriptures of truth; first, the mercy of God as Creator, extended to all His creatures. Job 37:13; Psalm 36:5; Psalm 119:64; Psalm 145:9. There is also the mercy obtained by all those who are the saved of the Lord; Rom. 9:15; 1 Tim. 1:13; Titus 3:5; and then we see the mercy of God made known to those who are in their manner of life, merciful to their fellows.

The first might be spoken of as mercy to the creature without conditions of character or faith involved. The second as mercy to the believing soul bringing salvation through faith, and the third might be termed conditional mercy made known to the merciful. This conditional mercy I would judge is what the Apostle refers to in 2 Tim. 1:16-17, when he prays it may be given to the house of Onesiphorous. The Apostle is in bonds; he is not only the prisoner of the Lord but is a prisoner for the testimony of the Lord. Timothy, Titus and this man Onesiphorous were standing true to Paul and to the unique doctrine of Paul; 1 Tim. 1:18-20; 2 Tim. 3:10; Titus 2:1-15. The defection seen in all Asia and particularly that of Phygellus and Hermogenes, instead of finding an echo in the heart of this faithful man, it but deepens his compassions. Phil. 2:1. He makes it his ambition to seek out the suffering and imprisoned servant of Christ and often refreshes him; nor is it only at Rome that he has so ministered to Paul, but in many things also at Ephesus where I judge the home of Onesiphorous was.

"The house of Onesiphorous," seems to have been of the same character, that is a commendable family who stood faithful to the Apostle and his teaching; so they are those upon whom the blessing of God is invoked and mercy may be given them here and now, daily mercies, and mercies found by him at the judgment seat of Christ as a reward for his mercy shown to the Apostle. Some have suggested that he was dead when this was written and that the Apostle prayed for the house to be given present day mercy and he to find mercy "in the day" but there is not anything definite to substantiate this; others have suggested that he may have even been at

Rome with Paul when this epistle was written, there is nothing Scriptural to tell. At any rate the mercy besought for him and his household is that which shall characterize his reward and indeed all reward, for after all as one has said, "The reward of grace is mercy, and can be nothing else." "Thus mercy as well as grace crowns the triumphant victor!"

In Jude, verse 21, I gather that the words, "unto eternal life" refer to the future aspect of it, of the which we so often read in other portions of the Scripture. For instance in Matt. 25:46, the righteous into life eternal; in Mark 10:30, "He shall receive in the world to come eternal life"; also Luke 18:30; John 4:36; also Gal. 6:8.

It was mercy that spared us in our sins, and mercy that we obtained when we were saved from the penalty thereof. Mercy, too, bears with us as failing saints since we have been saved, and is not equally true that this same attribute among His other attributes shall be in evidence at the coming day when He shall present us faultless with exceeding joy.

So that, as to the past, we have obtained mercy at the present, "Grace, Mercy and Peace," is multiplied to us. In view of the future we look for mercy to complete the work it has begun, when in body, soul and spirit we shall stand forth as monuments of the mercy of God.

"How shall I meet those eyes!
Mine on Himself I cast,
And own myself the Savior's prize;
Mercy from first to last!"

D. L. R.



Gossip Town

Have you ever heard of Gossip Town
On the shore of Falsehood Bay?
Where old Dame Rumor with rustling gown
Is going the live-long day.

It isn't far to Gossip Town
For people who want to go;
The Idleness Train will take you down
In just an hour or so.

The Thoughtless Road is a busy route,
And most folks start that way;
But its steep downgrade—if you don't look out,
Will land you at Falsehood Bay.

But it isn't healthy at Gossip Town,
And I will not follow you there;
I would rather live at Thanksgiving Street,
In the house that is called All-Prayer.

For here I learn my Father's will,
And the Sun is warm and bright;
And whatever the Master bids me do,
I do it with all my might.



Nova Scotia, Can.—L. McIlwaine and W. Brennen continued meetings among the farmers in a wooden tent at Middlewood. John and Robert McCracken Jr. are preaching in a wooden tent in Westville—a mining town near New Glasgow.

Midland, Ont.—The conference was large. Twelve of the Lord's servants were present and shared in the ministry which was varied, practical and profitable.

Charlottetown, P. E. I.—Albert Joyce spent two months here and reports that Herbert Harris is still in the hospital, but is slowly improving. D. Howard and E. Sprunt are preaching in this town in a wooden tent.

Huntsville, Ont.—F. Watson spent a week end with us. B. Widdifield returned home after having spent a number of weeks among the isolated and needy assemblies up in the northern district.

Deseronto, Ont.—A happy and profitable time was spent at the conference. The Word ministered by Bren. Pearson, Taylor and Baillie was good and profitable.

Bolton, Ont.—The attendance was very large, and a most happy and profitable time was spent at a days meeting held here. Nine of the Lord's servants shared in the ministry and the Gospel.

Weston, Can.—H. Fletcher and T. Robinson purpose pitching a tent here early in July and hope to see the hand of God in salvation.

Grand Bend, Can.—After visiting Galt and London, J. H. Blackwood came on here and the Word ministered to the Lord's people was greatly appreciated.

Hamilton, Can.—Beginning Lord's Day, July 12, the TIME of the morning meeting in the Kensington Ave. Gospel Hall, will be changed to 10:30 A. M. instead of 11:00 A. M. Visitors will please note. John S. Crompton, 210 Grosvenor Ave. N., Hamilton, Ont., Canada.

Oshawa, Ont.—J. Pearson and G. P. Taylor had a few nights with us and also spent a Lord's Day with the Brock Ave. assembly in Toronto.

Orillia, Ont.—J. T. Dickson gave us a much appreciated visit. He went on to Victoria Rd. conference and purpose having a weeks meeting in West Toronto.

Winnipeg, Man.—W. D. Stewart, correspondent for the West End Assembly has moved to 126 Evanston St., Winnipeg, Man., Can. Hector Alves and Bert Dobson spent a week end with us, their ministry was much appreciated.

Sarnia, Ont.—The three days conference held in June was well attended and good practical ministry was given by God through fifteen of His servants that were present. One soul professed to be saved.

Winnipeg, Can.—The West End Assembly conference was a time of blessing from God. The Word was ministered in freshness and was practical and searching. Nine of the Lord's servants took part in the ministry.

FALLEN ASLEEP

Los Angeles, Cal.—On May 13, Mrs. Catherine Houston passed into the presence of the Lord. Age 75. In fellowship in Goodyear assembly since its formation. A godly sister, loved and esteemed by all who knew her. Survived by one sister in Goodyear assembly and 2 unsaved sons. Fred Hillis spoke to saint and sinner at the services. John Stewart spoke at the grave. Dr. Chas. E. Wells and M. Haystock took part in prayer.

Glen Ewen, Can.—On May 23, Richard E. N. Fitzpatrick in 10th year passed into the presence of the Lord. Saved Sept. 1941. Father, mother and one sister mourn his passing. D. McGeachy and W. Ronald Sr. conducted the services at the Gospel Hall.

Yale, Mich.—On May 20, Mrs. Alex Robertson went to be with Christ. Saved 52 years. In fellowship in Sarnia and later in Decker-ville assembly. A godly consistent Christian. Survived by a husband and 2 sons. The services, which were large, were conducted by L. McBain and W. Ferguson.

Port Dover, Can.—On May 16, Mrs. Wilson Porter departed to be with Christ. She was the first one saved at the first meetings conducted in this district by Wm. Kernohan and J. Goodfellow at the Lake Shore School House. The assembly first met in the home of the Porters to remember the Lord in 1885 and continued there until their home was destroyed by fire, when it was moved to the home of J. S. Corbett in 1905, and a new Gospel Hall was built at Five Points, three miles from Port Dover, and continues to this day. Our sister continued in this fellowship until poor health hindered. Thos. Touzeau preached to a large company at the services.

Port Dover—On May 1, James S. Corbett departed to be with Christ. Age 86. Saved 47 years. Connected with the assembly gathering first in a farm house for a number of years, prior to the building of the Gospel Hall at Five Points, 3 miles from Port Dover. The Gospel was preached to a large company by Thos. E. Touzeau and Fred Nugent.

Gloucester, N. J.—On May 16, Annie Moon Davidson passed into the presence of the King. Saved a good number of years. Formerly connected with the Mascher St. (Philadelphia) assembly and later with Barrington and Gloucester, N. J. assemblies. A godly sister, and loved by all who knew her. Bren. Chas. Keller, J. Conoway and Davidson spoke at the services. W. Bousfield took part in prayer.

Cumberland, Md.—On May 31, F. E. Lepley went to be with Christ. Age 59. Saved 21 years, and in fellowship ever since. A wife and 4 children mourn their loss. Paul Plubell spoke at the services.

Blue River, Wis.—On May 14, Mrs. Martha Garner went to be with Christ. Age 78. Saved ten years ago at meetings held by Bren. S. Mick and C. Summers and in the Blue River assembly from its beginning. S. Mick spoke at the services.

Tidnish, N. B., Can.—On April 18, Mrs. Eva Hayward went home to be with Christ. Age 82. Saved 56 years ago at meetings held by John Grimason. From the time she was saved, she bore a good testimony and was associated in fellowship with those gathered to the Name of the Lord Jesus Christ. Robert McCracken Jr. and N. L. MacNeil spoke at the services.

Atlanta, Ga.—E. M. Adams Jr., formerly of Mound City, Kans., went home to be with Christ. Age 72. Saved and separated to the Name of the Lord at Garnett, Kans. at the age of 17 years. For years was associated with the Lord's work in Texas and connected with the Atlanta assembly since its start. A brother of an excellent spirit and loved by all who knew him. "Earth is drearier and Heaven dearer" now that he has gone.

CONFERENCES

Cleveland, Ohio.—The Addison Rd. and 85th St. assemblies will hold their annual conference (D. V.) on September 5, 6 and 7, preceded by a prayer meeting on Friday eve. (4th) in the Addison Rd. Gospel Hall (1447 Addison Rd.). Meetings as in former years excepting **no meeting on Saturday morning**. If arriving by train, take Wade Park Bus from Public Square to Addison Rd. Believers and Pacific Hymn books will be used. Bring yours. Address, Conference, 3366 Meadowbrook Blvd., Cleveland Heights, Ohio.

Straffordville, Can.—One day conference will be held (D. V.) Wednesday (July 1). Meetings 10:30 A. M.; 2:30 and 7:30 P. M. Correspondent, George Adlington, Straffordville, Ont., Canada.

Westbrook, Me.—Due to war conditions the annual conference at Old Orchard, Me. has been cancelled. The assembly at Westbrook will welcome Christians visiting the beaches during the summer. The Sunday morning meetings convene at 10:30 o'clock. H. F. Stultz, 819 Main St., Westbrook, Me.

MISSIONARY

Yaracuy, Venezuela.—A new assembly has been built at Nirgua and a hall built with seating capacity of 200. There are 23 in fellowship. The Area conference was a time of blessing. There were 16 baptized. There was a two days conference at Santa Rosa also, where the work is growing fast. Nineteen were baptized at the conference.

Words in Season

THE BIBLE FAMILY MAGAZINE



PRAYER

HAST 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 worshipp'd here?
Implore the Lord that naught may be
A shadow between heaven and thee.

Whate'er the care which breaks thy rest,
Whate'er the wish that swells thy breast,
Spread before God that wish, that care,
And change anxiety to prayer.

August, 1942

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EDITOR AND PUBLISHER

Samuel C. Keller, 6672 Chew Avenue, Philadelphia, Pa.

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The Editor, Charles R. Keller, departed to be with Christ June 29th. A large picture, and sketch of his life will be in the September issue. Those who desire extra copies may obtain them at 2 for 25c, or 10 for \$1.00 post paid. Orders should be sent in as soon as possible. The magazine will be continued on the same lines, from the same address, and will be edited by Samuel C. Keller, to whom all matter should be addressed, and to whom all payments of subscriptions will be paid.

Addressed to 6672 Chew Ave., Mt. Airy Station, Philadelphia, Penna.

UNITED STATES

York, N. Y.—The two days meetings, held July 4 and 5, were much enjoyed. Saints from Wellsboro, Buffalo, East Aurora and Rochester were present. The Word was ministered by A. P. Klabunda, J. Fannan and others.

Stout, Iowa.—The conference, which was held over June 20 and 21, was a time about which I am sure it could be said, "God was with us." Eight of the Lord's servants were present to help in the Word.

Albuquerque, N. M.—Meetings held by C. G. Davis, in the South Highland Gospel Hall, 1201 So. Arno St., have been to edification and profit of saint and sinner and continue with interest.

Springfield, W. Va.—Bren. Fisher, Hunter and Clay Fite expect to operate a tent here.

Hatboro, Pa.—S. J. Rea and Ed. Richmond are operating a tent in this place, and are looking to the Lord for blessing.

Dayton, Ohio.—Bren. McBain and MacLeod expect to start meetings in the tent on July 19th. They hope to see the Lord's hand there.

Blue River, Wis.—L. McBain and W. Warke had good meetings. Some were saved, and the assembly helped.

Los Angeles, Cal.—Hector Alves expects to work the tent here.

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. 34

AUGUST, 1942

No. 8

GATHERED GEMS

CHRISTIAN, seek not yet repose;
Cast thy dreams of earth away
Thou art in the midst of foes,
Watch and pray.

«» «» «»

TRIED Christian, thy God has made no mistake in sending thee this trial, all is right as to the person tried, the time of trial, the nature of the trial, and its duration; and in time of trial never forget one thing, He who tries thee is He who died for thee; and will not this silence complaint and produce submission?

«» «» «»

When anyone injures you, God gives you an opportunity of imitating Himself in forgiving that person; but if you indulge in ill-feeling and enmity, you imitate Satan, not God. It is Godlike to forgive.

«» «» «»

The work of the Spirit within us, will be as perfect as the work of the Saviour for us; both were provided for in the covenant, both are equally promised, as God's glory is involved in the one as well as in the other.

«» «» «»

We little know when we rise in the morning what God may do for us, or require of us before night; but this we know, He is our Father, and He is pledged to prevent evil and do us good.

«» «» «»

When we receive small mercies with thankfulness, we are prepared to receive greater; and being prepared God will send them.

«» «» «»

He that can trifle with the things of God, unless a miracle of mercy prevent, will be hardened by the things with which he trifles; nothing hardens like abused mercy.

«» «» «»

The man who realizes his union with Christ, his filial relationship to God, and his title to the promises of the Gospel, may stand unmoved in the sorest trial, hopeful in the darkest season, and satisfied in the most painful circumstances.

«» «» «»

Resignation is easy to the humble, but impossible to the proud; let us therefore cultivate humility, and for this purpose be much at the cross.



Conversion of
Thomas Robinson

«» «» «»

Toronto, Canada

A SUNDAY SCHOOL TEACHER'S DISCOVERY

I WAS brought up morally, taught not to swear (which I carefully refrain from) nor do any of the many evil things practiced all around me.

While only a boy I was given a class to teach in Sunday School; after teaching this class for about two years, telling my scholars that they were made members of Christ in their infant sprinkling, there came into my hand a Gospel tract which plainly stated "We all needed to be born again." Not knowing what it meant, I read the 3rd chapter of John's Gospel and resolved the following Lord's day to link up my class with another so that I might go that day into the Minister's class, hoping to get some light on the subject of this tract. When the Minister turned my question to one side, I asked another question: "Where in the Bible are we told that we are made members of Christ in our infant baptism?" When no satisfactory answer was given nor any Scripture quoted to justify such teaching, I made known to the Minister I would cease teaching a class. Having now withdrawn from the church of my fathers, I sought peace to my soul elsewhere, going to various sects, even to the Salvation Army, but got no relief. No man cared for my soul. In deep distress I betook me to the Bible. I began at Genesis, then read Exodus and Leviticus. When I came to Leviticus 18:29, I read: "For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people."

Through this verse I learned I was a lost sinner—doomed to be cut off for my sin. My wretchedness increased, "the pains of Hell got hold upon me." I avoided my former giddy companions; many a time I resorted to some lonely place, crying to God for mercy and begging him to show unto me the way

of salvation. This soul agony continued for months until one day, on the highway, the Spirit of God brought to my mind Isaiah 53:8 . . . "He was *cut off* out of the land of the living; for the transgression of my people was He stricken."

The very moment those words *cut off* came to my mind, I saw Christ as my Substitute and Saviour. He had taken the very condemnation I deserved. What a relief now was mine, after months of soul agony. Over 50 years have passed since then and I praise God for His distinguishing grace. It pleased Him to pick me out of that large congregation, where the light of the Gospel never had penetrated.

READER—Have you accepted Christ as your own personal Saviour?

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" I Tim. 1:15.

Anxiety's Cure

A New York preacher on a voyage across the Atlantic tells of his experience for sixty-five hours in one of the winter ocean CYCLONES of great violence.

On Sunday morning in the gale's fiercest moment he looked out across the waves and saw a little seabird quietly settle down upon the wave which threatened to overwhelm the ship.

The bird folded its wings in perfect security, and as he watched it he received his sermon for the day, as he listened to the unuttered question, "Are ye not of more value than many SPARROWS?"

Fearful, storm-tossed travelers upon the ocean of life, can we not all believe that the eyes that neither slumber nor sleep are watching over us and underneath are the everlasting arms?

Can we not all believe that He who made the bird to be SAFE upon the ocean billow can so fence our life as that we shall not be drawn under and engulfed in the trough of the waves? Let us put away our ANXIETY.

Prosperity

IT REQUIRES more grace to bear prosperity in a right spirit than adversity; one is apt to ensnare—the other humbles us, and teaches us self-knowledge. When all is going on smoothly with us, and we are sitting quite at our ease, we scarcely feel that we are pilgrims and strangers upon earth, and are seldom so earnest in seeking a heavenly inheritance. In prosperity we often slide into a spirit of conformity to the world—almost imperceptibly. Many a Christian who has stood his ground boldly against the frowns and persecutions of the world, and passed through deep affliction in safety, has been won by its smiles in the time of prosperity, and brought either to deny his Lord, or has sunk into a state of deadness and lukewarmness of soul. How pure and unblemished was the character of David during the days when he watched his father's sheep, and when he suffered from the bitter persecution of Saul! But when he was exalted to the throne of Israel, when he exchanged the shepherd's crook for the kingly sceptre, and the humble tent of Jesse for the princely palace, he fell into those sins which caused him to water his couch with tears, and the remembrance of which embittered his future days. What lessons of humility and watchfulness should such a record teach us! Let us remember that we are liable to the same temptations, and that it is by grace we stand, and by *grace alone* that any are kept through faith unto salvation.

SEEMINGLY SIMILAR BUT DECIDEDLY DIFFERENT

E. B. Wilson, Braintree, Mass.

WHILST musing upon two expressions of the Bride, in the "Song of Songs," the writer experienced much spiritual joy and practical help, so like another he could say, "While I was musing; the fire burned." In the spirit of Christian fellowship this article is written that readers of the "Words in Season" might share these helpful meditations.

In chapter two of the Song, at verse sixteen, the Bride exclaims, "My Beloved is mine, and I am His." In the third verse of the sixth chapter, she says, "I am my Beloved's and He is mine." Considering both statements together, we would conclude that the same thought was expressed in just the reverse order. But it is the writer's contention that something very different is contained in the words of the Bride, *and that something*, when true of the child of God today, denotes true spiritual progress. The following thoughts are suggested as to why the two statements though "seemingly similar are decidedly different." The former expression is based upon what her Beloved has done, the latter upon what her Beloved is, and the emphasis in both cases is on the first clause. What had her Beloved done for her, that filled her with such confidence of His affections? Chapter one, verse four, she says, "The King hath brought me into His chambers." Here is suggested the grace and condescension of the King in the coming to the outside place where she was and bringing her into His own immediate presence, and, dear reader, He hath brought you and I from that distant place where sin had put us, near to Himself. This act of the King, in coming out from the glories of eternity, is threefold:

1. It was an act of sovereign grace. For why should He leave the glory above, for the shame and pain of Calvary, for such undeserving sinners as you and I? Why? Scripture alone can provide the answer. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for *your sakes* He became poor that ye through His poverty might be rich" 2 Cor. 8:9.

2. It was an act of wondrous love. He saw us in our helpless, hopeless condition, and loved us notwithstanding all. A deeper appreciation of His love to us would surely find expression more fervently and frequently in the well known lines:

"What led the Son of God to leave His throne on high

To shed His precious blood to suffer and to die.

'Twas love unbounded, love to us, led Him to die and suffer thus."

3. It was an act of His almighty power. We were "sold under sin," held in the grasp of a cruel task master, but He who came out from the ivory palaces, went into the strong

man's domain binding him and spoiling his goods, and now in the consciousness of the "liberty wherewith Christ hath made us free" we can joyfully sing, "My chains are snapped, the bonds of sin are broken, and I am free, O, let the triumphs of His grace be spoken, who died for me."

Into His inner chambers He brought her, the place of intimate relationship and deepest affection, the place where the secrets of His heart are disclosed and there we are too in the purposes of grace. The next thing the King does for her, is to beautify her. Notice her language in verse five, "I am black, but comely, as the tents of Kedar, as the curtains of Solomon." Here she describes her own natural condition, comparing herself to the dark, unattractive tents of Kedar, and by this I am reminded of the words of the Psalmist, "Woe is me, that I sojourn in Mesek, that I dwell in the tents of Kedar" *Psa. 120:5*. She does not say, *I was* black, but *I am* . . . still black in herself, but comely through His comeliness put upon her as we are reminded in *Ezek. 16:10-14*. And has He not beautified us also, taking away our filthy garments and clothing us with change of raiment? How appropriate are the words of the hymn writer in this connection, "How perfect is His righteousness, in which unspotted beauteous dress, His saints have always stood." In chapter two, verse three, we see the King brings her to His banqueting house, the place of inexpressible joy, and here she learns the strength of His supporting hands and the warmth of His affection. Verse six. As she contemplates all these acts towards her, with unwavering confidence in His love, she exclaims, "My Beloved is mine."

In chapter three, the Bride for the first time begins to confess her love for Him. This is true spiritual experience, for, "We love Him, because He first loved us" *1 John 4:19*. From this public confession of her love for Him, she is thereafter occupied mostly with His person, rather than His blessings, and truly this is real spiritual progress. "Once it was the blessing, now it is the blesser." And when she would reply to the challenge of the daughters of Jerusalem in chapter five, she bursts out into that glorious description which in every detail fits only our blessed Lord, and it is because of what He is in His own glorious self, that she says, and we should say, "I am my Beloved's." None other is worthy of my heart, He alone is the rightful occupant of its throne, and this is the truth of *1 Peter 3:15*. "Sanctify in your heart Christ as Lord" *R. V.*

As a closing thought to this article, note the words of chapter eight, verse five. "Who is this that cometh up from the wilderness, leaning upon her Beloved?" As holy watchers look down on this scene today, do they see you and I, dear reader, coming up day by day, in practical living and true devotion to God? Do they see you and I coming up out of this scene of sin and death, in true separation to God, deriving our strength and support from our Beloved, as we lean on His everlasting arms?

THE BELIEVER'S ATTITUDE

towards a Church of God in these last days of difficulties, trials, persecutions from within, etc.

W. J. Driller, Hastings, New Zealand

HOW many of God's beloved saints there are who have had, and are having meted out to them, because of their desire and purpose of heart to walk in His ways according to His Word, treatment by the carnally or worldly-minded that is as far apart from the will and mind of God as the east is from the west. It is to these that we wish to be, by the help and grace of God, a source of comfort and encouragement.

Beloved, you will find much to strengthen you by reading God's care and deliverances for David when persecuted by Saul as recorded in 1 Samuel 18-21. We send this forth in the fear of the Lord, that it may, by His grace, be the means in His hands of preserving some at least of His people to walk in His ways.

First let us consider what a Church of God or an Assembly of His saints is in a town, district, etc. It is a company of saints, perhaps only 2 or 3, gathered together unto the Name of our Lord Jesus Christ (Matt. 18:20), living stones built together into a spiritual house (1 Peter 2:5), upon Christ as a foundation (1 Cor. 3:11) and with the Lord Jesus Christ in the midst of them (Matt. 18:20). Not gathered on the ground of doctrines however sound they may be, nor on the ground of the one body which takes in every believer, but to a PERSON, our Lord Jesus Christ. In such a gathering we have the Trinity in perfect accord and operation—God the Father by the Holy Spirit gathering obedient saints to the Name of His Son and His Son in the midst of them. Each saint in it is indwelt by the Holy Spirit (1 Cor. 6:19); his body being the temple of the Holy Spirit.

It *belongs to God* as it is God's *Temple* (1 Cor. 3:16), and it is builded together for an habitation of God through the Spirit (Eph. 2:22). This is what the saints at Ephesus were in their local character.

How we should value being associated in Testimony for God upon earth with such a company where Father, Son and Holy Spirit are. How carnally-minded, worldly-minded and spiritually-blinded believers make light of, **SPEAK** and **WRITE** against and even **DENY** the existence of such today. The Word of God knows *no other gathering* however much wisdom and human reasoning may be used to justify its existence. "Wherefore come out from among them and be ye separate saith the Lord" (2 Cor. 6:17). Come out to whom? To what? To a person surely—our **LORD JESUS CHRIST**, to a gathering of saints who in obedience to His Word have gone **UNTO HIM** without the camp (what professes to be but is not of God) bearing His reproach (Heb. 13:13). With such a gathering

God associates the "Continual sacrifice of praise and thanksgiving to God by Him"—the Lord Jesus (Heb. 13:15). What a company of saints to be in! Surely this is *His path* for *His own* who have exercised hearts to do *His will*. From such a company goes forth His Gospel (1 Thess. 1:8) for He is in the midst of them (Matt. 18:20) and is the foundation of it (1 Cor. 3:11). It is also a pillar and ground of the truth (1 Tim. 3:15) for He Himself is the Truth (John 14:6). Thus sinners will be reached by the Gospel and saints preserved and grounded in the ways of the Lord (1 Tim. 4:16) thus having pointed out to them by the Holy Spirit through the Word, "This is the way, walk ye in it" (Isa. 30:21).

So an Assembly of God has this dual testimony (1) worldward in the Gospel for their salvation, and (2) saintward in their walk with and for God in this poor world. In the THREE-FOLD COMMISSION of Matt. 28—preaching the Gospel (Mark 16) or making disciples of all nations (Matt. 28), (believers) baptism and teaching of the saints to observe *all things* He has commanded, it certainly would not be right for God's people to neglect the observing of the *all things* and only walk in *partial* obedience by concentrating all their energies on the preaching of the Gospel. Yet some go to this extreme and extremists only hinder the saints from being well-pleasing to Him. *Obedience* is better than sacrifice and to *hearken* than the fat of rams (1 Sam. 15:22). This chapter relates the partial obedience of Saul which cost him his rejection by God of being King.

