

Words in Season



A Stirring



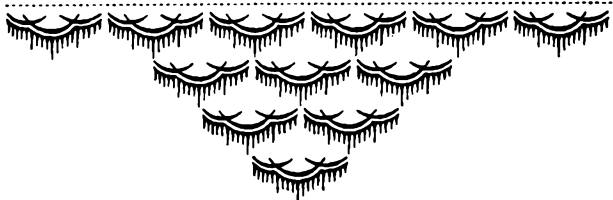
*There's a stirring in the branches—
There's a whispering 'mongst the leaves!
There's a sighing in the orchard;
There's a breath upon the leas.*

*There's a cloud o'er all creation—
There's a sign of coming storm!
There's perplexity 'mongst the nations
There is woe in every form.*

*'Tis the budding of the fig-tree!
'Tis the harbinger of day!
'Tis the Bridal hour approaching—
Soon the Bridegroom's "Come away!"*

*'Tis the prophetic Light appearing
Like a beacon in the sky!
'Tis the Day-Star's swift approaching—
Heed the warning—Christ is nigh.*

A. L. W.



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WORDS IN SEASON

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UNITED STATES

Note:—We are very pleased to announce that the **Words in Season** is now enjoying the **largest circulation in its history**. It is the most rapidly growing magazine of its type in America. We desire to thank those who have sought to increase its circulation, and would value the prayers of all the Lord's people that it might be a blessing to its readers throughout the world during the year 1938 if the Lord be not come. Pray for the Editor also. **All subscriptions should be sent direct to, Charles R. Keller, 6672 Chew St., Philadelphia, Pa.** Promptness in sending in remittance will be appreciated.

Worcester, Mass.—The Correspondent of the assembly at 544 Main Street is F. L. Shaw, 12 Intervale Rd., Worcester, Mass.

Washington, D. C.—The new correspondent for the Assembly that meets at 245 15th St. S. E. is Lloyd W. Wineberg, 7401 12th St. N. W., Washington, D. C.

Los Angeles, Cal.—J. J. Rouse commenced meetings in the West Jefferson hall. R. Hill from India has been telling of the work there in Los Angeles halls.

Michigan.—T. Dobbin and J. Govan had 2 weeks successful meetings at Deckerville which was also visited by L. McBain and R. Crawford in November. At Schoolcraft hall in Detroit, F. Nugent and W. Foster had fruitful meetings. S. C. Keller was having good meetings in the Central Hall in Detroit.

Brooklyn, N. Y.—The Spanish assembly Gospel Hall is now located at Cook and Bogart Sts., Brooklyn, N. Y. L. Montalvo finds plenty to do in Spanish work here.

Miami, Fla.—S. McCune of Nassau, Bahamas gave an interesting account of his labors there.

Tourist Christians who visit Florida are requested to bring a letter of commendation with them, as some have not done this in other years, expecting to be identified with someone they know. This is a condition Florida assemblies desire to correct. It is an easy matter to obtain a letter before departing. Co-operation will be appreciated. The Gospel Hall in Miami is located at 56 N. W. 29th St. Meeting for breaking of bread at 10:45 A. M.

Southern States. — A. R. Crocker called at Norfolk, Va. and Raleigh, N. C. on his way to Lowndesville, S. C. A. Cather and S. J. Rea had good and fruitful meetings at Frostburg, Md.

York, N. Y.—We had appreciated visits from R. Telfer, J. Smith and D. Roberts.

Poughkeepsie, N. Y.—R. Cappiello visited the Italian assembly here and also in Bristol, Conn.

Puerto Rico.—Hy. Fletcher would value prayer for the Spanish

WORDS IN SEASON

A MONTHLY MAGAZINE

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

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

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JANUARY, 1938

No. 1

Nearing the Haven

The night is far spent

The day is at hand

Let us put on the armour of light

Romans 13:12



STRANGE and portentous sounds fall upon our ears; the forces of evil are being let loose; the spirit of lawlessness and rebellion fills the air. Infidelity and brazen faced anarchy stalks violently through the land. Spiritualism, controlled and energized by Satan is ensnaring victims by the thousands. Secret societies of desperate men are plotting the destruction of crowned heads, seeking to put down all rule and authority. Under the outward garb of religious profession every kind of evil is practiced. From pulpit and platform the Word of God is assailed, its testimony perverted, its authority denied. The gospel of God concerning our Lord Jesus Christ is despised, its claims ignored, and the dogmas and doctrines of men and demons substituted in their place. "Evil men and seducers are waxing worse and worse, deceiving and being deceived" (2 Tim. 3:13).

In the midst of all the darkness and confusion the eye of faith can penetrate behind the scenes, pierce the midnight gloom, and trace the working of Almighty love. Just as of old in the material creation (Genesis), so now, the Holy Spirit is moving in Divine energy over the chaotic waste; and God is graciously gathering out of the wreck and ruin, those who shall be co-heirs with, and companions of Christ throughout the ages of eternity. Every true believer in Jesus forms part of that highly favored company. This is the day of salvation and God is working out with ceaseless activity—His purposes of grace

and love day by day. The slaves of Satan are being set free and brought under the happy and peaceful sway of God's Son. If the world which is turning its back upon God is ripening to its doom, each moment brings the saints nearer to the haven of rest. "The night is far spent, but our comfort is, the day is at hand." That light without clouds shall soon dawn. Meanwhile the Lord Jesus is attracting the hearts of His own to Himself, forming bridal affections in those whom the Father hath given Him out of the world and thus creating a welcome response to the coming One, "Even so come, Lord Jesus."

Let us rise to the dignity of our place and position in Christ, and while we wait His return to usher us into the Father's house let us not be unmindful of those who are in darkness, and distance, and estrangement from God; exposed to all the evil influences of a world which lies in the wicked one. If God has saved us out of the world it is that ~~we~~ we might bear witness in life and lip to the grace of a Saviour-God. Freed from the enemy's power, our sins forgiven, our old man crucified,—judicially ended at the cross, quickened together with Christ, and associated with Him in resurrection, indwelt by the Holy Spirit, we are free to look up with child like confidence into the Father's face. How fitting then to surrender our bodies entirely to the will of God.

If our hearts are ready to droop at times as we survey the surging tide of wickedness around us, and man's utter disregard of the claims of God, let us remember that whilst not interfering in an outward or public way in the affairs of the world, God is by no means indifferent to all that is going on, and never gives up His sovereign rights. The present period from Pentecost to the second coming of Christ is the day of unmerited grace in which the glad things concerning His Son are freely preached to every creature under heaven. If God lingers and stays back the judgment it is because He is full of compassion and "His long suffering is salvation."

But this glorious day of gospel light is nearing its close and just as sure as it has fulfilled its mission, revealing the heart of a patient and long-suffering Saviour-God, leaving rebellious man without the shadow of an excuse, so surely will the day that follows it demonstrate the judgment of God by consigning to everlasting perdition every soul of man who has refused to bow the knee and heart to His beloved Son. God has decreed that His glorious Son is to have the supreme place in His universe, and neither men nor demons will be able to stand in the way of its accomplishment. We delight to accord Him His right, now, and look onward to the goal which will end this present state of things.

G. F. E.

GRANNY KEMPOCK

Alex Livingstone



THIS aged woman lived in Gourrock over one hundred years ago. Her house was by the sea-side, and she was possessed with the thought of the dangers of Mariners. She thought she might assist them as the ships came into the Clyde. She put her little lamp on the sash of her window. Her light was not very brilliant but it was in keeping with her day and generation. It served a good purpose, for sailors began to make enquiry who put yon light there. They soon learned it was Granny Kempock, so her name began to be spoken of by many. If she lived to-day her little lamp would be entirely eclipsed by the great clock-electric light house. Though she has gone the way of all the earth, yet she still speaks for there is a monument raised to her memory, and the main street is called by her name. What great possibilities may be to the hand of the Christian. "Jesus said, I am come a light into the World, that whosoever believeth on Me may not abide in darkness" (John 12:46). Every such believer has come under the power of that saying, "to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by Faith in Me" (Acts 26:18). Seeing it is God that said, Light shall shine out of darkness, who shined in our hearts to give the Light of the knowledge of the glory of God in the face of Jesus Christ (2 Cor. 4:6). If we would like Granny, serve our generation by the will of God ere it be said of us we have fallen asleep or our Lord Jesus has come, we shall have to hear further instruction. Do all things without murmurings and disputings that ye may be blameless and harmless children of God without blemish in the midst of a crooked and perverse generation among whom ye are seen as lights in the world holding forth the word of life (Phil. 2:14-16). For the day is fast approaching when our little light will be far greater eclipsed than Granny's lamp was; when it shall be said, and the city had no need of the sun, neither of the moon to shine upon it for the glory of God did lighten it, and the lamp thereof is the Lamb. But the path of the just is as the shining Light that shineth more and more unto the perfect day.

ALL who minister, whether in the gospel, or in the church of God, should lean continually and exclusively on the Holy Ghost. He knows what souls need, and He can supply it.

PREPARATION OF HEART

F. G. Watson, Toronto, Canada



AND it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years; and all the house of Israel lamented after the Lord (1 Sam. 7:2).

Israel at this time had been twenty long years away from God. What a sad piece of history this chapter reveals! I wonder how it is with each one of us? Sad to say, many of us are, in a more or less degree, away from God. If a man gets drunk he becomes openly repulsive, he has sinned; he is away from God, but if in the past we have enjoyed the things of God more than at present, then to that degree we have backslidden from the place of nearness; of enjoying fellowship with God. And if we measure ourselves up by that standard none would dare to say, "I am not a backslider."

There was one redeeming feature about Israel, "They lamented after the Lord." How much do we lament and long to know more of fellowship with God; to get more out of His Word; to know more of the sweetness of secret prayer? This ought to be our attitude; this ought to characterize each one of us. Have we a real deep longing to know more and more about the things of Christ; more of daily and hourly fellowship with God.

"And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve Him only; and He will deliver you out of the hand of the Philistines" (1 Sam. 7:3).

Are we prepared to put away the strange gods and Ashtaroth from among us? We may say none would bow down to Baalim and Ashtaroth, but it is very possible for God's people to do so, not to literal images, but everything belonging to the world, the flesh or the devil that occupies the place in our heart that Christ should have; in that measure we are bowing down to Baalim and Ashtaroth—strange gods getting the place in our lives; going back to the things from which God has called us, serving our old Master, looking lightly upon sin, carnal minded and world borrowing, losing the desire to see sinners saved, letting up on our service for Him—all this clearly testifies that strange gods have been getting a place in our lives. God help us to put away the strange gods from among us and "Prepare your hearts unto the Lord." Confession and restoration is indeed to prepare our hearts unto the Lord. We read in Proverbs 16:1, "The preparations of the heart in man, and the answer of the tongue is from the Lord." It is

your place and mine to prepare our hearts to hear the Word of God. The Spirit of God will use the Word of God only if our heart is prepared to receive it. The answer of the tongue is of the Lord; the message must come from God, but it is possible that the message is from God yet I will not profit by it if my heart has not had the necessary preparation.

Mr. Donald Ross was a man used by God in the salvation of souls and a help to God's people. One of his converts at Hamilton conference asked if he was to be there. On hearing that he was not he was disappointed and thought it was hardly worth while coming. He went through the three day's meetings, and heard of others being blessed but he got nothing. Monday morning he went for a walk up the mountain and he discovered that the trouble was he was just disappointed because God wasn't giving him a drink out of the Donald Ross cup he wanted. You see there was the lack of real preparation of heart beforehand. If we are to receive blessing and drawn closer to Himself; if we desire to hear the voice of God there must be preparation of heart, confession of sin and self-judgment, putting away strange gods and Ashtaroth.

Verse 5. And Samuel said, "Gather all Israel to Mizpeh, and I will pray for you unto the Lord." The next thing is prayer. First "putting away, then turning back to the Lord."

Verse 6. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said, "We have sinned against the Lord." "And Samuel judged the children of Israel in Mizpeh." Verse 9. "And Samuel took a suckling lamb and offered it for a burnt offering wholly unto the Lord." This is a symbol of weakness. Here they are acknowledging they are just as weak as water; depending wholly upon God and notice God didn't fail them. The children of Israel said to Samuel. "Cease not to cry unto the Lord our God for us, that He will save us out of the hand of the Philistines." Here we have "putting away strange gods" lamenting, preparation of heart, self-judgment, and humble dependence upon God and continual prayer and God answers and He smote the Philistines and discomfited them, and they were smitten before Israel, and this was the beginning of better days in the history of Israel. From this time on we have Israel gradually rising up until we find them under the glorious reign of Solomon. Here was the turning point—a starting back to days of blessing.

God delights to see His children going on in happy fellowship with Himself. He likes to see souls saved and added to the assembly. Why is it not so? Well might we lament and long for real restoration.

Verse 14. The cities which the Philistines had taken from Israel were restored. The territory was restored. The ground

we have lost to the devil in our backsliding will be recovered in the measure we know how to judge sin and humble ourselves and take the place of weakness before God.

Verses 16, 17. "And he went from year to year in circuit to Bethel, and Gilgal, and Mizpeh and judged Israel in all those places. And his return was to Ramah for there was his house." What a beautiful circuit, starting at Bethel, "the house of Bread," which speaks of an assembly of God's people, Gilgal, "the place of self-judgment," Mizpeh "Watch Tower," and Ramah means "Heights." If we want to know this last one we must maintain the other three. At Bethel, the house of Bread. Many a Christian has lived for God who was not in the assembly, like Mordecai down in Babylon, but I do not believe anyone can turn their back upon God's truth and live for Him. That is putting away a good conscience and they cannot go on for God.

The way to maintain fellowship with God is to keep at Gilgal, the place of self-judgment and then that will lead you on to Mizpeh, "the watchtower," then the result will be that we will live at Ramah, "Heights." The Lord help us to live more for God for His name's sake.

"THE TIME OF THE END"

James Garvin, Greenfield, N. H.

BUT thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased (Dan. 12:4).

In the prophecy of Daniel the Lord has been pleased to reveal to us many things that would happen in the history of this world. We have the four great world empires foretold, viz. the Babylonian, the Medo-Persian, the Grecian, and the Roman, and anyone who has studied history knows that those empires succeeded each other exactly as the prophecy foretold. Then in chapter 9 we have the "seventy weeks" foretold, and when we study scripture and compare dates and happenings, we are clearly shown that 69 of those weeks (483 years) have been fulfilled. The 70th week (7 years) remains yet future. The time in which we are living is a parenthesis in the reckoning of God, for He has never reckoned time when His people were under their enemies or away from their own land. We are living between the 69th and the 70th weeks.

Then we come to Chap. 12, verse 4, as given above, and it is very evident that we are even now in "the time of the end." The prophet was told to "shut up the words, and seal the book" to the time of the end. During the centuries since those words were written the prophetic scriptures were, to a

great extent, "shut up and sealed," owing to the lack of education among the masses, and to the scarcity of copies of the scripture. With the invention of printing, this has been changed and we are told that the scriptures are now printed in almost 900 languages and dialects, and are distributed over nearly the whole earth. This is one of the proofs that we are now in the "time of the end." Let us look at another point of evidence:

The verse says that "many shall run to and fro," and surely we see this demonstrated before our eyes every day, as there never was a time in the history of the world when humanity travelled as it does today. The clamor is for speed, speed, and more speed, on land, on the water, and in the air, until one is caused to wonder what the end will be. We have the automobile clearly foretold in Nahum 2:4, and they are living up to the description given in that verse. Surely "many are running to and fro" in our present time.

Then again, the verse says that "knowledge shall be increased," and we know how true this is of our present day, as there is scarcely anything hidden from the knowledge of present day investigators. We have schools, colleges, and other institutions of learning, covering any and every subject that can be thought of. It is a well known fact that there have been more remarkable discoveries, inventions, and improvements in every line during the last 100 years than had been discovered during the entire course of time since the creation. Surely "knowledge has increased" beyond our comprehension.

What do all these things mean, and why are they happening just at this time and in our day? The answer is given us in 1 John 2:18, that we are in "the last time," literally the last hour (Greek).

The expression "time of the end" does not mean the end of time, but refers to a specified time just before the "end of the age." We are very clearly living in "the time of the end," "the last hour," and we know not how near we are to the end of the "hour." The very last words that our Lord speaks to us in the scriptures are "Surely I come quickly" Rev. 22:20.

May our individual and collective response be "Even so, come Lord Jesus."

ABOVE ALL THINGS, cultivate your own spirit. A word spoken by you when your conscience is clear and your heart is full of God's spirit is worth ten thousand words spoken in unbelief and sin. Remember that God, and not man, must have the glory. If the veil of the world's machinery were lifted off, how much we would find is done in answer to the earnest prayers of God's children.—Robert Murray McCheyne.

NOTES ON FIRST CORINTHIANS

Wm. Rodgers, Omagh, Ireland

(Continued from last month)

IN our last "Notes" we glanced briefly at the first four chapters of the epistle, for the purpose of pointing out that in writing them Paul had in mind those who would lay over much stress on human ability, amongst whom doubtless were to be found such of the Corinthians as said, "I am of Apollos." While doing so, we also drew attention to some of the connections existent between passages in those chapters and certain other Scriptures.

We now propose to examine in a similar way another large section of the apostle's letter, one that we have already referred to, in which the matters he deals with, and his method of doing so, suggest that he is thinking of such as had been overstepping in various ways the bounds of Christian liberty. Amongst these, as we have before pointed out, would probably be found those who claimed to be followers of Paul himself; and it is therefore somewhat remarkable that in the final verse of the section, which runs from Ch. 6:12 to Ch. 11:1, after an interesting reference to what his own practice had been, he concludes with the words, "Be ye followers (R. V. imitators) of me, **EVEN AS I ALSO AM OF CHRIST.**" He had, however, already spoken in like fashion at the end of the section we were considering last month. There, having reminded them in Ch. 4:14, 15 that he is their father in the faith, he adds in v. 16, "Wherefore . . . be ye followers (R. V. imitators) of me." Then in v. 17 he makes clear to them what he means by this, not a mere adherence to a party of "Paulites," but an imitating of his "ways which be in Christ."

Perhaps, before we deal further with the section we have in view, some notice should be taken of that portion which lies between it and the one already looked at, that is at Ch. 5:1 to Ch. 6:11. Here the apostle, having taken up what we might call Item No. 1 of the report "declared unto" him by "them of the house of Chloe," goes on to deal with Item No. 2, the existence of a gross case of fornication amongst them, and then with Item No. 3, their hailing of one another before the heathen lawcourts.