In this fellowship (Matt. 18:20; Heb. 13:13; Acts 2:42) there is the APOSTLE'S DOCTRINE (God's will and mind for His people), the BREAKING OF BREAD and the PRAYERS. So in this fellowship we have the LORD'S TABLE, the LORD'S SUPPER (Acts 2:42; 20:7; 1 Cor. 11) and in the Word of God it is found nowhere else, and so there is no Scripture for receiving to the Lord's Table but SCRIPTURAL RECEPTION is into ASSEMBLY FELLOWSHIP. In Divine things there is no room for earthly, worldly or human wisdom and experiences, human argument or natural reasoning which all belong to the natural man of 1 Cor. 2:14. How necessary then to walk in the light as He is in the light. Disobedience to the Word of God is followed by spiritual darkness, spiritual blindness and how great that darkness becomes (Matt. 6:23). How often from the platform is the cry heard, "God looks upon our CONDITION and not upon our POSITION." Our God requires us to be right both positionally and conditionally. How could a saint be right conditionally if knowingly wrong positionally, i.e. walking in DISOBEDIENCE to the Word of God?

How discouraging it is to the Lord's people, who desire to do the Lord's will, to see those who should stand firmly against what is contrary to the Word, remaining in silence and not raising their voices against evil practices. Silence gives consent. In

Acts 7 Saul is seen as a young man witnessing the stoning of Stephen. Outwardly he might have seemed innocent as he was ONLY taking care of the raiment of those who stoned Stephen but afterwards he says, "I was also standing by and consenting unto his death" (Acts 22:20). This silent consent developed into "breathing out threatenings" and open rebellion against the people of God (Acts 9:1-2).

Do you, do I, discourage the Lord's people thus? Are you, am I, guilty before God by our silence, of consenting to evil, to departure from God and His Word in the Assembly? Is the state the Assembly has got into due to your, or to my, SILENCE? If so, let us consider whether very soon we too shall be ACTIVE PARTAKERS and ACTIVE SUPPORTERS in this departure.

(To be continued, D. V.)

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THE MINISTRY OF WOMEN

IN ALL work for God we have to be careful that we are guided by His Word. The desire for a certain work is not a sufficient warrant for undertaking it, however praiseworthy the work may be. God may commend our desire, but "nevertheless" of a divine command, as in David's case, may stand in the way of its accomplishment. "Thou didst well that it was in thine heart; nevertheless thou shalt not build the house" (1 Kings 8:18-19). The willingness of the heart is fully accepted, but it may not be in accordance with the will of God. Many a sister in the Lord looks around and sees the deep need of souls, and longs to meet that need, but fails to consider the divine line of women's service. For the sake of such we seek help of God to pen these few words.

In examining Scripture on this subject, as on all others, it will be seen that the precepts and the examples recorded in the Bible are strikingly in harmony. A comprehensive view enables us better to understand details. We would therefore call attention to the relative position of the woman and the man in the creation, in the fall, in the family, and in the church; and we shall find principles that will clearly indicate what God's lines for His handmaidens are, and as these can never be violated without loss, they will serve as landmarks to guide obedient hearts, constraining them to leave in the Lord's hands many things that love to Him might lead them to undertake; for "to obey" is ever "better than sacrifice." But before going further, we would impress this point, that woman's service is in nowise of a lower character than man's; nay, rather, it is higher, and more personal in reference to the Lord. Woman nursed the infant Saviour; she washed His feet; she anointed His person; she spread the table and ministered to His need. In such things woman stands alone, not only in reference to the Lord Himself, but in regards to the church and the world, and man makes sorry work of it when he intrudes on the line marked out for the woman.

Let us, then, very briefly consider woman's position:—

1. In Creation.—Paul's words in 1 Cor. 11:2-16 call for special attention. He there says that woman was made for the man, as a helper; not as one to go before, but to follow; not to rule, but to obey; for the man is the head, and the woman dishonours her head (i.e. the man) when she steps into his place. The woman's veil of covering is the token of this; not her head, but that of the man is seen. So, again, in 1 Timothy 2:13, we are told that "Adam was first formed, then Eve;" and the moral significance of this priority in creation is pointed out by the apostle; viz, that the woman is not to occupy a place of authority either as ruler or teacher.

2. In the Fall.—Here we see the woman taking a sorrowful lead, for it was she who was deceived by Satan and fell into transgression. Satan's assailing Eve was doubtless because he knew she might be more easily deceived than Adam, and that from her creation she was more liable to be influenced from without than the man. She was to be dependent on him, and hence her unfitness to occupy man's place. The tender feelings and emotions are more deeply implanted in the woman, and by them she is, speaking generally, apt to be influenced; the man being led more by his judgment. Though through the fall both are liable to err, the woman is the more easily beguiled, and is therefore not fitted to govern.

3. In the Family.—The woman's sphere is specially the house. In 1 Timothy 5:14 she is called to "guide the house," or to "rule the household" (R. V.), and there is a special commendation of women as "keepers at home," or as the R. V. beautifully gives it, "workers at home." It is also well to ponder the characteristics given of the aged Christian women who are "well reported of for good works"—caring for children, lodging strangers, washing the saints' feet, relieving the afflicted. Again, if we turn to the family life in the Old Testament, Proverbs 31:10-31 gives us a beautiful picture of woman's home industry, virtue, and benevolence; and the result is that her husband is known in the gates. He sits there, not she; but she helps him to be there. May Christian wives ponder this in its bearing on the church of God.

4. In the Church.—God's principles in creation and in redemption are in harmony, and that which is out of place in the one is out of place in the other; for God rules in both. Nature teaches what is becoming in the church. It is true that in Christ there is "neither male nor female, neither bond nor free;" and in resurrection there will be neither one nor the other. But as long as distinctions by creation continue, and as long as social distinctions exist, so long have we to remember them and to act accordingly. In 1 Cor., chapters 11 and 14, the will of God as to woman's place in the church is very marked. Silence is enjoined upon her in the church, for it would be a shame for her to speak, as it would be a shame to be shorn or shaven; she is not even to ask questions.

The general conclusions, then, from the foregoing Scriptures with reference to woman's ministry are:—That God has not assigned to her the place of prominence; that her position is not that of a leader, but of a helper; that her sphere of service is in the house and not in the assembly; that her work is private in character rather than public.

Yet, as we have said, woman's service, though more hidden than man's, is a very honored one, and affords scope for all her energies, and its importance and influence cannot well be overestimated. We would remind our readers, in reference to 1 Cor. 11, that it is from verse 17 the Apostle begins to speak of the assembly—"when ye come together," or, as in the next verse, "when ye come together to assemble." This shows that the earlier verses in chap. 11 refer, not to the assembly, but to that more private sphere which we have sought to indicate as legitimately belonging to Christian women. Within that sphere there is very much to be done, both in these lands and in far-off ones. Greatly do brethren labouring among the heathen feel the need of sisters' help, as they have usually to leave work among women altogether untouched.

Sometimes it fails to Christian women to begin a work among the heathen, or even here, and they soon feel the need of brethren's help. If they do not patiently wait till God supplies this, they are tempted to overstep the line that He has assigned to them, and virtually, though not nominally, to assume responsibilities which make simple obedience to God's Word impossible. If once the line is overstepped, the temptation to occupy the man's place increases; they become unfitted for their blessed service among their own sex, and their example misleads others. The necessary result of this must be confusion and sorrow.

May we all lay to heart God's truth in this matter, and may He give us understanding in all things.

PRAYER

God forbid that I should sin against the Lord in ceasing to pray for you (1 Sam. 12:23).

THOUGH Samuel's career was an arduous one, it must have been fraught with the elements of true blessedness, for he was pre-eminently a man of prayer. Whether for his people or his king, for the overthrow of the Philistines or the recovery of Saul from his evil courses, he never ceased to pray. Probably we shall never know until the veil of eternity is lifted whether the world has benefited most by our prayers or labors. It is more than likely that the men and women who have poured out perpetual supplications and intercessions have, like Ephraim, wrought most effectively.

ACCOMMODATION

RHETORICIANS treat of a "law of accommodation" in accordance with which the orator is to descend and condescend to his audience—to get down to their level in order to lift them up to his.

This may do in rhetoric but it involves risk in the things of God. During the whole history of God's ancient Israel and of the Church of Christ, the subtlest of all snares has been this plausible law of accommodation. Adopting worldly maxims, catering to worldly tastes, corrupted by worldly leaven, there has been a gradual letting down of the severe standard of New Testament piety, and a constant effort to robe the Gospel in worldly charms in order to attract worldly people.

The platform has by this law of accommodation been lowered at times into a place for lectures more becoming the lyceum, or into a stage for performances more fit for the theatre. The service of song, in deference to this dictation of the worldly spirit, has dropped into a display of mere artistic talent, the appeal to aesthetic taste displacing the Divine savour and flavor of worship, so that in the place where the Lord ALONE is to be exalted "classical music" is exalted. Papists and pagans are hired to lead the praise of Protestant worshipers, and profane organists use the grandest of instruments to dissipate holy thoughts and impressions. Gorgeous gothic structures are built, furnished with crimson and gold, garnished with the artist's pencil and chisel; as preachers, the princes of orators are procured, and for the choir, the star singers of the opera. Concerts and chorals are multiplied, fairs and festivals, entertainments and excursions; and by such allurements they hope to draw the people and evangelize the masses. BUT THE HOPE IS FOUND TO BE DELUSIVE.

These worldly expedients have proved very successful in secularizing the so called Church, but have sadly failed in evangelizing the world. They do not even draw the people, except so far and so long as their novelty attracts curiosity seekers, or feeds the morbid appetite for excitement. It is time all such measures were abandoned as helps to the work of evangelization. They are rather hindrances; for they destroy the peculiar character of God's people as a SEPARATE people, they divert attention from eternal things, and they grieve the Spirit of God, on whose presence all power depends.

The fact is, Zion's attractions are unique; like her Lord, they are not of the world—they belong to another order of beauty, "the beauty of holiness." When the Church robes herself in the charms of worldly attire and adornment, she not only fails to draw the world to herself and to Christ, but she actually takes the infection of the "Spirit of the age," which, however disguised, is hostile to God. Instead of transforming the children of the world, she becomes conformed to them. The secular attractions with which she invests herself, so long as

their power lasts, only turn the mind from Divine things, drawing in the same direction as do the world, the flesh, and the devil; and keeping men under the power of the world as now is, rather than bringing them under the power of the world that is to come.

The Gospel has great power of attraction, but is not of the worldly sort. The good news of salvation has true and lasting charms, and so has the life of every disciple. Let a pure Gospel be preached and a pure type of piety translate and illustrate its saving truths in the language of life; and when Zion shall thus arise and shine, sinners will come to her light.

If the Church would woo and win souls, it must be by offering them attractions and satisfactions which the world does not, and cannot offer—that which is bread and satisfies spiritual hunger, instead of husks which fill but do not feed; the well of water springing up into everlasting life, instead of the broken cistern. The reason why the Gospel of God's grace never wears out is because, to every penitent believer, it gives what it promises—solid, substantial, satisfying food and drink. To draw souls, to get hold and keep hold upon them, the Church needs not to be more worldly, but more unworldly; in her separation from the world unto God there is power, for it seems to say there is something for the sheep within her fold that the world cannot give nor take away.

The Master has left us a warning to keep ourselves unspotted from the world, hating even the garment that is spotted by the flesh. This is a true law of accommodation: "I am made all things to all men that I might win some;" but even this may be perverted into an abandonment of all that is peculiar, essential and vital to Christian character. Not even the hope of saving some can justify the secularization of the Church. Lot may have hoped to do good to the wicked Sodomites when he pitched his tent toward Sodom and then went and dwelt there; but he saved nobody, and ruined his family, and got out of the fire of judgment, himself scarcely saved. He was a type of all such worldly believers as obey this worldly law of accommodation. Aaron tried it at Sinai, and the golden calf was the result; Solomon tried it in Jerusalem, and temples to Chemosh and Molech, and altars to Ashtoreth and Milcom confronted Jehovah's temple. It was this very principle that brought in all the idolatries of Jeroboam and Ahab, and compelled the multiplied captivities of Judah and Israel; and it was this, in the days of our Lord's sojourn on earth, left Israel to be like a skeleton—leaf out of which the life-sap has gone. From the days when God bade His people to come out of Egypt and forbade them to make mixed marriages and form alliances with the heathen, history has borne but one harmonious witness; namely, that conformity to the world upon the part of the Church brings decay to piety and to all evangelistic activity.

In the New Testament especially, the unworldly charac-

ter of the Church of the Lord Jesus Christ is written in large letters as upon public tablets, that all may read at a glance. Our Lord taught it in discourse and parable, and breathed it in His intercessory prayer. Paul and Peter, James and John and Jude echo it, and the echo grows louder rather than fainter with each new reverberation. The Apocalypse, as with mighty thunderings, warns an already imperiled Church of the subtle snares of Babylon the guilded (Rev. 17:4, margin), the apostate counterpart of Jerusalem the golden.

The array of Scripture texts on the one hand, and of historic facts on the other, is like the marshalling of the two vast hosts guarding God's people against the world's influence and power; and on their banners we read, in command and symbol: "BE NOT CONFORMED TO THIS WORLD." Believers are the temple of the Holy Ghost, and He cannot tolerate idols in His courts. If we will have the spirit of the world, we cannot have the Spirit of God; or if He comes at all it will not be as the shining Shechinah but as the consuming fire; as Lord Jesus with lashing scourge and flashing eye, not with hands outstretched in blessing.

One thing is absolutely certain: the modern secularizing of the Church, as we have said before, has thus far had no effect in furthering the work of evangelization. Manifold and costly accessories and adornments have been introduced by the so called Church. All the resources of nature, and culture, mechanical elaboration and poetic imagination have been taxed to the utmost to attract, yet the common people are not attracted and are deserting the so called churches. One has quaintly remarked that while across the sea the population is divided into "churchmen and dissenters," here it is divided into "churchmen and ABSENTERS."

The test of vitality of assembly life is this, "To the poor the Gospel is preached." A live assembly with God's Gospel in its hands, and God's Spirit in its heart, can penetrate to the lowest strata and lift even the undermost. But this has never been done, and never will be done by the wisdom of words or by the wisdom of this world. The assembly that conforms to the spirit of the age may be "swept and garnished," but will still be "empty."

Preaching must be simple in matter and manner; it must impress men as dealing directly, honestly, earnestly with their souls; adapting itself to any class of hearers with facility, to private house or street corner or riverside as readily as to stately buildings. Addresses that have scarce the salt that gives a Gospel Saviour, that do not grapple with the conscience, or arouse the will, help to make men infidels. They are poultices applied to the cancer that demands the knife; and hearers begin to doubt whether sin is indeed a fatal disease, or whether the preacher himself believes the souls of sinners to be in peril.

We must have a more UNWORLDLY atmosphere in assemblies. True winners of souls have an indefinable air of

simplicity and sincerity about them that disarms indifference and even opposition. The sinless One drew near to Him the publicans and sinners for to hear Him. In order to reach the masses there must be identification with them. Paul knew this when he stated, "I am . . . made all things to all men that I might by all means save some." The cold, critical culture, the repelling, fastidious refinement, the exclusive intellectuality, the unsympathetic selfishness can turn preachers into rigid, frigid statues, and our meeting places into marble mausoleums.

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"The symptoms of spiritual decline," says Dr. Payson "are like those which attend the decline of bodily health. It generally commences with the loss of appetite, and a disrelish for wholesome food, prayer, reading the Scriptures and devotional books. Whenever you perceive these symptoms be alarmed! Your spiritual health is in danger. Apply immediately to the Great Physician for a cure."

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PROBLEM

Please give reasons for one being read out of an Assembly of God, as understood from God's Word.

Answer No. 1

Excommunication has a fourfold objective:

PURIFICATION of the Lord's dwelling place, 1 Cor. 7:7,

RESTORATION of the offender, 2 Cor. 2:6-8,

SELF-EXAMINATION among others, 2 Cor. 7:10-11, and

PREVENTION of evil spreading, 1 Cor. 5:6; 1 Tim. 5:20.

An Assembly of God is called both a house (1 Tim. 3:16) and a temple (1 Cor. 3:16). As a house it is a place of order and authority. As a temple it is "a habitation of God through the Spirit."

The presence of the Holy Spirit in an assembly of God immediately makes it a holy place. Wickedness therefore cannot abide with Him and must be "purged out." If not put away the removal of the Lampstand is threatened. It is well for us to remember "Holiness becometh thine house, O Lord, forever," Psa. 93:5. For "God is greatly to be feared in the Assembly of His Saints, and to be had in reverence of all them that are about Him," Psa. 89:7.

2 Cor. 2:6-8, has the restoration of the offender in view. The punishment inflicted wrought real repentance and sorrow, in so much that the apostle exhorts the Christians to forgive and comfort him lest he be swallowed up with overmuch sorrow.

Putting away, therefore, is not to be looked upon as a means of getting rid of an undesirable, but rather that it might lead to his repentance and restoration.

The seriousness of such discipline is not to be felt alone by the guilty one; the whole assembly should be affected. 2 Cor. 7:9-11 lets us see how the Corinthian saints regarded such action: self-examination immediately followed; working godly sorrow among them; an earnest care; an eagerness to clear themselves from blame; an indignation against the offender; a fear of the wrath of God; a longing for the restoration of Paul's love and approval; a zeal on behalf of right and against wrong; proving themselves pure in the matter.

1 Cor. 5:6 with 1 Tim. 5:20 gives us reason to believe such discipline is a preventative toward sin. "A little leaven leaveneth the whole lump," unjudged leaven or evil would soon permeate the whole assembly; others becoming defiled thereby, spreading from one to another. "Them that sin rebuke before all, that others also may fear." When such measures are carried out, others will consider well the consequences before they take up with evil.

J. G.

Answer No. 2

The putting away of anyone from "the Assembly of God;" 1 Cor. 1:2; is one of its most solemn and sad actions before God and men, and should call for the humbling of themselves on the part of all!

The spirit in which the extreme action of the Saints on a professed brother is carried out, has much to do with the after effect on both him and them; 2 Cor. 1:7-11; 2 Cor. 7:8-12.

The "reasons" for one being so dealt with, is firstly, for "the Glory of God" Col. 3:17. Then, as touching the individuals affected, should the discipline be for moral depravities as enumerated in 1 Cor. 5: the reason is, for the destruction of the flesh, 1 Cor. 5:5.

In the case of doctrinal errors as signified in 1 Tim. 1:19; Titus, 3:10; 2 Pet. 2:1-2; 2 John verses 7:10; the reason is at least, "that they may learn not to blaspheme" 1 Tim. 1:20; then again, should it be the case of a rebellious individual; Matt. 18:15-18; the "reason" would seem to be, that selfwill be subdued and a spirit of consideration begotten in all, Phillip. 2:3-4; Heb. 10:24; and as touching the Assembly in either case; "that the whole lump be not leavened," 1 Cor. 5:6, Gal. 5:9.

In the Problem before us, perhaps the causes for which one can and should be put away is intended rather than "the reason." This brings before us a sad list of the workings of "the flesh and of the mind" Eph. 2:3; the which should no longer be manifested by those who name the name of Christ, Eph. 5:3-2; John verse 9.

In the lusts of the flesh we see the debased appetites which are spoken of in measure only in 1 Cor. 5, and are further referred to in 1 Cor. 6:10, where, (Sodomy) abusers of themselves with mankind and effeminate, which, I judge brings before us the converse side of the same vice, which things must be dealt with after the same manner referred to in 1 Cor. 5:13, as must those cases named in Eph. 5:5; 1 Tim. 1:10, where "menstealers" or kidnappers as we say in our day are seen. Indeed we learn that whatever crime or vice brought the death penalty in the Old Testament has its counter-part in the New, that is, putting "away from among you that wicked person."

The extreme act of discipline in Israel's history was only and always to be in a clearly established case of defilement or guilt. No suspected leper was to be put out of the camp until his state was fully evident to the priest, Lev. 13. No one was to be put to death at the mouth of one witness, his case must be clearly proven, Deut. 17:6; also 19:15. This manner of treating one that is called a brother still stands rigidly true in our day, Matt. 18:16; 2 Cor. 13:1; Titus 3:10.

In an Assembly of God there may be found many conditions of spirit, mind and manners, where comforting of the feeble minded, support of the weak, and warning of the unruly may be called for, 1 Thess. 5:14.

Matt. 18:15-18, brings before us the first reference to Assembly action where a condition of rebelliousness grows out of a trespass and the offender's will is strongly and stubbornly opposed to a three-fold effort in a Godly way at reconciliation, giving evidence of an unbroken spirit which is in direct contrast with the wisdom which is from above, Jas. 3:17, and causing to fear whether such a one is really in the faith.

Rebellion cannot dwell in the presence of God, Deut. 21:18-21; 1 Sam. 15:23; Isa. 63:10 consequently cannot knowingly be allowed in the Assembly of God.

Covetousness, which can only be truly evident to us in the misappropriation of what belongs to others, whether taken by direct stealing or mal-feasance (misuse) or embezzlement. Then railing, which may be made up of statements, true or false, but carries clear evidence of intent to damage and defame those against whom it takes place. These three conditions with all the above mentioned and clearly defined moral depravities call for the solemn action of the Assembly in excision.

Doctrine causes are also revealed for such discipline as is mentioned above. In 1 Tim. 1:10, anything, which coming from professed doctrine leads to immoral liv-

ing is to have no place among the people of God, Titus 3:10; tells us of a subverted person, one turned upside down, overthrown or corrupted in doctrine so emphatically that a three-fold Godly warning has no effect. This is likely a case in connection with fundamental truth either of the Gospel or the Church and churches. See Titus 1:10-16.

Then in 2 Peter 2:1-2, false teachers, speaking in a private way, things which the way of truth is evil spoken of and things which bring damnable heresies, that is heresies that call for the judgment of God and surely of His Assembly as to their further place in it. There is a real danger of such conditions arising in these present times of strong religious Seduction, 1 Tim. 4:1-3.

Again in 2 John we read of those who at one time professed the doctrine of Christ but confess it no longer, verse 7, also they transgress it, that is go beyond it, and in 1st John 2:21, deny it, compare 1 John 4:1-3, such are not to be received into your house, and clearly, we realize that should such seek to remain in the Assembly action must be taken and they put away.

D. L. R.

Suffering

TRIAL, when it weighs severely,
Stamps the Saviour's image clearly
On the heart of all His friends;
In the frame His hands have moulded
Is a future life unfolded,
Through the suffering which He sends.

Suffering curbs our wayward passions,
Childlike tempers in us fashions,
And our will to His subdues;
Thus His hand, so soft and healing
Each discorded power and feeling
By a blessed change renews.

Suffering keeps the thoughts compacted
That the soul be not distracted
By the world's beguiling art;
'Tis like some angelic warder,
Ever keeping sacred order
In this chamber of the heart.

Suffering tunes the heart's emotion
To eternity's devotion,
And awakes a fond desire
For the land where psalms are ringing,
And with palms the martyrs singing
Sweetly to the harper's choir.

Though in health with powers unwasted
And with willing hearts we hasted,
To take up our daily cross,
If through trial our good Master
Should refine these powers faster
What good Christian counts it loss?

CANADA

Kichener, Ont.—Bro. David Miller and G. P. Taylor were with us for one week after the Sarnia conference. Their ministry was very much enjoyed by the Christians.

Mervin, Sask., Canada.—The correspondent for the assembly, Mr. J. Earlcx, has changed his address to R. R. No. 1, Poynton, Sask.

Earlton, Canada.—The conference here, and at Charlton, was a time of blessing. The attendance was large and ministry good. Bren. Joyce, Spreeman, Paul, Widdifield, Taylor, Bruce, Miller, Johnston, A. Burley, and Watson, all ministered the Word. Bren. Widdifield and Paul expect to pitch a tent in Engelhart.

Toronto, Canada.—The Pape Ave. Assembly have a tent pitched in the Leaside district, being operated by A. Douglas. Bren. T. Robinson and H. Fletcher have a tent pitched in Weston.

Deseronto, Canada.—Bro. Taylor hopes to pitch his tent at Tamworth near hear.

FALLEN ASLEEP

Port Arthur, Ont., Canada.—Mrs. Margaret Stewart McDowell, age 74, wife of William McDowell, fell asleep in Jesus on June 19th. She was in the Bathgate, Scotland assembly for about twelve years, and in the Port Arthur assembly for more than thirty years.

Cleveland, Ohio.—On June 16, Mrs. Annie Coney, widow of Ed Coney, departed to be with Christ after a lingering illness; age 65. Services were conducted by W. P. Douglas and Thomas Wilkie. Three daughters survive: Mrs. Jack Smith; Mrs. Harold Kay and Mrs. Arthur Pile.

Cleveland, Ohio.—On June 3rd our aged sister, Mrs. B. Lansdowne, went home to be with Christ on her 83rd birthday. Saved for 53 years, she was one of the oldest in the Cleveland assemblies, first in the Addison Rd. assembly, and for the past 30 years connected with the west side assembly. She was known for her hospitality to the Lord's people, and to His servants, whom she entertained for many years. She leaves four daughters and one son to mourn their loss. Mr. David Roy spoke timely words at the home and at the grave.

Detroit, Mich.—Mrs. Zach. Robinson passed into the presence of the Lord on June 6th, following months of illness. Saved 57 years, and in fellowship with the saints in Central Hall, and in recent years East side Hall, for will nigh 50 years, she was faithful in attendance and consistent in her quiet testimony for the Lord. She is survived by a husband, who keenly feels his loss. Pray for him.

Orillia, Ont., Canada.—Miss Nettie Keppy passed suddenly into the presence of the Lord on June 3rd, age 49. Saved at Spruce, Ont., when about 15 years of age, she went on with a steady course in the

truth. Prayer is requested for the salvation of two unsaved brothers, and two sisters. The funeral service was taken by Cecil Clarke and J. T. Dickson.

Regina, Sask., Canada.—On May 19, Mrs. Jessie Powell went to be with the Lord. Age 74. Saved over 51 years. A loving, consistent Christian. Services were taken by the local brethren. She leaves a husband, and 4 of a family.

CONFERENCES

Hartford, Conn.—The annual conference will be held, Lord willing, Sept. 5, 6, and 7, in the Odd Fellows Hall, 420 Main St., preceded by a prayer meeting on Friday, Sept. 4th, at 8 P. M. in the Gospel Hall, 53 Whitmore St. The Lord's servants walking in the old paths will be welcome. Correspondent, N. Vendetta, 132 Henry St., Windsor, Conn.

Arlington, Wash.—Three days conference September 5, 6, 7, preceded by a prayer meeting, Friday Sept. 4, at 7:45 P. M. L. Hoy, Correspondent.

Sault Ste. Marie, Mich. and Ontario.—The annual conference will be held in the St. Johns Memorial Hall, Soo, Ont., on Sept. 5, 6, 7, preceded by a prayer meeting in the Gospel Hall on Friday evening, Sept. 4th. No meeting Saturday A. M. Correspondents: Elliot Gordon, Sault, Mich., and R. H. Davis, Sault, Ont.

Cleveland, Ohio.—The Addison Rd. and 85th St. assemblies will hold their annual conference (D. V.) on September 5, 6, 7, preceded by a prayer meeting on Friday evening (4th), in the Addison Rd. Gospel Hall, 1447 Addison Rd. Meetings as in former years, excepting no meeting on Saturday morning. If arriving by train, take Wade Park Bus, from Public Square to Addison Rd. Believers and Pacific Hymn Books will be used. Bring yours. Address, Conference, 3366 Meadowbrook Blvd., Cleveland Heights, Ohio.

Hitesville, Iowa.—The annual conference will be held (D. V.) on August 22nd and 23rd, preceded by a prayer meeting on Friday evening, Aug. 21st. The Lord's servants walking in the straight and narrow paths will be welcome. Walter Eltjes, Kesley, Iowa, Correspondent.

Orillia, Ont., Canada.—The annual conference will be held as usual over Labor Day, Sept. 6 and 7, preceded by a prayer meeting Saturday evening, Sept. 5, at 7:45. Lord's Day, breaking of bread, 10:30 A. M. Gospel 7 P. M. Monday, Sept. 7; meetings 10:00 A. M., 2:30 and 7 P. M. No circulars issued. Correspondent, Cecil R. Clark.

Galt, Canada.—There will be no conference held this year at Labor Day.

Oshawa, Canada.—A one-day conference will be held (D. V.) Lord's Day, Sept. 13th, in the Masonic Temple (Centre St. just north of Memorial Park). Meetings 10:30 A. M., 2:30 and 7:30 P. M. Address all communications to A. C. Mattice, 105 Hillcroft St., Oshawa, Ont., Canada.

Words in Season

THE BIBLE FAMILY MAGAZINE



Think of...

Stepping on shore, and finding it
Heaven.

Of taking hold of a hand, and
finding it God's hand.

Of breathing a new air, and find-
ing it celestial air.

Of feeling invigorated, and find-
ing it immortality.

Of passing from storm and tem-
pest to an unbroken calm.

Of waking up, and finding it
Home.

—Anon.

September, 1942

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EDITOR AND PUBLISHER

Samuel C. Keller, 6672 Chew Avenue, Philadelphia, Pa.

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Under Act of March 3, 1879

UNITED STATES

New Haven, Conn.—R. Cappiello is being encouraged in his work among the Italians in this district; some have been saved. Our brother would value prayer that his efforts may be fruitful.

Springfield, W. Va.—Our brethren Clay Fite and W. Fisher Hunter have their tent pitched in this community, and are much encouraged by the attendance. Some seem concerned, and are attending the meetings regularly.

North Reading, Mass.—J. T. Dickson is preaching the gospel under canvas in this place.

Burholme, Pa.—Bren. Bousfield and Paul Plubell are operating a tent here. Interest in the week-night meetings increases, with a growing interest in the children's meetings. They will value the prayers of the Lord's people in this effort.

Albuquerque, N. M.—Bro. C. G. Davis has commenced meetings, using a large chart on "The Kingdom of God" (1 Cor. 15:28). It is unique, and affords food for saint and sinner. It is Christ-exalting, and prayer is asked for the Lord's blessing.

Iowa.—O. G. Smith has his tent at Central City, south of Manchester; getting a good hearing. Louis Brandt and George Gould had the tent at Wadena.

Wisconsin.—Sam Hamilton and E. Jamison had a tent at Darien but moved it to Zenda.

Illinois.—Wm. Warke and Steve Mick had a tent at Hanover; one woman professed. They are now at Freeport, getting good attendance.

Massachusetts.—John Bernard is seeking, as he finds open doors in New England, to help fellow-believers and to preach the gospel.

Los Angeles, Cal.—The Christians are encouraged by the interest in the meetings being held by Hector Alves and the local brethren of the Jefferson St. assembly in the gospel tent. One has 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. 34

SEPTEMBER, 1942

No. 9

GATHERED GEMS

THAT man may last, but never lives
Who much receives, but nothing gives;
Whom none can love, whom none can thank,—
Creation's blot, creation's blank!

»« »« »« »«

AS God withdrawn Himself from thee? There is a cause. What is it? If you cannot find it yourself pray the Lord to show you. Never rest satisfied without God's presence, for it is your winter fire and your summer sun; you may live without it, but you cannot be happy without it.

»« »« »« »«

God cannot act unkindly toward any of His people. No one could ever accuse Him of this; His nature being love, his dispensations must be kind, though they be trying, painful and most mysterious.

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Humility is the sweetest flower in God's garden, the greatest ornament that a Christian can wear, the best disposition that a saint can manifest; no day should pass without fervent prayer for humility.

»« »« »« »«

The greatest insult that we can offer to God is to prefer earthly things to Him, and yet this is the very thing that the most moral, harmless, amiable worldling is constantly doing; they worship and serve the creature instead of the Creator.

»« »« »« »«

If we can be ashamed of anything in heaven, it will be that we ever doubted the merit of Christ's blood, the love of His heart, the constancy of His care, or the truth of His Word.

»« »« »« »«

When earthly friends are farthest from us, then Christ is nearest to us. He sends the others away as Joseph did the Egyptians that He might make Himself known unto us.

»« »« »« »«

What is no temptation today may be a very powerful one tomorrow. Satan knows this, and therefore studies our bodies and minds daily, that He may adapt His temptations to us: he seldom tries an unlikely temptation.

»« »« »« »«

Our daily rule should be: to praise God for what we have received, to ask Him for what we need, and then trust Him for a supply because He has promised.



CHARLES R. KELLER

1882 - 1942

“READY FOR THE CALL”

WHEN the home call came to the Editor of Words in Season, Charles R. Keller. “He was ready.” Not only was he saved with a clear title to heaven through the blood of the Lord Jesus Christ, but he also was obedient to the revealed will of God found in the Bible, and actively engaged in the work of the Lord, endeavoring to spread the Name and the fame of the Saviour he loved. He had a good start in life, as his father and mother had been led to the Saviour a short time before his birth through the faithful preaching of Mr. John Smith, who was having meetings in Harrisburg, Pa., with the help of a younger man, Mr. Charles W. Ross. He was born July 14, 1882, and was named after Mr. Charles Ross; and as his parents were rejoicing in the knowledge of their sins forgiven, and were in possession of eternal life, their prayers, godly life, and testimony had its effect on his life, and character. He attended the Sunday School in the Gospel Hall, and sat under the faithful ministry of Wm. P. Douglas, Wm. Matthews, Dr. E. A. Martin and David Oliver, men of sterling character, who were noted for their devotion to the Lord and zeal for souls.

The seed sown in his heart lay dormant for years, but was sown in good soil, and was to bring forth fruit in later days. As he grew to manhood he drifted away from the Gospel Hall, and moved into the higher circles of worldly society; he lived a clean moral life, and did not fall into the sins of young men known as “Sowing their wild oats.” For some years he seemed to have no concern about his soul’s welfare, and his friends began to wonder if ever he would be saved. The year 1904 was to be a notable one in his life, for the Lord had plans to save his soul, and start him on a life of usefulness.

He made a trip to New York City, and during his visit attended the theater; one scene was the large stage as if afire, and a woman floating across, with only her head visible—which caused the thought to flash into his mind, “If I do not get my soul saved, that is the way I will spend my eternity in the Lake of Fire.” He returned to his home deeply troubled, and on his next social evening he saw the folly of it and said, “I am through with it.” During the week he was invited to a meeting for men only, to be held on the Sunday afternoon. The speaker was Evangelist Fred B. Williams. What was said that afternoon interested Charles so much that he returned to the Gospel meeting that night, and while Mr. Williams was speaking he received the Lord Jesus Christ to be his Saviour, and received the assurance for himself, through Romans 5:1. This took place February 28, 1904. A great change was made in his life; he made a clean cut from his worldly friends, companions, and pleasures, came out boldly for Christ, became a devoted follower of the Lord Jesus, a faithful witness, and an active servant; he obeyed the instructions in the Bible, was baptized by immersion in the river by Mr. Wm. H. Hunter on July 10, 1904, and identified himself with the Christians gathered to the name of the Lord Jesus Christ. Matt. 18:20.

He was saved at a favorable time, as the Lord had saved some other young men and women who were in the assembly and real active in the Gospel. That same year a tent was operated in Harrisburg by Mr. Wm.

Hunter, with the help of local men. Charles entered heartily into the work with others, visiting homes with tracts and invitations to the meetings. This started him in a work he loved and continued in every summer for 38 years, during which he visited thousands of homes, and gave away millions of Gospel tracts.

He was a diligent reader of the Word of God, a faithful attendant at the meetings, and soon developed a love for souls and a gift for preaching.

On one of his business trips he rented a house on the side of the mountain near Burnham, Penna., and began meetings. The people came in, and God began to save souls. This caused him to send for his brother to come to help. Though they both continued at their daily employment, they came to Lewistown every Sunday until an assembly was formed there which goes on until this day; they own their own hall, and have a Sunday School that fills the hall every Sunday. These two brothers continued to labor together for 20 years, and God blessed their labors. They spent most of their lives doing pioneer work in new fields where none had ever labored before; their meetings were always well attended and fruitful, because they did daily house-to-house visiting with Gospel tracts. Through their united labors more than a dozen new assemblies were formed in eleven states. After this long period of service, the Lord separated them, sending one to the far West to labor in the wide untrodden fields there, and Charles was left to do another work in the East.

Dr. E. A. Martin saw that his days of service on earth were drawing to a close, so persuaded Charles to take over the work of editing Words in Season, the magazine that has been such a help to God's people for so many years. He did his work well, at first assisted by his amiable and helpful wife, whom the Lord called to heaven in November, 1939, after which he was left to go on alone.

Along with this he took up a very necessary work, not much practiced today—training of young men to be useful servants of the Lord. He took a young man with him, taught him the art of soul-winning, showed him by practice the benefits of house-to-house visiting, giving him the benefit of his years of experience. After he had them along as far as he was able, he would take up another one. This took patience and grace on his part, but he loved to help others. All these labors took a heavy toll of his strength, and last year he had a breakdown in health and thought the time of his home call would come, but the Lord spared him another year. Through care and help, he recovered much of his former strength, and as he felt well, he sought to enter into the work with his former zeal, and did not realize he was near the glory.

God was pleased to give him a good end to a godly, useful life. The last three months he attended two conferences, and had some meetings for believers. Word has come from these places telling how refreshing his ministry was. He was at the opening of a hall in Frostburg, Md., and had a month of Gospel meetings with another preacher. The Lord gave them some souls to

Christ. His last address to believers was in 86th and Bishop St. Gospel Hall, Chicago.

Oh, that they were wise!

Deut. 32:29—Wise as to Salvation

Luke 12:42—Wise as a Steward

1 Cor. 3:10—Wise as a Master Builder

Prov. 11:30—Wise as a Soul Winner

The words he spoke were a real inspiration and encouragement to those who heard him.

His last service was to ship the Gospel tent to Philadelphia, planning to operate it there during the summer. The last Lord's day was spent with the assembly of believers in the west Philadelphia Gospel Hall, where his last Gospel address was given, Num. 23:19. Hath He spoken, and shall He not make it good? Ezek. 22:14. I the Lord have spoken it, and will do it, Isa. 49:24. Shall the prey be taken from the mighty, or the lawful captive delivered?

Monday morning he rose early, to go to the ground where the tent was to be erected; and while sitting in a chair doing needed things, the call came—his head fell on his shoulder and he was with the Lord. The Lord gave him a triumphant entrance into heaven—not a death bed, with a few to shed tears and hear a few last words, but three months of refreshing ministry to many of the Lord's people, and a few souls won to the Lord in his last days, and then away without a goodbye to anyone. No sickness, no sadness, no dread, and no crying; what could have been more glorious than such an end? And "All is well."

A large company of believers from the Philadelphia and other assemblies, together with sixteen of the Lord's servants, attended the funeral services conducted by brethren William P. Douglas and Joseph T. Pearson. He was laid to rest in the Northwood Cemetery, Philadelphia, Pa., with the body of his wife to await the resurrection of the just.

God has had the glory,
Christ has had the gain;
The servant who loved Him
Was taken without pain.

We too shall go to Him,
Lord hasten that bright day,
When the light of Thy presence
Shall turn night into day.

MEN WHO COULD SAY "NO"

Charles R. Keller

Psalm 1:1-6

PLEASE notice in connection with this Psalm that it first could be applied to our blessed Lord. He was One that walked not in the counsel of the ungodly nor stood in the way of sinners nor sat in the seat of the scornful. But there are also two classes of people spoken of in this Psalm. There are those that are righteous, "Blessed is the man that walketh not in the counsel of the ungodly"; and the other is the ungodly sinner, "The ungodly are not so; but are like the chaff which the wind driveth away." Chaff is good evidence of people being ungodly. The wind can drive it any way, and it can blow them very easily into a dance or picture show, but a child of God is a stone and it is not so easy to blow a stone into a dance or into a picture show.

In connection with this righteous man there are two things that are said about him: He had a positive righteousness and a negative righteousness. Every child of God should have these two kinds of righteousness—positive and negative. In the Scriptures there are things that a child of God can say "yes" to, but there are things in the Word of God that the child of God is supposed to, and should, say "no" to. NO. God wants today in the world men and women of certainty.

We have illustrations in the Scriptures of men and women of certainty. A Christian doesn't amount to very much unless he is a man or woman of certainty, who can say "yes" and who can also say at times, by the grace of God, "no." We have a good many "yes" Christians today, and you hear a great deal about "yes" men and women, and they say "yes" to everything that is put before them. Did you ever see a Christian like that? You know, there are times in the life of every Christian when they should say "no."

I want you to notice a few cases in the Word of God of men that had the courage at some time or other in their lives to say "no." There is the man Daniel, and he said "no," and you know who he said it to? He said it to the people that were in authority in that day, that is, they were men of power. They couldn't get a thing on Daniel. It is nice when Christians live like that in the world. Joseph also was a case like that. The world couldn't get a thing on them as far as their lives were concerned. The world might have thrown mud at them, but when the sun dries mud it drops off and doesn't amount to anything. It is a good thing when a child of God has a clean life and the world cannot point their finger at them. Sometimes a child of God has to suffer. Has there ever been a time in your life when there was a cloud cast over you? And yet you knew that you were absolutely innocent and right? God says to suffer it: "Commit thy way

unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psalm 34:5-6). The noonday is when the sun shines the brightest, and if there is ever a time when you can see every speck of dirt it is when the sun shines the brightest. There will be a time when thy righteousness shall be brought to light as the noonday sun. We can afford to wait if we are absolutely innocent under a charge. They had nothing against Daniel, and the only way they could get something against him was to pass a law; but did he say "no" to prayer? He was accustomed to praying his petition to the King of kings and Lord of lords. He knew that law was passed, and he as usual opened his windows and prayed to God, and was cast into the den of lions for it, but God delivered him out of it.

Has the devil ever told you to give up prayer? Have you given up prayer? You may have some loved ones and they are not saved; there might be unconverted children, husband or wife; it might be those Sunday School scholars, and perhaps you have reached the point where after having pleaded with God and wept over those souls, your hands were hanging down and you have reached the point where you are about to give up praying for them. Don't do it. God still hears and answers prayer. I know of individuals who were honest in prayer, and those souls never saw their prayers answered and they died and went to be with the Lord Jesus forever, but God did what looked like the impossible—He came in and saved, after they went to heaven, souls they had prayed earnestly for while on earth. The devil comes around and says, "Give up prayer," but you just say "No, I am not going to give up prayer."

There was another man, and he was able to say "no" also; his name was Abraham. He had a great victory. That is when the devil will attack you. Sometimes assemblies see a good work done and they are happy and rejoicing and are off their guard, and that is when the devil comes around and takes advantage of them. Abraham was blessed with victory. What took place? The king of Sodom came around, but Abraham had the courage to say "no" to him. He said, "That I will not take from a thread even to a shoelatchet, and that I will not take any thing that is thine, lest thou say, I have made Abram rich" (Gen. 14:23). Just previous to that God had told Abraham, "Blessed be Abram of the most high God, possessor of heaven and earth" (Gen. 14:19). Abraham was linked up with the One that was possessor of heaven and earth. No wonder he was able to say "no." Dear child of God, everyone of us are linked up with the possessor of heaven and earth. Why should we go down and take from the world? We should have the courage to say "no."

We have another illustration of a man who said "no" and he was Joseph. He said "no" to sin. The shattered lives and ship-

wrecks among us, young men and women and others as well, are those that when that sin came across their path, they didn't have the courage to say "no." We have an instance in the Word of God of three individuals, and they wouldn't bow to gold. They were Shadrach, Meshach, and Abednego.

God is not getting what is coming to him from many Christians. I believe that if we don't give God His portion some way or other, God will take it away from us. The king put up an image of gold, and if the people wouldn't bow to the image of gold, they would suffer for it. But these three men had the courage to say "no" actually to a king. They told the king that their God was able to deliver them, and He did deliver them.

Then there were the 1,000 men in Elijah's day, and they had the courage to say "no" to the world's religion. I wonder if you have that courage? There are two things in the world today—assemblies gathered to the blessed name of the Lord Jesus, and Babylon the Great, and God doesn't want His people to tamper with the latter. He wants His people to say "no." You be very careful what comes over the radio, or you will be captivated by some of these men, and you will be sending them money because, "they give good addresses." Assemblies are altogether different. There is a man in Pennsylvania who said that the reason he was in the assembly was because it was just a little better than the churches. God pity him. We are in the assembly of God because it is in God's holy, precious Word. James Brooks of the Presbyterian church in St. Louis said, when looking into eternity, "I sacrificed the truth of God looking at the failure among the brethren." And there are many like him. Remember, it is God's truth, and we have Scripture for what we do. What put us in the assembly? God's Word. What caused us to be baptized? God's Word. Why is it that our sisters don't take part in the assembly? What put them in that place? God's Word.

Look now—the Word of God can be displaced. I was in the West last winter, and they had their women's meetings. They cannot find it in the Bible! And they take up collections at these women's meetings and they send it out to preachers. They cannot find it in the Word of God. Then at these meetings there is one woman who does the preaching, and they said, "She can preach better than the preachers preach." It wouldn't take much to get ahead of us sometimes, but look, what is she doing? Displacing the Word of God. When people bring in an organ, you don't find it in the Bible; they have to displace the Word of God. When they say that baptism is immaterial, what do they do? Displace the Word of God. Oh, that God's holy, precious Word would be given a place until our blessed Lord Jesus Christ comes to take us home to be with Himself forever.

Moses refused to be called the son of Pharaoh's daughter. Here is the negative righteousness. The only thing that is right

in the world is the Bible, and things are not right in the world at the present time. There are a lot of things wrong, and the Word of God contains things that if they were done in the world, the world would be all right. Is Hitler, Roosevelt or Churchill going to make the world all right? No. There is no such a thing as prophecy in this age. It has to do with after the Lord comes. This is the age when the gospel is going forth and souls should be reached and saved and God's people seeking to reach out after souls. The devil is in the wrong place. He is in heaven and should be in hell. The world will never be right until the devil is in his right place. Christ is the King, and the Word of God has said, "I have set my king in the holy hill of Zion." But at present He is out of place:

"Our Lord is now rejected, and by the world disowned,
By the many still neglected, and by the few enthroned;
But soon He'll come in glory! The hour is drawing nigh,
For the crowning day is coming by and by."

The world will never be right until He is in His right place. The Jews are in the wrong place. Their place is over in Palestine, and the world will never be right until they are there. The Christians are out of place, too. We sometimes sing:

"I'm but a stranger here; heaven is my home!
Earth is a desert drear; heaven is my home!
Danger and sorrow stand round me on every hand;
Heaven is my fatherland, heaven is my home!"

We are pilgrims and strangers passing through this world. It is a bad thing when a Christian gets to the point where he is absolutely at home in the world. Soon we will be with Christ and will be in God's presence, "and fall at His feet and the story repeat, and the lover of sinners adore." The Christian is out of place. Things will never be right until the Christian gets in his true place.

May the Lord bless His Word.

Meditation on the Word of God is the chief means of our growth in grace; without this even prayer itself will be little better than an empty form. Meditation nourishes faith, and faith and prayer are the keys which unlock the hidden treasures of the Word.



Conversion of

Samuel C. Keller

«» «» «»

Editor of

Words in Season

A REAL CONVERSION TO GOD

THE first impression of a lasting and spiritual character that was made on my mind and heart took place at a very early age, when my mother took me with her to the city market. As the crowd of people that were there was large, I held firmly to my mother's dress to keep from being separated from her and lost in the crowd. As we passed from one market house to the other, we came upon a very large man who had an armful of printed bills that he was giving to the people as they passed by, and with a powerful voice warned them that the Lord Jesus was actually and visibly coming back to earth the following year; that he himself was going to Russia to save the people there. This did not seem to alarm the people for they said the man was going to Russia to save his own life, for if the Lord Jesus did not come the people would slay this man; but the seed was sown in my mind that Jesus would come and I was not ready. This impression was deepened some time later as I sat in a Gospel meeting in the Gospel Hall over that same market house. The hall was long and narrow, the platform was small and high, the preacher was tall and thin, with a voice like thunder, but on this day he spoke tenderly and earnestly, for he was telling of the sufferings of the Lord Jesus when He was hanging on the cross between two thieves and dying to make it possible for sinners to be saved; for He put away sin by the sacrifice of Himself.

It made my heart go out to the Lord Jesus and my desire was to know Him as my Saviour, but the days rolled along until seven years had passed since the time I had seen the man in the market place, when a paper for young people fell into my hands; and as I read it, horror and dismay filled

my mind as it told of a professor in Yale College predicting that the Lord Jesus was sure to come in the month of May in the coming year. This kept me in a state of turmoil until that month had passed and the Lord had not appeared. Two years passed by and the time had now come for me to be saved, as serious thoughts about this important matter filled my mind all day long.

About this time a servant of the Lord came to our city and lived in our home during his visit. He held meetings in the homes of the Christians but I did not attend them. One night, on my way to bed, I paused at his door, raised my hand to knock and ask how it would be possible for me to be saved, when the thought came to me that this would lead to being asked daily if I was saved, so the opportunity passed, but a Bible was carried to my bed room and hid under the mattress, to conceal the interest that was in my heart. The soul trouble increased daily until work, meals and sleep were weariness to me; my heart longed for deliverance and rest.

Coming home from work this night and having my supper, a brief period was spent wandering from one part of the house to the other until the burden became unbearable, and my bed room seemed to be the only place to find some sort of a haven. The door was locked, the Bible was taken from under the mattress, laid upon the bed, opened at 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." This was read slowly and earnestly, and the thought had been in my mind for many years that some change of feelings was the proof of salvation; and my cry was, "I do believe but I do not feel anything," as there was now a real desire to have the matter settled and have salvation. The verse was read again with more earnestness with the same result and the same cry of deep despair. Having been taught that "If at first you do not succeed try, try again," the verse was read the third time with a more blessed ending, for on the former reading of the verse the word "believing" and the thought of feeling occupied my mind; now the words, "Believing in Him," and the thought of the Lord Jesus suffering and dying for me on the cross came clearly to my mind. This led me to say, "Lord, I will not wait for happy feelings, but take the Lord Jesus to be my Saviour," and the matter was settled. So I arose from the bed, knelt by its side and said, "O God, I thank Thee for giving Thy Son to die for me and I thank Thee for saving me." My firm resolve was not to tell any person of what had taken place, but let them see it for themselves and, leaving the home without speaking to anyone, I went down the street saying to myself, "I do not feel any different but I am saved alright." When meeting another person who also was in soul trouble, the words came from my mouth, "I am saved"; then

that verse Romans 10:9 became real to me, "That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead thou shalt be saved." And with this the joy of God filled my heart and my mouth with singing, for over and over many times I sang:

"I do believe, I now believe, that Jesus died for me
That on the cross He shed His blood
From sin to set me free."

Old things now passed away, all things became new, joy and gladness filled my days as the Lord became very real to me; the light that was within kept shining out to confirm the testimony of the lips and the change was manifest to all.

Many years have passed since that night and Jesus has become more precious as the days go by. May the Lord enable those who read this to cast their all at the feet of the Lord Jesus, trust in His precious blood, and they too will be delivered from the penalty of their sins and the wrath to come.

THE LAND I LOVE

*M*Y heart is bounding onward,
Home to the land I love;
Its distant vales and mountains
My wishful passions move:
Fain would my thirsting spirit
Its living freshness breathe,
And wearied steps find resting
Its hallowed shades beneath.

No soil of nature's evil,
No touch of man's rude hand,
Shall e'er disturb around us
That bright and peaceful land.
The charms that woo our senses
Shall be as pure, as fair
For all, while stealing o'er us,
Shall tell of Jesus there.

What light, when all its beaming
Shall own Him as its Sun!
What music, when its breathing
Shall bear His name along!
No pause, no change, those pleasures
Shall ever seek to know:
The draught that lulls our thirsting
But wakes that thirst anew.

—J. G. Bellett.

THE BELIEVER'S ATTITUDE

towards a Church of God in these last days of difficulties, trials, persecutions from within, etc.

W. J. Driller, Hastings, New Zealand

(Concluded)

TO THE Church is given two and only two visible ordinances (1 Cor. 11:1). Believers' "Baptism" and "Breaking of Bread." An Assembly of God will, in obedience to His Word, keep both and not ONE ONLY. The saints of God in it should seek His grace to give due regard to the observance of the ALL THINGS commanded by the Lord (Matt. 28:20) who declared "IF YE LOVE ME keep My commandments" (John 14:15, 21, 23). The pattern Assembly is described in Acts 2:42. After their salvation and baptism, they *continued steadfastly* in the Apostle's doctrine, the fellowship, the breaking of bread and the prayers. Into this FELLOWSHIP, not to the breaking of bread, the Apostle Paul was received on the testimony of Barnabas in Acts 9 and he was *with them*, coming in and going out and no mention is made whatever of the breaking of bread and why? It is the privilege of those *in* the fellowship of the Assembly.