A noteworthy feature in his doing of this is the abrupt manner in which the two subjects are introduced at Ch. 5:1 and Ch. 6:1. This is particularly noticeable in the former case, where he starts off with, "It is actually (R. V.) reported that there is fornication among you, and such fornication as is not even among the Gentiles, . . . and ye are puffed up." The last quoted words may serve, however, to lessen the disconnectedness with what has gone before, when we remember that three

times over he had mentioned in Ch. 4 their "puffed up" condition (Vs. 6, 18, 19). His recurring to it here in v. 2 would suggest that he has purposely introduced the charge of v. 1 in this abrupt way, as a sudden stab at the puffed up balloon of their self-conceit, one that well might deflate it utterly. "There is," says he, "this horrible thing among you, yet for all that ye remain puffed up, and have not rather mourned."

The "Dare any of you" of Ch. 6:1 appears to have a similar implication, and indeed the connection of both with Ch. 4 is perhaps even closer than this. Here were these Corinthians, unable so far to judge a dreadful case of immorality in their midst, and unable even to judge the petty squabbles that had arisen amongst their members, which they had to take to the heathen courts of law; and yet from Ch. 4:3 it is evident that they considered themselves quite capable of sitting in judgment on the apostle himself. Could self-conceit go further?

The feeling of horror implied in the abrupt exclamation with which the subject of Ch. 5 is introduced, might well remind us of a somewhat similar exclamation on the part of the Israelites in Judges 19:30, when in a ghastly manner the outrage done at Gibeah to the Levite and his concubine was brought to their notice. "There was no such deed done nor seen," said they, "from the day that the children of Israel came up out of the land of Egypt unto this day." Perhaps there was not, but this open outbreak was the fruit of continued backsliding on the part of the nation generally; and before the tribes could deal with it, God had to deal with them. Even amidst the horror of their startled exclamation of Ch. 19:30, and the immediate steps taken "as one man" (Note the three-fold repetition of Ch. 20:1, 8, 11) to deal the matter, we read of no mourning or confession until they had suffered defeat on the field of battle. So at Corinth the backslidden condition of the assembly as a whole was doubtless one cause for this public disgrace being allowed to come upon them, and at the same time a cause for their helplessness in dealing with it when it did arise.

This comparison with one particular incident in Judges is of course but one of many which may be made between the history of Israel's early experiences in the land and that of the early church in general and of the Church of Corinth in particular. The narrative of the covetousness of Achan, and of its terrible consequences for him, has its counterpart in the story of the covetousness of Ananias and Sapphira, and of the dreadful fate which overtook them both. The tale of the Gibeonites and the wiles by which they got into fellowship with God's people may recall to us the words of Jude, "There are certain men crept in unawares." The quarrelsomeness of some tribes about their possessions and precedence (Josh. 17:14-18; Judges 8:1-3; 12:1-6) may even suggest that of 1

Cor. 6 itself. And the mingling with other nations and learning their works (Psa. 106:34, 35), instead of keeping in God's path of separation from them, is very similar to the tendency that existed at Corinth, where they were "disposed to go" (1 Cor. 10:27) to the heathen feasts when invited, with the result that they badly needed the warning of 2 Cor. 6:14, "Be ye not unequally yoked together with unbelievers."

But having so far prolonged these remarks, we shall defer till next month what we have to say about the great section of our epistle beginning at Ch. 6:12, a section which, as words in that opening verse of it suggest, might well be headed, "THINGS NOT EXPEDIENT."

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

Was There No Door?

I AM the door of the sheep (John 10:7). Miss Eva Stuart Watts of Kenya, E. Africa, relates an experience as she traveled home a few months ago through Palestine. "We have," she says, "gotten over all the tracks where little David must have led his sheep . . . We reached a high ridge overlooking the village of Bethlehem. There we struck a sheepfold, and went right in to inspect. It was not long before the owner appeared—a veteran, like Moses, with a long beard.

"'This is your sheepfold?' my friend asked.

"'Aye.'

"'And is this where the sheep sleep?' pointing to a rough shelter thrown up against the rock in a corner.

"He nodded.

"'But you've no gate to the fold; how do you close them up at night?'

"The old man looked at us as if we ought to have known better. '**I am the door,**' he said with emphasis; and, gathering his loose robe tight about his ankles, he was down in a moment, squatting in the doorway, back against one post, feet against the other, his knees drawn up and clasped by his weather-beaten old hands. Gently he bowed his head and closed his eyes, as many times he had closed them to catch a few hours' sleep under the starlight. '**I am the door,**' he repeated. '**I keep watch here at night. If thieves or wild beasts attempt to enter they have to tackle me first. I have never lost a lamb from the fold yet.'**"

OUR GLORIOUS CENTER

W. E. Taylor, France



WHAT is the ONLY name authorized by God as center for gathering His people? The Name of "Jesus" (Matt. 18:20). Why? Because His alone is worthy; for God gave Him a Name which is above every name, in order that every tongue should confess that He is Lord, "Head of the body, the Church; (the Assembly) that in all things He might have the preeminence" (Col. 1:18).

Right through this dispensation, God has been glorified by a faithful few, who, having obeyed His command to "destroy the names," (Deut. 12:3) retained that of "Jesus" the only name authorized as center of gathering, because obedience has more value for God than sacrifice; (1 Sam. 15:22) thus gladly giving Him the first rank.

John saw the glorious dignity of His Person, occupying the highest place that heaven affords, His face shining as the sun in its strength, the center of the redeemed millions, who were saying with a loud voice: "Worthy is the Lamb that was slain to receive power, and honor, and blessing, AMEN."

If the Lord Jesus is worthy to be the ONLY center of the combined worship of every creature in heaven; is He not worthy to be the ONLY Center of all true believers on earth, assembled around the Person of His Holy Spirit? If in heaven no other name exists as center, why not on earth? Is Jesus not worthy that we abandon every other name, and gather in His alone, to enjoy thus His sweet PRESENCE and Lordship, since He says "Where two or three are gathered together in My Name, there am I in the midst of them" (Matt. 18:20).

His Name is the only basis of unity, all other names cause division among His dear people. This truth is very solemn! If in heaven by suppressing all other names, God's will is thus done, how can one pray: "Thy will be done on earth, as it is done in heaven," if one disobeys Him by adopting other names that places one under the presidency of men as centers. Is not His will more important than men's sectarian ideas? How sad it is that in adopting other names, His is despised, and the only non-sectarian scriptural ground suppressed! Should not the great love of Christ constrain us to lay aside every other name, seeing He died for us all, so that henceforth we should live not unto ourselves, but unto Him?

God not only wills that Christ be the ONLY Center of His gathered people because He is worthy, but also because the Person of His Holy Spirit is Sovereign. This is one of the reasons why the early disciples never allowed themselves to be organized by men, being perfectly organized by Himself.

His power thus acting in and through them, became their perfect and ONLY theological college; because He says: "The anointing (unction) which ye have received of Him abideth in you, and YE NEED NOT THAT ANY MAN TEACH YOU; but as the same anointing teacheth you of all things" (1 John 2: 27).

The Holy Spirit gives various gifts to believers, which are naturally developed when they assemble in God's way; He dividing to every man severally as He wills. "Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace; for ye may all prophesy one by one, that all may learn, and all may be comforted" (1 Cor. 14:29-31).

Thus is God's order in His Assemblies; but alas! the sectarian order instituted by man, establishes fallible men as centers, who preside and organize everything, despising God's authority and presidency, refusing to permit Him to control His people redeemed by the precious blood of Christ, therefore it is not astonishing that He has condemned all sects, in Galatians 5:20 (heresies-sects).

But men exclaim: "One must have someone as head!" as though the sublime Person of God, the Holy Spirit was not here on the earth! Alas, many prefer the fleshly walk by sight (that of looking upon a man as center); to the spiritual walk by faith (that which sees Jesus, the beautiful Rose of Sharon in the very midst). Thus the divine order is cast away and a human order established in its place, order which suppresses the exercise of the various gifts; whereas under His presidency these gifts are developed; for the hymns given by one, the prayers and passages read from His Word by others, prove His resurrection, and manifest Him as Sovereign in the midst of His people, satisfied with His glorious Person and organization.

How then can one who really loves Him, go where He is not allowed His rightful place as Lord without grieving His tender heart! What matters, if men in their disobedience substitute a Pope, Priest or Evangelist in His place, God is right, and human ideas are all wrong in this respect.

Therefore, let no man rise in the Assembly to express his own ideas, nor let the weakest say: "I am not strong enough to be used by God;" rather let each give himself to God either to be silent or to speak His words just as He wills; for by this simple dependence upon God, His voice is thus heard, and souls rejoice in the unity. How often has the prayer of an uneducated brother but filled with the Spirit, become a greater blessing than the eloquence of an Apollos.

May our blessed Lord lead us all into full submission to His Holy Spirit, by personal obedience to His Word, in com-

plete separation from every human organization, so as to help in the local expression of the body of Christ, in His Assembly, as a collective testimony to His Name alone; for His organization has already existed on the earth nearly 2,000 years, in which to-day are thousands of Assemblies, because it is still true that the beautiful Name of Jesus is the ONLY basis of unity. "Holy Father, keep through Thy Name those whom Thou hast given Me, that they may be ONE, as we are" (John 17:11).

THE SON OF THE FATHER



HE difference between only-begotten and first-born is that the first is His relationship to God eternally, the second is His relationship to other things. Thus, "I will make him my first-born, higher than the kings of the earth," in Psalms 89:27. This is not what He is essentially.

It was the Son that created in Hebrews 1 and in Colossians 1, and as to being in the eternal state, He says, "I came forth from the Father, and am come into the world"; again, "I leave the world and go to the Father"; and *you have no Father if you have no Son*. If I do not know Him as Son when He came into the world I have no mission from God at all. And you get to the Father by the Son.

"Son of the Father" and "Son of God" are the same essentially, only one is personal relationship, the other nature. But there are persons who take it that Christ was only Son as come into the world. The positive answer is given to this in Hebrews and Colossians, that by Him — the Son — the world was made. He is also called Son as born into this world. There is "This day have I begotten thee," in Psalms 2:7. That is not quite the same thing, though the same person of course. He was begotten in time, that is true, as to His human estate.

But Hebrews and Colossians are conclusive. It is of immense import, because I have not the Father's love sending the Son out of heaven if I have not Him as Son before born into the world. The Son gives up the kingdom to the Father in 1 Corinthians 15. I lose all that the Son is if He is only so as incarnate, and you have lost all the love of the Father in sending the Son as well. "I have declared thy name and will declare it," will declare it is now. He did it on earth, and does still, and I believe will do it to all eternity, if you take the general statement of scripture.

Seek grace to endure and improve every affliction before you pray God to remove it; God sent it and will continue it, and God will work by it until you can say, "Thy will be done," and then it is an affliction no longer.

GRACE



OD is made known to us as the God of all Grace—1 Peter 5:10 and the position in which we are set is that of tasting that He is gracious. How hard it is for us to believe this, that the Lord is gracious. The natural feeling of our hearts is, "I know that thou art an austere man" (Luke 19:21); there is the want in all of us naturally of the understanding of the grace of God.

Grace and Sin—The Contrast

There is sometimes the thought that grace implies God's passing over sin, but no, grace supposes sin to be so horribly bad a thing that God cannot tolerate it; were it in the power of man, after being unrighteous and evil, to patch up his ways, and mend himself, so as to stand before God there would be no need of Grace. The very fact of the Lord's being gracious shows sin to be so evil a thing, that, man being a sinner, his state is utterly ruined and hopeless, and nothing but free grace will meet his need.

We must learn what God is to us, not by our own thoughts, but by what He has revealed Himself to be, and that is,

The God of All Grace

The moment I understand that I am a sinful man, and yet that it was because the Lord knew the full extent of my sin, and what its hatefulness was, that He came to me, I understand what grace is. Faith makes me see that God is greater than my sin. The Lord that I have known as laying down His Life for me, is the same Lord I have to do with every day of my life, and all His dealings with me are on the same principles of grace.

The great secret of growth is, the looking up to the Lord as gracious. How precious, how strengthening it is to know that the Lord Jesus is at this moment feeling and exercising the same love towards me as when He died on the Cross for me.

Grace and Humility

This is a truth that should be used by us in the most common every-day circumstances of life. Suppose, for instance, I find an evil temper in myself, which I feel it difficult to overcome; let me bring it to the Lord Jesus as my Friend, virtue goes out of Him for my need. Faith should be ever thus in exercise against temptations, and not simply my own efforts; my own efforts against it will never be sufficient. The source of real strength is in the sense of the Lord's being gracious. The natural man in us always disbelieves Christ as the only source of strength and of every blessing.

Suppose my soul is out of Communion, the natural heart says: "I must correct the cause of this before I can come to

Christ"; But He is gracious; and knowing this, the way is to return to Him at once, just as we are, and then humble ourselves deeply before Him. It is only in Him and from Him, that we shall find that which will restore our souls. Humbleness in His Presence is the only real humbleness. If we own ourselves in His Presence to be just what we are, we shall find that He will show us nothing but grace.—Selected.

R. Roberts.

PROBLEM

Can it be said of Christians who are connected with a sect or denomination, that they "gather in the name of the Lord?" or that they do so "in degree?"

"Where two or three are gathered together in (or, unto) My name, there am I in the midst of them" Matt. 18:20.

Surely this passage, viewed in connection with its context, implies something more definite than merely an assembly gathered by the will of man for religious purposes.

To be gathered unto the name of the Lord Jesus, implies, 1st, that He is the central object whose attraction has drawn them together; and 2nd, that those who gathered are in subjection to Him as the Lord in their midst.

We fully admit that many of the children of God connected with the various sects in Christendom, do in their inmost souls, and in their lives as individuals, acknowledge Christ. Some, indeed, may have more grace, more real devotedness of heart, more readiness to suffer for Christ's sake, than many of those who are separated from the sects, and gathered only to the Lord.

But it is quite impossible to recognize the different denominations with which such are connected, as "gathered to the name of the Lord Jesus." How can an assembly composed to a large extent of the unsaved, be said to be gathered to His name? Or one where His ordinances of Baptism and the Lord's Supper are perverted; the former being administered to unconscious infants, who are thereby declared to have been "admitted into the visible church," "engrafted into Christ," or "regenerated"; and the latter transformed into a sacramental vow which all respectable persons above a certain age, whether born again or not, are expected to accept? Or an assembly where no voice can be heard but that of a clergyman, and Christ's own gifts, bestowed for the edification of His people, rejected and silenced, or allowed to go and exercise their ministry in other places and on other occasions? Or one which is ordered in every particular according to the device of man, and the order and liberty which the Word of Christ enjoins declared to be out of date and impracticable?

Even if it were a gathering composed only of Christians; is it an assembly where Christ, as Lord, is ordering according to His revealed will; ruling, and teaching, and ministering, by those whom His Spirit has enabled; bringing in whom He would have brought in, and putting away whom He would have put away?

This is the question to be considered when speaking of being "gathered to the name of the Lord"; NOT the individual character of those who compose the assembly.

The little remnant at Jerusalem in the days of Ezra and Nehemiah were gathered to Jehovah, at the place of Jehovah's choice.

There might be an Esther or a Mordecai in Babylon, of greater faith and grace than many who went up to Jerusalem, but in no sense could they be said, whatever their personal godliness, to be gathered unto Jehovah's name.

★ ★ A SUBJECT MIND ★ ★

*Father! I know that all my life
Is portioned out for me,
The changes that will surely come
I do not fear to see;
I ask Thee for a subject mind,
Intent on pleasing Thee.*

*I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
To wipe the weeping eyes;
A heart at leisure from itself,
To soothe and sympathize.*

*I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret thing to know;
I would be treated as a child,
And guided where to go.*

*My God, I ask for daily strength,
To none that ask denied,
A mind to blend with outward life,
While keeping at thy side;
Content to fill a little space
If thou be glorified.*

*Briars beset my every path,
Which call for patient care;
There is a cross in every lot,
An earnest need for prayer;
But a lowly heart that leans on Thee
Is happy everywhere.*

*In service which thy love appoints
There are no bonds for me;
My secret heart is taught "the truth"
That makes thy children "free";
A life of self renouncing love,
Is a life of liberty.*

speaking Romanists among which he labors. His health has been none too good since his return to this island.

CANADA

Bobycageon, Ont.—A new hall was opened here on Nov. 7, and the Christians who gather in this town, in the Name of the Lord Jesus Christ alone were cheered to see in attendance at the opening, Christians from Toronto, Cambellford and Victoria Rd. A number of the village folk also attended. Ministry was given through some of the Lord's servants who were present.

Nova Scotia.—Bren. Goodwin and I. McMullen had encouraging meetings at Port Bickerton and Fisherman's Harbour. One professed.

Lakeville, N. B.—Bren. N. McNeil and W. Brennan had 5 weeks meetings here. Some were troubled but not delivered. The Moncton brethren expect to follow up these meetings.

Iron Bridge, Ont.—In visiting in this district, R. Bruce discovered some saved people formerly of the Shetland Islands and held cottage meetings among them. He and C. Draper also held meetings in Sudbury and later at Bigwood, a new field of labor where they got a nice hearing.

Huntsville, Ont.—Attendance at meetings held here by B. Widdifield and F. Watson was the best ever seen, with some interested in their soul's salvation. Both brethren were suffering with cold but on account of interest were loath to close the meetings.

Owen Sound, Ont.—The Lord's people were blessed, established and encouraged in meetings held on the Tabernacle by G. G. Johnston.

Toronto, Ont.—The new hall of the Birchcliff assembly was opened on Dec. 5. It is commodious and comfortable.

Vancouver, B. C.—Andrew Douglas had well attended meetings in the Cedar Cottage Hall using his chart on the Tabernacle and followed with gospel meetings.

North Vancouver, B. C.—R. McCracken and H. Alves saw a good number saved in meetings held here in the fall. Most of them were baptized and received lately.

Langley Prairie, B. C.—We had a much appreciated visit from Chas. Summers.

Glenrosa, B. C.—C. H. Willoughby had nice happy meetings here and later at Penticon. **FALLEN ASLEEP**

Los Angeles, Cal.—On Nov. 10, James A. McConnell passed on home, the result of an automobile accident on Nov. 1. Age 74. Saved 40 years and identified with the Lord's people in Toronto, Can., assemblies, and for the last several years in happy fellowship in Good-year assembly (L. A. Cal.). Not a public speaker but a man of private prayer. He loved the Lord and His people and will be missed. Services were conducted by S. Greer, F. Hillis and E. Wallace.