How many have started well but have failed to *continue*, because in some cases, they have received anything but CHRIST-LIKE treatment, have absented themselves and eventually landed in men's religious systems. The Apostle Paul's exhortation to Timothy was "*Take heed to thyself* (self first) and to the DOCTRINE; *continue* in them for in so doing thou shalt both *save thyself* (self-preservation) and them that hear thee (i. e. the preservation of others)" 1 Tim. 4:16. Again in Heb. 12—"Make straight paths for thy feet." Then again in Rev. 3:11, "Hold fast that which thou hast (keeping His Word, not denying His Name, and keeping the Word of His patience—His coming again)." Let us not be deceived by the oft-repeated, unscriptural statement that there are no Assemblies of God today because the Church is in ruins. The epistle to Philadelphia in Rev. 3 proves that there will be Assemblies of a Philadelphian character when the Lord comes. They will have only a little strength and may be in numbers down to 2 or 3 (Matt. 18:20). God always has had and always will have a remnant in Corporate or Assembly Testimony when the Lord comes. To such He says, "*Hold fast till I come.*" How necessary, by His grace, in humility and dependence upon Himself, to CONTINUE and HOLD FAST when there is not only dreadful departure on every hand but also a very decided and often very bitter opposition to and persecution of those who for conscience sake towards God and in obedience to His Word are seeking to CONTINUE and to HOLD FAST to God's ways for His people. The Lord enable you and me to do so for His glory.

The Devil hates the truth of God that would gather saints in Assembly fellowship (Acts 2:42) unto the Name of our Lord Jesus Christ (Matt. 18:20) and separate them UNTO HIMSELF (our Lord Jesus Christ, Heb. 13:13) from every unequal yoke (2 Cor. 6) and thus from the Devil's Masterpiece, the False Bride, Babylon, the religious systems of men, all around. When these Divine "Truths" are preached or written for the spiritual preservation and welfare of the people of God, the Devil, Satan, soon finds a tool, and *preferably a child of God* to whittle away the truth of God and even to persecute God's messenger with God's message for God's people (Hag. 1:13). How sad then to be a CARNALLY MINDED, a WORLDLY MINDED (perhaps scholarly) or a SPIRITUALLY BLINDED (one whose light has become darkness, Matt. 6:23) BELIEVER who can thus be used by Satan.

It is recorded in Joshua concerning the generation that arose after the death of Joshua and the elders that outlived Joshua that they KNEW NOT the ways of the Lord. A generation HAS arisen in this our day who KNOW NOT the ways of the Lord but they THINK they do. They speak and write as if they do. What is the course in such a day as this? By His grace to CONTINUE in the doctrine and teaching of the Word (1 Tim. 4:16), *Hold fast His Word, don't deny His Name* by associating with any other name (Rev. 3:11) and to *make straight paths* for our feet (Heb. 12:13). May we not be overcome by what is abounding more and more on every hand, and may we *not faint* in the day of adversity (Prov. 24:10) when some are suffering for righteousness' sake, for obedience to His Word and perhaps even cast out of the Church like those who had GOD'S COMMENDATION for their life and testimony (3 John 10). Diotrephes' disciples, Diotrephes' followers, doing Diotrephes' work are not all dead yet. There may be those who are experiencing what David experienced when he said in 1 Sam. 26:19, "For they have *driven me out* this day from *abiding* (Heb. margin, *cleaving*) in the inheritance of the Lord." It may be some are afraid of speaking the Truth of God because of such action. Jer. 23:28 is God's encouragement to be faithful and how encouraging it is to know that in spite of all that Saul did against David, *God put David on the throne*. The Lord enable us then to CONTINUE and HOLD FAST more tenaciously as the days darken and become more difficult for "the PATH of the JUST is as the shining light that SHINETH MORE and MORE unto the PERFECT DAY" (Prov. 4:18) and the JUST are those who WALK in the WAYS of the Lord (Hos. 14:9). Our responsibility is to WALK and our God will see to the SHINING. Oh, to be thus shining brightly for Him till He come and if so shining it will NOT be, "Being ashamed before Him at His coming" (1 John 2:28).

POINTERS

By the late John Smith

Read Eph. 4:29-32, also 5:1-17

THERE are a few things I would like to point out, which I trust God will bless to our souls. First of all, it would not be out of place to remind ourselves of what we have in the first chapter of Ephesians—perhaps even further back than that, although the first chapter really goes further back than the time of their conversion.

In Acts 18 and 19 we have an account of the work of God, beginning at Ephesus. Paul made one short visit at Ephesus and he left them and then we find that Apollos came along. Apollos was zealous and, as far as he knew, he preached the Word of God. He knew only the baptism of John, but we read that he convinced the Jews that Jesus was the Christ. You remember how Aquila and Priscilla got hold of him and how they instructed him in the way of the Lord more perfectly. Then we find he went to Corinth.

In the beginning of chapter 19, we find that Paul having passed through the upper coasts came to Ephesus, and finding certain disciples there (the fruit of Apollos' visit) he asked them if they had received the Holy Ghost since they had believed, and they replied, "We have not so much as heard whether there be any Holy Ghost," or, as we have heard it explained many times, "We have not so much as heard whether the Holy Ghost be come." (Apollos could not have preached the baptism of John without the Holy Ghost.) Remember that word in John 7, "But this spake he of the Spirit, which they that believe on Him should receive." The Holy Ghost was given when the Lord Jesus was glorified.

Paul asked them to what were they baptized. They said, "Unto John's baptism." Paul said, "John verily baptized with the baptism of repentance, etc." (Acts 19:4). "When they heard this, they were baptized in the Name of the Lord Jesus" and the Apostle laid his hands on them and doubtless prayed for them. The Holy Ghost came upon them and they prophesied. Paul went into the synagogue and for three months preached the Word of God, that Jesus was Christ. Numbers got saved and they that believed not were hardened and spake evil of the Word of God, so the apostle withdrew from them and got into the school of one Tyrannus where for two years he continued, until all Asia heard the Word of God, and numbers were saved. There were things done in this place, which we do not read of being done in any other place (Acts 19:12). God's mighty power and grace was there, but the devil was not pleased. He is never pleased when God is working, whether amongst saints or sinners, and he will do his best to oppose in some way (see Acts 19:13-16). A little further down we read of many which

used curious arts; who brought their books into the market place and there made a great bonfire, etc., so mightily grew the Word of God and prevailed. Wouldn't we like to see a work of this kind being done, dear brethren and sisters? We have seen it when God came in and saved young men and young women who were very much addicted to novel reading and sporting news reading—that as soon as they were saved, they would take their novels and tie them up and dump them on the grate until all were burned. Some have said, "Is this not a loss? Could they not have been sold?" As Judas,—you remember what he said! But God does not want any dirty money, rest assured. He says, "Be ye clean that bear the vessels of the Lord."

(To be continued, D. V.)

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There is gold in the rocks which fringe the Pass of the Splugen, gold even in the stones which mend the roads, but there is too little of it to be worth extracting. Alas, how like to many books and sermons! Not so the Scriptures: they are much fine gold; their very dust is precious.

When I See Jesus



I SHALL forget how the way oft was long,
Or that the tempest-waves beat high and strong.
All will be lost in one loud-swelling song,
When I see Jesus.



Sin will not then o'er its victim hold sway;
Sorrow must vanish and gloom pass away.
Darkness will melt into glorious day,
When I see Jesus.



Then, in the light of that heavenly place,
Wonderful thought! I shall gaze on His face.
There I shall know all His infinite grace,
When I see Jesus.



O, 'twill be sweet to be ever at rest
In the deep calm of His presence so blest.
Freed from the cares which so often oppress,
When I see Jesus.

"Fulness of joy" in the fair, better land;
"Pleasures for ever" at God's own right hand.
Clothed in the likeness of Christ I shall stand,
When I see Jesus.

West Sidney, Me.—Hugh Thorpe writes that there is a small assembly here, with a nice Sunday School, and gospel meeting on the Lord's Day evening. He is having gospel meetings in the various farm houses in the vicinity.

CANADA

Nova Scotia Province.—The conference at Pugwash Junction was very good, although not quite as large as last year. Ten of the Lord's servants were present to minister the Word. One professed to be saved, and three were baptized. W. N. Brennan and J. McCracken have a wooden tent at Scotsburn, a country place about 16 miles from New Glasgow. L. K. McIlwain has his wooden tent at Conquerall Bank, and is encouraged by the attendance at the meetings.

New Brunswick Province.—Archie Stewart and R. McCracken, Jr., have a wooden tent at Salisbury. I. McMullen has his tent up at Williamsburg.

Saskatchewan Province.—The annual conference at Taylorside was not as large as usual, but the Lord was with us. Those who ministered were G. Smith, D. R. Scott, W. Fairfield, C. H. Willoughby and G. Thompson. The Mervin-Louisville conference was a time of blessing. Bren. Scott, Smith, Willoughby and Fairfield ministered the Word. George Thompson had three-weeks meeting at Esk, and the Lord was pleased to add His blessing.

Carbon, Alta.—The little assembly here enjoyed a visit from D. R. Scott, and later from C. H. Willoughby.

Ontario Province.—Bren. Widdifield and Paul have been encouraged by the attendance in the tent at Englehart, and hope to see God's hand in blessing. G. P. Taylor has a tent at Tamworth, and plods on alone. Attendance and interest are good. Bren. Fletcher and Robinson have had a good attendance in their tent in Weston, but have had the tent badly damaged, lights broken, and other damage by the enemy. A. Douglas has had a fairly good attendance at Leaside; one has professed in each tent. F. Watson and A. Joyce had two-weeks meeting in Port Arthur, seeking to preach the gospel as well as minister the Word to God's people. The attendance and interest were good. They also spent a few nights at Duluth. The meetings were appreciated by the Lord's people. G. Gould spent a week-end at Severn Bridge; his visit was a cheer to the saints. Bro. J. B. McMullen had a few nights with the Christians in Kitchener; his ministry was good.

Toronto.—The correspondent for the Highfield Rd. assembly is now Wm. Hamilton, No. 1 Howie Ave., Toronto, Ont. Robert Bruce had a few meetings at Sudbury, and also at French River, where there are a few Christians but no assembly.

FALLEN ASLEEP

Lyndonville, Vermont.—On July 14, Mrs. J. Laing passed into the presence of the Lord. Age 78. Saved 60 years ago in Nova Scotia, through meetings held by Mr. John Knox McEwen, J. White conducted the services.

Bangor, Ireland.—On March 24, Mrs. Letitia Watt (widow of the late Samuel Watt) passed into the presence of the Lord. Saved 50 years ago at meetings conducted by Bren. Watt and Jellie. A lover of hospitality. Four brethren took the funeral services.

Groton, Conn.—Mrs. Wm. Campbell fell asleep in Jesus, at her home in Ledyard, two weeks after her 70th birthday. Saved in Ballymena, Ireland, she knew the Lord for over 50 years, and after the assembly was planted here she was received into happy fellowship. Services were conducted by Mr. W. H. Hunter and Mr. David L. Jones.

Hamilton, Can.—On July 7, Mrs. Catherine Carter went to be with the Lord. Age 87. Born in England, our sister came to Canada, and for over 60 years was in fellowship with the Christians at Mac-Nab Gospel Hall. Bro. Robert McCrory spoke at the funeral, assisted by Bro. A. E. Thomas.

Pine Creek, Man., Can.—On July 16, Mrs. Gordon Stewart passed peacefully into the presence of the Lord whom she loved, age 47. Saved 11 years ago at meetings held by R. McCracken and H. Harris, and came into fellowship 7 years ago. A godly, happy-minded saint who loved to attend all the meetings.

Tarpon Springs, Fla.—On July 5, James Donaldson passed away very suddenly. Born in County Down, Ireland, 77 years ago. Saved at 17, he was in Pawtucket Assembly over 40 years; resided in Florida for the past 4 years. Brethren Bousfield and Dickson conducted the services.

Los Angeles, Cal.—On July 16, Miss Jane Frazer went home to be with the Lord. Age 72. Saved in Ireland at the age of 30 years, and in the assemblies ever since. In later years she was connected with the Jefferson St. Assembly, and bore a good testimony to the saving grace and keeping power of the One whom she loved. Funeral services were conducted by Hector Alves and Archie Muir.

Cleveland, Ohio.—On July 3, Mrs. D. L. Roy was called into the presence of the One she loved and served so long. Saved 47 years ago in Scotland. She was connected with the Addison Rd. Assembly for over 30 years. A good, godly, quiet woman who will be missed.

Barrington, N. J.—On Aug. 7, William Anderson departed to be with Christ. Age 80. Saved 45 years ago in Ireland, and in fellowship in 20th and Dickenson St. Assembly, Philadelphia, for many years. He was also in the Barrington, N. J., Assembly from its beginning. Brethren W. Bousfield and John Rankin took the services.

West Philadelphia, Pa.—On Aug. 10, Mrs. Elizabeth Suiter, widow of the late David Suiter, founder of Words in Season, went home to be with the Lord. Age 83. She was buried on August 13th. Funeral services were conducted by Mr. Benjamin Bradford.

CONFERENCES

New Bedford, Mass.—The assembly here purposes having a day of special meetings on Sept. 20th. Correspondent, David R. Simpson, 35 Plymouth St.

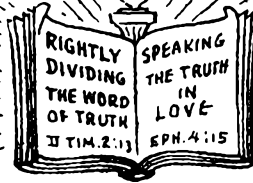
River Hebert East, N. S., Can.—God willing, the Christians expect to have their Annual Conference at the Canadian "Thanksgiving" time. For further information, write William Darling, River Hebert East, Nova Scotia.

Huntsville, Ont., Can.—The Annual Conference will (D. V.) be held in the Gospel Hall Sept. 18th, 19th and 20th, preceded by a prayer meeting on Thursday evening, Sept. 17th, at 7:30. Circulars later.

Omaha, Neb.—The conference will be held if the Lord wills on Oct. 10th and 11th, preceded by a prayer meeting Oct. 9th. Correspondence to J. P. Patterson, 2540 No. 48th Ave., Omaha, Neb.

Words in Season

THE BIBLE FAMILY MAGAZINE



God Cares

God cares,
More deeply than a loving mother can,
Or highest man,
Remember, God cares.

God cares,
And when the storm clouds fill the sky
And hopes all die,
Remember, God cares.

God cares,
And when I'm hurt and cannot understand,
He holds my hand,
Remember, God cares.

God cares,
And when the grass is green upon the grave
Of one He gave,
Remember, God cares.

God cares,
And still beyond the setting sun,
When life is done,
Remember, God cares.

October, 1942

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IMPORTANT

Will the readers of Words In Season please remember that the subscription price in United States and Canada is 85 cents, not 75 cents as formerly, and that subscriptions in the other parts of the British Empire are to be four shillings British sterling currency and not in New Zealand or Australian currency. The last figure on the mailing envelope denotes how far the subscription is paid. A renewal will save us the necessity of sending a bill with a service charge attached.

To all new subscribers for Words In Season for 1943, the October, November and December issues of 1942 will be mailed free. This offer expires December 31, 1942.

UNITED STATES

Pennsylvania.—A. Klabunda pitched his tent in the Wellsboro district; four souls professed to be saved, and seem to be going on well. Bren. Bousfield and Plubell saw some fruit for their labors at Burholme, where they operated a tent. Sam Rea and Ed Richmond got a good hearing in tent meetings in Hatboro; a number professed to be saved. George Winemiller saw a nice interest and steady attendance at meetings held in an old school house near Bedford. A children's meeting was convened each morning, some of them walking a long distance to hear the Word of God.

Connecticut.—The Christians were helped by the ministry of the Word at the Hartford conference; six of the Lord's servants were present. A number of assemblies were represented, and all seemed to agree that it was a helpful time. R. Cappiello is being encouraged in the New Haven district; blessing to saint and sinner has resulted through his efforts.

Iowa.—The Hittesville conference was a time of real blessing; our hearts were humbled, and there was power in the Word. Many tears were shed, and two professed to be saved. Eight of the Lord's servants were present.

Rochester, N. Y.—James McMullen was with us for a short visit, helping with the regular meetings and visiting shut-ins.

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. 34

OCTOBER, 1942

No. 10

GATHERED GEMS

WHILE I view Thee—wounded, grieving,
Breathless on the cursed tree—
Lord, I feel my heart believing
That thou suffer'd thus for me.

»« »« »«

RESEMBLANCE to God results from our intimacy with Him. We soon assume the manners of those with whom we are familiar, especially if we love and revere them. Upon this principle, the more we have to do with God the more we shall grow into His likeness, and "be followers of Him as dear children."

»« »« »«

A Christian is the highest type of man.

»« »« »«

The Scriptures give four names to Christians—SAINTS, for their holiness; BELIEVERS, for their faith; BRETHREN, for their love; DISCIPLES, for their knowledge.

»« »« »«

Persecution has not crushed the church; power has not beaten it back; time has not abated its force—and what is most wonderful of all, the abuses and treason of its friends have not shaken its stability.

»« »« »«

The road of good works is blocked up by our past sins, and it is sure to be blocked up by our future sins; we ought, therefore, to rejoice that God has commended to us the open road of faith.

»« »« »«

The trial of faith is like the testing of gold in a furnace, but with one important difference—gold, though the purest of metals, is not increased in the furnace; but faith, by being tried, "groweth exceedingly."

»« »« »«

It is better to live forever in the grateful memory of one true heart than float for a little hour on the highest crest of fame.

»« »« »«

Even power itself hath not one-half the might of gentleness. David was able to say to the Lord, "Thy gentleness hath made me great."

»« »« »«

Let Diotrefes say, "It is good for me to have the pre-eminence." Let Judas say, "It is good for me to bear the bag." Let Demas say, "It is good for me to embrace the present world." But do thou, O my soul, say with David, "It is good for me to draw near to God!"



My Conversion to God



F. G. WATSON

ON April 14th, 1895, God in His grace saved my soul. My parents were not only saved but gathered to the name of the Lord Jesus Christ before I was born; so that I was brought up in the Assembly Sunday School, and from my earliest recollection knew I was a sinner and needed to be born again if I was ever going to be in heaven. The truth of the Lord's coming was also ever kept before us and the fact that if He came the door of salvation would be shut for all who had heard the gospel and rejected it. This troubled me more than the thought of dying, as, like most people, I thought I was not likely to die soon. Alas, today men scoff and say, "Where is the promise of His coming?" But, "He will come as a thief in the night."

My chief difficulty seemed to be believing. I knew I believed the Bible to be true and thought I believed on Christ, but I was not saved. Had you asked, "Are you waiting for feelings?" I would have said "No"; but really I was. One day I said to myself, "People who are saved are happy, so if ever I am able to believe 'right' I will be happy, then I will know I am saved." Another day (for though I was able to forget it at times, yet I never could be indifferent about the matter) I said, "If there is no other way of being saved but by believing I will just have to go to hell, for I do not know how to believe." I was now convicted "of sin because ye believe not in me" (John 16:9).

Shortly after that I went to the Sunday School as usual. The teacher saw I was in real earnest about my salvation, so he spoke directly to me and seemed to forget the only other

boy in the class. At last, after putting the death of Christ before me, as had been done many times before, he said, "There it is. Will you believe it?" I said "Yes." He said, "Are you saved?" "Yes," I answered, and "soon as my all I ventured on the atoning blood the Holy Spirit entered and I was born of God." For God has said, "If thou shalt confess with thy mouth the Lord Jesus and believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. 10:9).

Over 47 years have passed since that happy day and I still rest in what I rested in that day. Jesus said, "Him that cometh unto me I will in no wise cast out." God appeals to various senses of our body in order to make it simple to man. He appeals to the eye, saying, "Look unto Me and be ye saved;" to the ear, "Hear and your soul shall live;" to the feet, "Come unto Me all ye that labor and are heavy laden and I will give you rest;" to the hand, "As many as received Him to them gave He the power to become the sons of God, even to them that believe on His name;" to the sense of taste, "Except ye eat the flesh and drink the blood of the Son of Man ye have no life in you;" to the mind, "Believe on the Lord Jesus Christ and thou shalt be saved." We look, come, receive, hear, eat or believe by simple faith in God's Word. And "Whosoever believeth on Him shall not perish but have everlasting life."

THINGS WRITTEN AFORETIME

Wm. Rodgers

No. 19

Balaam and His Speeches

WE have already had occasion to mention Balaam, in an earlier paper of this series, as the evil counsellor whose advice to the King of Moab brought about the ensnarement of Israel at Baalpeor (Num. 31:16). This man was one of the most remarkable personalities of his time, and his history contains many lessons for us, the importance of which is emphasized by various references made to them in the New Testament. In 2 Peter 2:14-16 (R. V.) we are warned against "children of cursing, who forsaking the right way went astray; having followed THE WAY OF BALAAM the son of Beor, who loved the hire of wrongdoing." Then in Jude 12 we are told of them that "they ran greedily after THE ERROR OF BALAAM for reward;" and in Rev. 2:14 that they "hold THE DOCTRINE OF BALAAM, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." Thus his WAY, his ERROR, and his DOCTRINE, are all spoken of for our admonition; and when we add to these passages the

reference in 1 Cor. 10:8 to the disastrous outcome of his plot against the Israelites, they should surely bring us to realize that covetousness on the one hand and world conformity on the other are snares still to be feared and shunned by the people of God.

In the story of Balaam, as told us in Numbers, two scenes stand out as of special interest: that in which his ass spoke to him, after the angel of the Lord had thrice withstood him in the way; and that in which he does his best to carry out Balak's wishes, but every time is made to pronounce a blessing instead of the desired curse. In the former is set before us what we might call Balaam's last and lost opportunity to repent; for although his words to the angel were, "I have sinned . . . if it displease thee, I will get me back again," the Lord, who looketh on the heart, did not accept this as true repentance. It meant little more than if he had said, "Since you insist upon killing me if I go forward, I will turn back." And the permission given him in verse 35 to continue, meant little more than that the Lord, for His own purposes, allowed him to live for some time longer, instead of slaying him out of hand. It is comparable with the message to Pharaoh in Exod. 9:14-16, at the end of the sixth plague: "I will this time send all My plagues upon thine heart . . . for now I had put forth My hand and smitten thee, . . . and thou hadst been cut off from the earth; but for this cause have I made thee to stand, for to show in thee My power" (See R. V.).

That such a man as Balaam, who had wilfully set himself to do what he knew was wrong, should be used by God to utter the four sublime prophecies of Numbers 23 and 24 is certainly remarkable; yet perhaps not more so than that Caiaphas should speak the words of John 11:49-53 concerning the purpose of Christ's death. There was, however, this difference—that Caiaphas appears to have misunderstood his own speech, with the result that he and the other Jewish leaders set themselves to accomplish it by putting Jesus to death; whereas Balaam, "the man whose eyes were opened," as he twice calls himself, understood what he was constrained to utter sufficiently well to realize from it that his only chance of turning Israel's blessing into curse was to lure them away from the "dwelling alone," of which he had spoken (ch. 23:9), and to get them to mingle with "the nations." This, for a time, Balak and he accomplished only too well; as have also his followers of the New Testament warnings, in days nearer to our own, and with those whom the Lord had separated to Himself as really as ever He did Israel.

Much might be said about the subject-matter of the three great blessings, and of the closing word of prophecy and warning with its sad finale, "Alas, who shall live when God doeth this?" But we shall at present do no more than call attention to a link between each blessing and the position which Balaam occupied when pronouncing it. On the first

occasion Balak "brought him up into the high places of Baal (by the way, the earliest mention of this idol in Scripture), that thence he might see **THE UTMOST OF THE PEOPLE**" (Ch. 22:41). What this expression means might be doubtful, were it not that on the second occasion, when he brought Balaam to the top of Pisgah (from which later Moses was to view the promised land), he said, "Come . . . unto another place, from whence thou . . . shalt see **BUT** the utmost part of them, and shalt not see them all" (ch. 23:13, 14). This of course implies that on the former occasion he had had a view of the entire camp to its utmost bounds, and makes clear what Balak's previous saying of ch. 22:41 meant. What the outlook was from the top of Peor, the third place to which they ascended, we are not informed in ch. 23:27, 28; but in ch. 24:2, as Balaam was about to speak, it is stated that "**he saw Israel ABIDING IN HIS TENTS ACCORDING TO THEIR TRIBES,**" a plain hint that he was now looking rather at the central and best portion of their encampment.

Thus we are justified in concluding that when Balaam made his first speech he was gazing upon the whole of God's people; when he made his second he was looking at the outer fringe, or the stragglers of them; and when he made his third his eye was caught by the arrangement of the central portion of the camp. Let us then compare what he said with what he saw on each occasion.

As he beheld the full extent of that great company of people, spread out in four encampments or sections (see ch. 2), he cried out, "Who can count the dust of Jacob (perhaps a hint that he had heard of the ancient promise of Gen. 28:14), and **THE NUMBER OF THE FOURTH PART OF ISRAEL**" (ch. 23:10). When he saw merely the outer borders, or what we may think of as the worst of them, he had to say, "He hath blessed, and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel; . . . it shall be said of Jacob and of Israel, What hath God wrought?" (ch. 23:20-23). And when he looked upon the order displayed in the arrangement of the central part of the camp, he exclaimed, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the riverside, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters." The suitability of each message to the circumstances under which it was delivered is apparent. The first emphasizes their separation by God and their multitude, the second their pardon and security, the third their order and fruitfulness; and we may add that his concluding address of ch. 24:15-24 stresses their future victories and glory under the One who was to be the Star of Jacob and the Sceptre of Israel.

All these have their counterparts in God's dealings with His people of the present dispensation; and the four messages

may therefore be to us as springs of refreshment in the dry and thirsty land, through which we too have to pass as we journey to our eternal rest and home.

POINTERS

By the late John Smith

Read Eph. 4:29-32, also 5:1-17

Concluded

THE Word of God mightily grew. Some five years after this time that we have been trying to speak about in Acts, we have this epistle written to them. It would be nice to look at two or three things in the first chapter before we look at the practical things in chapters 4 and 5. The first three chapters are taken up with what God in His grace has done for us in His Son and the last three chapters are occupied with what God expects from us for whom He has done so much—and surely that is but reasonable service. If God has done so much for us as He tells us He has done in the first three chapters, it is a small thing that we should be willing to listen to what He expects from us. We do not believe in the conversion of anybody who has no conscience for the practical things spoken of in the last three chapters. We do not forget that Christians may get tripped up and fall into things spoken of here; but they will not lie there, will not be at home there—for a real child of God cannot be happy away from God. He has the Divine nature and the Holy Ghost within him that will not let him alone unless he is pleasing God. It might be well for each of us to ask ourselves, “How is it with my soul?” How prone our hearts are to get cold, indifferent and callous, and to lose sight of the realities of heaven and hell, of the glories of Christ and of the Salvation of God!

Notice here the frequent occurrence of the words, “hath,” “have” and “having.”

Ephesians 1:3. Blessed us according to the choice, and the choice was made before the foundation of the world. I am made accepted with all His acceptability. God accepts those who are born again with the same acceptance He accepts that Blessed One.

“In whom we have obtained an inheritance.” Why should I ever careful be? Why should I go around as if I am a miserable pauper? I have not an inheritance of brick and stone, not an inheritance of wood and plaster, not an inheritance of dollars and cents, but our inheritance is in Christ—blessed be His Name! That is what He has done for us.

In the Epistle to the Ephesians, one of the leading truths is concerning the body of Christ, the Church (which is His

body). "Body" occurs eight or nine times; we find it in every chapter but the last.

Ephesians 3:4. The mystery was not that the Gentiles should be saved, but that the Gentiles should be brought into the same relationship with God as the Jews, the same relationship with Christ, made members of the one body, equally near and equally dear in the one body, partakers of His promise.

Notice chapter 4:11-12.

He gave to some the gift of apostles, to some the gift of prophecy, etc. What for? For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Ephesians 5:22-31.

Dear brethren and sisters, if we were living in the power of this truth, if we really understood what it means! Oh, that we did! That He is Head of my body, and the same life that is in Christ my Head, is in my little finger; that Christ is Head of every born-again man and woman! Oh, how little we take this in! What a relationship! How near! Christ the Head and we the members of His body, indwelt by the one Spirit and the same life in us all. Just think of all He has done for us!

In the first of the 4th chapter he begins to speak about the "walk." Nothing is said about the "walk" until you come to the fourth chapter. In verse 1, "I, therefore, the prisoner of the Lord, beseech you that you walk worthy of the vocation wherewith ye are called." After telling them what a relationship was theirs in Christ, he says, "Now, I beseech you that you walk worthy of this high calling." Do not walk like other Gentiles; do not walk like your neighbors; do not live like the ungodly all around you. God says you are not to walk as they walk, carried away by their own evil hearts. We are to walk according to the Word of God.

He then goes on to speak about very personal things: "Let them that stole, steal no more." Some of them had been thieves. This was a great change for a thief, and instead of working for himself he was to work for other people.

"Lie not one to another." Some of them had been liars. Dear children of God, do you stick to the truth? "Let no corrupt communication proceed out of your mouth." What does this mean? What kind is corrupt communication? It is that which would putrify, that which would cause corruption. "Let no corrupt communication proceed out of your mouth, but that which is good." If you and I were just careful in our conversation; if we saw to it that what we speak about would really help us, would really minister grace! Oh, that we were more careful! Let me ask myself after speaking, "Have I ministered grace to them?" Nothing grieves the Holy Spirit of God more than corrupt communication. "The tongue is a world of in-

iquity"; think of it! "Out of the same mouth come blessing and cursing. This ought not to be."

"Let all bitterness and wrath and anger," etc. Are there any of you cherishing any bitterness toward a brother? Maybe you think you have occasion to: you have none. Tell me, have any of us occasion to be bitter, compared to God Who is grieved over it? He harbors no bitterness; He is forgiving. We should never go to a brother in fault with any other object but that of gaining him. Then down a little further, "walk in love," "walk in light," "walk circumspectly," "imitators of God."

Ephesians 5:3-4. Convenient—befitting. To a Christian foolish talking and jesting are anything but befitting. "My mouth shall be filled with Thy praise and with Thy honor all the day"; not with foolish talking and jesting. I may arouse your flesh by my foolish talking and jesting, but what benefit will it be to you? It is neither befitting for you or for me. Think of spending our time in this way!

There are things going on among the ungodly which you and I should never speak of. But let us speak the things that will lead to edification. It is nice for us to sit down and talk about the loving kindness of God, but do let us take care that we do not get down to the miserable twaddle of foolish talking and jesting which are not befitting. Every time I indulge in it, I might as well be in my coffin—indeed, might better be there, for I am *losing* every time I indulge in it.

But, dear brethren and sisters, we will soon be with the Lord. The Apostle Paul could say, "For me to live is Christ, to die is *gain*." "To depart to be with Christ which is far better." We do not know how soon. It will be grand to be with Christ, up with the Lord. In the meantime, the Lord help us to walk in love, in the light of His presence, in fellowship with God; to walk carefully so far as this world is concerned; for, mind you, the unsaved will read you when they won't read their Bible. The Lord help us for His Name's sake.

SEEING GOD'S FACE

J. Blair

READ Psalm 28:1; 143:7. Here are *two things that we*, the people of God, *need* to keep us from becoming like them that go down to the pit. It is true *we can't* go down into the pit, but if these things are not true of us *we will be like them* that go down to the pit. Let us ask ourselves the question, "When did I last hear God's voice speaking to me?" There are some Christians in whom only God can see a difference between worldlings and them. The people of the world know what a child of God *should* be and they would not give ten cents a dozen for those who are not living for

God. The only ones that the world has confidence in are those who are living for God, for they know that such have something which no others have. "Christ in you the hope of glory" (Col. 1:27). God wants Him to be manifested in us. When He was here He could not be hid. No child of God can keep us right and separated for God. We must *hear His voice* and *see His face* to be kept separated. There is only one kind of separation that God recognizes.

Read Exodus 33:14-16. Verse 16. This is the only kind of *separation* God wants from us—that *which has God in it*. It is a great thing to have God with us. We can't have Him if we don't hear His voice. We read His Word every morning but DO WE HEAR HIS VOICE SPEAKING TO US? *If we don't there must be a cause*. It is not God's fault, but something has come in between us and God that must be removed. This should exercise our hearts. 1 Cor. 11:28—"Let a man examine himself." Don't leave it all to the Lord's Table. *We should examine ourselves every day* and we can only do it by His Word and in His presence. We can't get on without examining ourselves and keeping short accounts with God. Cut at the root of the backsliding, confess it and get it put right.

The devil is busy when we are on our knees and we need to fight to get into God's presence. The devil would have our thoughts wandering until we get to God but when we get to Him there are no more wandering thoughts and we can really pray, and go on praying. We must fight the devil and ourselves. When God gets hold of us and we of Him, we are not so liable to do wrong things. The thing is to *hear His voice for ourselves*. When was it true that we heard His voice and saw His face? There is not a syllable of God's book that we can give up. There is a tendency on the part of some to knock down the wall of separation and go in with the world.

Read Matthew 5:8—"Blessed are the pure in heart: for they shall see God." Some people like to put this off to a coming day. We will see God then, but *He wants us to see His face now*. Who can see Him? The pure in heart. This is inward purity which no one but God can see. *The heart will not be empty. If it is filled with God we will be happy*, but it may be filled with other things and "the backslider in heart shall be filled with his own ways" (Prov. 14:14). It does not say backslider in *life*, but before that, when it is yet in the *heart*, he is filled with his own ways and is *miserable*. John 20:20, "Then were the disciples glad when they saw the Lord." *There is nothing that will rejoice the heart like the sight of the Lord*.

Read Matthew 6:31-33. Do not seek after food and raiment, as these are merely the things added. We are not only to *seek* but to *seek first* God and the things of God; they are to get first place. Every morning we rise we should *begin*

with God and then everything else will get its right place.

We are always asking God for things but *what is He getting from us?* The only thing that God is getting from this earth is what He gets from the hearts of His people. *A heart out of touch with God is doing nothing for Him.* If we don't get up in time to read His Word and pray, God gets nothing from us. "Will a man rob God?" Mal. 3:8. There are many at the Lord's Table who are robbing God—not giving Him what they should. It is only praise and thanksgiving that comes from the heart that goes up to God. He should not only get praise at the Lord's Table, but every day. If this is not the case we are not right with God. We go to the remembrance feast and profess to worship God, but is it real praise? After all God has done for us, may we be revived and stirred up to get into His presence and stay there, with our hearts occupied with Himself; and then He will get something from us.

BETTER THINGS

(Heb. 11:40)

THE Epistle to the Hebrews explains in what respect Christians of the present dispensation have the advantage over saints who lived under the law. Hence we are not left to the wild conjectures in which so many indulge, when they read that God has provided (or foreseen) some better things for us. Many passages that at first seemed perplexing and difficult would become plain to the diligent student of the Bible, if he would act upon the hint given by the inspired Apostles: "Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual" (1 Cor. 2:13). Comparing the statement "some better things for us" with other places in which the better thing is mentioned directly, the meaning of the language will be better understood.

First, "A better hope" (Heb. 7:19). This is introduced by the declaration that the law made nothing perfect; and the imperfection of the law is exhibited chiefly in its failure to secure the full and final forgiveness of sin; in its failure to secure unhindered access to God, and in its failure to secure the abiding presence of the Holy Ghost as our indwelling Comforter. But the bringing in of a better hope did; or, as some prefer, "There is the bringing in of a better hope; by which we draw nigh unto God." Under the law there could be a righteous remission of sins that are past through the forbearance of God (Rom. 3:25) because He knew that the blood of Christ would vindicate Him; but Christ having come and obtained complete forgiveness, and opened up access

with boldness to the mercy seat for the weakest believer, and the permanent habitation of the Spirit in the Christian having been effected through the death and resurrection of God's Son, there is the bringing in of a better hope. It is a hope described as rejoicing, saving, abounding, abiding, laid up for us in heaven, linked to glory, an helmet, an anchor both sure and steadfast, living, purifying, fixed upon the speedy and certain coming of our Lord (Rom. 2:5; 8:24; 12:12; 1 Cor. 13:13; Col. 1:5-27).

Second, a better covenant (Heb. 7:22): Twenty times the word is rendered COVENANT, and thirteen times TESTAMENT. It is well that it is thus doubly translated, for that which first was a covenant became a testament by the death of Jesus, and doubly guarded the fulfillment of its promises. In the succeeding chapter it is said, "He is the mediator of a better covenant," that is, better than the covenant of works into which Israel rashly entered with God in the wilderness of Sinai. "For if that covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." This new covenant engages God, in view of the finished work of Christ, to cast all the sins and iniquities of believers into the deep sea of forgetfulness. It is therefore a better covenant, not only because it involves higher blessings, but because the fulfillment of its provisions, passing over the ever-recurring failures of man, depends upon the faithfulness of the Father, the Son and the Holy Ghost (Matt. 26:28; Gal. 3:17; Heb. 12:24; Rev. 3:14).

Third, better promises (Heb. 8:6): The old covenant was established upon the promise of the people, and scarcely given before it was shamefully broken (Ex. 19:5-8; 24:3-8; 32:1-8). But the new covenant was established upon the promise of the Lord Jesus, that He would keep it, and it is needless to add that the promise was fulfilled in the minutest particular. The old covenant said, "Thou shalt"; the new covenant presents One to us as the object of faith, who said: "I Will"; and having complied perfectly with the conditions required, the believer is led on in the path of obedience and service by better and brighter promises. One end to be obtained by a salvation wholly of grace is declared to be, that "the promise might be sure to all the seed" (Rom. 4:16); "for all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (2 Cor. 1:20; Gal. 4:28; 1 Tim. 4:8; Heb. 10:23; James 1:12).

Fourth, better sacrifices (Heb. 9:23): The superiority of Christ's atoning death over the sacrifices under the law is sufficiently indicated in the preceding part of the chapter. "Neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place, having ob-

tained eternal redemption." If the blood of these poor beasts could cleanse from ceremonial defilement, "how much more shall the blood of Christ, who through the eternal Spirit, offered Himself without spot to God, purge your conscience from the dead works to serve the living God?" In the following chapter it is said, that the law "can never with those sacrifices, which they offered year by year continually, make the coming thereunto perfect." But Christ having once in the end of the world (age) appeared to put away sin by the sacrifice of Himself, the blessed truth is announced, "By one offering He hath perfected forever them that are sanctified" (Rom. 6:9; Gal. 3:13; Eph. 1:7; 2:13; Col. 12:14; Heb. 9:28; 1 Peter 1:18-19; 1 John 1:7; Rev. 1:5, 6).

Fifth, a better and enduring substance (Heb. 10:34). The Hebrew Christians had taken even joyfully the spoiling of their goods for Christ's sake, knowing that they had for themselves in heaven a better substance. They had been taught that they were "partakers of the heavenly calling" (Heb. 3:1) and having received "the promise of eternal inheritance" (Heb. 9:15), the loss of earthly goods could not disturb their happiness for a moment. Israel, corporately, or as a people, had the promise of earthly blessing, but the church has a better substance (Heb. 11:16; Phil. 3:20; Col. 1:5).

Sixth, a better resurrection (Heb. 11:35): The few who were raised out of death into life under the law (1 Kings 17:17-24; 2 Kings 4:18-37; 13:21) returned to the grave; but under grace the believer is looking forward to a resurrection that death cannot touch. The Lord Himself shall descend from heaven with a shout, and the dead in Christ shall rise first; then the righteous who are living shall be caught up together with them in the clouds to meet the Lord in the air. Christ the first fruits, afterwards they that are Christ's at His coming. Blessed and holy is he that hath part in the first resurrection. It is a resurrection, out of, or from among the dead, and it is the peculiar privilege of those who through faith have everlasting life (John 5:24-29; Acts 4:2; Phil. 3:10-11-21).

Seventh, the blood of sprinkling, that speaketh better things than the blood of Abel (Heb. 12:24); here are mentioned seven great and precious privileges to which believers are already come: (1) Mount Sion, or grace (Ps. 132:13, 14); (2) the heavenly Jerusalem (Gal. 4:26); (3) the myriads which form the general assembly of God's angel host and church of the first born ones (Heb. 1:14; Rev. 9:11); (4) God the Judge of all (Rom. 8:33); (5) the spirits of just men (Heb. 9:13); (6) Jesus, the Mediator of the new covenant (Gal. 3:20); (7) the blood of sprinkling that speaketh better things than Abel (Heb. 9:22-28). Surely God has foreseen some better thing for us who are saved by grace.

"THE LORD'S SUPPER"

THE feast instituted by the Lord Jesus Christ the night in which He was betrayed and known to us as the "Lord's Supper" is most sacred and blessed to those who enter into its spirit and meaning.

In the Church epistle to the Corinthians the Spirit of God has given truth about this feast, to instruct the people of God as to its meaning and guide them as to how it ought to be observed. 1 Corinthians 5:7-8 tells of the condition of soul needful to keep it; not with old leaven, that is, things of the flesh, wrong and sinful thoughts and actions, nor with the leaven of malice and wickedness (malice is having wrong feelings in the heart), not of love, but rather otherwise, wickedness, actions of the flesh and not of the Spirit of God.

In 1 Corinthians 10:16-17, there is a revelation of the meaning of the Lord's Supper. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" It is we, not I, for the brother who gives thanks for the cup, and thus blesses it, is doing it for the assembly (note 1 Cor. 14:15-16), and we say "Amen" to his giving of thanks. It is the communion or fellowship, this is why the cup is in the singular, for if we, at the Lord's table, have an individual cup, and drink out of one that no other person drinks from, there is no fellowship, and we deny what the Lord's Supper is to teach, "fellowship."

"The bread which we break," this means that before the loaf is passed it is broken by a brother, and he breaks it for the assembly; this is to teach that the body of the Lord Jesus was broken on the cross before we ever had partaken of the benefits of His work there—and to pass an unbroken loaf is to put aside the truth of Christ dying for the believer.

When the broken loaf comes to the believer at the Lord's table, he partakes of it to show how he was saved by partaking of the Saviour who has been crucified, and was brought into the one bread and the one body; for we are all partakers of that one bread, "Christ."

This is clearly taught by the Lord Jesus Himself in John 6:51-56, where He speaks of eating of His flesh, and drinking of His blood—this is not eating at the Lord's table, but of our conversion, where we became partakers of Christ; and our being at the table of the Lord partaking of the bread illustrates this.

In 1 Cor. 11:23-26, this is more fully revealed, first of all telling of how the Lord Jesus instituted the feast, then of its meaning, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." It is not possible to show the Lord's death unless we eat and drink, for then the bread and wine are taken into the body, and become part of us; as, when we took the Lord Jesus to be our Saviour, He now dwells within the body of the believer (Gal. 2:20).

"Christ liveth in me." Eph. 3:17, "That Christ may dwell in your hearts by faith."

When the believer enters into these truths that the Scripture teaches about the Lord's Supper, then he finds delight in the broken loaf, as it tells of those deep sufferings of the Lord Jesus when hanging on the cross; he also finds pleasure in drinking from the cup that other believers drink from, as it reminds him of the fellowship of the Lord's people. Without this fellowship we could not have the Lord's Supper as He planned it.

Amidst us our Beloved stands
And bids us view His pierced hands;
Points to His wounded feet and side,
Blest memorials of the Crucified.

Sweet the feast of love divine,
Broken bread and outpoured wine;
Sweet memorials till the Lord
Call us 'round His heavenly board—
Some from earth, from glory some,
Severed only till He come.

K.

"SATAN'S GOODS"

DURING meetings that I was conducting in a small town, my kind Christian hostess came to me one morning in great trouble about a sister of hers who she assured me was "an unmitigated atheist." "She comes to all your meetings, but she joins her infidel friends afterwards and makes fun of it all. Yet, curiously enough, she wishes you to write your name in this Birthday Book of hers."

My first inclination was to decline to write my name in a book belonging to an atheist. Presently, however, I felt that here was an opportunity not to be neglected. I took the book and wrote my name in it; but under my signature I added, "Luke 11:21."

The next morning, on my entering a room in which this skeptical young lady was seated, she at once rose and very profusely thanked me for complying with her request.

"Oh! please do not thank me," I said, "for I only had one motive for doing as you desired, namely, that you should read the text which I wrote under my name, and, if you have not already done so, will you let me hear you read it now?" She consented, and did so: "When a strong man armed keepeth his palace, his goods are in peace." "What on earth does that mean?" she asked. I explained that as she read the context she would see that the strong man is Satan.

"Armed" with very great power to blind those whom he deceives.

The "Palace" is man's heart.

The "Goods" represent the whole man.

"Are in Peace"—but what kind of peace? Not peace with God; and clearly not the peace of God.

It is that peace which the Devil has the power of imparting to those whom he succeeds in deceiving: an awful blindness; a false peace.

"That is the only peace that you know, Miss——."

Then I rose to leave the room, just as she was beginning to inflict her atheistical arguments upon me. I stopped her at once, and as I was closing the door, I said, "Excuse me, but I never argue about God's Word." (I should have stated that I had tried to read to her the next verse, Luke 11:22, but she would not listen to it).

She continued to attend the meetings, and on the last evening of the meetings I gave out that if there were any present who wished for a word with me, but who could not stay that evening, that they would find me in the room adjoining the hall, between the hours of ten and twelve the next morning.

Accordingly at ten a. m. next day I was there, and had just arrived when I heard someone at the door, apparently hesitating about entering.

On opening the door I found Miss—— leaning against the wall, with a very pale and troubled face. She came in and sat down, and whilst I was praying for guidance she dropped on her knees and sobbed out: "Yes, Satan's Goods! that is just what I am, but no longer in peace."

She was now under deep conviction of her sin. When she became calmer, I read to her verse 22, the verse to which she had refused to listen on the previous occasion: "But when the Stronger than he shall come upon him and overcome him He taketh from him all his armour wherein he trusted, and divideth his spoils." "Who is the Stronger than the strong man armed?" she asked. I answered: "Christ! Who is Saviour as well as Overcomer."

Presently she cried, "I was taught all this as a child, but I feel I can never, never, now make my peace with God."

I replied, "No, you cannot; but what are the glad tidings? Colossians 1:20, 'Having made peace through the Blood of His Cross.' Peace with God was made then and there; you and I may have that Christ-made reconciliation when, in simple child-like faith and with empty hand, we receive 'the unspeakable gift.'"

"As many as received Him, to them gave He the right to become the children of God, even to them that believe on His name" (John 1:12).

"Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him" (Rev. 3:20).

Admit Him as your Saviour. Thus and thus only will you be "born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Peter 1:23).

Miss—— did not receive Him that morning, but two or three days later she wrote to tell me she had joyfully let the dear Master come in! She added: "If you had argued with me I could have talked you into a cocked-hat! It was God's Word that broke me down."

H. B.

Thou Shalt Know Hereafter

"What I do thou knowest not now, but thou shalt know hereafter" (John 13:7).

I KNOW not now, why schemes were spoiled,
And lofty aspirations foiled,
I know not now, why briar and thorn,
Should mar ambitions nobly born.
Hereafter, I shall know, shall see,
These very things were best for me.

I KNOW not now, why needing aid,
It did not come, or was delayed,
I know not now, why burning tears,
Should fall so often through the years.
Hereafter, I shall know, shall see,
These very things were best for me.

I KNOW not now, why friends should fail,
And enemies my faith assail.
I know not now, why clouds should burst,
And flood and tempest do their worst.
Hereafter, I shall know, shall see
These very things were best for me.

I KNOW not now, why came that loss,
And why I needed such a cross,
I know not now, the need of pain,
Nor why the weakness should remain,
Hereafter, I shall know, shall see,
These very things were best for me.

O MASTER, I believe Thy word,
Hereafter, I shall know, O Lord,
Shall fully see Thy plan, Thy care,
Thy skill, Thy love beyond compare.
Hereafter, I shall know, shall see,
These very things were best for me.

A. G.

California.—Hector Alves had well-attended meetings in the Jefferson St. gospel tent; a number professed faith in Christ. Allen Ferguson has found plenty to do this summer among the Mexican children, teaching them verses of Scripture, and bringing the gospel before them. He also visits an army camp in Arcadia, giving the men tracts and wherever possible reads the Scriptures to them. His wife has been ill for many months; pray that she may be restored to health if the Lord will.

Springfield, W. Va.—Clay Fite and W. Fisher Hunter had good attendance and hearing in the tent; some were saved, others got assurance of salvation and a few believers in the sects became exercised about their unscriptural position.

LaCrosse, Wis.—The conference was not as large as other years, but was one of the best we have had. Two young people professed to be saved. Those who ministered the Word were Bren. Grierson, Warke, Mick, Jamison, Billingham and Hamilton.

Wood River, Ill.—Tom McCullough and Lenard Lindsted pitched their tent in this new field. Attendance has been fairly good. A children's meeting was held each morning from 9 to 11, over 40 children being present. Afterwards they visited from house to house, leaving a copy of "God's Way of Salvation" in each home.

Missouri.—John Elliott and Clarence Ferwerda have been seeking to carry the gospel into new fields; recently they pitched their tent in the vicinity of Springfield, and also in Goodsprings, and visited many homes with good gospel literature. Pray for these efforts.

CANADA

Ontario Province.—A happy conference was held here over Labor Day. Bren. O. G. Smith, S. McEwen, H. Fletcher, T. Wilkie, Geo. Shivas, J. Govan, F. W. Schwartz and T. Robinson ministered the Word. The conference at Orillia was a time of real blessing. The attendance was large, though somewhat affected by gas rationing. Thirteen of the Lord's servants were present and the Lord helped them to give a good ministry. Bren. Widdifield and Paul saw some fruit in the tent at Englehart, and the assembly helped. Bro. Baillie visited Peterboro, Lang and Oshawa, seeking to help the saints. H. Fletcher and T. Robinson called at Sudbury and gave the small assembly a little cheer by having two nights with them. They also visited Kitchener for a Lord's Day, and their ministry was enjoyed. David Miller has been spending the summer months holding cottage meetings in farm houses in the neglected counties of Perth, Huron, Bruce and Grey, and has placed about four thousand tracts in the villages; two souls professed to be saved. The tents in Leaside and Weston are down. God gave some fruit in each place. David Adams has been commended to the full-time work of the Lord by the Pape Ave. Assembly, Toronto. James Crawford (West Toronto Assembly Correspondent) has moved to 448 Glenlake Ave., Toronto. S. C. Keller visited Niagara Falls (Kensington Ave.) in Hamilton, Brock Ave. and West Toronto, then went on to Montreal.

Prince Rupert, B. C.—Alex McGaughey and Alex Wilson have been pioneering in this section, 500 miles from any assembly. This city has a population of 15,000 inhabitants and our two brethren covered the city twice with gospel tracts, and had open-air meetings every night. Large crowds listened to the Word preached. It was impossible to get a building for meetings, as everything is in use by the army and navy, but they hope to return at some future time, if the Lord will, to do some definite work in the gospel. It would be well to encourage such efforts, both by prayer and substance.

Rollet, Que.—John Spreeman visited this place recently. Three were baptized; he hopes to see a new assembly established very shortly.

Brandon, Man.—We had enjoyable meetings held by O. C. Fish; he went on to Punnichy, Sask., from here.

FALLEN ASLEEP

Jackson, Mich.—On August 27, Mrs. Nina Embury departed to be with Christ. Age 61. In fellowship in Jackson Assembly for fourteen years, and will be missed. Funeral services were conducted by Lorne McBain.

Long Beach, Calif.—Our esteemed brother, Mr. George Nixon, departed to be with Christ on August 21, at the advanced age of 91 years and 6 months. Saved in England in 1879. Connected with assemblies in the United States and Canada for many years.

Williams Bay, Wis.—On August 17, Mrs. Nellie Court Bode passed into the presence of the Lord. Age 67. In fellowship in Lake Geneva Assembly. A godly sister, loved and esteemed by all who knew her. Services were taken by Sam Hamilton and Elgie Jamison.

Valparaiso, Ind.—On August 21, Miss Francis Brock went home to be with the Lord. Age 57. Saved early in life, and gathered to the Lord's name 14 years ago as the result of tent meetings held by J. P. Conaway. Funeral services conducted by Brethren W. T. Kinnie, W. Shewan and W. Cooper.

Kitchener, Can.—On August 21, Charles Golds passed into the presence of the Lord. Age 80. Saved 46 years, and in fellowship with those gathered to the Lord's name. Funeral services were taken by D. McGeachy and Geo. Jones.

Bryn Mawr, Pa.—On August 20, Hector Campbell passed into the presence of the Lord. Age 89. He was saved and separated in early life in Scotland. As a young man he came to the United States, and had been associated with the assemblies in and around Philadelphia, and also in California, for over 60 years. A brother much loved and esteemed. Mr. James Waugh spoke at the services.

CONFERENCES

Waterbury, Conn.—We expect to hold our conference October 31 and November 1. The usual order of meetings will prevail. The Lord's people coming from a distance will be freely entertained. Correspondent, W. Batterton, Box 131, Waterville, Connecticut.

Mervin and Louisville, Sask.—The assemblies purpose (D. V.) holding the annual conference on November 13, 14 and 15 in the Louisville Gospel Hall. Accommodation provided for visitors. Believers Hymn Book used.

Houston, Texas.—Our 41st Annual Conference will be held this year on October 29, 30, 31 and November 1. Those who anticipate attending will address Mr. H. W. Dedman, 4302 Dallas Ave., Houston, Texas.

Words in Season

THE BIBLE FAMILY MAGAZINE



A SIMPLE SONG

A LITTLE simple song I sing:
I sing, O God, to Thee;
A lowly, quiet song I bring
Of restful melody.

I sing of love, so vast, so wide—
Deep, deeper than the sea;
For what is ocean's deepest tide
To love's infinity?

I sing of ONE who works for me,
(Tis but a childlike lay);
Of ONE whose eye the path can see,
And knows its thorny way.

Of ONE, in need, however great,—
In need, however small,—
Bids me to trust, and patient wait,
Whilst He doth work in all.

A love which works in everything,
In things I do not see:
This is the love of which I sing,
And sing, O God, to Thee.