Punxutawney, Pa.—On Nov. 14, W. F. Wineberg departed to be with Christ. Age 71. For many years, Correspondent, S. S. Superintendent and a real Shepherd in the assembly. Seldom missed a meeting in 30 years. Lived to see his family saved, also all sons and daughters-in-law. D. Roy and W. Beveridge conducted the services. Survived by a widow and 6 children.

Miami, Fla.—On Oct. 1, Mrs. Jennie Coulon departed to be with Christ. Age 42. Saved 19 years. A loving wife and mother, and a consistent Christian who will be missed in the home and assembly. E. F. Armstrong spoke a faithful and earnest word to a large company in the services at the Gospel Hall.

Bryant's Corner, N. B., Can.—On Nov. 17, Joseph Ward went home to be with Christ. Saved at meetings held by I. McMullen 17 years ago. Bore such a good testimony at home and abroad that others were saved, an assembly formed, and met in his home to remember the Lord. Will be greatly missed. Bren. I. McMullen and W. Brennan spoke at the services.

Ashville, N. C.—On Nov. 28, Mrs. A. L. Fishburne passed on to be with Christ. In fellowship in the Asheville assembly for 11 years, and sought to carry out 2 Tim 3:14, "But continue thou in the things that thou hast learned and hast been assured of, knowing of whom thou hast learned them." Services were conducted by Bren. J. Smith and D. Calderhead.

Cheboygan, Mich.—On Nov. 29, Mrs. George Bannister suddenly passed home to be with Christ. Saved at meetings held by Bren.

Sheldrake and Shivas held here in 1917. A husband who needs the comfort of God survives her.

Philadelphia, Pa.—On Nov. 28, after a serious operation, Miss Elizabeth Fulton passed into the presence of the Lord. Saved when young at meetings held by Wm. Matthews. Connected with the Mascher St. assembly for 40 years. A godly sister and will be missed. The McEwen Bros. spoke at the services which were largely attended.

Camden, N. J.—On Dec. 4, Oswald Ferguson (son-in-law of the late David Oliver) after a lingering illness, passed home to be with Christ. A widow mourns his loss. A good brother gone. The McEwen Bros. spoke at the services.

No. Chelmsford, Mass.—On Nov. 18, Mrs. Walter Brake passed into the presence of the King. Age 71. Born in Jersey (one of the channel Islands) and came to this country 33 years ago. Saved and received into the assembly 21 years ago. The Editor and many servants of Christ have often enjoyed kind hospitality in the home of this sister (and her husband) and can testify to her splendid virtues. She will be much missed by her husband and the assembly. Bren. Thorpe, Pearson and Hatherly spoke at the services.

Carbon, Can.—On Nov. 4, Donald McCaig went to be with Christ. Age 55.

N. Vancouver, Can.—On Sept. 14, J. C. Wood departed to be with Christ. Age 67. A patient sufferer. Identified with the assembly here for 19 years. A lover of the Lord's people. Had a good report of them that are without. Bren. McCracken and Alves ministered the Word.

Chicago, Ill.—On Nov. 20, our beloved brother Thomas H. Polard, after a few hours illness, went home to be with the Lord. Forty years ago he helped to establish the Lake Geneva assembly and it continues prosperously to this day. Later identified with the 86th and Bishop Sts. assembly (Chicago) and for the past 25 years, and up to the time of his death he made the assembly announcements and greeted visitors at the door. A brother really beloved, who loved the Lord and His people and served both faithfully. He will be greatly missed.

Prayer is desired for his widow who has been his helpmate for 46 years and also for his three children. Services were shared by Bren. Warke, Gould and Cotton. Help Lord, for the godly man ceaseth.

CONFERENCE REPORTS

Everett, Wash.—There was good attendance from surrounding assemblies at meetings held on Thanksgiving day. Bren McCracken, Rae and Alves spoke.

Everson, Wash.—Our annual Armistice day meetings were good. Six of the Lord's servants were present. Bren. McCracken and Alves remained for meetings.

Stout, Ia.—The Christians were cheered, and the Lord blessed in salvation at a two days profitable Conference held here in November. Wm. Warke had 3 weeks gospel meetings preceding the Conference. The word at the Conference was ministered by S. Mick, O. Smith, W. Grierson, Horn Bros., White and Magee.

Pittsburgh, Pa.—The Lord's people were helped and cheered and encouraged to go on for Him at the largely attended meetings held over the Thanksgiving season. Twenty-four of the Lord's servants were present.

Bryn Mawr, Pa.—A large gathering was in evidence at the meetings at the annual Thanksgiving conference held here. Eight of the Lord's servants were present.

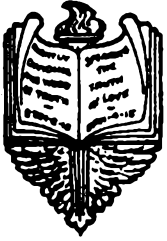
Phoenix, Ariz.—The saints were refreshed and helped at Thanksgiving day meetings held here. Bren. Rouse, Dr. Hunt and Greer ministered the Word.

Oakland, Cal.—Fourteen of the Lord's servants were present to minister the word at the annual meetings at Thanksgiving.

COMMENDATION

Philadelphia, Pa.—John Elliott who has been laboring in the gospel for the past two years in Missouri, has been commended to the Lord's work by the 20th and Dickinson Sts. (Down Town) assembly. He expects to labor in the middle west.

Los Angeles, Cal.—Harold Richards (and wife) have been commended to the Lord's work by six Southern California Assemblies. They purpose working in a new field of labor in Alaska. They would



Words in Season

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To My Tempter

*Fair sin, tempt me not;
Tempt me not, fair sin!
Thy loveliness is false,
False is thy loveliness:—
Tempter, away!*

*Sweet sin, kiss me not;
Kiss me not, sweet sin!
Thy kiss is fire and woe,
Fire and woe thy kiss:—
Kisser, begone!*

*Bright sin, love me not;
Love me not, bright sin!
Dark to me is thy love,
Thy love dark to me:—
Lover, farewell!*

*Eloquent sin, hush;
Hush, eloquent sin!
Thy eloquence is vain,
Vain thy eloquence:—
Sophist, begone!*

H. Bonar.

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UNITED STATES

Note.—Between editing and preaching, the Editor of this Magazine is kept very busy. It would greatly help to lighten his work if those who have not yet sent in their subscriptions for Words in Season for 1938, would do so at once. Send direct to Chas. R. Keller, 6672 Chew St., Philadelphia, Pa.

Worcester, Mass.—The Worcester Assembly has moved to Grandview Gospel Hall, 21 Grandview St., Worcester. They formerly met at 544 Main St. F. L. Shaw, 12 Intervale Rd., Worcester, is correspondent.

Philadelphia, Pa.—The Italian Gospel Hall is now located at 1341 Juniper St. (Cor. Reed and Juniper). L. Rosanni recently had meetings there. C. Patrizio also gave them a visit.

Buffalo, N. Y.—The assembly now meets in a hall at 117 Chenango St. The Lord has added several to the company lately.

San Diego, Cal.—The Correspondent for the Gospel Hall at 3951 Front St., is A. Foster, 2505 F. Avenue, National City, Calif.

Waynesboro, Pa.—W. Fisher Hunter has moved to 206 West 2nd St.

Boscobel, Wis.—S. Mick has moved to 1512 Wisconsin Ave. He has had some fruitful meetings in Prairie-du-chien, Wis.

Detroit, Mich.—The West Chicago Boulevard assembly expect to occupy their new hall about the 20th of January. A Stewart, 9320 Burnette Ave., Correspondent.

Philadelphia, Pa. District.—R. Telfer and F. Watson had good meetings in the Olney hall. L. Sheldrake and F. W. Mehl continued with meetings in Mascher St. after the conference. J. McMullen visited the Down Town and W. Philadelphia halls. W. B. Johnson had appreciated meetings in Barrington. Chas. Keller and A. Klabunda were holding forth in Hatboro.

Rochester, N. Y.—We have had visits recently by G. Johnston, S. C. Keller and W. P. Douglas. Ministry was appreciated.

Everett, Pa.—R. Roberts had 3 weeks meetings and saw fruit in salvation.

Glen Head, N. Y.—G. Reager spent a Lord's Day with the assembly.

Lonaconing, Md.—S. J. Rea and A. Cather are seeking to reach sinners in this soft-coal mining town.

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. 30

FEBRUARY, 1938

No. 2

GATHERED GEMS

IT fortifies my soul to know
That though I perish,
Truth is so,
That, howsoever, I stray and range
Whate'er I do, Thou dost not change
I steadier step when I recall
That if I slip, Thou dost not fall.

* * * *



DONALD Cargill, the Covenanter, was once asked why he was continually endangering his life in witnessing to the Gospel. His reply was, "Because I have an opportunity here that I shall not even have in heaven. In heaven I hope to glorify God amongst His friends, but on earth I have the opportunity of glorifying Him amongst His enemies.

* * * *

Once on asking F..... M..... if he would advise not sowing crops, seeing the coming of the Lord was so near, he answered, "Be prepared to just drop everything and go, and at the same time carry on your farming, as if the Lord would not be here for a thousand years.

* * * *

The heart of God loves us, the mind of God thinks for us, the mouth of God speaks for us, and the hand of God works for us; this being the case, must we not be safe, should we not be happy?

* * * *

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 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.

* * * *

The sighs, groans and cries of the Lord's people never miss their way. God says, "I have surely heard Ephraim bemoaning himself." But no one else seems to have noticed him.

A CALL TO SPECIAL SERVICE

Ernest Wilson, Africa



O many the call to foreign (or home) service is something of a mystery. We have been asked over and over again, "how do you *know* that God has called you to serve Him in Africa. Does not the need on the foreign field constitute a call in itself? Why wait for something mystical and personal?" We propose to answer these questions by giving a little personal experience.

First of all about the need. We have seen a good deal of Africa in the raw under primitive conditions among unreached tribes and we consider that the need at home is almost as great. Conditions and environment may be different but it is remarkable how much paganism there is in countries like England and America. If the lid was lifted off one of our great cities and we were permitted to see things as they really are for one night, I think we would see that as far as immorality, murder and heathen darkness are concerned, there is quite as much need at home as abroad. No, the question of need does not by itself constitute the call. There must be definite dealing with God about His plan for our individual lives. The experience is just as real as conversion. He will make it plain by His Spirit through His word.

"To some the call comes clear and plain,
Leave boat and bay and white haired Zebedee.
To some the call is 'stay!'
And mend the nets for Me."

The trouble with many is that they are not within calling distance.

The writer was saved in May, 1918 while sitting on the back seat of a little Gospel hall in Belfast, Ireland. Missionary interest was first created through reading missionary books received as prizes in Sunday school. A definite call to foreign service was received in 1920 during the private reading of the word of God by several passages being brought home in power to my soul. Every time I prayed they rang in my ears. This coincided with a letter written by one of the pioneer workers in Africa about unreached tribes in Northern Angola. This exercise went on for about 3 years increasing in intensity as time went on.

There is a prevalent idea that before one can go to the mission field, they must graduate from a training school or go through a course at college. We were never privileged to have either. We received our Bible instruction in little assemblies of believers gathered in a scriptural manner and had lots of practice in Gospel and personal work preaching at street corners and in Gospel halls. Our belief is that the properly constituted assembly with its pastors and teachers is the best and is certainly the scriptural training ground for the Lord's work. Saturday afternoons were spent in village work

or in giving away Gospel papers to the crowds at race courses or ball games. Summer holidays were occupied with walking tours across Ireland, preaching the Gospel wherever an opportunity presented itself. These treks were taken during the troublous times in Ireland of 1920-1923 and were sometimes accompanied by danger to life and limb from fanatical R. C.'s and Seán Feiners, but practical experience was gained which stood us in good stead in the years that lay ahead. We do not see how anyone can conscientiously leave home to take the Gospel to the heathen abroad, until he first of all, at least in a measure, has discharged his responsibility to the heathen at home. One day while praying for guidance the thought came to me "you want to go thousands of miles away to the heathen but what about the woman next door?" I could not get rid of the thought and could get no peace until I went round every door in the street in which we lived, left some Gospel literature and spoke to the people about their souls. I never found anything more difficult to do and yet at the same time nothing ever gave me more joy.

At 16 years of age I was apprenticed as a shipwright in Harland and Wolff's shipyard and worked there until I was 21. From the practical standpoint the 5 years spent in the shipyard was invaluable. Apart altogether from the manual training in carpentry, building, etc., without which we would have been severely handicapped in our pioneer work in Africa, the contact with atheists and men of every religious persuasion sent us to our knees and to our Bible for the spiritual stamina to bear an intelligent and consistent witness to God's saving and keeping power. At the dinner hour a group of Christian men were accustomed to meet in the "mast shed" for a Bible reading. Some of the elder men were deeply taught in the word of God and as they went through the epistles to the Romans, Ephesians, etc., day after day, we boys who were just newly saved were spiritually fed and received a grounding in the truth which we can never forget. The truth taught was burned in by ridicule and occasionally by a mild form of persecution from our workmates. Several of the men who attended that Bible class are now engaged in full time service for the Lord in various parts of the world.

We do not decry education or theoretical training but there is a danger of spending ones best years in accumulating knowledge which is often of no practical use in the Lord's work. Most so-called undenominational training schools have a distinct denominational bias and are to be avoided by anyone who intends to spend their life establishing scriptural assemblies. We have talked with missionaries who have spent many years in getting the degree of Doctor of Philosophy and we consider that an ounce of common sense would be of far more value than all their philosophy.

Any kind of practical knowledge can be used and will often be needed in a country like Africa. We have had to cobble shoes, saw timber, build houses, make furniture, extract teeth, doctor the sick, overhaul a car, commit a primitive language to writing, do translation work, etc., etc., although we never had specialized training in any of these things. On the other hand a consecrated doctor or nurse who put the Gospel first can do invaluable work in Africa. The great danger which must be avoided at any cost is to allow any or all of these things to so occupy time and attention as to push the work of the Gospel into a corner.

An examination of the various scripture connected with the call and sending forth of men whom God used in bygone days will give the biblical answer as to what constitutes a call to special service. God spake to Abraham, Joshua, Samuel, Jeremiah and Jonah. God sent Moses, Gideon, Isaiah and Ezekiel after a vision of His glory. We read that "God raised up" Othniel and Ehud. Samson and John the Baptist were chosen for a special work before they were born. Paul and Barnabas were sent forth by the Holy Ghost in fellowship with the assembly. Timothy was led into the work by the apostle Paul. A few characteristics were common to all of these men (1) They had definite dealings with God (2) Were fitted for the work to be done (3) Had the recognition and commendation of others.

May the Lord help us all to be faithful in the sphere where the Lord has called us "till He come."

How He Got His Pay

A WELL-to-do deacon was one day accosted by his pastor, who said,
"Poor widow Green's wood is all out. Can you not take her a cord?"

"Well," answered the deacon, "I have wood and I have the team; but who is to pay me for it?"

The pastor, somewhat vexed replied, "I will pay you for it, on condition that you read the first three verses of Psalm 41, before you go to bed to-night.

The deacon consented, delivered the wood, and at night opened the Word of God and read the passage: "Blessed is he that considereth the poor: the Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness."

A few days afterward the pastor met him again.

"How much do I owe you deacon, for that cord of wood?"

"Oh!" said the enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take any money for supplying the old widow's wants."

UNDER-SHEPHERDS

David Miller, Barrie, Ont., Canada



AS one goes in and out among the assemblies of God, he is impressed with the great lack of Shepherd work among those taking the place of Elders or Shepherds. It is quite true that they are in their place at every meeting and take part in the deliberations in the oversight meetings. But often this is the beginning and end of their Shepherd work. Thank God there are many exceptions, but on the whole this is found to be true.

Now as the sheep in many cases, who need the care of the Shepherd, have ceased to come to the assembly meetings, the Shepherd has to visit them in their homes. This would also apply in the case of sickness as well as other causes.

We believe that God puts great value on real Shepherd work, and will highly honor those who go in for it. We have an Old Testament example of this in David (1 Sam. 17). David was taking care of his father's sheep and at the risk of his life delivered the lambs of the flock from the Lion and the Bear. God recognized in David real love and self sacrifice for the sheep and He took him from the sheepcote, and gave him the honor of shepherding the whole nation.

Again in the New Testament in Luke 2 verse 8 another example presents itself. And there were in the same country Shepherds abiding in the field keeping watch over their flock by night. An angel is leaving heaven with important tidings for earth. Will He inquire for the palace of the High Priest or deliver His message to the Roman Governor, or King Herod. NO! God has reserved this honor for a few humble Shepherds. They were God fearing men according to verses 10, 11, "Behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." A world-wide message entrusted to a few faithful Shepherds who were keeping watch over their flock by night. Had they been neglecting their work what an honor they would have missed. Dear brother, you take the place of an Elder. Do you keep watch over the little flock where your lot is cast? Do you take a personal interest in each brother and sister in the assembly? Do you pray about them and for them? Could you not spare a night each week to visit the sick, the straying, and the poor of the flock? There was still greater honor for these Shepherds. A multitude of the Heavenly Host consisting of angels appeared to them and pronounced a universal Benediction, "Glory to God in the Highest and on earth peace good will toward men." We have another example of a true Shepherd in Jacob. For twenty years he tended the sheep. In the daytime the drought almost overcame him, and the

frost by night, while sleep departed from his eyes. But he did not mind so long as the flock was cared for. He was also a tender Shepherd as seen in his answer to Esau, a man of the flesh. (Genesis 33 verses 13 and 14). He would not overdrive the sheep, He would lead on softly as they were able to bear it. Perhaps like another he would gather the Lambs in his arms and carry them in his bosom. Soon the Lord's flock will be in that fold whence none can stray. In the meantime the crown of glory awaits the Pastors who feed and are examples to the flock of God. The Lion still goes about seeking whom he may devour. The Bear-type of the world with its hugging powers is still at large. Lovest thou Me, feed My sheep, tend My Lambs, is the appealing words of our great Shepherd. He knows each sheep. Every Lamb is sprinkled with the blood He shed, and when the chief Shepherd shall appear the reward is sure.

For Springs or Scrap Heap

A BLACKSMITH, about eight years after his conversion was approached by an intelligent unbeliever with the question: "Why is it you have so much trouble? I have been watching you since you trusted Christ as your Saviour and began to 'walk square' and seem to love everybody, and you seem to have twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over."

With a thoughtful but glowing face the blacksmith replied: "Do you see this piece of steel? It is for the springs of a carriage, but it needs to be 'tempered.' I heat it again, then I hammer it and bend it and shape it so it will be suitable for the carriage. Often I find the steel too brittle and it cannot be used. If so I throw it on the scrap-heap. Those scraps are worth less than a cent a pound, but this carriage spring is valuable."

He paused and his listener nodded. The blacksmith continued: "God saves us for something more than to have a good time. That's the way I see it. We have the good time all right, but He wants us for service, just as I want this piece of steel, and He puts the temper of Christ in us by testings and trials."

"Ever since I saw this I have been saying to Him, 'Lord, test me in any way you choose, only DON'T THROW ME ON THE SCRAP-HEAP.'"

—From "Scattered Seed."

NOTES ON FIRST CORINTHIANS

Wm. Rodgers, Omagh, Ireland

(Continued from last month)



LAST month's notes ended with the remark that the middle section of 1st Cor., from Ch. 6:12 to Ch. 11:1, might well be entitled, "THINGS NOT EXPEDIENT." That phrase occurs in the statement made in its opening verse, "All things are lawful unto me, but all things are not expedient," a saying which is repeated at Ch. 10:23, just before the section closes. As was mentioned in an earlier paper, there are various matters dealt with in this portion of the epistle, but always from the point of view that our conduct as to each of them should be regulated, by asking, not merely, Is this lawful, but also, Is it expedient (or "profitable," as in Ch. 6:12, margin)?

In the two chapters immediately preceding, the apostle had spoken of things that were in their very nature definitely unlawful and wrong, while in Ch. 11, which follow, he reverts to things similarly evil. But in this section he speaks of matters that have no inherent rightness or wrongness in themselves, yet which at the same time may, in certain circumstances, be inexpedient, because of their effects upon ourselves or others.

This is a most important line of truth, and one which we would require to have pressed on our attention often, because it is one concerning which many Christians have views that are neither sound nor clear. They understand that, on the one hand, certain things should be done, as being right in themselves, or commanded by God; while on the other hand, certain things ought not to be done, because they are evil, or forbidden by God. But they think that between these two groups comes in a much bigger one, of things about which, being neither right nor wrong in themselves, they may act as they please. Now this last thought finds no countenance whatever in these middle chapters of 1st Cor., because there is nothing that we can do, or say, or even think, concerning which the question should not be asked, "Is it expedient—is it profitable"?

In the portion of the epistle before us, the apostle not only points out various matters, great or small, to which the test of expediency may be applied, but also suggests a number of considerations that will materially help to a right decision, when applying it. Before, however, we examine these, let us look more closely at the two very similar verses already referred to, Ch. 6:12 and Ch. 10:23, which seem to form a key-note for the entire section. In each of them the expression, "All things are lawful for me", occurs twice, or four times in all, a fact which may suggest that Paul is using a saying,

current amongst the Corinthians, and possibly taking it from their letter of inquiry to him concerning these matters. Indeed it may on their part have been a quotation of words spoken by the apostle on some earlier occasion, words which, when separated from their context, might be put to a very different use from anything he had intended by them. For by thus taking up a passage apart from its connection a man may be made to say very queer things, and so may even the Scriptures themselves. Of this no better example could be found than a somewhat similar saying made use of by Paul in this very epistle, when at Ch. 3:21,22 he says twice over, "All things are your's." The context of course makes it clear that his meaning is, All things are arranged by God for your benefit and blessing; but take it apart from the context, and it can be put to as bad use as could "All things are lawful". A thief might even condone his action in picking his neighbor's pocket by saying, "Does not Paul in the Scriptures tell us that 'All things are your's.' I am merely taking what is my own."

In the two verses before us, the apostle sets due limits to the saying "All things are lawful for me", first by adding, "But all things are not expedient"; and then, when in each case he repeats the former words again, by naming one particular respect in which some of them may be inexpedient or unprofitable. In Ch. 6:12 he adds, "But I will not be brought under the power of any"; while in Ch. 10:23 it is, "But all things edify not" (i. e. others, as the context shows). In these we have the question of expediency divided into two parts; since according to the former verse a thing may be not expedient because of its effect on myself, while according to the latter it may be not expedient because of its effect upon others, not only our brethren but the unsaved as well, as the end of the chapter shows. There is, however, a third aspect of the matter, more important than either, which is, how does the course of action in view fit in with our responsibility and relationship to God? The writer, as we have already said, makes many suggestions in these chapters with regard to how and why certain things may be inexpedient, but all of them can be sorted into these three divisions, the effect upon ourselves, the effect upon others, and our responsibility to God.

Let us then, taking the last one first, ask how does the apostle introduce our relationship to God as settling for us whether certain things are expedient and profitable, or the reverse? He does it by reminding us twice over (Ch. 6:20 and Ch. 7:23) that we "are bought with a price," adding in the first case, "therefore glorify God in your body", and in the second, "therefore become not bondslaves of men." The Lord has bought us, and we are His. Our bodily energy is His. Our money is His. Our time is His. Anything therefore that would entail dealing with either strength, or money, or time, as though they were our own, is not expedient and should not

be done. For instance, if my bodily and mental vigour is the Lord's I shall not willingly become enslaved to men (Ch. 7:23. If my money is the Lord's I shall feel responsible to see to the financial needs of His work and workers (Ch. 9:11, 14). If my time is the Lord's I shall, in view of the warning in Ch. 7:29 that "The time is short", be careful not to waste it in trifling or self-gratification (Vs. 30, 31).

Our true service to the Lord is bound up in the injunction quoted above from Ch. 6:20, "Therefore GLORIFY GOD in your body"; and it is interesting to note that, at the close of the section, the same thought is again introduced in Ch. 10:31, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the GLORY OF GOD". According to Ch. 1:31 of our epistle, salvation was made ours in such a manner as yields all glory to the Lord; and now from these other passages we learn that all our after behaviour should be such as will be for His Glory too.

The words just now quoted from Ch. 10:31 emphasize what has already been said about our responsibility in matters which have no rightness or wrongness in themselves. Eating and drinking are of course of that character, yet it is in connection with them that the rule is given: while the addition of "or whatsoever we do" reminds us that EVERYTHING in our lives comes within its scope. It is plain therefore that a due sense of what our relationship to God involves will preserve us from doing many things which, though they may be in a way "lawful", are "not expedient" for those who desire to serve Him wholeheartedly.

There are, as we have shown, still two other important aspects of the matter for our consideration, which we must leave for another paper.

(To be continued, D. V.)

MY STRONG BOX

A CHRISTIAN, full of years, lay on his death bed. He said to a visitor: "Will you bring me my Strong Box. I am a rich man and I want to look again at some of the Documents." The visitor thought he was wandering in his mind, but he said, "There it is on the table—bound in leather." Then with much pleasure he turned over the documents—

The First Document—A Great Gift, John 3:16; 2 Cor. 9:15.

The Second Document—My Present Possession, John 5:24.

The Third Document—My Life Insurance, John 11:25-26.

The Fourth Document—My Fire Insurance, 2 Peter 3:10.

The Fifth Document—My Accident Insurance, Romans 8:28.

The Sixth Document—My Identification Papers, 1 John 3:2.

All in Safe Keeping—Phil. 1:6; 1 Peter 1:4.

CORRECTION

Read, Matt. 18:1-5; 24:1-4; Luke 22:26-27

Wm. Pinches, Niagara Falls



WE shall take a two-fold view of this passage. First of all, looking at it as setting forth the truth of conversion. "Except ye be converted." Now why do men need to be converted? The word "conversion" really means to be turned around, and that points to a certain course that men take, and they need to be turned from it. You have this course, which is natural to man, in a number of scriptures. For instance: We have in Luke 10, the man who journeyed from Jerusalem to Jericho. Jerusalem was the city of the great King, the city of peace, the center of divine worship, the place of privilege and unique favor. This man, as our Lord portrayed him, is reported as leaving that favored spot and going down to Jericho, the city of "the curse." It suggests the hopeless state of the sinner to be followed by the judgment of God. That is what you have connected with Jericho. In this passage you have a simple parable, an illustration of the downward course of the sinner. Man needs to be turned from that. That is conversion.

In Acts 14, we find Paul and Barnabas, the servants of Christ, going to Lystra and Derbe. They were preaching the gospel in the city of Lystra where they saw a man who was a cripple from his birth. Paul spoke to him directly, and beheld him and perceiving that he had faith to be healed. The word spoken proved to be a life-giving one. Paul commanded him to rise up and walk. You know what immediately followed. There was a great stir and the people began to cry out, "The gods are come down to us in the likeness of men; and they brought oxen and garlands unto the gates, and would have done sacrifice with the people." They were going to make sacrifices unto the Apostles. The Apostles rent their clothes and ran in among the people, crying out, and saying, "Sirs, why do ye these things? We also are men of like passions with you and preach unto you that ye should turn from these vanities unto the living God." Again we have a portrayal of man's downward course. It was one of darkness and superstition, of Satanic delusion. Paul preached that they turn from all these things.

Then how, and by what are we converted? The Apostle wrote to the Thessalonians how they turned to God from Idols to serve the living and the true God; and to wait for His Son from heaven. By what means was this change brought about? You will find in 1 Thess. 2, verse 13 a word which explains it. It wasn't a change of opinion, or of will-power put forth, that made the change. No! We read how the Apostle thanked God that they had received the Word of God which he had preached, and which they had received not of men, but

as it is in truth, the Word of God, which effectually worketh also in you that believe. Conversion is effected by the living Word of God. Conversion is not a mere outward turning. It is a deep vital inward work. Just as we read in Acts 26. The Apostle gives his testimony as to what the gospel can do. "To turn them from darkness to light, and from the power of Satan unto God." That is conversion! Our Lord said, "Except ye be converted and become as little children." This may be illustrated by referring to scenes in the gospel by John.

The Lord said to Nathanael, "Behold an Israelite indeed, in whom is no guile!" John 1:47. That is a child-like spirit; honesty, nothing of craft. I am speaking about the average child. This spirit is characteristic of us who are truly converted to God. Man's power and human wisdom is discounted, and as a convicted sinner in child-like faith we took in the Word of God. First of all we came into the light. We didn't seek to retreat from it, or shun it. The light became inviting and we stood under its searching ray. We wanted to know and understand our condition before God. That is the child-like state as expressed in the word. "An Israelite indeed in whom is no guile!"

In John 4, we read of the nobleman who came to the Lord, who had come out of Judea into Galilee. He came a long journey from Capernaum to see the Lord. He intreated Him to come down and heal his son who was sick. The Lord tested him by saying unto him, "Except ye see signs and wonders, ye will not believe." In Capernaum that was the byword. They must see signs and wonders. That characteristic marked the people of Capernaum. That is why the Lord spoke to the nobleman in this way, but the nobleman proved an exception to the others. He said so earnestly, "Come down ere my child die." The spirit of that man refreshed the heart of the Lord. The man did not have to wait in suspense. The Lord said unto him, "Go thy way; thy son liveth." And the man believed the word that Jesus had spoken unto him, and he went his way. Here you have the simplicity of faith. He didn't ask the Lord to confirm His word, to give him some sign. The word was spoken and the man immediately embraced it. That is child-like faith, believing God without raising any question. You have the simplicity and the sincerity of a child as seen in the nobleman.

There is another view: You will notice that the words are addressed to the disciples. It was not spoken to a mixed multitude. It was spoken directly to the disciples. How can we understand this? "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. You might say, "Perhaps the Lord might want to give them the feeling that his confidence in them was shaken." Now that could not be, because in Matthew 16, when Peter confesses that

Jesus was the Christ, the Son of the living God; Jesus answered and said unto him, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." So we cannot allow for a moment that the Lord was giving the disciples to feel that after all they were failures, that they were not believers, so that is not the explanation.

The explanation is this: It is a most practical and searching one. You will notice the circumstances. They were occupied with who is the greatest in the kingdom of heaven. The Lord answers the questions in His own perfect way. "It isn't a matter of rank, honor and position in the kingdom of heaven, but the question is, will you be in the kingdom? You say, "Why does the Lord speak like that?" For the simple reason that we find various passages in the word, of this nature which puts a believer to the test when he shows a spirit, or any course of conduct which denies his discipleship, which is contrary to what he professes to be, for instance: In the last chapter of 2 Corinthians, we read, "Examine yourselves, prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" That word "reprobate" means unable to bear the test. Then he adds, referring to himself, "I trust we are not reprobates or unable to bear the test." So the spirit of God supplements the very principle that the Lord Jesus here sets before his disciples. That is the application of the testing. Now for instance: to reflect upon the spirit in a certain matter, you recall your conduct at a certain time and you say to yourself, "Well, will those who observe my actions, would they really think that I was truly born of God?"

I remember a young man years ago, when I was working on the railroad. He had been a little careless in his conduct, and I recall when speaking about spiritual things in the office one day, a man who was an enemy of the gospel said to him, "Oh, get on with you, you are just a 'Judas.'" I knew better for I had confidence that he was born again, but you see his conduct was a flat contradiction of what he professed. He was denying his holy calling. It led him to real searching of heart and to confession and humiliation. That is the whole point, the whole principle in the passage before us. The disciples were not acting as if they were subjects of the kingdom at all. They were in a spirit that was entirely foreign to the kingdom, and the Lord Jesus speaks this word to lead them to searching of heart, to humble themselves. He places a little child in the midst to teach them a lesson of humility. No doubt it would lead to renunciation to what was so out of keeping with their profession as the disciples of the Lord, and as the subjects of His spiritual kingdom.

(To be continued, D. V.)

FORBIDDEN MIXTURES

JOHN DICKSON, Barrington, R. Island

Deut. 22:9-10—John 15:1-5—2 Cor. 6:11-18; 7:1



Older Christians, these verses and the truths contained in them are by no means new, because they have heard them again and again from the earliest days of their Christian life; indeed, likely some can say, "Yes, it was through these very precious verses that years ago we were led to see our place outside the camp, and the world's religion, to become strangers and pilgrims in the world." But these are verses and truths that need to be brought again and again before the young folk, the old ones too, because there is just as great a danger of the older ones letting the truth of God slip as the young.

We notice in the book of Deuteronomy, that Moses is writing to Israel, guided by the Holy Ghost, some of the instructions how they were to do in the land of Canaan, that land flowing with milk and honey. "Thou shalt not sow thy vineyard with diver seeds." That is very plain and simple. There they had vineyards, and God instructed them not to sow diver seeds in the vineyards. We read of vineyards in connection with Noah. He became a husbandman, and he planted a vineyard and drank of the wine from it. So that the vineyard is by no means new. I believe you get the Scriptural sense of what a vineyard is in the 5th chapter of Isaiah, "My well beloved hath a vineyard in a very fruitful hill." The man who is going to plant a vineyard would not take a piece of barren land. He takes the very best, the most productive in growing the grapes. The vineyard in Isa. Chapter 5 was in a very fruitful hill, and it was fenced. We read in another place about a hedge around the vineyard that kept everything outside. Then all the stones were gathered out from the vineyard. Every obstruction was taken away. We then see a fruitful piece of ground, cleared and fenced all around. And the vineyard was planted with the choicest vines and the husbandman expected to receive the fruit by and by in its season.

God gives us the description of the vineyard, but He had something else in view when speaking about it. That vineyard is a type of something that God intended planting. In Psa. 80, we read, "Thou hast brought a vine out of Egypt." That makes it very simple and plain, and in the 5th of Isa. we read, "The vineyard of the Lord of hosts is the house of Israel." God brought that people out of Egypt's darkness, through the Red Sea, into the wilderness, and by and by into the land of Canaan. And He looks upon this people as a separated people with a hedge round about them—this is a vineyard. He wants these people to bring forth fruit unto God. They were not to sow divers seeds in their vineyard, they were to keep it pure with only the right kind of seed in it. It would remind them of

that great nation—God’s vineyard. He doesn’t want a mixture. Israel went after mixtures from time to time. God says not to sow divers seeds, no mixture in their vineyards. We look at Israel. Instead of them bringing forth fruit as God had intended, for it says He made a winepress, He expected to receive fruit from that vineyard, if you were to turn to Psa. 105:6, what a description we see there. They mingled themselves with the heathen nations—a people to whom God had given His Word to keep in their homes; it was to guide and regulate their private life, their home life, their relationship to one another, and their relationship to the nations round about them. But they began to mingle with the people of the land, began to run after the nations round about them, and instead of being a people separated to the Lord, bringing forth fruit continually, we find them mingling among the heathen. And by and by, God’s judgment fell upon that wonderful people, and we see them carried away into captivity, and hanging their harps upon the willows, weeping when they remembered Zion, and saying, “How shall we sing the Lord’s song in a strange land?” (To be continued, D. V.)

NEARING THE END OF THE JOURNEY

BRIGHT with renewed life and energy were the closing days of Israel’s long pilgrimage, as they reached the end of the wilderness and came within sight of the land of their inheritance. Healing (the serpent lifted up) followed by a movement “towards the sun-rising,” and when we are facing the “Sun” the *shadows* are all behind us. Then fresh springs opened in the wilderness accompanied by a *song*. (Num. 21:7-18). All speak of the revival and the renewal of life and energy.

They could not blot out or recover the past, but by means of these revivings, they had a little strength (Rev. 3:8) imparted to them, so that they were enabled in some measure to bear a last testimony to the nations, ere they left them forever.

And thus it is with the pilgrim host of God of our own day. We too, are nearing the end of the wilderness, and the goodly land upon which Faith’s eye has been set for long, is coming brightly into view. God is still healing and restoring those of His people who come to Him in honest confession of their state and turn their eyes “*toward the sun rising*” of their Lord’s Return, bringing their hearts back to the long lost *Hope* and its purifying power (1 John 3:8). The *Well* reopened by use of the *pilgrim staff*, may well remind us that true revival and Spiritual refreshment come not by gigantic efforts or elaborate preparations, but in clearing out the rubbish that has filled up the channels, through which the power of the Spirit flows to our souls. May it be so now among the people of God.

PROBLEM

Is it wrong for a Christian to employ a physician, and to take medicine?

No text used to teach "Divine Healing," as it is called, can properly be construed to oppose the employing of physicians and taking of medicines since the Word recognizes both, and the Scripture cannot contradict itself. (See 2 Kings 20:7; 1 Tim. 5:23).