November, 1942

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IMPORTANT

Will the readers of Words In Season please remember that the subscription price in United States and Canada is 85 cents, not 75 cents as formerly, and that subscriptions in the other parts of the British Empire are to be four shillings British sterling currency and not in New Zealand or Australian currency. The last figure on the mailing envelope denotes how far the subscription is paid. A renewal will save us the necessity of sending a bill with a service charge attached.

To all new subscribers for Words In Season for 1943, the October, November and December issues of 1942 will be mailed free. This offer expires December 31, 1942.

UNITED STATES

Pawtucket, R. I.—John Govan and Albert Klabunda are to begin a special series of meetings October 4th in this place.

North Reading, Mass.—Brethren J. T. Dickson and R. Roberts had seven weeks' meetings. Interest was good. Six professed to be saved, and a few believers were exercised about following the Lord.

Arlington, Wash.—The conference was well attended, many coming from distant points. The ministry was very practical. Those who ministered the Word were Bren. Scott, Fairfield, Alves, Summers, Chawner, and others.

New Haven, Conn.—R. Cappiello is exercised about moving to this city to help the Lord's people among the Italians, and to spread the gospel. Two professed to be saved last month. He had some meetings at Poughkeepsie, N. Y., seeking to help the Christians.

Stout, Iowa.—It has been decided not to hold an all-day meeting "Thanksgiving Day" as in former years.

Miami, Fla.—The address of the new assembly in Coconut Grove is 3190 Main Highway (Carpenter's Hall), Coconut Grove, Miami, Florida. Visitors from other parts are requested to bring letters of recommendation. The correspondent for the assembly is Edwin J. Warner, 3104 N. E. Second Ave., Miami, Fla.

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. 34

NOVEMBER, 1942

No. 11

GATHERED GEMS

"KEEP looking up" nor fear the gloom,
And waste not time repining;
There never was a cloud of black
But had a silver lining.
"Keep looking up"; your sky will clear,
And brighter be than ever;
A loving Father holds your hand,
And naught His love can sever.

»« »« »«

HUMILITY was the sweetest, fairest flower that bloomed
in Eden—the first that died; and its kind has rarely blossomed
since in human soil. Only as sown in hearts prepared by the
grace of God, and the seed watered by heavenly showers, can it
grow. 'Tis so frail, so delicate a thing—'tis gone if it but look
upon itself. And he who ventures to esteem it his, proves by that
very thought that he has it not.

»« »« »«

If I think of the world, I get the impress of the world; if
I think of the trials and sorrows, I get the impress of my sorrow;
if I think of my failures, I get the impress of my failures; if I
think of Christ, I get the IMPRESS OF CHRIST.

»« »« »«

Someone has said, "If we want to be miserable—look within;
if we want to be distracted—look around; if we want to be happy
—look above.

»« »« »«

Our Lord, when upon earth, was misrepresented and His
motives continually misconstrued; but He never vindicated Him-
self, nor did He ever try to explain how good He meant His
things to be. His followers on earth now should meekly follow
His example on this line. Anything different from this is un-
CHRIST-like.

»« »« »«

This is most evident in Scripture that the strongest in grace
have always been the most tempted, afflicted and distressed.

»« »« »«

In heaven there are no prayers, but all praises. Be much in
the work of heaven here on earth.

»« »« »«

He that won't improve two talents shall never have the
honor to be trusted with five; but he that improves a little shall
be trusted with much.

»« »« »«

The main reason why many are babes and shrubs in grace,
is because they do not live up to their attainments.



Out of the Darkness



Conversion of

Oliver G. Smith

A MESSAGE in love to the readers, asking God that they may examine themselves to see if this might be their present condition before God.

I would ask you to let the Word of God be your guide, for it is God you will have to do with soon.

Romans 5:6 describes the helplessness of man, **WITHOUT STRENGTH**; Eph. 2:12, the hopelessness of man, **WITHOUT HOPE**; 2 Cor. 4:4, the blinded condition of man, **BLINDED BY THE GOD OF THIS WORLD**; 2 Cor. 4:3, their lost condition, **WHO ARE LOST**.

The writer has, I trust, had it laid on his heart by God to tell how he himself found this to be his honest condition before God for nearly thirty years of his life, with no special fault on his part only as the Word of God explains it.

In Rev. 3:17, we read of a people who are wretched, miserable, poor, blind, and naked, and know it not. Whoever would have thought that such a people could be all around us and we ourselves be one of them, men and women filled with the wisdom of this world, which is to God foolishness as we read in 1 Cor. 1:20. In Prov. 16:25, we read, "There is a way that seemeth right unto a man but the end thereof are the ways of death."

The writer was brought up in a home that was supposed to be a Christian home, but has learned since that the Scriptures already mentioned describe exactly the standing of our home before God.

When a very young man I had fear of meeting God, and felt an unfitness for His Holy presence. I was taught if I were good I could go to heaven, or if I were bad I would not go to

heaven, with nothing much said about hell where all unsaved are going. So from my earliest teaching I was misled, first by a deceitful heart (Jer. 17:9) with which I was born, then by parents who had a way that seemed right but that would have ended in eternal death, and then by blind leaders of the blind as we read in Matt. 15:14.

I was led to join a Baptist church when in my tender years with no knowledge whatever of the new birth, without which the Lord says none shall see the Kingdom of God (John 3:3). Like many others I tried to live up to my profession of being a Christian, but it was never known to me if I were a real Christian or not. It was a comfort to me to think that no one was perfect and therefore I would have a chance with the rest of the ones who were trying to be good.

Becoming discouraged of being what some would call a hypocrite, I quit going to church meetings and took up the self-gratifying life, going in for the pleasures of the world that never can satisfy the heart of man who must die and meet God. These pleasures only added to my convictions of meeting God unprepared.

Finding a life companion, we began somewhat of a new life, as married people often do, by quitting many of the pleasures of our youth. My wife, like myself, had drifted from her religious life that once she had tried to live up to. After the Lord had given us three nice children, whom we loved, to bless our home; we both were exercised to bring them up in the fear of doing right or the fear of God. I decided to try again to be a Christian after hearing the late Billy Sunday's booze sermon as they called it.

I joined the church of which my wife was a member, at least they had her name recorded on their books. When I asked to join them, I was not asked whether I was born again, if I were saved, or if I was a child of God. It seems to me now that they were looking for church members and not for real Christians who knew their sins forgiven and were sure of heaven.

About the same time that I joined that church a dear saint of God moved near me on the farm. He said that he was *saved*. This aroused my interest. How could one say that they were sure that they were saved? I would have given anything to know this, if possible.

Living neighbor to this dear child of God for two years convinced me that he was the most honest man I had ever known. I was made to believe that he really did know that he was saved or he would not say so, and I began to ask him questions. My main question was, "How do you know for sure that you are saved?" This caused him to show me in the Bible, chapter and verse, how one could know, and how it was God's way of salvation, and not man's.

I was then led to go to a preacher who, I see now, was a blind leader. I asked him if anyone could know that they

were saved, and he told me that no one knew for sure. This seemed to fall in with what I thought, so I had peace for a little while. But I was led to the Word of God and there I found it said in 1 John 5:13, "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."

This gave me my final conviction that one could, and should know here and now that he has eternal life, as all truly born again ones have.

Space does not permit me to give all the details that God used to bring me to the knowledge of being saved, but trust the following will be used to help some one to be saved.


This is the way I found that I was Helpless, Hopeless, Blind, and Lost. God showed me by His Word that all I ever had done, was doing, or ever could do could not fit me for His presence, but that God had given His Son to save us, and the only way I could be accepted before God was through His Son, and that as long as I did not have Christ there was no hope at all.

My heart was made to cry to God to reveal His Son in me so that I could say truthfully before God and man that Jesus is mine. On the date mentioned below I was made to give up before God and own I had never really believed on Jesus; for if I had I would have everlasting life as Jesus says in John 6:47, "He that believeth on Me **HATH** everlasting life."

I then was made to own I was an unbeliever, and then and there, at 3 A. M., January 31, 1913, God by His Word and through His Spirit revealed to me the gift of all gifts—His own blessed Son dying for me on that cross. Now I can say like the dear apostle, "**HE LOVED ME AND GAVE HIMSELF FOR ME.**" Oh, dear reader, be wise and search the Word of God and have God's way and do not be deceived by the traditions of our fathers (1 Peter 1:18), or blind leaders of the blind (Matt. 15:14).

—•—

"COUPLE HEAVEN WITH IT"

 **SOMEONE** tells of an aged Christian who on a hot summer day laid his heavy burden on the top of a stone wall by the wayside to rest awhile. A very costly, well-equipped carriage drawn by two magnificent horses passed by; its occupant, a well-fed, red-faced gentleman, with arms folded lay back in luxurious ease.

A friend stepped up to the aged Christian and said: "You know that grand carriage and its occupant? He is an ungodly man, yet he is not plagued as other men; while you, believing that all the silver and gold belongs to the Lord, trusting Him and serving Him, are toiling in your old age for a bare living. How can you reconcile this with the love and righteousness of God? What do you think of God?"

The old man looked at his questioner with amazement,

and the fiery dart was quenched on the shield of faith. With great earnestness he replied, "Are you trying me, sir? Are you trying me? *Couple Heaven with it!* COUPLE HEAVEN WITH IT!"

The old Christian man was the one truly wealthy, for he could "*couple Heaven with it.*"

Land and luxury and steeds prancing before a carriage may be comfortable, but if *Heaven is not coupled with it*, what is it all? A little coupled with Heaven is more than an estate with no coupling with Heaven. Heaven is more than all the earth. Earth, all of it, without Heaven is hell! There are some of us who must walk along this earth's paths. Some of us will have a burden to carry all the way. Some of us will grow weary of feet and trudge on with no one to stop and give us a lift. Sometimes we may have to stop and take a new hold on the load and catch a new wind for the winding trail that seems long—Oh so long—but—is "*Heaven coupled with it!*" Is God's Heaven of rest and recompense at its end of the long, long trail? This is the supreme question and the supreme quest. Let others ride in luxury, O Christian—let others be spend-thrifts—you spend yourself for Him and one of these days—God's days—you will find what seemed poverty is prosperity! *Couple Heaven with it!* COUPLE HEAVEN WITH IT!

SEVEN VITAL POINTS ABOUT SOUL-WINNING

1. EVERY believer is called to be a witness. Acts 1:8.

Not all are called to be pastors or teachers, but we are all called to be witnesses if we are born again. It is not necessary to change your honorable, honest occupation in order to be a witness. "Abide in your calling but take the Lord into partnership."

2. God DESIRES to save every lost soul that you have an opportunity to deal with. 1 Tim. 2:4 "will" lit. "desireth" cf. 2 Peter 3:9.

Remember that contact is opportunity. The first may be the only opportunity you will ever have. Therefore aim to lead to immediate decision. Never allow any fatalistic theory of election to cool your zeal for the salvation of lost souls. Facility of approach is the result of daily activity. Skill is not acquired by spasmodic effort.

3. YOU are responsible to God for the salvation of these lost ones. Acts 20:26 cf. Ezek. 3:18.

The text in Acts implies that Paul believed their blood would have been upon him if he had been unfaithful in witnessing. He no doubt alludes to Ezekiel where this principle is stated. Never forget your ambassadorship (2 Cor. 5:20). Can you say with Paul, "I am pure from the blood of all men"?

4. The WORD of God is the appointed MEANS by which souls are saved. Rom. 10:17; James 1:18 cf. 1 Peter 1:23.

The sower must BEAR SEED when he goes forth. There-

fore acquire power in handling the "Word." Answer human reason with Divine revelation. "God has not promised to bless our word but He has promised to bless His."—R. M. McCheyne.

5. Every testimony should be preceded by, accompanied with, and followed by PRAYER. Acts 13:3; Acts 16:25; Acts 7:60.

The Book of Acts is a book of witnessing and it is filled with references to prayer. No wonder the early church got results. Ask for a passion for souls, then ask for souls. Prevail with God and you will prevail with men.

6. The personal worker should rely completely upon the Holy Spirit. Acts 8:29; Acts 16:6-10.

Keep in mind the fact that the Holy Spirit convicts EVERY unsaved person to whom you proclaim the Gospel. John 16:8; Acts 5:32; 7:51. Therefore strike for conviction. Arouse the conscience and then press the will for a choice.

7. The witness should be a child of God walking in the light. 2 Cor. 6:3, "ministry" lit. "service" 1 Peter 2:12.

The average person will not read the "Gospel according to John" but they will watch your life to see the nature of the "Gospel according to you." We should be careful not to do anything that would bring reproach on the Gospel. Let us do everything in our power to win souls for Christ. Let us refrain from anything that would be a hindrance. "The fruit of the RIGHTEOUS is a tree of life; and he that winneth souls is wise."

STRENGTH RENEWED

John 21:11

WHEN the blessed One was brought to the bar of the high priest "as a lamb to the slaughter," Peter, who had followed Him afar off, "sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Nazareth. But he denied them all, saying, I know not what thou sayest." Then he changed his position, going out into the porch, when another maid said, "This fellow was with Jesus of Nazareth. And again he denied with an oath, I do not know the man." Again he moved, entering into the judgment hall and standing by the fire, where he was called to meet the same accusation. "Then began he to curse and to swear, saying, I know not the man" (Matt. 26:69-74).

He was no longer a rock, but dust and ashes blown away by the breath of a servant girl. The death and resurrection of his disowned and dishonored Lord followed, and we find the denying disciple with six of his fellow-disciples on the shores of the sea of Galilee. Restless, dissatisfied with himself, unhappy, craving employment and excitement, "Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing." They were

learning in their own experience the lesson the Master had taught them before His departure, "Without me ye can do nothing," not, a little, but "nothing" (John 15:5).

"But when the morning was now come," fair type of the approaching millennial morning, "Jesus stood on the shore," unknown to the disciples who were not expecting His coming then and there. He called to them in the familiar language of the country, asking if they had caught anything, and then His voice went ringing across the water, "Cast the net on the right side of the ship. and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes."

Instantly the quick perception of John's love, looking in the light of unhindered fellowship, led him to say to Peter, "It is the Lord." What an announcement to make to one who a few days before had declared with cowardly cursing, "I know not the man!" If he had been as many now who have denied their Lord, he would have exclaimed, "Let me hide at the bottom of the boat, let me spread the sail and hurry to the other side of the sea, let me in some way escape His presence!" But no, he girt his fisher's coat about him, and, leaping into the sea, swam straight to the feet that still bore the scars of the nails. In answer to the intercession that never fails, his faith had not failed, and while the law would have beaten him back, grace drew him on to be restored to lost communion.

"As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread." The Master of the feast had provided for the refreshment of his weary guests, as He will welcome His "fishers of men" (Mark 1:17) in the morning of the millennial glory, and as He is today sending forth the precious invitation of His grace to perishing sinners, "Come; for all things are now ready" (Luke 14:17); "Jesus saith unto them, Bring of the fish which ye have now caught;" for the Old and New Testament saints will be presented together at His coming. "Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken."

This is a remarkable statement in view of the preceding testimony that the disciples all together "were not able to draw it for the multitude of fishes." But what seven men could not do in their own strength, one man easily did when he went to his work from the feet of Jesus. Peter was weaker than gossamer thread when he followed his Lord afar off, but in the presence of his Lord seven-fold power came upon him. The look of reproach in the judgment hall had broken his heart, and sent him out into darkness and loneliness to weep bitterly; and now the look of love thrilled him with super-human energy, as it did Gideon, when "the Lord looked upon

him, and said, Go in this thy might" (Jude 6:14). He began to understand the words that were spoken when his fall was predicted, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:32).

The place of strength is still found at the feet of Jesus, and strength will be imparted precisely in proportion as we draw nigh His divine person in conscious fellowship. "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint" (Isa. 40:29-31); "Wait on the Lord; be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Ps. 138:14).

It is humiliating to know, if one may speak for others, that we are so slow to avail ourselves of the unfailing source of strength found in Christ for the feeblest, who will heed His tender entreaty to abide in Him (John 15:4). Abiding implies, not a formal and occasional approach into his presence, but close and constant communion; and there is no limit to the power of those so abiding. "Blessed are they that DWELL in thy house: they will be still praising thee. Selah. Blessed is the man whose strength is in thee: in whose heart are thy ways: who passing through the valley of Baca, make it a well: the rain also filleth the pools. They go from strength to strength; every one of them in Zion appeareth before God" (Ps. 134:1-7). But our strength must be in Him, for it is only as we "worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," we can add with the Apostle, "I can do all things through Christ which strengtheneth me" (Phil. 3:3; 4:13).

GATHERING TO THE NAME

AND should it not ever be so, when we think what that one sentence of the Master contains—

1. The PLACE. *Where?* Irrespective of man's structures, divisions, party walls, or other barriers; on land or sea, in west end or east end, stately cathedral, humble hall or lowly barn:

"Where'er saints meet Thee, Thou art found,
And every place is hallowed ground."

2. The PERSONS. *"Two or three."* The smallest possible number, "two," the three thousand in one day, the innumerable Host in Glory, Christ is with them and sufficient for them.

3. The PURPOSE. *"Are gathered together."* Not casually met, not come together for another purpose and added this on, but "gathered together" around the one Person.

4. The PIVOT. "*In My Name.*" Not in the name of any person of earth, however good and noble; not in the name of any country, method, ordinance, or other thing; but in the alone worthy Name—Jesus Christ our Lord. Gathering in any other name is a virtual denial of "the Name above every other name" (Phil. 2:9). CHRIST, the center of Heaven, and Christ should be the only Center of "all saints" on earth.

5. The PRESENCE. "*There am I.*" Blessed assurance to small companies, poor companies, unlearned companies, timid disciples, and any company in sincerity gathered unto Him. "There am I."

6. The POWER. "*In the midst.*" The Victor of Calvary, the Conqueror of Death, the Captain of the Lord's Host, as the center, power, and defender of His own.

HOPE TO THE END

BELOVED, let us give heed to this word, "Now is our salvation nearer than when we believed." When the enemy asked reproachfully, "Watchman, what of the night? watchman, what of the night?" (Isa. 21) the watchman said, "The morning cometh." So, beloved, when in these "last days" we find scoffers walking after their own lusts, and saying, "Where is the promise of His coming?" we may joyfully reply, "The morning cometh! The night is far spent, the day is at hand: let us therefore, cast off the works of darkness, and let us put on the armour of light!"

"The believer's morning shall never see the shades of evening and the worldling's night shall never see the beams of morning."

Let us not be satisfied with putting off a little evil here and there; but let us obey the command of God the Lord when He says, "Come out—come out and be separate from it all." Let us not suffer a hairsbreadth of evil to stand in our way!

Let us deliver ourselves from that worldly burden that weighs down the heads of believers, and prevents them from looking up and seeing that their redemption draweth nigh. "Seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hastening the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found in peace, without spot and blameless." Let us show to the world that our conversation (citizenship) is in heaven, from whence also we look for the Saviour, the Lord Jesus

Christ, who shall change our vile bodies, and fashion them like unto His glorious body, according to the working, whereby He is able to *subdue all things* unto Himself—let us *stand fast IN THE LORD*.

Oh, that the power of God may be made more manifest in us! Oh, that we may rise out of the dust! Rise in all our proper glory and show the world what are our hopes and expectations—show that *eternity* is written upon them. Show that eternity, too, is written upon our actions, as well as upon our hopes! When everything that the world is now glorying in shall become the object of God's wrath and judgment—when they shall call on the rocks and hills to fall on them and hide them, in vain, the saints shall prove that their crowns are incorruptible and their inheritances that which *fadeth not away*.

J. R. C.

WALKING IN THE TRUTH

WE ARE not our own. We have been bought with a price—the precious blood of Christ; we are therefore not to live unto ourselves, but unto Him who died for us and rose again. We are to obey and glorify God, because we are His. He hath given to us His Holy Spirit and bids us live. We are His workmanship, created in Christ Jesus; but, let us never forget, “unto good works.” Being now children of God, we should be “obedient children.” We are called into the fellowship of His Son Jesus Christ, to “walk as He walked.” We are born again of water and of the Spirit, that we should “walk in the newness of life”—“walk in the Spirit.” “We are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that we should show forth the excellencies of Him Who hath called us out of darkness into His marvellous light.”

The great abuse that Israel of old made of the words and ordinances of God, was to retain the outward form, and seek their own comfort and ease, without obeying the voice of the Lord. The burden of the prophet's testimony against Israel was their disobedience. Saul thought it was of little consequence not to slay all the Amalekites and their cattle; he saw no harm in retaining some sheep, a few oxen, and Agag their king; but it was very hateful to God; it was positive disobedience to His holy Word; it was self-will, carnal policy, and was evil in the sight of the Lord. Hence the prophet exclaimed, “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 . . . because thou hast rejected the word of the Lord, he hath also rejected thee from being king” (1 Sam. 15:22, 23).

Again and again, the prophet Jeremiah sounded in the ears of the people, "Ye have not obeyed my voice, saith the Lord" (Jer. 3:13). "I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing I commanded them, saying, Obey my voice. . . but they hearkened not unto me" (Jer. 7:21-26). They obeyed the commandment of Jonadab their father, but they "hearkened not unto me," saith the Lord (Jer. 35:14). They walked after the imagination of their own hearts, but they obeyed not the Lord (Jer. 22:21). Daniel, with chastened soul before God acknowledged this sin, saying, "We obeyed not thy voice" (Dan. 9:14).

The prophet Zephaniah also charged Israel with not obeying the voice of God, not receiving correction, not trusting in the Lord, and not drawing near unto her God" (Zeph. 3:2).

Talking about Jesus may be a sentiment, obeying His Word must be a reality; the former may be connected with great profession, while the latter may be scarcely seen. O for more exercise of conscience before God, as to how we deal with the Word, which He hath given, to thoroughly furnish us unto all good works! (2 Tim. 3:16).

Being not under the law, but under grace, obeying the Word of our Lord Jesus Christ is surely our only becoming or happy position. Christ Himself is the perfection of obedience, and we have received His Word and Spirit to follow His steps. Let us not deceive ourselves. God is not mocked. Whatsoever a man soweth, that shall he also reap. It was Christ's delight to do the will of Him that sent Him, and He says, "Blessed are they that hear the Word of God and keep it." To be only hearers, and not doers of the Word, is what our great enemy desires. It is an awful deception, for such think they have got blessing when they have not. It is like a man beholding his natural face in a glass and turning away again; he has beheld something, but has neither tasted, nor enjoyed, nor received any good.

In keeping His commandments there is great reward; but let us beware of sentimentality, and of that knowledge which puffeth up. We are not to please ourselves, but to glorify God; not to follow men, but to follow Christ; not to obey human rules and systems, but to obey the Word of God; not to walk after our own imaginations, but to walk in the truth. O wretched self-will, vile fancied wisdom, miserable unbelief that pretends to a better path than the leading of the Holy Ghost by the written Word!

May God keep us abiding in Christ, walking in Christ, bearing faithful "the testimony" of Christ, waiting for Christ, that we may walk worthy of Him who hath called us unto His kingdom and glory!

"AS THE MANNER OF SOME IS"*Hebrews 10:25*

THE Hebrew Christians were strongly tempted to forsake the assembling of themselves together. Nature would shrink from the trial of being made a gazing stock by reproaches and afflictions, from the disgrace of becoming companions of them that were so used, and from the spoiling of their goods (vs. 32. 33). They might have plausibly argued like so many in our day, that they could worship God acceptably at home, that they were under obligation to consult their own safety for the sake of their families, and that they were not required to rush into danger when it could be avoided.

But here at the turning point of the great Epistle, after the Holy Ghost has set forth the person, character, office and work of the Lord Jesus, He presses upon us four exhortations which necessarily attach to the believer's standing and calling, and which every true child of God is bound to heed. **FIRST**, let us draw near with a true heart, in full assurance of **FAITH**. **SECOND**, let us hold fast the profession of our faith without wavering, or rather, let us hold fast the confession of our **HOPE**. **THIRD**, let us consider one another to provoke (sharpen, incite, stir up) unto **LOVE** and good works. **FOURTH**, not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another and so much more as ye see the day approaching. There are many reasons why the followers of Christ should meet habitually for public worship.

1. It is a plain and positive command He has given through the Spirit, that we are not to forsake the assembling of ourselves together, as the manner of some is; and elsewhere He says, Ye are my friends, if ye do whatsoever I command you (John 15:14). Why call ye me, Lord, Lord, and do not the things which I say (Luke 6:46). Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him and keepeth not His commandments is a liar and the truth is not in him (1 John 2:4-5). No real Christian can think that he is at liberty to select this particular commandment for wilful disobedience, and surely it may be added, no real Christian can wish to set it at defiance.

2. It is to an assembly, however small, Jesus promises to reveal, as if to manifest His approval of united worship. "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. 18:20). It is true that if any of His people are unavoidably detained from the place of assembly, by illness, etc., He makes special provision to meet their need; but those who stay away through indifference, or through preference for other claims upon their attention, have no assurance whatever for blessing.

3. Christians who forsake the assembling of themselves together dishonor the preaching of the Gospel for it has pleased God through the foolishness of preaching to save them that believe. They will surely have a melancholy account to render at His coming for their disregard of that which was His own appointment.

4. Those who absent themselves from the place of assembly, without a reason that can stand the test of fire (1 Cor 3:13-15) are setting an example that may be unspeakably disastrous to the cause of their Master, who has said, Remember them which have the rule over you and submit yourselves: for they watch for your souls, as they that must give an account: that they may do it with joy and not with grief: for that is unprofitable to you (Heb. 13:7-17).

5. It is in the place of assembling the souls of the saints are refreshed and strengthened. Hence even when the way into the holiest was not yet made manifest (Heb. 9:8). David could write, I was glad when they said unto me, Let us go into the house of the Lord (Ps. 122:1) For a day in thy courts is better than a thousand. I had rather be doorkeeper in the house of my God, than dwell in the tents of wickedness (Ps. 134:10). How much more should joy spring in the heart at the privilege of going to assembly meetings now that the believers have boldness to enter into the holiest by the blood of Jesus! (Heb. 10:19).

6. All who forsake the assembling of themselves together, as the manner of some is, are solemnly admonished by the Apostle in the following verses that they are taking a long step toward the final apostasy of Christ. They may not listen to the warning at present, but if they are children of God, it will come to them in piercing accents when the chastening hand of their Father is laid upon them, and when they awake to the fearful discovery recently made by a dying Christian who had neglected the services of the Lord, and who cried in thrilling tones, "I have lost my crown." No one who neglects these services ever becomes a useful, growing, happy or honored Christian.