At the same time we must remember that none but God can heal any man of any ailment whatever. None but the Creator of the human frame can make the two ends of a broken bone grow together again; but it would be fanaticism to use this fact as a reason for not calling a surgeon who knows how to bring the ends of that broken bone properly together. The same principle holds true as to any other ailment. Only God can heal, but if God has in His mercy and wisdom provided in creation remedies for the ailments of his suffering creatures shall we despise them? And shall we despise the physician who knows better than we do the nature of our special ailment and the remedy which applies?

It is this which reconciles what "Divine Healers" pretend are irreconcilable with certain Scriptures which they use to support their theories. Had not Luke administered remedies, Paul would not have called him "beloved physician." It is true, however, that the Lord's people may make a wrong use of physicians by putting that trust in them which ought to be put in the Living God. Nay, more, it is possible to turn to the physician to seek deliverance from a Father's chastening hand rather than to confess and forsake some course of sin. The Scripture takes notice of this in 2 Chron. 16:12, "Yet in his disease he sought not to the Lord, but to the physicians." If the Lord be left out, He who alone can heal, we may run from one physician to another and yet find no help.

But does it not say in Mark 16:18, "They shall lay hands on the sick and they shall recover." Yes: but that is by no means all that is said in that passage. To pretend to possess this without the rest would be to make a false use of the Word of God. It is all or nothing. It was all done in apostolic times; there is nothing of it now. We are fully aware of the pretensions of some, but we are convinced, nevertheless, that they do not possess the powers specified in this chapter. From the time of the completion of the scriptures and the death of the apostles miraculous signs of this character, came to an end. The church of Rome has tried hard to keep them up by deceiving the people; while Mormons and others have tried hard in these latter days to revive the reception, and for a time they succeed in deceiving even themselves, but usually the reception is short lived. It does not require much pain to dispel the delusion, and the physician is quickly called for.

The so called "Divine Healing" system is false. It puts sin and sickness on the same level and claims that Christ having made atonement for both alike the believer has as good a right to claim health for his body as peace for his soul. Isa. 53:4-6 is quoted as authority for this. "He hath borne our griefs, and carried our sorrows," is made to be on the cross as was "our transgression" and "our iniquities." But Matt. 8:14-17 clearly denies this. It shows that bearing our infirmities and sicknesses was not on the cross, but during his ministry. This mixing sickness and sin together leads to their saying that if a man is sick it is because he lives in sin. In Philippians 2:25-30 we have Epaphroditus "sick nigh unto death . . . not regarding his life, to supply your lack of service toward me." If the sickness had fallen on those who deserved it, it would have fallen on the Philippians and not upon this faithful servant of God who was brought

nigh unto death to supply their lack. Timothy was not blamed for his sickness but told to "drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities," 1 Tim. 5:23. Either the "Divine healing" system is false or the Word of God is false. Our own experience has been that those who talk so much about being healed by faith are seldom free from some form of sickness. In fact most of them need to be born again. Few of them soon fall away and are reckoned amongst the unconverted.

In sickness, as in everything else, let God be first and then if He be pleased to make use of the physicians, give God the glory, and the physician his fee, and you need not be afraid of an accusing conscience.



A YOUNG man in the North of Ireland, who was saved when very young was killed almost instantly in an automobile accident at the age of 25. He had a good testimony and when the accident happened he was on his way to speak at a gospel meeting. Before leaving for the house he sang:

"Some day the silver cord will break" repeating over

"And I shall see Him face to face, And tell the story saved by Grace."

He was picked up and taken to the hospital when the accident happened and in a brief three hours passed in "To see His Saviour face to face, and tell the story saved by grace." After his death the following poem was found in his pocket—

*Oh might I win from the burning flame
Some soul in sorrow and sin and shame;
Teach them to trust in the Saviour's Name—
Rescue some perishing soul!*

*Oh might I melt some poor frozen heart
With love Divine, till the tear drops start,
As they behold Thee as Thou art—
Tenderly seeking lost souls!*

*Oh might I walk in the World's harsh light,
Washed in the Blood, with my garments white,
Jesus my all and my heart's delight—
A witness to perishing souls.*

*Master, I yield Thee my life to-day,
Help me to labor and watch and pray;
Make me a blessing upon Life's way—
Use me to perishing souls!*



California.—J. J. Rouse had 2 weeks meetings in W. Jefferson hall and then went on to San Diego. R. McCrory and J. Dickson also had meetings in both of these places, and in Monrovia. S. Greer went on to Phoenix, Arizona for meetings.

Sault Ste Marie, Mich.—H. Harris and A. Stewart had 6 weeks fruitful meetings on the Canadian side and then came to the American side for meetings.

Albuquerque, N. Mexico.—The Assembly now meets in the Highland Gospel Hall, 1122 South Edith St. The Correspondent is J. B. Rey, 710 N. 13th St. C. G. Davis gave good help to the assembly recently.

Pittsburgh, District.—G. Duncan held a few meetings in the Friendship Ave. hall. G. Gould sought to reach sinners at Donora. W. Beveridge had several weeks meetings at Homestead, Pa.

New England States.—F. Carboni had fruitful meetings in the Italian hall in Methuen, Mass. O. MacLeod had enjoyable meetings for Christians at Torrington, Conn.

CANADA

Severn Bridge, Ont.—We had an appreciated visit from C. Draper. He also got a good hearing in meetings held in the hall at the north end of the lake.

Huntsville, Ont.—The interest in the meetings held by B. Widdifield and F. Watson continued to the end, and God gave blessing in salvation.

Toronto, Ont.—The annual S. School gatherings were large and profitable. A. Joyce and H. Harris held a series of gospel meetings in the Brock Ave. hall. T. Touzeau visited Brock for a week end.

Midland, Ont.—J. Silvester gave valuable help in the regular meetings in town and in the surrounding assemblies.

Sarnia, Ont.—D. McGeachy has been giving help in the surrounding district and in the local assembly.

Lake Shore, Can.—W. Pinches gave us an appreciated visit. His ministry was solid, sound and searching.

Grimsby, Ont.—G. Shivas and T. Wilkie saw fruit in salvation in meetings held in a school house 3 miles from here.

Kincardine, Ont.—D. Miller had a week's meetings with us and later Wm. Pinches gave us a visit. A good interest was manifested.

Saskatchewan.—A letter from this district states that needs in the way of clothing have been amply met, and not only do they render heartfelt thanks to our Heavenly Father for thus supplying the need of His own, but to each one who, exercised by Him contributed to the gifts received.

Vancouver, B. C.—D. Scott has been spending time on the Prairies and was hoping to continue work there. He has been much encouraged.

Tillsonburg, Ont.—Ministry was searching and profitable at New Year's conference. Three claimed to be saved. Eleven preachers were present.

Toronto, Can.—The Christian Book Room (851 Bloor St., W. Toronto, Can.) has a number of Meditation Block Calendars selling at 60 and 80 cents which they will dispose at one-third off. Allow 10c extra for postage on each parcel.

St. Jerome, Que.—Noah Gratton was seeing an interest here among French Roman Catholics, about 35 families having sent for New Testaments.

FALLEN ASLEEP

Brantford, Can.—On Oct. 12, Mrs. Alphie W. Haviland went to be with Christ. Age 53. Saved 29 years ago at meetings held by T. Touzeau near Jarvis. Bore a good testimony. A good tract distributor, and one who was ready to speak about the Lord.

Los Angeles, Cal.—We are asked to state that Jos. Rathbone, who recently died, for 33 years was very active in the affairs of the assembly at W. Jefferson St., also in gospel work and was a true shepherd among the people of the Lord. He was saved 45 years ago in the British Army while stationed at Aldershot, England. Was a fearless open air preacher. A wife mourns his loss.

Homestead, Pa.—David Graham fell asleep in Jesus in his 80th year. Saved at meetings in Dale, Scotland, held by Duncan Montgomery 56 years ago. Though an invalid for 12 years he retained a savor of Christ. Wm. Beveridge spoke to a goodly company at the services.

Hamilton, Can.—On Dec. 12, Charles Edgar passed into the presence of the Lord. Saved at an open air meeting held at the City Hall (Hamilton) 37 years ago. In fellowship at McNab St. ever since.

Detroit, Mich.—On Dec. 3, Mrs. Thomas Mooney departed to be with Christ. Saved 7 years ago at meetings held by Bren. Klabunda and McBain and identified with W. Chicago Blvd. Assembly. A loving wife and mother and a consistent Christian who will be missed in the home and assembly. Bren. A. Stewart, S. Barr and J. Ferguson spoke at the large services. Survived by a husband and 4 children.

CONFERENCE REPORTS

Haddon Heights, N. J.—A very profitable conference was again held at the New Year. The Word ministered was very definite as to separation from the world in its various aspects. Harmony prevailed from platform to kitchen. There were 17 of the Lord's servants present.

Detroit, Mich.—On Thanksgiving Day a profitable time was spent in the Chicago Blvd. hall. Ministry by Bren. G. Gould, Sr., F. W. Schwartz, C. Patrizio and local brethren.

Hitesville, Ia.—A happy time was experienced at New Year's meetings held here. Bren. Hamilton, Mick, O. Smith, E. Washington and others took part. Bren. Smith and Washington remained for meetings.

Long Branch, N. J.—An edifying conference was held at the New Year in the Italian hall. Bren. Rosannia, Patrizio, Capiello, G. Johnston, Carboni and the Brescia brothers ministered the Word.

Seattle, Wash.—The conference held at the New Year was a happy and harmonious one. Word ministered was of a searching, stimulating character, calculated to enrich our lives if heeded. Hall filled to capacity. Bren. Scott, Summers, McGaughey, Alves, A. Douglas and others ministered.

Los Angeles, Cal.—Good numbers attended the special meetings at W. Jefferson St. hall at Christmas. Ministry refreshing and helpful. Bren. McCrory, Dickson, Rouse and Arnold ministered. The Conference at the New Year held by Ave. 54 and the Goodyear assemblies was large. Ministry was good. Eleven of the Lord's servants were present.

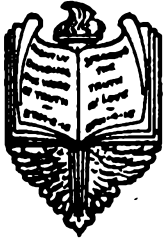
Houston, Tex.—The annual Conference was very good. Those who ministered were Bren. McClure, Hunter, Pell and Rouse.

Phoenix, Ariz.—The Thanksgiving day Conference was a time of refreshing from the Presence of the Lord. Bren. S. Greer, Dr. Hunt and J. J. Rouse spoke at the meetings.

MISSIONARY

Hong Kong.—This has been a trying summer, the heat has been above the average, the influx of refugees, both Chinese and Foreign from many parts of China bringing also the epidemic of cholera and other illness. It was difficult to find suitable accommodations for all. Then again hostilities had broken out in Shanghai and one did not know what turn they might take. Lately we had the joy of baptizing three young men. Two of them are in the Navy. Some of the ships are away at Shanghai and Wei-Hai-Wei, but a few are here with some fine Christian men on board, and we thank God for their fellowship. It has been a joy to visit the military camp at Shamshuipo where we have been able to minister the Word to some who leave for India next month. H. and E. Palmer, 7 Stanley Terrace, Quarry Bay, Hong Kong.

Trinidad, B. W. I.—James C. Kenney writes, "we arrived in Trinidad and are occupying for the McCallums until they return from furlough in Great Britain. Under their ministry there has been raised up an assembly of 150 here in Port of Spain, and a small assembly in the village of Arouca, 15 miles away.



Words in Season



In The Midst



*In the midst of learned men,
Twelve year boy with one thought then:
"Wist ye not—?" His answer when
In the midst. Luke 2:49.*

*In the midst upon the tree,
Twixt two thieves on Calvary;
There, the Son of God for me,
In the midst. John 19:18.*

*In the midst where two or three
"Gather in My Name," saith He.
There again my Lord I see.
In the midst. Matthew 18:20.*

*In the midst of Heaven's throne
Interceding for His own,
Thou art worthy, Thou alone.
In the midst. Rev. 5:6.*

Helen Blade.

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UNITED STATES

Everett, Wash.—Bren. Rae and Alves were encouraged by attendance at meetings started here, and were hoping to see something done for eternity.

Midland Park, N. J.—The little assembly goes steadily on in God's ways and were recently encouraged by a visit from Chas. Keller.

Atlantic City, N. J.—G. Winemiller had two weeks happy meetings here.

Elgin, Ill.—L. W. Gabler, 617 Laurel St., Elgin, Ill., will be glad to supply FREE, gospel tracts to those who will carefully and prayerfully distribute them.

Washington, D. C.—B. Bradford had encouraging meetings with us.

Long Branch, N. J.—Christians were restored, and sinners stirred at two weeks meetings held by L. Rosannia. He later visited Orange, N. J. and saw fruit.

Maryland.—A. Cather and S. Rae had over 4 weeks well attended meetings in Lonaconing. R. Roberts held a week's meetings instructing believers in Frostburg.

Ohio.—Samuel C. Keller was encouraged in seeing unsaved coming to meetings in Youngstown. W. Warke and S. Mick held several weeks meetings in Akron.

Newport News, Va.—We had an enjoyable visit from E. Wilson telling of the work in Africa. J. Ferguson followed with gospel meetings.

California.—A. Douglas held meetings in the Tabernacle in Jefferson hall (Los Angeles). J. Dickson and R. McCrory visited Fresno. J. J. Rouse held several weeks meetings in York Blvd., Los Angeles.

New England States.—W. H. Hunter returned home after 3 months in the middle west visiting assemblies in Illinois, Missouri and Kansas. J. Bernard called at New Bedford, Mass. for a Lord's day. G. Wine-miller began a series of gospel meetings in Waterville, Conn. W. P. Douglas visited Cambridge, Mass. H. Thorpe had meetings in Portland and West Brook, Me.

Pennsylvania.—The 3 weeks meetings held by Geo. Duncan in the Friendship Ave. hall, Pittsburgh were much enjoyed by God's people. Interest was good considering severe weather. At Clymer a few meetings were held by A. Klabunda. J. Conoway held gospel meetings in Homestead. F. W. Schwartz called at E. Pittsburgh. G. Gould and R. Crawford sought to reach sinners at Bryn Mawr. Bren. Mehl and Sheldrake held meetings in W. Phila. F. W. Watson saw an encouraging interest in Philadelphia (Down Town hall). W. Fisher Hunter had well attended meetings in Indiana, Pa.

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. 30

MARCH, 1938

No. 3

GATHERED GEMS

THERE is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts,
When sinks the beams of light.
There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.
That eye is fixed on seraph throngs,
That arm upholds the sky.
That earth is filled with angel songs
That love is throned on high.
But there's a power which man can wield,
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain,
That power is prayer, which soars on high,
Through Jesus to the throne,
And moves the hands that moves the world
To bring aid to His own.

* * * *

Lord teach us to pray!!!

* * * *

Love never tests, love trusts.

* * * *

It is sadly possible for us to be very active, and yet spiritually ineffective.

* * * *

Though we may not be in Babylon, yet something of Babylon may be in us.

* * * *

May we remember that our likeness to Him, pleases Him oftentimes better than our service.

* * * *

Knowledge learned when out of communion only injures.

* * * *

Although in the Trinity, none is afore or after the other, yet none is greater or less than the other.

THE TESTIMONY OF A KING AND QUEEN,

OR
 "Call upon Me in the day of trouble: I will deliver thee, and
 thou shalt glorify Me."

Henry Fletcher, Santurce, Puerto Rico



THE writer has a china mug that was given to him when a boy attending school. All the children were given one to commemorate the Coronation of King Edward the Seventh as King of Great Britain. On it are the Royal Arms and on holding it up to the light, a picture of the King can be seen in the bottom.

That was on June the 26th, 1902. But owing to a serious illness the Coronation had to be postponed until the ninth of August of the same year. Rather than disappoint the school children the mugs were distributed on the original date set; otherwise the writer would never have received one, for by August he was upon the ocean far from the school in Cheshire, returning to Canada, the land of his birth.

All this is brought to mind in connection with the above verse, for when King Edward the Seventh was crowned amid pomp and pageantry in Westminster Abbey, those familiar with the Coronation Service noticed a difference. The words: "When I was in trouble, I called upon the Lord, and He heard me," were especially emphasized. These words were written by the King's own hand, so Archbishop Wilberforce explained, and were used by His Majesty's express command, as his acknowledgement of God having heard and answered prayer on his behalf.

Thirty years before, this verse had been a source of comfort and strength to his wife—then Princess Alexandra. He, the Prince of Wales, was dangerously ill. Seemingly his life hung on a thread. All the empire, yea all the world watched with anxious care the bulletins as they appeared. Sunday, the tenth of December, 1871, was set aside as a Day of Solemn Intercession. Hushed congregations filled the churches of the realm. Early that Sunday morning his faithful wife, who had scarcely left his bedside those dark, anxious days, opened her Bible and her eyes alighted on the words in the Psalm: "Call upon Me in the day of trouble: I will deliver thee and thou shalt glorify Me." That same day she sent a note to the Vicar of Sandringham saying, "My husband being, thank God, somewhat better, I am coming to church. I must leave I fear, before the service is concluded, that I may watch by his bedside. Can you not say a few words of prayer in the early part of the service, that I may join with you in prayer for my husband before I return to him?"

The congregation was deeply moved by seeing the Princess. Prayers on behalf of the Prince of Wales were fervently of-

ferred. Four days passed. December the fourteenth came. It was the anniversary of the death of the Prince Consort and many shook their heads as the Prince hovered between life and death. It was the day of the crisis and gloom seemed to spread over all. Sir William Gull, the royal physician, had done all that human skill could do, and he knew that the issue was now in other hands than his. He was taking a short walk up and down the terrace, when one of the nurses came running to him with white face and startled eyes. "Oh, come Sir William," she said, "there is a change; the Prince is worse!" And as the doctor and nurse hurried together to the sick room, she added bitterly, "I do not believe God answers prayer! Here is all England praying that he will recover, and he is going to die!" But the doctor's first glance at his patient showed him that the change was for the better. From that day the Prince improved and by Christmas he was out of danger. Later on, when her husband's convalescence was complete, the Princess raised a memorial to the deliverance she had experienced by presenting to the Sandringham Church a reading desk bearing the following inscription: "To the glory of God; a thank offering for His mercy, December fourteenth, 1871—Alexandra. When I was in trouble, I called upon the Lord and he heard me."



BABYLON AND PROPHECY

**That the word of Jehovah by the mouth of Jeremiah
might be accomplished (Ezra 1:1).**

A FEW years ago Dr. Cyrus Hamlin of Robert College, Constantinople, was asked by a Turkish colonel to give him just one sure proof that the Bible is God's Book. Dr. Hamlin asked him if he had ever visited the ruins of ancient Babylon. "Yes," he replied, "and let me tell you my experience. I hired a rich sheik and his men to take me there to hunt. We found that all manner of wild animals, owls, and birds were dwelling there among the ruins, so we had the best hunting of our lives. It was so good that we were annoyed when the Arabs told us they must go miles away to pitch their tents for the night. We tried to bribe them to camp right there, but they refused, saying that no Arab had ever been known to camp there, because it was haunted after dark by all manner of evil spirits." Then Dr. Hamlin opened his Bible to Isaiah 13:19-21 and the colonel read: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there . . . But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there." By this one fulfilled prophecy that Turkish colonel was convinced that the Bible is a God-inspired Book.



FORBIDDEN MIXTURES

JOHN DICKSON, Barrington, R. Island

Deut. 22:9-10—John 15:1-5—2 Cor. 6:11-18; 7:1

(Concluded from last month)



IN the N. T. we have One coming forth in John 15. He says, "I am the true vine and My Father is the husbandman." Israel was a vine but a disappointment to God, but here a true vine is brought before us. He never was a disappointment but ever brought forth fruit to God. He could say, "I delight to do thy will, O God." But what about those saved by sovereign grace today? He says, "Ye are the branches." We see the Lord Jesus now as the true vine and those of us saved and on the way to heaven are the branches, and, as such are to abide in the vine and bring forth fruit. Now the vine is of no use whatsoever unless it bears fruit. God has saved us for one great purpose, that we might bear holy fruit, but we can only do so as we abide in the vine. Abide in Christ, and let His Word abide in us, and then we are going to bring forth precious fruit unto God. There has always been a tendency to let the Word of God slip. In the early days of the church's history, we read those solemn words, "O ye Corinthians, our mouth is open unto you, our heart is enlarged; be ye also enlarged. Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness?" To Israel, they were not to sow divers seeds; they were to be separated from the nations round about them. Here are some instructions for us as we journey on the way to Heaven. "Be ye not unequally yoked together with unbelievers." These, just like the days of old, when there is a drifting from the plain, simple Word of God, and the Lord speaks again and again to brace us up to let the Word of God into our hearts. Here is a people that God has saved. We have been delivered from the wrath to come, sheltered under the blood. God has made us new creatures in Christ Jesus and His desire is that we might show forth the virtues of Him that called us out of darkness into light. "Be ye not unequally yoked together with unbelievers." And then we have that great contrast brought before us, unrighteousness, on the one hand, righteousness, on the other, and what communion can these two have together? "What fellowship, or partnership, hath righteousness with unrighteousness? And what communion hath light with darkness?" One can scarcely imagine a greater contrast than light and darkness. You dear young men, saved, the Lord says, "Ye are the light of the world," and "among whom ye shine as lights." You dear young sisters, born again, you are those now who are in the light, and the light itself, and what fellowship or communion now can light have with darkness? We think of all the different things in the world today that appeal to chil-

dren of God, unequal yokes of every kind. A man asked me not long ago, "Is your life insured?" I said, "Oh, yes, my life is heavily insured." "Is it in the Metropolitan?" I said it was more heavily insured than in the Metropolitan. He couldn't imagine how that could be, and I told him, "My life is hid with Christ in God." What communion hath light with darkness? Now we think of the religious world and how many unequal yokes there are in it. Yokes of all kinds in the world today, and voices are heard calling to the saint of God telling him how much he would gain by going to this place or to that; but here's God's Word to His people down the ages, "Be ye not unequally yoked together with unbelievers." I know these are trying days we are living in, I am not overlooking that. I know many of God's children and they have had a severe test. But it is the saint of God who can come and look into this precious Word, and although tested very severely, this is a Word from heaven, "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." And that is the only place in the New Testament where we have this precious Word, "the Lord Almighty" brought before us. And God has promised to be a Father to us, and "ye shall be my sons and daughters." He says, "What communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" What part can a person who is saved have with an unbeliever?

In the days in which we are living, these unequal yokes spread over the various departments in life. These words which we have read are usually spoken as a word to the young people about not marrying the unconverted. Now that is there, and we are not going to make light of it in any sense, because we have seen again and again many a bright young life spoiled. We think of many a bright young Christian and we have seen them singing, "When we reach our peaceful dwelling," singing it with joy, young men who prayed, and young women who seemed to be godly. But Oh! these unequal yokes, the part with an infidel. Think of a child of God "going to the altar" as it's called, standing before one who put that solemn question to them, will they take such-and-such a person to be their lawful wedded husband or wife. What are they marrying? An unbeliever. On the one hand, is light, on the other hand, darkness, and the two are joined together. The Word of God says distinctly, "Be ye not unequally yoked together with unbelievers." How can God bless? Oh the tears that we have shed over these very things. But there are other unequal yokes. Every unequal yoke that God looks down upon, He is displeased with, and calls to His people, "Be ye not unequally yoked together with unbelievers." Now we have

been describing Israel, how they mingled among the heathen, ate the sacrifices of the dead, how they lost their pilgrim character, and God had to bring them down into Babylon for seventy years until they learned to know something, and then He graciously brought them up again. But I would like you to notice a little about the Church's history. Think of the era beginning shortly after the day of Pentecost—assemblies here and there, God's people separated unto the Lord. We read, "Of the rest durst no man join himself to them." But oh, how quickly they began to let the Word of God slip! Man's ideas were brought in, and it made room for man and less room for God's truth, till by and by, just as Israel was carried into Babylon, so the children of God, or the Church, went down into spiritual darkness. Think of the Dark Ages, very little light, very few preaching the Gospel of God's Grace. But God came in and saved some men, among them John Wycliffe and others. These men were giants in spiritual things. We think we know a tremendous lot in these days, but think of those dear men coming out of the darkness of Rome. God gave them light, they preached the Gospel, and sinners quailed under the mighty preaching and were led to the Saviour. Then they began to preach about a crucified Christ. Then they began to read the Word of God, and they came to those wonderful chapters, Revelation 17 and 18, which speak of that great whore sitting upon the many waters, the one called "Babylon the Great, the mother of harlots." And how did it appeal to them? They saw a system they had been in bondage to for years. They saw the wickedness, the iniquity, and their eyes got opened to the truth concerning that awful system they had been in. Then they saw the truth of God concerning the freedom which God had given them. They were mighty men, and did not mince matters. They came out publicly, boldly, preaching against that awful system. Many of those noble men went to the stake and sealed their testimony with their life's blood. But oh how soon things began to drift again. God's people saw the evil on one hand and came out, but they didn't see the truth concerning the gathering of the saints together. By and by about a hundred years ago, there were a number of noblemen, and God began to stir their hearts. God began to speak to these men. They discovered one great truth, the priesthood of all believers. It caused one man to take off his robe that he had worn so long, and lay it down in the street. Then they learned from Holy Scripture, the calling of the Church and her heavenly character—something blighted by man's traditions. Then they learned that the Lord was coming. Then they came out to remember the Lord Jesus Christ. How sweet and how savoury it was to God as they gathered oncé again according to the Word of God to show the Lord's death till He come. And that sweet feast was precious to those saints of God. And then they preached the Gospel, and thou-

sands of souls were saved. By and by the truth began to open up more and more. They learned the truth, "Be ye not unequally yoked together with unbelievers." Some of them suffered much, they learned it by experience, they learned it in the presence of God. It was very precious to them. To some of us, it hasn't cost much. I sat down with a few saints not long ago in Nova Scotia, not very many of us, all young believers. One managed to get up and give out a hymn, his voice trembling; another managed to get up and say a few words in prayer to God, just a little handful. Outside was a mob, ringing bells, making mockery. Why? Because there was a few that God had saved, and they had seen the truth of gathering to His blessed Name. And it seemed as if all hell and the devil were raging without. I thought if some of the large and well-established assemblies could look in and see that little handful, it wouldn't appear a great thing; but it was just like getting back to the truth of God's Word. Oh that these precious truths might become more precious to our hearts! You know, when we look at the children born in Christian homes, there is great rejoicing when they get converted. When a young girl gets saved, her people rejoice, and no wonder. And she is kissed and hugged and everyone is happy. But the night that God saved me, there were no kisses for me, I can tell you. I was saved in the first series of Gospel meetings I ever sat in, and when I went home and told them all, they looked at me with astonishment and suspicion and one of them said, "What in the world will you be after next?" But I trusted Christ, and I was saved; and I was watched. And you know, a little persecution is the best soil in which a young Christian can grow. After a few years I saw something from the Bible. I saw believers' baptism and the night I was baptized was the first baptism I had even seen. The next thing I saw was the precious truth of God's children coming on the first day of the week to show the Lord's death till He come. It was very precious to me. And this is very precious too, "Be ye not unequally yoked together with unbelievers." God has given us this great heritage. You young Christians, let this be the motto of your life, no matter what pressure is brought upon you, "Be ye not unequally yoked together with unbelievers for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" The Lord bless these lines for His Name's Sake.

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"**T**HE true disciple commemorates the dying love of his adorable Redeemer **where** his Lord would have him, **because** his Lord ommands him, in loving **remembrance** of Him, in living **communion** with Him and in joyful **expectation** of His return."

NOTES ON FIRST CORINTHIANS

Wm. Rodgers, Omagh, Ireland

(Continued from last month)



WE shall now consider what the apostle has to say in these chapters as to how certain things, though "lawful," may be "not expedient," because of their effect on our responsibilities toward others. Of these various examples are mentioned by him, such as responsibility toward those related to us by earthly ties (Ch. 7), responsibility toward "weak" brethren (Ch. 8), responsibility toward those giving their whole time to gospel work (Ch. 9), responsibility toward the unsaved in general (end of Ch. 10). But many of the points made by him are alike applicable in all these cases; and indeed most of them can be summed up in two injunctions, the one negative, and the other positive,—Do nothing which may cause others to stumble, and, Do all in your power for the spiritual welfare of those about you.

This latter aim is what the apostle has in mind in the final words of Ch. 10:23, one of the two key verses of the section. Parallel to the "All things are not expedient" of its first clause, he places "All things edify not" in the second. And then, to make perfectly clear what he means by this, he adds, "Let no man seek his own, but each his neighbor's good" (R. V.), an exhortation which is of the very widest application. It suggests a responsibility resting on each of us, not merely on those who are preachers, or who possess some very special gift, but on everyone who names the Name of Christ, to seek the spiritual welfare of his relatives, of God's people, of the unsaved, of all in fact with whom he is brought into contact. No child of God may dare to use the words of Cain, "Am I my brother's keeper?"

How careful Paul himself was in such matters we see by his words in the end of this 10th chapter, "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." And it is with regard to this that in the next verse, which is Ch. 11:1, he adds, "Be ye followers of me, even as I also am of Christ." That is to say, instead of merely repeating the parrot cry, "I am of Paul," and at the same time claiming license to please yourselves, follow me in reality and truth in this matter, even as I follow in it my Lord and Master. He had already, in Chs. 8 and 9, introduced in an even more striking way his practice and example, when in the one he said, "I will eat no flesh while the world standeth" if it makes my brother to stumble, and in the other, he would not claim those things he had a right to claim—a wife, support, etc.—lest he should "hinder the gospel of Christ."

But these words, "Stumble" and "hinder," remind us of the other and negative side of our responsibility to our fellow-

saints and fellowmen; which is that we should not in any wise be a hindrance or a stumblingblock to any. Very solemn in this connection are those other words of Ch. 8, "Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak . . . when ye so sin against the brethren . . . ye sin against Christ." Like the positive injunction we have already considered, this also has no limit to its application, other than the entire circle of humanity; for in Ch. 10:32 it is said, "Give no occasion of stumbling (R. V.), neither to the Jews, nor to the Gentiles, nor to the Church of God."

It is noteworthy that the exhortation last quoted follows a passage in which the apostle is speaking of a saint who has been invited to a feast by his unsaved friend, or neighbour, and who is "disposed to go" (V. 27). These last three words, though introduced in what seems almost a casual way, may suggest where the root of trouble in such matters often lies. Should a saint of God be "disposed to go" where he knows, if he is honest with himself, that it will be next to impossible to maintain his separation unto God and his testimony, or at least, where he is sure to come up against difficulties and temptations which he would have escaped if he had been "disposed" to stay away, or "disposed" to go to the prayer meeting instead?

There still remains for consideration the various references made to how these "lawful" things may affect oneself personally; and here the question of what is or is not "expedient" resolves itself into, Is this thing a help to my spiritual progress, or is it a hindrance? For it will usually be found that if not the one it is the other.

The first point made by the apostle with regard to this aspect of the matter is in what we have called the opening verse of the section, Ch. 6:12; where he says, "All things are lawful for me, but I will not be brought under the power of any." There is a play upon words here in the original, which

IN considering the word SON in reference to Christ, we must get our minds off the idea of offspring.

In His humanity, Christ WAS the offspring of David, but in His Deity—SON refers to His exact SUBSISTENCE of BEING—His complete EXPRESSION of CHARACTER; His absolute identity of WILL, and His perfect INTIMACY OF FELLOWSHIP with the Father.

Nor does the word apply to the relation of a **MINOR** to a **MAJOR**, or a **SUPERIOR** to an **INFERIOR**. Christ's SONSHIP is not derived or assumed, but is **ESSENTIAL** and **ETERNAL**.

cannot easily be reproduced in our language; one of the best attempts perhaps being that of Conybeare and Howson's "Life of St. Paul," "Though all things are in my power, they shall not bring me under their power."

That is a test which will give us pause regarding many things. Take for example the first big matter which is dealt with in the section, the question of marriage. We are distinctly told that the one who marries "sinneth not;" yet is it not a fact that many a promising young man or young woman has, after marriage, even though it was to another Christian, ceased to be of any account in the service of the Lord. Former activities in gospel and other work are gradually dropped, and the person becomes so much "under the power" of this new relationship, as to be literally "good for nothing" in "the things that belong to the Lord" (Ch. 7:32). This should not be, and need not be. For on the other hand there are many cases of young people whose usefulness and value as saints and workers, not only did not diminish, but greatly increased, when they were married "in the Lord" to a partner who was a real "help meet" for them.

This principle of refusing to allow ourselves to be "brought under the power" of anything is of course applicable to many other matters, great and small; and, if acted upon, would restrain us from self-indulgence of every kind.

Another point, closely allied to it, is made by Paul in Ch. 7:32 when he says, "I would have you without carefulness." For this "carefulness," or anxiety, is just one of the ways in which God's people at times permit themselves to be brought under the power of circumstances. They become fussed and worried; and a worried saint is not a testimony for God. It may be due, as in the verses which follow V. 32, to the pre-occupations of married life, or, as is suggested in the preceding verses, to other circumstances of joy or sorrow, or even to pressure of business. But in every case it is certain to hinder usefulness for God.

A further development on the same lines is brought before us in the last paragraph of Ch. 9, where it is shown that anything, however "lawful" in itself, is inexpedient, if it clogs us, and hinders progress in the Christian race, thus causing us, it may be, to miss the "prize." Good speed cannot be attained by one who has weights attached, and what matters even more is that in such circumstances "patient continuance in well-doing" becomes almost impossible.

It is interesting to notice how the mention of the race in the end of Ch. 9 seems to open the way for the comparison with Israel's wilderness failures in Ch. 10. Theirs was surely an endurance test, under which all fell out by the way, with the exception of Joshua and Caleb. And this, though God had given to all of them an equally good start.

The comparison is an apt one, because there is, all through, a close similarity between their failures and those of the Corinthians. In both cases there was the question of eating and drinking, in both there was tampering with idolatry and fornication, and accepting of invitations to heathen feasts (see Num. 25:2). Even the tempting of the Lord, mentioned in V. 9, has its counterpart in the "Do we provoke the Lord to jealousy" of V. 22, which is almost a quotation of Moses' words to Israel in Deut. 32:16. And lastly we come to the most solemn parallel of all, that as the carcasses of the sinning Israelites were strewn along (V. 5 in Newberry) the wilderness, so already it had begun to be at Corinth, as we see in Ch. 11:30. "For this cause many are weak and sickly among you, and many sleep." A sad lesson indeed for all such as begin to dabble in "things lawful but not expedient."

(To be continued, D. V.)

CORRECTION

Read, Matt. 18:1-5; 24:1-4; Luke 22:26-27

Wm. Pinches, Niagara Falls

(Concluded from last month)



WHAT I have especially before me, is to refer to a few scenes in the life of the Lord to show how the Lord corrected his disciples when they were wrong. Paul says to Timothy, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" 2 Tim. 3:16.

Matthew 6:31. There is much of the ministry of correction in the gospels. This passage is of that character. It was spoken for the correction of the disciples. "Therefore take no thought, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things." This is ministry of correction or of reproof. The Lord shows their distrust of the faith. They were over-anxious about temporal things. These things engrossed their thoughts. It wasn't that the Lord meant them to be indifferent to these things, but the word is, "Take no anxious thought." There was in this question, "What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed, a libel upon God's faithfulness, and further, the Lord said, "All these things do the Gentiles seek after. This was to point out to them they were sinking to a low level; getting down to the level of men who had no knowledge of God whatever.

He exhorts them not to be concerned about material things. "A very different spirit should characterize you as My disciples, why your heavenly Father knoweth that ye have need

of all these things." The Lord tells them what is to occupy their thoughts, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." They are concerned about temporal things, that pertaining to their bodies, but here is what they should be deeply concerned about—the kingdom of God. This doesn't refer to salvation. There are some of the Lord's people that think it is for unconverted sinners, but this word is not for the unsaved. It is for the child of God already in the kingdom.

You have other passages which may set forth the same line of teaching as in 2 Corinthians 4, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." "The things that are seen" are what occupy the minds of the unconverted, uncircumcised, unregenerate man, but the child of God is to have his thoughts in another sphere altogether. The things which are not seen are eternal. There is nothing more real than the things that are not seen for they are eternal, they are tangible, things that abide.

Another passage—Colossians 3:1. "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God." This word doesn't apply a doubt as to their standing in Christ, but the apostle is about to give a word of exhortation, which rests upon this declaration. "If ye are risen with Christ, if you are on this new ground, taken out of your old standing and are now in Christ, having been lifted out of the mire and clay and your feet is now planted on a rock, and you are risen with Christ, then, if that is so, what should the order of your life be?" "Seek those things that are above where Christ sitteth on the right hand of God." Not things of the earth. Why? The apostle gives the most weighty reason for this. "For ye are dead, and your life is hid with Christ in God."