7. The Word here rendered *assembling together* occurs but once elsewhere in the New Testament, and as there used, it is one of the sweetest words in the Bible. We beseech you, brethren, by the coming of our Lord Jesus Christ, and by our *gathering together unto Him* (2 Thess. 2:1). Is there not some connection between our *assembling together* now and our *gathering together* then? Fellow-believer, if you have lightly esteemed the privilege of the former be aroused by the solemnities of the latter to be found henceforth in your place with those who meet in assembly gatherings, remembering that, yet a little while, as little as may be, the coming one will come and will not delay (Heb. 10:37).

“ . . . AND GOD DIVIDED THE LIGHT FROM THE DARKNESS”

Genesis 1:4

WHEN Satan unites what God separates, and separates what God unites, judgment is sure to follow.” The first great calamity in this world’s history was brought about by “the sons of God (Seth’s descendants) inter-marrying with the descendants of Cain. Then *giants* were born.” The term in Hebrews implies, not so much the idea of great stature, as of reckless ferocity; impious and daring characters, who spread devastation and carnage far and wide.” (Fausset). The unhappy result of this union was that “every imagination of the thoughts of man’s heart was only evil every day” (Gen. 6:5). But God was long suffering. The Spirit would not always strive, but there were 120 years of probation. Long before this a warning was given to Enoch, the man who walked with God. He named his son “Methuselah,” which means, “when he is dead it shall be sent,” that is the Deluge; such a judgment that only one man and his family were thought worthy to escape. See 1 Peter 3:18-20. “The spirits in prison are those, being disobedient, perished in the flood. To them the Spirit of Christ, in Noah, preached, when the long-suffering of God waited. Now they are reserved in prison for judgment.”

Balaam, “from the top of the rocks” saw God’s Israel as a separate people—“The people shall dwell alone, and shall not be reckoned among the nations” (Num. 23:19); “Israel then shall dwell in safety alone” (Deut. 33:27, 28). They were separated to God by *Election*, Deut. 7:6; by *Prediction*, Num. 23:9; by *Prohibition*, Judges 2:2; and by *Presence*, Ex. 33:16.

It has been said that Israel was never safer than when Balaam strove to turn God against them, but when, with the aid of false leaders, he sought to turn them against God, they were never in more danger. Again the sons of God saw the daughters of men (the daughters of Moab) that they were “fair,” and were attracted both to them and to their idols. The people, whom God meant to dwell alone, were deceived and defiled, and the judgment of God fell heavily on them, their leaders, and later on the false prophet. 24,000 people were carried off by the plague.


Turning to the New Testament, (Matthew 13) The Good Seed (the Word of God) was sown by the Son of Man, but the very next parable shows His enemy, the Devil, sowing tares (a kind of imitation wheat) in the field while men slept. As it grew, what appeared to be a splendid field of wheat, was mostly tares, choking and crowding out the real wheat, as the thorns choked the Word (v. 22). To His own the Lord revealed the awful judgment that awaits the unreal—angels to gather out all things that offend, and those who do iniquity and cast them into a furnace of fire (v. 41).

What is seen in the world has a tendency to appear in the Church. As in Daniel's image (Ch. 2) clay appears with the iron in the legs and feet. So today the clay answers to an unholy, destructive element, introduced into stable government, bringing weakness and disaster to the nations, led by the "giants" described above, so the enemy seeks to bring in false brethren with real;—"grievous wolves, not sparing the flock." They entered in, Acts 20; they were brought in, Gal. 2:4; they crept in, Jude 4.

"Beloved, believe not every spirit, but *try the spirits* whether they be of God" (1 John 4:1). "If thou take forth the precious from the vile, thou shalt be as My mouth: let them return unto thee, but return not thou unto them" Jeremiah 15:19.

H. J. B.

THE WANT OF MEANS

 OUR untrained hearts often look with disappointment at the lack of means to carry on the Lord's work, and we wish it were in our power to remove all pecuniary difficulties in the way of the spread of the Gospel.

We are often forgetful of the WORKERS when we think of the work. God thinks most of the workers; for He ever regards more His work in us than our work for Him.

What is all the lack of means that often weighs down the spirit of the Servant of Christ but the lesson, so hard to learn, that five smooth stones out of the brook, and faith as a grain of mustard seed, can slay our adversaries, and remove all our difficulties? The lack of means is one of the Lord's ways of fitting the worker for His work; and when he has learned the lesson, he finds the five barley loaves suffice to meet the need of a great multitude, and that one trained servant of the Lord can put ten thousand to flight.

To wish that overflowing supplies should meet the need (as we look at it) of the work of God, is to wish that God has inaugurated some other plan than He did when He laid His only Son in a manger, and bid us learn that He is "Immanuel, God with us."

It is easy to find men to come and gather the spoil; but Jonathan and his armour-bearer must go alone and put the Philistines' garrison to flight. David alone must slay Goliath, but when the enemies flee, all Israel can join in the pursuit.

May this thought comfort many. May those in the field be God's heroes, and be preserved from putting on Saul's armour, which may be ease to the flesh, but death to the spirit. The Lord give His people to walk on their high places, and then they will abide to say, "I have all, and abound"; for, like the Apostle, they will have learned "both to abound, and to suffer need."

A SURRENDERED LIFE

A CURIOUS bit of history is related about that wonderful violinist, Paganini. One night, in Paris, where he was to play before a great crowd, as he was tuning his VIOLIN, he broke one of the strings—there was tremendous disappointment over the vast audience.

PAGANINI paid no attention to it, but worked with his thumb again for a while until he broke a second string—then the people began to hiss him slightly. But he went on, and by and by broke a third string—this time they were uproarious against him.

Quietly stepping to the front he said: "Ladies and gentlemen: One string and Paganini,"—and he began to bring such wonderful music out of that one string that the audience strained their necks that they might catch it all—he sat down with the whole house applauding because he had brought so much out of so LITTLE.

"One string and Paganini"—a SURRENDERED soul and God Almighty—Are you willing, are you ready? Because, thank God, the very BEST is going to be made of your LIFE when you surrender to the Lord Jesus Christ.

"The Teaching of the Valley"

Psalm 84:6; John 13:7

I HAVE been through the valley of weeping,
The valley of sorrow and pain,
But the "God of all Comfort" was with me,
At hand to uphold and sustain.

As the earth needs the clouds and the sunshine,
Our souls need both sorrow and joy;
So He places us oft in the furnace,
The dross from the gold to destroy.

When He leads thro' some valley of trouble,
His Omnipotent hand we trace;
For the trials and sorrows He sends us
Are part of His lessons in grace.

Oft we shrink from the purging and pruning,
Forgetting the Husbandman knows
That the deeper the cutting and paring,
The richer the cluster that grows.

Well He knows that affliction is needed:
He has a wise purpose in view,
And in the dark valley He whispers,
"Hereafter thou'lt know what I do."

As we travel thro' life's shadow'd valley,
Fresh springs of His love ever rise;
And we learn that our sorrows and losses,
Are blessings just sent in disguise.

So we'll follow wherever He leadeth,
Let the path be dreary or bright;
For we've proved that our God can give comfort:
Our God can give songs in the night.

F. B.

Pittsburgh, Penna.—The North Side Gospel Hall is now located at 1824 Brighton Road Blvd. Correspondent John Malloy, Glarius and Pennsylvania Ave., Bellevue, Penna.

Detroit, Mich.—The conference on the whole was very good; messages were short and practical. One woman professed to be saved. The attendance was encouraging. W. Ferguson was cheered by the response to the Word of God while visiting in towns and villages in Northern Michigan, and by fresh opportunity to enter new territory with the gospel.

Albuquerque, N. M.—Brother C. G. Davis is still with us, plodding along; he has not been well for the past month but never missed a meeting. The Lord has encouraged us to go on for Himself by giving us suitable ministry from time to time.

CANADA

Vancouver, B. C.—E. Fairfield and the young men in Cedar Cottage Assembly had a six weeks' meeting in the Nanaimo Road District; two professed to be saved. The tract band that the young men of this city began two years ago is still carried on. They have sent out 70,000 copies of "God's Way of Salvation" at a cost of \$1250.00, and have been encouraged by the blessing of the Lord on the seed that was sown, as a number have written saying they have been saved through reading the tracts. There would be blessing in any assembly that followed the worthy example set by these young men. A happy and profitable time was spent at the Cedar Cottage Conference. The Word was ministered by Bren. Scott, Chawner, Fairfield, Alves, A. McGaughey, S. C. Keller, and others.

New Westminster, B. C.—The address of Mr. W. J. Chawner is now 732-6th St., New Westminster, B. C.

Regina, Sask.—We had a visit from Geo. Thomson of Hamilton and Geo. Smith of Ottawa, when four were baptized, fruit of recent labors in the gospel.

Sunniedale, Can.—Instead of the usual conference at Thanksgiving time, the assembly here had a day's meeting September 27th. The attendance was good and the gospel was preached, and words to edification ministered by D. Adam, W. Baillie, J. Gunn, A. Joyce and F. Watson.

Alberta.—C. H. Willoughby has been helping the assemblies in these parts during the summer.

Salisbury, N. B.—Meetings held by A. T. Stewart and R. McCracken, Jr., resulted in some souls being saved. A young man gave them much joy.

Arnstein, Can.—The annual conference was a time of real blessing. God's people were helped and five professed to be saved. The Word was ministered by eleven of the Lord's servants.

Huntsville, Can.—God gave us a good time at our recent conference, and helped His servants to minister the Word with profit. Sixteen preachers were present and all took part.

Toronto, Can.—J. T. Dickson has started meetings in the Brock Ave. Hall, and hopes to see the hand of the Lord in blessing. R. McCracken is having a week's ministry meetings in the Bracondale Hall. S. McEwen had a week in the city, spending a night in several of the halls. Herb Harris is in Toronto at present, and although much improved in health he is far from strong; pray that the Lord will restore His servant to health if it be His will.

Sault Ste. Marie, Can.—A. Joyce and D. Adams have started meetings and hope to see God's hand in blessing.

Port Arthur, Ont.—S. C. Keller visited this place and was much impressed by the attendance. He was encouraged to believe that a good work in the gospel could be done. He also visited Winnipeg and Portage-la-Prairie.

Chapman Valley, Can.—E. Sprunt and A. Dellandra are having meetings with good interest and attendance.

Dunchurch, Can.—D. Miller and G. Taylor visited this place and also Parry Sound and Chapman Valley, seeking to help the saints.

FALLEN ASLEEP

Port Huron, Mich.—On August 15, Mrs. Mary E. Messecar fell asleep in Jesus at Schenectady, N. Y. Saved over 40 years. Services were conducted by Mr. D. McGeachey.

Youngstown, Ohio.—On September 28, Cleaver J. Marten went home to be with Christ. Age 50. Saved when a lad in his teens, and associated with the Assembly in Youngstown from its beginning, over 20 years ago. He was held in high esteem by all who knew him. Brethren W. P. Douglas and A. P. Klabunda spoke to a large number of relatives and friends.

Hollywood, Florida.—Our dear sister Mrs. Everett (Lorraine) Whitten has gone to be with the Lord. Age 23. She was saved three years ago, and has been a bright testimony in the Assembly ever since, and active in the Sunday School. Her husband had her Bible buried with her, opened at John 3:16, the verse through which she was saved.

Galt, Ont.—Robert Hunter departed to be with Christ on September 21. Age 87. For many years he was in the West Toronto Assembly, later in Brock Ave., Toronto, and of recent years in Galt. A quiet, godly man. F. Watson preached the Word at his burial.

Toronto, Can.—Miss Margaret Kennedy of the Central Hall, Toronto, departed this life August 17th. She was one of the few that remained who were in the old original assembly on Spadina Ave., when there was only one assembly in Toronto. For many years a great sufferer, she is now at rest. A. Jackson spoke at the service in Toronto, and F. Watson took the service at Morriston where interment took place.

Toronto, Can.—On October 10, Mrs. Thomas Robinson went to be with the Lord as the result of a stroke. Saved as a girl of 16 through the late Donald Ross. Maintained a steady course; in fellowship in Central Hall, Detroit, then in Toronto until her home call. Henry Fletcher and Mervyn Paul spoke to a large company.

CONFERENCES

Bryn Mawr, Penna.—The Christians meeting in the Gospel Hall purpose holding their annual conference on "Thanksgiving Day" if the Lord will.

Phoenix, Ariz.—A conference will be held (D. V.) in the Gospel Hall, 13th and Garfield Sts., on November 26, 27, 28 and 29, preceded by a prayer meeting Wednesday evening (25th) at eight o'clock. Address communications to Wm. Brown, 701 North 7th Ave., Phoenix, Arizona.

Pittsburgh, Penna.—Annual 4-day conference (D. V.) at Gospel Hall, 4917 Friendship Ave., November 26th to 29th. First meeting 2 P. M. Thursday, "Thanksgiving Day." Correspondent Norman Gunn, 1924 Woodbourn St., Brookline, Pittsburgh, Penna.

Words in Season

THE BIBLE FAMILY MAGAZINE



JESUS ONLY

WHAT has stripped the seeming beauty
From these idols of the earth?
Not the sense of right or duty,
But the sight of nobler worth.

Not the crushing of those idols,
With its bitter pain and smart,
But the beaming of His beauty,
The unveiling of His heart.

'Tis the look that melted Peter,
'Tis the face that Stephen saw,
'Tis the heart that wept with Mary,
Can alone from idols draw.

Draw and win and fill completely,
Till the cup o'erflow the brim;
What have we to do with idols
Who have companied with Him?

December, 1942

WORDS IN SEASON

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NOTICE

To be sure of getting your magazine for 1943, it will be necessary to pay subscriptions that have not been paid up to and including 1942, as the Postal Laws do not allow us to send to subscribers who are in arrears. Please look at the last date on your wrapper and you will learn how long your subscription runs. We wish to have you as a subscriber and 1943 should be paid at this time.

UNITED STATES

Bryn Mawr, Pa.—Brethren W. C. Bousfield and Paul Plubell are having well attended meetings. They are happy to see an interest among the unsaved and are looking to the Lord to bless His Word to the souls of many.

Long Branch, N. J.—Frank Pizzuli had three weeks with blessing, and then began meetings for children with the object of building up the Sunday School.

Saugerties, N. Y.—Clay Fite has commenced a series of meetings, and desires prayer for blessing to saint and sinner.

Philadelphia, Pa.—Robert Crawford is having encouraging meetings in the West Philadelphia Hall. Attendance has been very good, and a few strangers from the neighborhood coming to hear the Gospel.

Indiana, Pa.—Mr. Lott Frederick writes that the "Indiana, Pa." Assembly has heartily commended Paul Plubell to the work of the Lord, and has given him a letter to this effect. His home address is 277 Olive St., Indiana, Pa.

Sault Ste. Marie, Mich.—After visiting assemblies in Duluth, LaCrosse and 86th St., Chicago, C. H. Willoughby began meetings in this place.

Wisconsin.—A good conference was held in Blue River in October; six of the Lord's servants being present to minister the Word. S. Hamilton and Steve Mick are having meetings in Prairie du Chien.

Iowa.—After having some good meetings in Blue River, Wis., Archie Stewart and Oliver Smith started a series in Hitesville, where they trust something will be done for Eternity. Lorne McBain and Bert Dobson are in Garnaville at the present time.

Pawtucket, R. I.—John Govan and A. Klabunda are holding forth in this place.

Waterbury, Conn.—The conference this year was very good, although not as large as last year. Heart-searching ministry was given by God through seventeen of His servants that were present.

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. 34

DECEMBER, 1942

No. 12

GATHERED GEMS

WHEREVER God erects a house of prayer
The Devil's sure to have a chapel there;
And 'twill be found, upon examination,
The latter has the largest congregation!

»« »« »«

IF FAITH be once satisfied in the call and command of God
it will follow Him—when it cannot see a step of its way—
over the hills of difficulty and through the dales of dark-
ness, fearing nothing. He that hath God's call need not
fear God's conduct (Acts 16:1-10).

»« »« »«

You find people ready to act the Samaritan without the
wine and the twopence (Luke 10:35).

»« »« »«

He that will ever hope for good himself must return good
for evil unto others.

»« »« »«

Even when you believe what is said against your brother
you ought not to repeat it, much more when you do not be-
lieve it (Psalm 55:20).

»« »« »«

Impatience under God's corrections only shows our need
of the discipline He is pleased to visit us with by the use of
the rod.

»« »« »«

We can least bear correction when we most need it.

»« »« »«

Gold grows to perfect purity in the furnace, while losing its
dross (Prov. 17:3).

»« »« »«

A great artist made it a rule never to look at a badly-done
picture, as he had found by experience that, whenever he did
so, his pencil had a tendency to reproduce the bad work. Apply
this to bad books and company.

»« »« »«

If our very chastisements are favours, what shall the favours
be when God has ceased to chasten? (Rom. 8:18).

»« »« »«

A sunbeam has no power to shine apart from the Sun.
Neither have we apart from Christ.

»« »« »«

God sees our danger when we see it not ourselves, and
will hurt the body to save the soul of His dearest children. It
is a happy thorn in the flesh (2 Cor. 12:7) that lets the pesti-
lent and corrupt blood of spiritual pride out of the soul (Rev.
3:19).

»« »« »«

It is good to bear in mind that whatever our circumstances,
it cannot be necessary to disobey God.



Saved for Eternity

Conversion of

Wm. Warke

IT WILL be 26 years October 4th since I first learned that God can be just and the justifier of him which believeth in Jesus.

My boyhood was spent in Donegal, Ireland. My parents were Presbyterians and were quite religious, but were not saved.

Saturday night at our house was the "preparation of the sabbath" for on that night the shoes had to be shined and everything put in order for the day following.

Sunday morning I attended the Presbyterian Sunday School, at the close of which I went to the regular church service with the rest of the family; and in the afternoon I went to a Sunday School conducted in a private home.

We were taught at home that "no one in this world could tell where he would be in the next"; but in spite of this, God began to deal with me at an early age. I remember distinctly the first time God spoke to me. I was lying beside a well on a beautiful day when the word "eternity" came into my mind. As I thought it over, I decided it meant something that would never, never end, and I said to myself, "Heaven and earth shall pass away, but where shall my soul be for eternity?"

We used the "Shorter Catechism" in the Presbyterian Sunday School, and one Lord's day it was my duty to answer from it the question, "What does every sin deserve?" The answer given is this: "Every sin deserves God's wrath and curse in this world and that which is to come"; and let it be said that this is a Scriptural answer, for in James 2:10 we

read, "Whosoever shall keep the whole law and yet offend in one point, he is guilty of all." I began to reason like this: "If one sin deserves God's wrath and curse in time and eternity, what hope for me with all my sins?"

After this I used to lie in bed and wonder what a person would have to do to get to heaven; and in the daytime I envied the cattle in the fields, because I knew death would end their existence.

Sometime later we moved to Co. Tyrone, and there I sought in earthly pleasures to forget eternity. I was induced by the minister there to join the church, and I decided to break off my evil habits and live a Christian life. In about three weeks I had lapsed back to where I was before, and decided I would have to wait till I was older and more settled before I could be a Christian. I said to myself, "I'm young and have plenty of time, and I don't need to worry about meeting God just now"; but God knocked the bottom out of this, for a brother of mine, much younger than myself, took suddenly ill and died in a few hours. I slipped into the room and looked at him lying still in death, and the thought came to me, "If that were you, where would your soul be?" I stood there and wept and trembled, for I knew if that were my body, my soul would be in hell.

That was in February, 1916, and the following June two men came to our town and pitched a tent, and began to preach the Gospel. The meetings were well attended and many were saved. I was often invited to the meetings but always refused, without even bothering to look for an excuse; at the same time I longed to be saved, for God was dealing with me. I remember the words flashing into my mind: "There shall be weeping and gnashing of teeth," followed by, "And the smoke of their torment ascendeth up forever and ever." So vividly did this come before me that I could picture myself in hell.

After several weeks a companion of mine got saved. He came to me in the factory daily after that and pleaded with me to attend the tent meetings, and finally I consented to go for one night. He came to our house that night, and we went together to the meeting. I can't remember anything that was said that night, but I came away with the fear of God in my soul. The next night I went to his house, and we went again to the meeting. On the way to the tent I told him I'd like to be saved and wanted to talk to the preachers, and he said he would be glad to stay with me.

That night, as I sat in the meeting, the thought came to me, "If I get saved, it will be like when I joined the church—I won't be able to live up to it, and will simply make a fool of myself." This filled my soul with despair; but just then I began to think of Jesus on the cross, and I said to myself,

"Why was He there?" Instantly I said, "He died for sinners, He died for me"; and I was saved on the spot.

O! why was He there as the bearer of sin
If on Jesus my guilt was not laid?
Or why from His side flowed the sin-cleansing blood,
If His dying my debt has not paid?

"My sins deserve eternal death
But Jesus died for me."

THE VIRGIN BIRTH OF CHRIST

WHEN Adam disobeyed God and brought sin into the world, God said unto the serpent in the presence of Adam and Eve: "I will put enmity between thee and the woman, and it shall bruise thy head, and thou shalt bruise his heel." This was the promise of the deliverer who was to be the seed of the woman. When the first child was born to Eve, she thought it was the man whom the Lord had promised, and called his name Cain; but the future conduct of this child proved him to be a sinner of the worst type, as he became the murderer of his own brother, and all who have come into the world in the same manner are sinners by nature and practice.

God did not forget His promise, nor turn aside from His purpose, though He was silent for many years; and when He found a man who would believe Him, even Abraham, He said, "In thy seed, shall all nations of the earth be blessed" (Gen. 22:18). "For in Isaac shall thy seed be called" (Gen. 21:12). This showed that the deliverer would come from the nation of Israel, for the seed was not Isaac himself, but Christ (Gal. 3:16).

Later on it was revealed to Jacob that the tribe of Judah would be the favored one, and he declares, "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come" (Gen. 49:10). Then Isaiah declares that He was to come from the family of Jesse, saying, "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots" (Isa. 11:1). To a king who had departed from the Word of God, and removed the altar of sacrifice from the place that God had appointed for it, even Ahaz, the important truth was revealed, that the deliverer would be born of a virgin; for the word came to him from the Lord Himself: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). The year of His birth is revealed in a special manner to the prophet Daniel (Dan. 9:25). The prophecies of the Old Testament concerning His birth were completed when God spoke through the prophet Micah, saying that Bethlehem would be the place of His birth (Micah 5:2; Matt. 2:6).

After a silence of seven hundred years, an angel of the

Lord named Gabriel appeared to Mary, an espoused virgin living in the city of Nazareth, to tell her that she was the chosen one to be the mother of the Messiah; that she would conceive in her womb, and bring forth a son whose name was to be called Jesus; she declares that she has not been joined in marriage to a man, and knew nothing of family life; the angel said unto her, "The Holy Ghost shall come upon thee, and the Highest shall overshadow thee, therefore that holy thing which shall be born of thee, shall be called The Son of God." All this came to pass in due time, so that no man was father to the Lord Jesus Christ, which made Him holy in His birth, and in no manner associated with man in his sin.

Here God displays His wisdom and power, for had the Lord been born in the same manner as others He would not have been qualified to be the Saviour, as they had partaken of the sin of Adam, yet He must be a partaker of flesh and blood. He must have a body prepared for Him. He must be a man to be the kinsman Redeemer. He must have a nature that is human, but not sinful, made under the law, made of a woman. But how can He be born of a woman and not be a sinner? The woman was deceived, and in the transgression she ate first of the fruit of the tree, and gave also unto her husband with her; but man was the responsible one—he was not deceived but was disobedient, and by his disobedience brought sin into the world; therefore, man must have nothing to do with the birth of Christ, for this would have made Him a sinner, which could not be possible with our blessed Lord; but He was fully qualified to be the Redeemer, and satisfy God's claims against sin and the sinner, for He was holy in His birth, harmless in His life, and separate from sinners in His resurrection.

To deny the virgin birth of Christ is to place Him on the same level as other men, and would destroy the value of His work on the cross, and leave us without hope of ever having our sins put away. To receive the virgin birth of Christ is to give Him the place that is His by right. "Son of God," the true sacrifice. "The Lamb of God that taketh away the sin of the world."

HOW TO READ THE BIBLE

1. Read the Scriptures through regularly. Read alternately portions from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off, and begin there next time. When you have finished each Testament, begin it again.

2. Read with prayer. You cannot by your own wisdom understand the Word of God. In all your reading of the Scriptures, seek carefully the help of the Holy Spirit. Ask for Jesus' sake that He will enlighten you.

3. Read with meditation. Ponder over what you read. The truth is thus applied to your heart. You see new and deeper meanings. It is better to think over a little than merely to read a great deal.

4. Read with reference to yourself. Never read only with a view to instructing others, but for your own teaching. Receive blessing yourself first, and you will communicate it to others. Always ask yourself, "How does this affect me?"

5. Read with faith. Regard it not as statements which you may believe or not, but as the revealed Word of God. Receive every word as true, with simple, childlike trust. Rest upon the promises. Read them as made for you.

6. Read in order to carry into practice. We must accept God's Word as being the revelation of His Will. In it, He tells us what to be and what to do. He expects us to be "obedient children."

—George Muller.

THIS IS NOT YOUR REST

THE last month of the year may well remind us of the solemn message God sent to Israel: "Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction" (Mic. 2:10). It is true that the words are not an exhortation to God's children to depart out of an ungodly world, but rather the announcement of His immutable purpose to cast them out of the land they had polluted by their iniquities, even as they had cast out others from their homes and possessions. Yet by way of application the language may be addressed to all Christians, reminding them that this polluted world is not their rest.

We read of a Creation rest, which was soon disturbed by the introduction of sin (Gen. 2:2, 3). We read of a Canaan rest, which was soon lost by the unbelief and idolatry of Israel (Josh. 1:13; 22:4). The former rest was never regained, for our Lord Jesus said to the Jews, "My Father worketh hitherto, and I work" (John 5:17). The latter rest could never be recovered except by the coming of One, of whom Solomon "the peaceable" was a type, and of whom Jehovah said to David, "Behold, a son shall be born unto thee, who shall be a man of rest" (1 Chron. 22:9). There is a rest He bestows, blessed be His name, even amid the wild distractions and tumults of earth; but it is still true that He says to His followers, "Arise ye, and depart; for this is not your rest."

First, There is a rest He gives. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). It is a rest given, not sold, and it must be received as a gift, or it cannot be received at all. God gave His only begotten Son (John 3:16); the Father gave us another Comforter (John 14:16); Christ gives us eternal life (John 17:8); He gives repentance and remission of sins (Acts 5:31);

He gives us everlasting consolation (2 Thess 2:16); He gives Himself (Titus 2:14). All is a gift, and the soul never gets rest until it accepts as true, and true as meeting its own need, the testimony that "the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

Second, There is a rest found. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:29, 30). The only way to find real and permanent rest is to walk in fellowship with Himself, yoked in loving service, and walking side by side with our Lord, even as He walked. When we can say with Paul, "The love of Christ constraineth us" (2 Cor. 5:14); "To me to live is Christ" (Phil. 1:21); "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14), our peace shall be like a river, and grow deeper and wider as it flows on to the boundless sea of God's love.

Third, Rest is the portion of Christ's followers in the midst of service. "He said unto them, Come ye yourselves apart into a desert place, and rest awhile" (Mark 6:31). He did not send them away from Himself, but said, "Come," going before them and with them into a quiet retreat, where they were undisturbed by the confusions and strifes of men. Often the believer is ready to exclaim with the Psalmist, "Oh that I had wings like a dove, for then would I fly away and be at rest" (Ps. 4:6); but the Master ministers to him in his discouragement the consolations of the Holy Spirit so that he can truly say, "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee" (Ps. 116:7).

Fourth, There is to be a rest from labor soon. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14:13). Of the righteous, who are taken away from the evil to come, it is written, "They shall rest in their beds, each one walking in his uprightness," or as it is in the margin, "before Him" (Isa. 57:2); and to Daniel it was said, "Go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days" (Dan. 12:13). Job too found comfort in the thought of the grave, for "there the wicked cease from troubling, and there the weary be at rest" (Job 3:17).

Fifth, There is to be rest from trouble. "To you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels" (2 Thess 1:7). "Man is born unto trouble, as the sparks fly upward" (Job 5:7), and especially Christians in a polluted world; but the time is surely coming when it shall be said to the tempted and tried believers, "The Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve" (Isa. 14:3). Like the apostle we may be "troubled on every side, yet not distressed; per-

plexed, but not in despair" (2 Cor. 4:8), because we hear the voice of our unfailing Friend saying to us, "My presence shall go with thee, and I will give thee rest" (Ex. 33:14); and again He says, "Let not your heart be troubled; ye believe in God, believe also in me" (John 14:1).

Sixth, There is to be a glorious rest at His coming. "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious" (Isa. 11:10). Then His people "shall dwell in a peaceable habitation, and in sure dwelling places, and in quiet resting places" (Isa. 32:18). Then to the now downtrodden Jerusalem and oppressed Israel will be fulfilled the sweet promise, "The Lord thy God in the midst of these is mighty; He will save, He will rejoice over thee with joy; He will rest in His love; He will joy over thee with singing" (Zeph. 3:17).

Seventh, There is an everlasting rest that awaits the redeemed. "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from His. Let us hasten therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 4:9-11). Let us close the year remembering that "here have we no continuing city, but we seek one to come," "a city which hath foundations, whose builder and maker is God" (Heb. 11:10; 13:14). It is a city where all is holy and happy and eternal, and where the ransomed sinner can say with Solomon, "Now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent" (1 Kings 5:4).

GREATNESS OF LOVE

1 Corinthians 13

THERE is only one chapter in the inspired writings of the Apostle Paul, that does not mention the Lord Jesus Christ by one or more of His many titles. But here there is such a beautiful and accurate portrait of Him, it is not necessary to present Him by name. (1) As to His speech, "never man spake like this man" (John 7:46). (2) As to His prophecy, "Behold I have foretold you all things" (Mark 8:23). (3) As to His knowledge, "In whom are hid all the treasures of wisdom and knowledge" (Col. 2:3). (4) As to His faith, "He is the author (or princely leader) of faith" (Heb. 12:2). (5) As to His gift of goods, "Though he was rich, yet for your sakes he became poor" (2 Cor. 8:9). (6) As to the gift of His body, "This is my body which is given for you" (Luke 22:19). (7) As to His longsuffering, "Father, forgive them; for they know not what they do" (Luke 23:34). (8) As to His kindness, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). (9)

As to His envying not, "The glory which thou gavest me, I have given them" (John 17:22). (10) As to not vaunting Himself, He "made himself of no reputation" (Phil. 2:7). (11) As to His not being puffed up, "I am meek and lowly in heart" (Matt. 11:29). (12) As to His not behaving unseemly, "He hath done all things well" (Mark 7:37). (13) As to His not seeking His own, "Even Christ pleased not himself" (Rom. 15:3). (14) As to His being not easily provoked, "who, when he was reviled, reviled not again" (1 Pet. 2:23). (15) As to His not thinking, or rather imputing evil, "not imputing their trespasses unto them" (2 Cor. 5:19). (16) As to His rejoicing not in iniquity, but in the truth, "grace and truth came by Jesus Christ" (John 1:17). (17) As to His bearing all things, "Who his own self bare our sins in his own body on the tree" (1 Pet. 2:24). (18) As to His believing all things, "Think not that I am come to destroy the law or the prophets: I am come not to destroy, but to fulfill" (Matt. 5:17). (19) As to His hoping all things, "Moreover also my flesh shall rest in hope" (Acts 2:26). (20) As to His enduring all things, "My God, my God, why hast thou forsaken me?" (Matt. 27:46). (21) As to His never failing, "Jesus Christ, the same yesterday, to-day, and forever" (Heb. 13:8).

He is love personified, therefore, and while extraordinary gifts, bestowed for a temporary purpose, may have passed away, there abideth the ordinary and essential graces of faith, hope, and love; but the greatest of these is love. It may seem strange that love is assigned so high a rank, when we remember the distinguished offices of faith and hope, and how indispensable they are at every step of the believer's experience from first to last. A brief consideration of the service they render may enhance the greatness of love, by showing its superiority to that which is of vital importance to every child of God.

Of faith it may be said that it is the hand which never laid hold upon Christ in vain for blessing; that it is the appointed and only channel through which salvation is received. The Saviour's reply to those who came to Him for help was, "As thou hast believed, so be it done unto thee"; "Thy faith hath made thee whole"; "According to your faith be it unto you"; "Great is thy faith: be it unto thee even as thou wilt" (Matt. 8:13; 9:22, 29; 15:28). Moreover "He said to the woman, Thy faith hath saved thee; go in peace" (Luke 7:50); "He that believeth is not condemned" (John 3:18); "He that believeth on the Son hath everlasting life" (John 3:36). So it runs all through the testimony of inspired apostles both in sermons and epistles; and to this day the message is unchanged, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31); "By grace are ye saved through faith, and that not of yourselves; it is the gift of God" (Eph. 2:8).

(To be continued D. V.)

DECLENSION

Acts 7:30-41

THE history of Israel's declension, as given by Stephen, contains a lesson of solemn import to our souls; because it is the history of so many backslidden Christians, and it will be the history of apostate Christendom at the close of the present age. It was a seven-fold declension, and the successive steps of their downfall are often repeated in our own day, while they certainly remain to be repeated in a large and humiliating exhibition of the utter failure of man before the coming of Christ.

The first step was disobedience. Speaking of Moses, Stephen says, "To whom our fathers would not obey." Refusing to hearken to God's accredited messenger, they refused to hearken to God Himself, and thus commenced a career which ended in their complete national overthrow and debasement. So it is still with those who have forsaken the fountain of living waters to hew out for themselves broken cisterns that hold no water. They began their downward course by some act of disobedience, and, failing to confess and forsake their sin, they were prepared to go still further astray from God.

The second step was rejection of divine authority: "But thrust him from them." In thrusting Moses from them, they thrust Jehovah away, saying in effect, "We will not have Him to reign over us." Disobedience leads on, as certainly as water runs down hill, to a contemptuous disregard and open defiance of God's commands, as thousands who once confessed the name of Jesus could testify.

The third step in the path of sin and shame is a return in affection to the world: "And in their hearts turned back again into Egypt." When God is disobeyed and thrust away, the soul longs for the world, and for worldly pleasures, because it has nothing else. It must seek some object to satisfy its desires, and all that is left to it is that which lieth in the wicked one (1 John 5:19).

The fourth step in their decline was the expression of a desire to have other gods in place of the true God whom they had disowned, "Saying unto Aaron, Make us gods to go before us." It has been well said that "man is a religious animal," and, if he departs from the God of the Bible, he will ask those whom he has recognized as priests to invent another god, more suited to his depraved tastes and worldly lusts.

The fifth step was a bolder reach in iniquity and a deeper degradation, for "they made a calf in those days." At first conscience, not yet wholly extinct, did not permit them to go further than to say to Aaron, "Make us gods"; but that led them on to make for themselves a calf, sinking lower and lower until the God of glory was gladly given up for a fourfooted beast.

Sixth, "they offered sacrifice unto the idol." Forgetful of the blood that redeemed them out of Egyptian bondage; forgetful of the pillar of cloud by day and the pillar of fire by night; forgetful of the grace that promised to place them at the head of the nations, they stooped to the disgusting wickedness of offering sacrifice to a senseless piece of metal. What will not the professed Christian do, when he leaves the Saviour?

Seventh, "they rejoiced in the works of their own hands." Beginnig with disobedience, they crowned their sin by glorying in their own achievements, and were thus ripe for the judgment that overtook them. The Lord keep us from disobedience; from defiance; from worldliness; from the wish that our spiritual leaders should make us objects of adoration; from the invention of false gods; from the worship of idols; from self!

* * *

AH, how softly we ought to walk, because of the flesh; and yet with what dignity should we wrap our royal robes around us, as united to Christ in glory!—*Selected.*

THE DOCTOR'S ADVICE

A WOMAN called one day on Dr. C in a large city, in great distress of mind. "Oh, Doctor," she exclaimed, "Tell me what I must do to get peace with God?" "NOTHING," said the doctor, "There's nothing to do." "NOTHING," exclaimed the visitor. "Is that all the comfort you have to give me?" "Yes, that's all," said the doctor. "I cannot tell you to do what has already been done. Christ has done it all. He has finished the work. He has made peace by His own blood. You have nothing therefore to do, but you have something to receive as a free gift." "I SEE IT! I SEE IT!" said the woman. "That's where I have been wrong all the time: wanting to do something, instead of believing all He has done." She left the doctor's house rejoicing in the knowledge of salvation, and at peace with God.

Nothing to do? no not a bit,
Nothing to pay? no not a whit.
All that was needed to do or to pay
Jesus has done it in His own blessed way.

Reader are you working for salvation or waiting for something to be done by God for you? Know this that Christ has finished the work by which a sinner is brought to God. And you are called by God to believe the testimony concerning His Son.

THE CHURCH—ITS WORSHIP AND MINISTRY

Hints From the Word of God in Five Parts.

PART 1.—ON CHURCH FELLOWSHIP

CAN THE UNCONVERTED WORSHIP GOD?

EXCEPT a man be born again he cannot see the kingdom of God" John 3:3.

"So then they that are in the flesh cannot please God" Heb. 8:8.

"Without faith it is impossible to please God" Heb. 11:6.

"They that worship Him must worship Him in spirit and in truth" John 4:24.

"He that turneth away his ear . . . even his prayer shall be abomination" Prov. 28:9.

See also to whom all the epistles are addressed. 1 Cor. 1:2.

SHOULD BELIEVERS AND UNBELIEVERS TO BE TOGETHER IN THE CHURCH?

"And all that believed were together" Acts 2:44.

"And of the rest durst no man join himself to them" Acts 5:13.

"And the Lord added to the Church daily such as should be saved" Acts 2:47.

"Upon the first day of the week, when the disciples came together to break bread" Acts 20:7.

"Not forsaking the assembling of ourselves together" Heb. 10:25.

"Be ye not unequally yoked together with unbelievers" 2 Cor. 6:14-18.

"In the last days perilous times shall come, for men shall be lovers of their own selves . . . having a form of godliness, but denying the power thereof; from such turn away" 2 Tim. 3:1-5.

"Follow righteousness . . . with them that call on the Lord out of pure heart" 2 Tim. 2:22.

"The Lord knoweth them that are His. And, Let every one that nameth the name of the Lord depart from iniquity" 2 Tim. 2:19. (R. V.)

BUT ARE NOT THE TARES AND THE WHEAT TO GROW TOGETHER?

"The field is the world"—NOT THE CHURCH. Matt. 13:38.

"The reapers are the angels." They are withheld from executing judgment till the harvest, which is the end of this age. Matt. 13:30, 38, 39.

This parable has, therefore, nothing to do with fellowship in the Church, and cannot contradict all the foregoing texts.

BUT HOW CAN WE KNOW WHO ARE BELIEVERS AND WHO ARE NOT?

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" Rom. 10:9.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you" 1 Peter 3:5.

A man may be "called a brother," and yet be living in the sins mentioned in 1 Cor. 5:11—"I have written unto you . . . with such an one no not to eat."

Such ought to be the power of God's presence in the assembly, that an unbeliever happening to come in should feel himself judged and convinced of all, "and so falling down on his face, he will worship God, and report that God is in you of a truth" 1 Cor. 14:25.

It is evident, under certain circumstances, believers must discern, else how are God's children to marry "only in the Lord?" 1 Cor. 7:39.

Or how can we do good, "especially unto them who are of the household of faith," if we do not judge who they are? Gal. 6:10; 1 Cor. 2:15.

BUT WAS NOT EVEN JUDAS AT THE LORD'S SUPPER?

This cannot be affirmed in the face of John 13:30.

It was in the Passover dish that Jesus dipped the sop, and Judas "went immediately out."

The Lord's Supper was instituted after the Passover Supper. See Luke 22:14-20.

But even if he were at the Supper, he never was at another; the sop sealed his doom. Moreover, Judas deceived all; he was not even suspected of being a hypocrite. Christ only knew who should betray Him.

Should a deceiver "creep in unawares" (Jude 4) he cannot be judged until every word can be established in the mouth of two or three witnesses. Matt. 18:16; 2 Cor. 13:1.

But to receive unbelievers, knowing them to be such, or without question, is contrary to the scriptures already quoted.

"Receive ye one another as Christ also received us to the glory of God" Rom. 15:7.

It is the duty of all believers to judge or to discern.

"Do not ye judge them that are within" 1 Cor. 5:12.

(To be continued D. V.)

DEATH IS YOURS

1 Corinthians 3:22

IT is strange that there are so many erroneous views even among intelligent Christians concerning death. It is common for them to regard it in their own case as "the wages of sin," and to speak of it as "paying the debt of nature." But to the believer it is neither one nor the other. If he has to bear any part of the penalty of sin, then Christ has not borne it for him, and grace is no more grace; he is still under law and under condemnation. If he has to pay any part of the debt of nature, then the debt has not been discharged by his Divine surety; and as the Apostle says, "Your faith is vain; ye are yet in your sins," (1 Cor. 15:17). But it may be asked, "Do we not see believers dying all around us?" "NO, NEVER! The earthly house of their tabernacle may be taken down, but that does not touch them (John 8:51). They themselves pass through the torn and dismantled tent, unaffected save as they are set at liberty to enter into the glorious presence of the Lord.

The believer who is troubled by the thought of death should dwell more upon the victory achieved for him by our Lord Jesus Christ. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14, 15). The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:56, 57). It is not that He WILL give us the victory, if we should happen to pass away before the Lord comes, but He GIVETH us the victory; it is already gained. Already GOD HATH SAVED US, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and and brought life and immortality to light through the Gospel. (2 Tim. 1:9, 10). The word translated ABOLISHED is elsewhere rendered "MADE VOID," "MADE OF NONE EFFECT," "BROUGHT TO NOUGHT," "PUT DOWN." Since the death of Christ, death has been put down for the believer, and he that had the power of death, that is the Devil, has been deposed, while the risen Christ exclaims, "I am He that liveth, and was dead; and behold I am alive forevermore, Amen; and have the keys of hell and of death (Rev. 1:18).

Death does not arrest for one moment, the conscious enjoyment of the redeemed soul, as it passes away from the body to be immediately with the Lord. The very day the believing thief on the cross closed his eyes under the murderous blows of the soldiers, he was with the Saviour in Paradise. (Luke 23:

43). The very day Stephen fell beneath the shower of stones rained upon him by the infuriated Jews, he saw Jesus standing on the right hand of God, and cried with joyful certainty of being with Him, "Lord Jesus receive my spirit. (Acts 7:59). The very day of removal from the earthly house, is the day and the hour of admission into His dwelling place, for the Apostle says, We are confident and willing rather to be absent from the body and present (at home) with the Lord. (2 Cor. 5:8). It is no long and lonely journey, which the believer takes when he leaves his tabernacle of dust, but this moment he is here, and the next with Christ.

(To be continued D. V.)

KNOWING THE WORD OF GOD

MARK, it is not that we are to *master* the contents of Scripture. God forbid that there should be such a thought in our mind. The more we go on to know the wondrous depths, the perfect purity, the infinite holiness revealed in that Word, and the utter helplessness and worthlessness of the flesh, the more we realize that it is not *we* who are to grasp the Scripture, but rather, *the Scripture which must grasp us* as the living hand of the living God. We do not master it. Our blessing is to let it master us, and to set and keep us, by His grace, in communion with Him who is the Source, the Author, and the Object of all Scripture.

There is the greatest danger of a mere intellectual apprehension of the outline and contents of divine revelation. "Knowledge puffeth up," mere knowledge. If there is to be any benefit from entering into the revealed thoughts of God, it must be in a lowly spirit of faith and obedience.

Having said this, we pass next to ask, How can we best gain a knowledge of that wondrous revelation of God, the Bible, without, on the one hand, becoming intellectual dabblers in the holy things of God, which would harden the conscience and pave the way for grievous faults; or, on the other, becoming self-righteous and Pharisaic and intolerant of all further progress in divine truth? The answer is, briefly, to become acquainted with the letter of Scripture as one becomes acquainted with his native country. A lad who has spent all his life in a certain neighborhood, knows every foot of the ground over which his feet pass. He has not studied it; he has not set himself to master the various details of hill and dale or wooded nook and gurgling stream, but he has lived unconsciously drinking in the beauty by which he is surrounded, and can tell you where the first flowers of spring are to be found, the choicest fruits and nuts, and the icy pond for winter sports. In the same way, we are to live in the Bible land.

THE DEAF AND DUMB BOY

A little deaf and dumb boy at an examination at the institution in London a few years ago, on being asked, "Who made the world?" immediately wrote:

"In the beginning God created the heavens and earth."

He was asked, in a similar manner, "Why did Jesus come into the world?" when again the little boy, with a bright smile on his countenance, indicating delight and gratitude, wrote:

"This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

A third question was then proposed, evidently adapted to call the most powerful things into exercise: "Why were you born deaf and dumb, while I can hear and speak?"

"Never," said an eye-witness, "shall I forget the resignation which sat upon his countenance as he took up the chalk and wrote:

'Even so, Father, for so it seemed good in Thy sight.'"

LIFE'S JOURNEY

"Another stretch of life's journey,"

**Another milestone passed,
But each fleeting year reminds us,
That this may be our last;
Soon the journey will be ended,
Our tears and sighs be o'er,
And we'll raise a note of victory
Upon the golden shore.**

Another mountain summit reached

**We pause to rest awhile,
And praise for the Master's presence
Throughout each weary mile;
We praise Him for the trials sent,
We praise Him for the joy
For all the gifts bestowed on us.
Pleasures without alloy.**

"Another stretch in life's journey,"

**Within the future lies,
'Tis safe in the Master's keeping
Tho' hidden from our eyes;
It holds for us richer blessing
Than what has gone before,
Then let us praise for the treasure
He hath for us in store.**

New Haven, Conn.—R. Cappiello has moved to this city. His address is 64 Franklin St.

Jersey City, N. J.—Gospel Hall, 604 Palisade Ave. The correspondent is Sam Romano, 249 Central Ave., Jersey City, N. J.

Hoboken, N. J.—Gospel Hall, 7th and Bloomfield St., Correspondent, A. Caporriini, 205 Adams St., Hoboken, N. J. Caesar Patrizio had meetings at both of these places.

Springfield, Mass.—Gospel Hall, 101 King St. Correspondent, Manno DiLiberto, 550 Union St., Springfield, Mass.

Detroit, Mich.—The assembly at West Chicago Blvd. has enjoyed short visits recently from Bren. W. Robertson and J. Rankin. R. McCrory is in the fourth week of meetings here, speaking from a chart on "The Book of Revelation." Meetings have been helpful and appreciated.

CANADA

Fredericton, N. B.—I. McMullen has moved to this place and is finding it uphill work, but God has given him some fruit in the Gospel. His address is R. R. No. 1, Fredericton, N. B.

Nova Scotia, Can.—L. K. McIlwaine is continuing his meetings in a wooden tent at St. Philips in Lunenburg Co. He and his wife are living in their house trailer. John McCracken and Robert McCracken Jr. began meetings at Pugwash Junction on October 25th with fairly good attendance. W. N. Brennan is expecting to begin meetings in a new place shortly. We had a very good Conference at River Hebert East at the "Canadian Thanksgiving." Eight of the *Lord's servants were present and ministered goodly words to about 250 people.*

Charlottetown, P. E. I.—Russell Harris is seeing a good interest in the tent here and will value prayer for the work that it may be continued, and that God will bless as He has done in the past.

Vancouver, B. C.—S. C. Keller had meetings after the Cedar Cottage Conference, speaking on the Acts of the Apostles. The meetings were well attended and interesting. He also visited the other assemblies in the Vancouver district.

Abbotsford, B. C.—A one-day conference was held October 28th. Meetings were good. Three servants of the Lord took part, and some brethren from Vancouver.

Ottawa, Ont.—The assembly now meets at 780 Bronson Ave., Ottawa, Ont. George Smith of this city has been visiting the assemblies on the prairies for sometime, seeking to help them.

Ontario Province.—The Peterboro conference was a helpful time. Five of the Lord's servants took part in the ministry. R. Bruce had a week in Strongville before the conference, and meetings were appreciated by the Lord's people. He and Brother Taylor are having meetings in Arnstein with good attendance. Brethren Delandrea and Sprunt are in Chapman Valley. B. Widdifield is in New Ontario at present, in Charlton, having Bible Readings in a private home seeking to help some who are saved and see some unsaved reached. His help is very much appreciated amongst the little assemblies in these parts. Bren. R. Roberts and D. Howard have commenced meetings in Orillia and are getting a nice hearing. G. G. Johnston spent a few days at Barrie. His ministry was appreciated by the assembly. After closing meetings in Toronto, J. T. Dickson spent a week end with the assembly in Midland. D. Miller has been some time in Mitchell seeking to help the saints. Fred Watson expects (D. V.) to have some meetings in Parry Sound very shortly, and will appreciate the prayers of the Lord's people for blessing upon His Word.

Montreal, Que.—Bren. Gould and Warke had four weeks of good Gospel meetings. One professed to be saved.

FALLEN ASLEEP

Los Angeles, Cal.—On September 21st, John A. C. Juergens, father of Mrs. Gehres went home to be with the Lord. Saved in the year 1919, and has been in the Jefferson St. Assembly since 1930. Brethren John Blayney and George Stewart conducted the funeral services.

Toronto, Can.—Charles Welstead passed into the presence of the Lord, September 25. Saved when sixteen years of age, he was associated with the assembly at St. Catharines until he moved to Toronto in 1913. Since that time he has been in fellowship with the saints at Central. A beloved brother, quiet and consistent, whose wisdom

and godly advice will be remembered by many. S. McEwen and W. Pell spoke to the friends and relatives.

Toronto, Can.—On September 28, William Blair, after a lingering illness, went home to be with Christ. Saved almost 70 years ago and for many years met with the saints at Central. Wm. McCullough spoke at the services.

Toronto, Can.—On October 23, James S. Smith went to be with the Lord. Age 73. Saved in Scotland 37 years ago, he bore a good testimony, and was beloved by all who knew him. He was a leading brother in the Highfield Assembly. Brother John Dickson preached the Word to a large company at the funeral service.

Vancouver, B. C.—On October 20, James McConnell departed to be with Christ. Age 63. Saved and gathered to the Lord's Name in Ayrshire, Scotland 42 years ago. Connected with assemblies in Vancouver for 34 years. Highly esteemed by all. Had a good testimony within and without the assembly which was manifest by the large numbers who attended the services at which Bren. S. C. Keller, J. E. Fairfield and Arthur Rae took part.

Waterbury, Conn.—On October 8, our sister, Mrs. Carmello (Bartholomew) Casele, received her home call. Was one of the first in the assembly here and was a gracious, consistent sister. Will be greatly missed. Mr. J. Pearson spoke to a very large company at the funeral home and at the grave.

Sunniedale, Ont., Can.—On October 31st, Mrs. Robert Armstrong departed suddenly to be with Christ as the result of a heart attack. Saved over 50 years and in the assembly about as long. She was a quiet, godly woman and a lover of hospitality. F. G. Watson and J. Gunn preached the Word to a large gathering of people at the funeral.

Taylorville, Can.—On November 3, Hector Flegg went suddenly to be with the Lord after a heart attack. Age 44. Saved in 1920 and has been connected with the assembly ever since. A. Wilson preached the Word to saved and unsaved at the services.

Los Angeles, Calif.—On November 6, Jacob Koopman passed suddenly into the presence of the Lord. Age 74. Formerly resided in Cleveland, and since coming to this city associated with the Jefferson St. Assembly. The funeral service was conducted by Bren. A. Rud-dock, F. Roy and J. Worters.

CONFERENCES

Seattle, Wash.—A one-day conference will be held (D. V.) in the Roy St. Gospel Hall, on New Year's Day. Order of meetings: 10:30, 2:30 and 7:30.

Los Angeles, Cal.—The Annual Conference will be held (D. V.) January 1st, 2nd and 3rd at the Sunset Masonic Temple, corner of Pico Blvd. and Orchard St., preceded by a prayer and ministry meeting at the Goodyear Gospel Hall, Wednesday, December 30, and at the Avenue 54 Hall, Thursday, December 31. Accommodation as usual. Further information from J. Stewart, 1320 W. 74th St., Los Angeles, or J. F. Gallagher, 265 So. Avenue 55, Los Angeles.

Barrington, N. J.—The conference will begin with a prayer meeting in the Barrington Gospel Hall Thursday, December 31 at 8 P. M. The meetings January 1 will be held in the Haddon Heights Hall all day. Correspondent, S. Hocking, 317 Trenton Ave., W. Barrington, New Jersey.

Montreal, Que.—The conference will be held (D. V.) in the Victoria Hall, Sherbrooke St. W., January 1, 2 and 3. Preceded by a prayer meeting December 31 in the Gospel Hall, 750 Jean Talon St. W., Park Ave. Extension. Communications to Wm. Reid, 5928 Clan-ranald Ave., Montreal, Que., Can.

MISSIONARY

Angola, Africa.—Mr. T. Ernest Wilson writes that the work goes ahead with some tokens of the Lord's blessing. Last Lord's Day we baptized 9 African believers and saw them added. In the Lord's goodness we still have an open door for the Gospel. In July we journeyed through the Songo country visiting the assemblies and seeking to strengthen the hands of the believers. Mr. Wilson's new address is Missao de Capango. C. P. 5. V. General Machado. Bie. Angola. Portuguese West Africa, via Capetown.

Toronto, Can.—Mr. Tom Smith, Missionary to Cuba, came home by plane to attend the funeral of his father, Mr. James Smith of Toronto, and expects to remain for about a month.