Matthew 24:1-4. This chapter gives a full description of the character of the days preceding the coming of the Son of Man, and what will attend that coming. I want you to notice that the Lord undoubtedly intended this 4th verse to reach their conscience. "Take heed that no man deceive you." He was again correcting the spirit of His disciples as we have noticed in the other passages read and considered. The disciples were in a condition by which they might readily be deceived, and in these words there is a warning for us. The disciples were looking on the building of the temple, doubtless with some pride rising up within them. This was the building of their fathers, in the city of Jerusalem and they were proud of it. They called the Lord's attention to it, and you see how the Lord meets it. "Take heed that no man deceive you."

When we become interested in men's achievements and

advancements we can get carried away with these things. What was the Lord occupied with at that time? The moral condition of the people of Israel, their spiritual need, and where should our thoughts be? Our minds should be occupied in the condition of those around us and not with the ingenuity of men. Our interests should be in the spiritual state of those we come in contact with. The child of God should not be concerned about things that appeal to natural men, but with things that pertain to man's spiritual and eternal well-being.

I remember some years ago reading an incident about Dr. MacKay, who wrote "Grace and Truth." He was visiting Dr. Brookes. They were walking along one of the leading streets of St. Louis where Dr. Brookes lived. Mr. MacKay became deeply interested in the skyscrapers as they passed down. Dr. Brookes observed his interest and said, "Brother MacKay, do you see that inscription on that high building." He said, "See up yonder, Reserved unto fire." Of course he tumbled to it immediately. That is a lesson for us to occupy our thoughts with things spiritual and things eternal. "Take heed that no man deceive you." There is a preservative against deception namely, having the mind fully occupied with the great things of God's book.

Luke 22:26-27. "For whether is greater, he that sitteth at meat, or he that serveth: is not he that sitteth at meat, but I am among you as He that serveth." This may be the same scene as in Matt. 18. We have an additional word given here meeting that condition that we have been considering in the disciples in Matt. 18. We read how they said, "Who shall be the greatest and the Lord rebukes this spirit by setting a child in their midst, but the Lord gave the additional lesson in this passage rebuking this fleshly desire of who shall be the greatest. What did He say. "I am among you as He that serveth." Wouldn't that take their thoughts back to that scene that we have portrayed in John 13, when the Lord took that basin and water and stooped and washed the disciples' feet and wiped them with the towel wherewith He was girded, and again at the end of John's gospel, the divine Lord had a fire on the shore and fishes laid thereon ready for His disciples when they came to the shore with that miraculous draught of fishes. He said to His disciples, "Come and dine." "I am among you as He that serveth."

Now we are called to imitate the Lord in this way, by serving one another. That is what the grace of God would have us to do. It is not to have some place in the assembly or "I would like to be prominent among the people of God" or not wanting to be placed in the forefront but having grace and remembering our place is one of lowly service. He has left us an example that we should follow His steps.

WHERE WILT THOU?



HE Passover was approaching. It must needs be kept. But where? They would not presume to say where. They would tell the Master. Thus it came to pass that on "the first day of unleavened bread the disciples came to Jesus, saying unto Him, Where wilt thou that we prepare for Thee to eat the passover?" (Matt. 26:17). "Where wilt Thou?" They had no will in the matter. They were already learning of Him who said; Lo, I come; in the volume of the Book it is written of Me, I delight to do Thy will, O my God; yea, Thy law is within my heart" (Psa. 40:7, 8). These humble disciples had only One to please. Their will was dominated by His will. It was not a question of selection; It was not for them to choose a place. It was not a matter of indifference as if "any place will do." Their first care was to know the Master's will.

Is this our care as regards that Feast of Remembrance which, in this dispensation, is to continue till He come? Have we asked the question in His own presence: "Where wilt Thou that we prepare for Thee?" In this matter has our will been dominated by His will? Or have we made it a matter of selection, and chosen the spot where we have elected to remember Him in the breaking of bread? Or has it been a matter of such indifference that we have acted as if any place would do? Blessed are they who are found in the path of the Master's will, whose wills have been lost in His, and who are where they are because they went to Himself, and waited on Him in His Word with the question: "Where wilt Thou that we prepare for Thee?"

They who sincerely ask, "Where wilt Thou?" are never left without guidance. Swift and sure it came to the disciples on the occasion referred to. "And He said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room furnished; there make ready. And they went, and found as He had said unto them; and they made ready the passover" (Luke 22:10-13). How infinite are the resources of God! The Master had made due provision for the feast. It would seem as if He were just waiting on the question "Where wilt Thou that we prepare?" No sooner was His will acknowledged as the dominating will than the difficulty as to the place was a difficulty no more. If the disciples had acted upon their own choice they would undoubtedly have chosen the wrong place, for the "large upper room" had been got ready by one of the Lord's "hidden ones," one who had doubtless received due intimation from the heavenly

sanctuary that the Master's last passover and the first feast of remembrance would take place there.

The message to the good man of the house, "Where is the guest chamber?" is rendered in the Revised Version (Mark 14: 14), "Where is My guest chamber?" That "My" gives it a beautiful touch. Once upon a time the temple at Jerusalem had been called "My house" (Matt. 21:13). But later on we find the Master using the solemn words, "Your house," "Behold, your house is left unto you desolate (Matt. 23:38). Why had it ceased to be His Father's house, even before the rending of the veil? Because His will was no longer done there. Why did He speak of the guest chamber as "My guest chamber?" Because His will would be done there. The great temple at Jerusalem, not withstanding its grandeur, its ritual, and its associations hoary with antiquity, was now "your house," and the humble guest chamber was "My guest chamber." What a wonderful contrast—"Your house;" "My guest chamber!" How withering all this is to the pride of man. But what is it that makes the contrast? It is the Master's will being paramount. It is this that makes the guest chamber His own, so that He can speak of it as "My guest chamber." When the will of man is paramount, it then becomes "your house," and every anointed eye can see, and every exercised heart can feel, that that house is desolated!

PROBLEM

According to a recent article published, it is wrong for a Christian to have intercourse with the religious world. Was this article correct?

With regard to the article against intercourse with the denominations, we don't expect that such teaching will be welcomed by all Christians professing to be gathered out from sects and systems to the Name of the Lord Jesus Christ, as there is a lamentable tendency to drift back to what they once professed to leave.

The "early brethren" are usually quoted as examples by those visiting the denominations. We can never be thankful enough to God for what we owe to such teachers; but, in emerging from the sects, they were not entirely freed from their errors. One taught infant baptism and is quoted by thousands as their authority for baptising babies. Others were not clear on prophecy and are quoted by those who teach that the church is to pass through the tribulation. One of those "early brethren" came to New Zealand. Instead of meeting with the Lord at His table, he had to confess that he was preaching at a popular "church."

In so far as such followed Christ, they can be held up as bright examples of faith and godliness; but we must go back to EARLIER BRETHREN for Divine guidance. True, they preached in synagogues, but they had God's Word for it—"To the Jew first," but the time came when Paul separated the disciples and preached in the school house, Acts 19:9. He sought the enlargement of the Corinthians by separating them from all that was not of God, mentioning five unequal yokes and that, in the person of a Father and the Almighty (the All-sufficient), God would receive such, 2 Cor. 6:14-18. To go back, they would have to leave this Divine company and fellowship.

In writing to Timothy, Paul warns him against evil deeds, evil

teachers and evil systems—"And let every one that nameth the Name of Christ **depart from iniquity**" 2 Tim. 2:19.

The system that took the writer as a helpless babe, sprinkled him, called him a member of the body of Christ and was leading him religiously down to hell, he can never forget or condone. Could he be found in such meetings and thus lose his protest against them and lead others into the errors from which, by the grace of God, he had escaped? As Naomi said to Ruth—"It is good that thou go out with his (Boaz's) maidens and that they meet thee not in **any other field**" (Ruth 2:21-23). There was enough to do in the fields of Boaz without climbing over the fence into other fields where his authority was not owned.

We do not find that Christians who visit these places have a monopoly of "love." To follow a brother in paths of disobedience would not be love according to God. "By this we know that we love the children of God when we love God and keep His commandments" 1 John 5:2. The measure in which I love God and keep His commandments is the measure of my love to my brethren. This too, is the measure of my love to God. "He that hath My commandments and keepeth them, he it is that loveth Me . . . If a man love Me, he will keep My words and My Father will love him and We will come and make Our abode with him" John 14:21-24. H. J. B.

FOR I was an hungred, and ye gave Me no meat: I was thirsty and ye gave Me no drink: I was a stranger and ye took Me not in; naked, and ye clothed Me not: sick, and in prison, and ye visited Me not . . . Inasmuch as ye did it not to one of the least of these, ye did it not to Me" Matt. 25:42-45.

They were hungry and they called to me,
Hungry for the Bread I fared on free;
I felt their pangs of hunger as they cried
And thanked the Lord my need was well supplied.

They thirsted to the point of deep despair;
Their call reached me—with water and to spare,
The Water that would quench their thirst for aye—
I took another drink myself, and told them nay.

They're strangers—I could never take them in,
'Twould spoil my comfort, make my porridge thin,
I never could deny myself for them—
They're strangers, and our ways are not the same.

I watched their half-clad bodies shake with cold,
And drew my coat about me, fold on fold.
I saw them sick, in prison, sore distressed
And thanked the Lord that I had been so blessed.

But one day, leafing through the Master's Book,
I read my name and had to take a look
Thinking to find it on the roll of fame,
Among the first I felt it surely came.

But this I read, in words I ne'er forgot,
"To those who were the least thou didst it not;
'Twas I behind those souls who called to thee,
And when thou didst it not, it was to Me." A. F. Martin.

Winamac, Ind.—We had an appreciated 2 weeks visit from Bro. Rea.

Tampa, Fla.—F. C. Thisse, 5404 Miami Ave., Fla. is the Correspondent of the Central Gospel Hall, meetings at 6212 Florida Ave. Breaking of Bread 10:45 A. M. Gospel 7:45 P. M. Prayer meeting, Thursday, 7:45 P. M. Some were saved in the ten weeks meetings held by A. R. Crocker. Visiting Christians please bring letter of commendation.

New York State.—Chas. Keller had several weeks meetings at York. W. G. Smith also called for a Lord's Day. D. Roy had cheering meetings in Rochester (Frost Ave).

Michigan.—At Bay City Christians were refreshed and young believers encouraged and strengthened at 2 weeks meetings held by Wm. Pinches. T. Dobbin visited the Deckerville assembly. J. Govan held meetings in Detroit (E. Side hall).

CANADA

Orillia, Ont.—The Dominion hall assembly expect to move into their recently built new hall at 30 Andrew St., on or before March 1st.

Vancouver, B. C.—David R. Scott has moved to 4520 10th Ave., W. Vancouver, B. C. Canada. He was again expecting to visit isolated places on the prairies.

Taylor'side, Sask.—The Correspondent for the assembly is Stanley Wright, Taylor'side, Sask., Canada.

Welland, Ont.—W. Pinches spent a week end with the few saints here who go on steadily, keeping to first principles, also showing a hearty gospel spirit.

Mervin-Louisville, Sask.—The New Year's meetings were good. Alex Wilson and C. H. Willoughby ministered the Word. They remained for a week's meetings after the conference. Bro. Wilson went later to Taylor'side.

Utopia, Ont.—The enemy was opposing, but God was working in meetings held by D. Miller in this new field of labor.

Toronto, Ont.—Even the weather was inclement, the interest and attendance was quite encouraging in meetings held in Brock Ave. hall by Bren. H. Harris and A. Joyce. A number professed to be saved. Good interest and fruit was seen in meetings held in the Pape Ave. hall by Bren. Paul and L. Wilson.

St. Catharines, Can.—After having had 9 weeks fruitful meetings on the mountain near Grimsby, G. Shivas and T. Wilkie began meetings here.

Midland, Ont.—T. Smith and J. Spreeman began meetings with us and hope to see God's hand in blessing.

Charlton, Ont.—Bren. Widdifield and Draper were plodding on in this district and were exercised about Kirkland Lake if a suitable place for meetings could be secured. The intense cold makes it difficult to get the people.

Owen Sound, Ont.—The Word ministered by R. Telfer was a cheer to the saints. The meetings were well attended. He expected to visit Collingwood later.

Yorkton, Sask.—C. H. Willoughby was having well attended meetings here.

Montreal, Que.—J. H. Blackwood saw interest and blessing in 2 weeks meetings. J. Pearson was a week with him but returned home through illness of his wife. Bro. Blackwood later visited Campbellford.

Sarnia, Ont.—D. McGeachy had a week's meetings in Ferndale and later in his home assembly in Sarnia.

FALLEN ASLEEP

Methuen, Mass.—On Jan. 7, Mrs. John Dewhurst went to be with the Lord. Age 75. Saved 40 years ago in Lawrence, Mass. A fine Christian and a mother in Israel. A husband, 7 children and 17 grand children mourn her loss. W. H. Hunter spoke at the services in the hall, D. Walsh at the grave.

Barrington, N. J.—Mrs. Wm. Moon went to be with Christ on Jan. 15. For many years in Mascher St., Phila., Pa. assembly. A good Christian gone. Survived by 6 children—all saved. Bren. Watson and Young spoke at services.

Toronto, O.—On Jan. 19, Mrs. Mary Fullerton went to be with Christ. Age 71. Wm. Firm and W. J. Firm spoke faithful words to a large company at the services in the Gospel Hall. Survived by 9 children. All but one unsaved.

Arkansas City, Kan.—On Jan. 22, Fred T. Horton passed home to be with Christ. Age 77 years. An outstanding man amongst us for godliness. Born at Galesburg, Ill. Saved 56 years ago at meetings held by J. Smith and C. W. Ross. A train dispatcher for 45 years for Santa Fe R. R. He built on a bluff 2 miles north of Arkansas City where he lived for 49 years, the text, "Christ died for the ungodly." It was 476 feet long and 18 feet high and can be read two miles away. An invalid for 3 years and no longer able to take care of text, the Railway auxiliary permanently set the stone in concrete at an expense of \$250. T. C. Bush spoke to a large company at the funeral services.

Chicago, Ill.—On Jan. 21, James Kennedy after a few days illness went home to be with the Lord. Age 76. Saved at meetings held by James Campbell 40 years ago in Belfast, Ire., and in fellowship at Victoria and Matchett St. halls. For 27 years identified with saints meeting at 86th and Bishop Sts. Took part in the Sunday morning meeting before his decease. Several local brethren took part in services. Survived by a wife and 5 children.

Camden, N. J.—On Jan. 31, Joseph Rothwell passed on home. He seemed to be in his usual health at the New Year Haddon Heights Conference but the Lord had need of him up higher. For year associated with the Down Town Assembly, Philadelphia. A faithful, steady, godly brother who will be missed much.

Camden, N. J.—On January 13, Mae Davidson, after a lingering illness went to be with Christ. Saved at tent meetings held by J. Ferguson and R. T. Halliday in 1935. In fellowship ever since. Left a bright testimony. Bid her loved-ones good bye saying, "I'll meet you in heaven." R. T. Halliday conducted services which were large. Her parents and a brother and sister survive. All in fellowship.

Alhambra, Cal.—On Jan. 9, Mrs. Bertha Kreinbring went to be with Christ. In Central Hall, Detroit, for years and later in fellowship in Ave. 54, Los Angeles. A very steadfast, godly, praying Christian who will be greatly missed in the home circle and assembly. Services conducted by Dickson and Charles.

National City, Cal.—On Jan. 2, Mr. Hess (formerly of Cleveland, O.) passed on to be with Christ. Age 75. Saved 39 years. A good man gone.

MISSIONARY

Brooklyn, N. Y.—Sidney J. Saword had a week of well attended meetings in the Spanish-speaking Assembly. He sailed on Feb. 11 for his field of labor. His address now will be Apartado 38, Puerto Cabello, Venezuela, S. America.

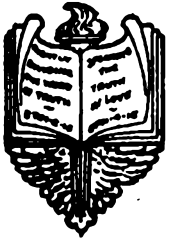
St. Georges, B. W. I.—J. H. McKay writes.—"The work here is growing. We continually see blessing in the gospel. An ex-soldier, who was badly wounded in Belgium during the war, supposed to be dying refused to call the priest, and said he wanted me. I had the joy of pointing him to Christ. He has recovered and is very happy in the Lord. We have about 500 names on the records in the four assembly Sunday Schools we seek to care for.

Cordova, Alaska.—We have proved since we set our feet upon this dark, neglected corner of God's vineyard that He is as good as His Word. We plead for the prayers of God's people for these Russian Catholic Indians, who, living under the United States flag, astound us with their darkness and lack of knowledge. But we know that the entrance of His Word giveth light, and God is already beginning to work in the hearts of some. There are only a few fundamental workers in Alaska, we being the only ones from assemblies. Mr. and Mrs. Harold A. Richards, Box 693, Cordova, Alaska.

Ireland.—J. McCullough had a time of blessing in 10 weeks meetings held in Matchett St. hall. His married sister was among the number who were saved. He has since visited the Irish free State. One of the sons of Wm. McCracken, expected to sail in Jan. to labor in Nova Scotia. L. McIlwaine held meetings at Derriaghy and saw some saved and others added to the assembly. He longs to get back to the needy shore in Nova Scotia; the poor health of his wife hinders their return.

CONFERENCES

North Vancouver, B. C., Canada.—The annual Conference of Believers gathered unto the precious Name of the Lord Jesus Christ will be held (D. V.) at Easter time, April 15, 16 and 17. Circulars to follow. Correspondent, J. W. Dennis, E. 12th St., N. Vancouver.



Words in Season

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I, Only I

*AM I a stone and not a sheep,
That I can stand, O Christ, beneath
Thy cross,
To number drop by drop Thy blood's
slow loss,
And yet not weep?*

*Not so those women loved
Who with exceeding grief lamented Thee;
Not so fallen Peter weeping bitterly;
Not so the thief was moved.*

*Not so the Sun and Moon
Which hid their faces in a starless sky,
A horror of great darkness at broad noon—
I, Only, I.*

*Yet give not o'er,
But seek thy sheep, true Shepherd
of the flock;
Greater than Moses, turn and look
once more
And smite a rock.*

C. Rossetti.

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UNITED STATES

Note:—We are anxious to place the **Words in Season** in as many new homes as we can. Not that we desire a "Circulation," but that the truth of God, through its pages, may reach as many saints as possible. We would therefore, appreciate our subscribers mailing us **immediately**, the names and addresses of Christians whom they think might be interested in taking the magazine. We will mail them circulars telling of a **special offer** we are launching for new subscribers, and it will give them an opportunity to take advantage of same. Thanks in advance.

Detroit, Mich.—The Boulevard assembly now meets in the basement of their new hall, 7345 West Chicago (cor. Prairie). It was opened with a prayer meeting on Thursday, Jan. 20. Forbes MacLeod had 3 weeks gospel meetings. The attendance was good and some professed, two were baptized recently.

C. Patrizio has moved to 2953 Gratiot Ave., and the Italian hall is now located at Mitchell and St. Joseph Sts.

Pennsylvania.—The new Gospel Hall, 1301 Soles St., McKeesport, Pa., was opened Monday eve, Feb. 21. A profitable time in prayer, thanksgiving and ministry was spent. A large number from surrounding districts was present; also Bren. Klabunda, Conoway, and Sheldrake. A. Klabunda commenced meetings on Feb. 27. At Donora, Pa., R. McCracken was having good fruitful meetings. W. P. Douglas visited the Down Town assembly, and W. B. Johnson began meetings in Olney assembly in the Philadelphia district.

Washington, D. C.—After visiting the Mascher St. assembly in Philadelphia, J. Bernard had a few meetings with us.

Phoenix, Ariz.—S. Greer had 6 weeks meetings with blessing here, and then preached later in school houses in outlying districts.

Jackson, Mich.—After having spent some time at the "SOO" W. Pinches had much appreciated meetings here.

Lonaconing, Md.—The hall was crowded on Sunday, Feb. 20, when some from Everett, Frostburg and Cumberland were baptized. Brother Rae and Cather spoke at the afternoon 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. 30

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No. 4

GATHERED GEMS

Prayer is being occupied with
OUR WANTS!

Praise is being occupied with
OUR BLESSINGS!

Worship is being occupied with
OUR LORD!

* * * *



LMUST shun whatever unfits me for communion with God. The thing in itself may be harmless. It may ever have recommendations from an earthly point of view. But if it lessens my desire to draw near to God, it is an enemy of my soul, and I must treat it as such. If I refuse to do this I thereby agree to the enemy's terms.

* * * *

If the outlook is dark, try the "Uplook."

* * * *

Weakness is God's best workshop—when we allow Him to enter it.

* * * *

If He prepares our heart to pray, He will surely incline His ear to listen.

* * * *

The reason why we need to keep near to God is because the Devil keeps near to us, and we seem to forget it.

* * * *

May we never forget that the world around us expects at all times, and under all circumstances to see a Christ-like attitude in us all.

* * * *

If we would walk in fellowship with God, we usually find little difficulty in walking in fellowship with His people.

* * * *

Satan has ever so many devices for drawing us away from the Word of God, and more, to keep us from prayer. When he succeeds in these, we are practically in his net.

* * * *

May we ever remember that though we may have met Satan at one point and gained the victory, possibly at that very time he may be planning for his attack at some other point.

"THE RICHEST MAN IN THE DALES"



HE squire of the district, the richest man in the dales, on his way to the hunt, reined in his horse at the door of one of his humblest tenants. Spying him eating his frugal meal, the squire said cheerily, "You look happy, Willy, though you have such poor fare."

"My Lord Jesus always makes me feel happy," replied Willy, "but, sir, there's something troubling me."

"Ah! Can I help you?" questioned the kind-hearted squire.

"I scarcely like to tell you about it, sir," replied Willy, "you might take it to yourself."

"So," replied the squire, "but come now and tell me," wondering what it could be.

"Well, sir, I had a little nap just now, and I dreamed I got very near to heaven and heard singing. Just then a voice spoke distinctly in my ears." Willy hesitated, whereupon the squire, moving uneasily in his saddle said, "Well, Willy, let's have it out."

"Well, sir, the voice whispered, 'the richest man in the dales will die to-night.' I cannot get the words out of my head, sir. I thought I'd better tell you. Maybe it's a warning, sir."

The squire's face paled. "Nonsense, Willy," he said, and rode away.

But he could not dismiss the matter so airily from his mind. "What a fool I am," he thought, "to be troubled by that old fellow's maudlin talk. The richest man in the dales—everyone knows that means me. Why I am in better health than I have ever been. But I—I do feel a bit queer."

He ordered his butler to ring up for Dr. M—, and attempted to while the time away by reading *The Sportsman*, but concentrate on his reading he could not. The squire was fairly troubled.

The doctor arrived and the squire told him what old Willy had said, ending up by saying, "And, doctor, it has made me feel quite ill."

"An attack of nerves," replied the doctor. "You're all right. I would congratulate any insurance office which insured you for twenty years for \$100,000.

Just then a knock came to the door, and the butler said, "Please, sir, a message has just come through that poor old Willy has fallen down in a fit, and they say he is dead, but want the doctor to see him, and make sure."

Willy died at ten o'clock that night. Yes, it was true that the richest man in the dales had died that night. Not the owner of broad acres as far as his eye could reach was the richest man in the dales, not the squire who lived in the big house with its luxurious appointments and magnificent grounds. No, the richest man in the dales was poor old Willy,

his body lying in the humble cottage, and his happy ransomed spirit at home in the presence of his Saviour.

Had the squire died that day the word of Job would have applied to him, "Naked came I out of my mother's womb, and naked shall I return thither" (Job. 1:21), or the words of the wise man, "Naked shall he return to go as he came, and shall take nothing of his labours. . . And this also is a sore evil" (Ecclesiastes 5:15-16).

Thank God, poor old Willy's message was indeed a warning to the squire. He saw that Willy had misinterpreted his dream; that Willy, rich in faith, and not himself, was indeed the richest man in the dales, rich in possessions that death could not rob him of. He realized that his broad acres were his for a few short years, but soon would have to be left behind, and what then?

In short, this incident was used to the squire's conversion, and he entered into possession of the *true* riches. How many there are, alas, that are laying up treasure for themselves, and are not rich toward God.

Reader, may we ask you very earnestly and affectionately: Are you rich toward God? Do not rest till you can answer in the affirmative.

A. J. P.

"This Abominable Thing Which I Hate"

Jer. 44:4

THE Emperor Arcadius and his wife Euodoxia had a very bitter feeling towards Chrysostom, Bishop of Constantinople. One day, in a fit of anger, the Emperor said to some of his courtiers, "I would I were avenged of this bishop!" Several then proposed how this should be done. "Banish him and exile him to the desert," said one. "Put him in prison," said another. "Confiscate his property," said a third. "Let him die," said a fourth. Another courtier, whose vices Chrysostom had reproved, said maliciously, "You all make a great mistake. You will never punish him by such proposals. If banished from the kingdom, he will feel God as near to him in the desert as here. If you put him in prison and load him with chains, he will still pray for the poor and praise God in the prison. If you confiscate his property, you merely take away his goods from the poor, not from him. If you condemn him to death, you open Heaven to him. Prince, do you wish to be revenged on him? Force him to commit sin. I know him; **THIS MAN FEARS NOTHING IN THE WORLD BUT SIN.**" Oh that this were the only remark which our fellows could pass on you and me, fellow-believer.

GODLY WOMEN IN SCRIPTURE:

1. Their Place in Ministry

F. H. Bush, Auckland, New Zealand

HOLY Scripture is rich in records of the honorable, devoted service of godly women. The pious Hannah, (a type of the godly Jewish remnant) burdened by Israel's need of restoration to God from a deplorably low moral state, sought to meet the need, not by conspicuous public ministry, but in prevailing prayer, and in the sphere where woman's power tells so greatly for God—the home and family. God entrusted her with the motherhood and moulding of one of His most devoted servants, and all Israel was blessed by Hannah's ministry.

It is significant that the names of mothers, whether of godly or wicked Jewish kings, are recorded in 2 Chronicles for the lives of these kings reflected upon their mothers' training and example, favorably or otherwise.

Wonderful beyond all other motherhood ministries was that committed to the pious virgin of Nazareth—unspeakable Treasure entrusted to human care and ministry, the childhood and training of God's spotlessly holy, beloved Man!

The Holy Spirit records the unfeigned faith of Timothy, which dwelt first in his grandmother Lois, and his mother Eunice. Undoubtedly God used their training and ministry to impart that faith to Timothy. How could Timothy "from a child" (literally, from babyhood) "know the Holy Scriptures?" Because, we are sure, his godly mother and grandmother habitually read them in his infant hearing.

Scripture makes honorable mention of women's ministry in other directions. They spun with their hands "blue, purple, scarlet, fine linen," and goat's hair for the tabernacle (Exod. 35:25, 26) but we never read of them bearing (or officiating with) the vessels of the tabernacle, as did the sons of Kohath. Kohath means "assembly," and the service of his family typifies that of responsible or ministering brethren, which the Lord has NOT apportioned to sisters in Christ.

The Gospels tell of a Martha who received the Lord into her house; (Luke 10:38) of women who followed Him, ministering to Him; (Matt. 27:55) of their superlative devotedness at His cross and tomb; (Luke 23:55, 56; John 19:25; 20:1, 2, 11-16) and His appearing to the Marys in resurrection before the Apostles saw Him thus.

And what of Mary of Bethany, who *alone* anointed His body to the burial? For before the other women who "prepared spices and ointments" reached His tomb, He was risen. Mary's fellowship with the Lord, how deep! Where does the Word accord to any *man* such honor as the Lord gave her? (Matt. 26:13). Of what Christian *man* do we read that he was

FULL of good works and almsdeeds, like Dorcas? Acts 9:36. Then, Priscilla, jointly with her husband, expounded to Apollos "the way of God more perfectly," of course in private (Acts 18:24-26). This saintly couple's united love for God was manifested in readiness to surrender life itself for the beloved Apostle, and Paul's touching tribute of gratitude, and that of the churches, is recorded by the Holy Spirit in Rom. 16:3, 4.

Among many of heaven's aristocracy honored in that chapter, are sisters who shone in God-given ministry. Phebe, "a succourer of many, and of myself also," writes Paul; "Mary, who bestowed much labor on us;" Tryphena and Tryphosa, and "the beloved Persis, who labored much in the Lord."

Christian women at Philippi labored with Paul in the gospel, (Phil. 4:3) in what way is not stated, but it must not be inferred that they engaged in public speaking, which the Word disallows to sisters; for many ways of laboring in the gospel stand open to sisters, some indeed which man could not attempt at all.

(2. Their Place Among Believers to follow next month)



NOTES ON FIRST CORINTHIANS

Wm. Rodgers, Omagh, Ireland

(Continued from last month)

WE have seen how the First Epistle to the Corinthians deals with things which were in themselves wrong, and which could in no circumstances be anything else but wrong. We have also seen how, in a large section, from Ch. 6:12 to Ch. 11:1, it deals with many things which might be described as neutral, being neither right nor wrong in themselves, but being expedient or inexpedient, according to circumstances and the effects produced.

We now come to a section, immediately following the last named, and reaching from Ch. 11:2 to the end of Ch. 14, of which we might say that in it we have things dealt with which were right in themselves, but which were capable of being misused, and were in fact being misused in the Corinthian assembly. It also differs from what has gone before in this respect, that while the preceding section is concerned chiefly with the home life and public testimony of individual members of the church, the present one, for the most part, treats of things that took place when the saints were actually assembled together in their meetings. So much is this the case that we find the Greek word which is translated "come together" occurring no less than seven times in this part of the epistle, and these seven are the only places where it is used for the meetings of the Assembly in the New Testament (See Ch. 11:17, 18, 20, 33, 34; and Ch. 14:23, 26).

On the other hand there is one interesting point of simi-

larity between this section and the last, which is that in both the apostle applies to the matters in question the test of their profitableness. We have seen how he twice mentions that things which are lawful may at the same time not be expedient or PROFITABLE. Also in Ch. 7:35 he uses the same word in the phrase, "I speak for your own PROFIT;" and again in Ch. 10:33, where he says, "Not seeking mine own PROFIT, but the PROFIT of many, that they may be saved."

So in the section now under consideration the Word occurs once more at Ch. 12:7, where we read, "The manifestation of the Spirit is given to every man to PROFIT withal;" while another word of kindred meaning is found in Ch. 13:3, and Ch. 14:6; in the former to state that great gifts and great energy PROFIT nothing apart from love; and in the latter to ask the question, "If I come unto you speaking with tongues, what shall I PROFIT you."

This last is indeed a very important and practical inquiry, one which we might well put to ourselves in many connections. If it be a matter of indulging ourselves in some respect, under the plea that there is "no harm" in it, let us first ask: "What shall I profit either myself or anyone else by doing this? If on the other hand it is a question of the exercise of our ministry amongst saints or sinners, let us use the same test again and again. What shall this message of mine profit those who hear it? Is it such as I can expect the Lord to use in the conversion of the one class, or in the upbuilding of the other? Or will it merely serve to display my cleverness and ability, or, worse still, to promote argument and discord? Many an address would be shortened, and not a few wiped out altogether, if this question of "WHAT SHALL I PROFIT?" were honestly applied to them.

We can easily see, as we read Ch. 14, how foolish these Corinthians were, in their desire to make display of their gifts; and we do not wonder that the Apostle rebuked it as childishness (Verse 20). But are we ourselves after all so much better than they? Is there not, with many of us who think ourselves fitted to take part in the ministry of the Word, the same childish eagerness to have our little say? If we get to do so, the meeting is of course a good one; but if we fail, the meeting in our estimation is a failure too.

That misuse of right things, which we have mentioned as characteristic of this section of our epistle, is dealt with chiefly in three connections. Reference is first made to the forward and unbecoming mode of dressing adopted by certain women in the meetings; then to the general irreverence in connection with the breaking of Bread itself; and lastly to the unprofitable exercise of the gifts in their gatherings. Of these matters the first two are dealt with in Ch. 11; while the third is taken up in Ch. 14, though indeed it might be said to occupy Chs. 12-

14, since the teaching on spiritual gifts in Ch. 12, and the teaching on love in Ch. 13 are evidently designed to lead up to it.

It will be noticed that we have connected the rebuke contained in the first part of Ch. 11 with the behavior of these women in public. That it has no direct bearing on a sister's private prayers, a careful reading of the passage should surely make plain; because all through it takes for granted that men are present, and the wearing of the head covering is enjoined, not as a matter of reverence to God directly, but of respect to the man as His representative. If it were otherwise, would not the men also be commanded to cover their head as was the case with Israel's priests in the past (Exod. 28:36-38)? It is also to be noted that in Verse 16 it is not "If any woman seem to be contentious," but "If any MAN." Why should the Apostle expect to find the men contentious about what a woman should do privately; and why in the same verse should he invoke the "custom" of the Churches of God with regard to such a matter?

If the objection be raised that in Ch. 14:34 the women are forbidden to speak at all, whether veiled or not, in the Assembly meetings; that, we reply, is perfectly true; but is it in any way unreasonable that Paul should first deal with the glaring breach of womanly modesty mentioned in Ch. 11:5, 6, which was in all likelihood an imitation of the prophetesses' and priests' connected with the heathen oracles and temples of those days; and afterwards take up the wider matter of their public speaking in its own proper context? Compare how in Ch. 8:8-11 the eating of meat in an idol temple is disallowed, merely on the ground that it would stumble weak brethren; yet when we come to Ch. 10:20-22, it is utterly condemned as in itself a "fellowship with devils."

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

"Unto Him"

He called me out—the Man with the garments dyed;
 I knew His form—my Lord, the Crucified.
 He showed Himself, and Oh, I could not stay;
 I had to follow HIM—had to obey.

It cast me out, this world, when it had found
 That I within my rebel heart had crowned
 The Man it had rejected, spurned and slain,
 Whom God in wondrous power had raised to reign.

And so we are **without the camp**, my Lord and I,
 But Oh, His presence is than any earthly tie
 Which once I counted greater than His claim;
 I'M out, not only from this world, but **TO HIS NAME**

“ONE-EYED CHRISTIANS”

or

“Blind to God’s Viewpoint of Things”

Sidney J. Saword, Venezuela, S. A.

“On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel” (1 Sam. 11:2).



HE incident related in this chapter is such as would arouse the righteous indignation of every humane heart. NAHASH, the AMMONITE, had the defenseless inhabitants of Jabesh-gilead under his power. They made no attempt to resist him but plead for a treaty of subjection to him. His ruthless terms were that they permit him to thrust out their *right* eyes. This would mean losing their principal line of vision. Saul’s prompt and noble response to the S. O. S. message from that city stands out as probably the most commendable act in his life. He delivered Jabesh-gilead, and their gratitude never died out, for the dark closing chapter of Saul’s sad history is illuminated by the beam of kindness and respect shown to his memory by that people. Their valiant men went to Beth-shan, took the bodies of Saul and his sons from the wall, where the Philistines had hung them in mockery, brought them to Jabesh and after burying the bones, fasted for seven days.

However, there is a most important spiritual lesson underlying this inspired record. Jabesh means *dry*. This becomes true of us when we are not enjoying the benefit of the “Upper Springs” of fellowship with God, and the “nether springs” of fellowship with His people. When the channels are open and clean between the mighty aqueduct of God’s love (Jer. 31:3) and our souls then they are kept as a watered garden (v. 12). But like Israel, when they robbed God of His rightful place amongst them, we too may become “as a garden that hath no water,” that is: DRY! (See Isa. 1:3 and 30).

Nahash means *Serpent*, and is a picture of Satan, the great adversary of our souls. He has us at a disadvantage when we are dry, and we are unprepared to resist his relentless imposition. Like Nahash, Satan seeks to gain a strategic advantage over the Christian. He does not claim both eyes, but the *right* eye. Some might think it not too bad as long as they have one eye, and that they could manage to get along in that way. But however well this might work out physically, it only spells disaster in the spiritual sphere, for the RIGHT EYE would indicate the *Christian’s principal line of vision*; that spiritual faculty of discernment by which he can see things from God’s viewpoint. The left eye would suggest that inferior line of vision—the human or natural viewpoint. What a tragedy it is when our spiritual vision becomes impaired!

The great hero Nelson put the telescope to his blind eye, and although it worked well in his case, it is not so in the present day when Christians put the telescope of prayer to a sightless right eye. They ask amiss; God's glory is not uppermost in their thoughts when they present their petitions. When it is a matter of deciding some important question, they regard it from a natural point of view, and they might even find this to work out to their temporal advantage.

In Lot we see an example of this. He only considered the natural advantage of pitching his tent towards Sodom. It was apparently a "great stroke of business," but what was the ultimate result of not making his choice from a spiritual point of view? He vexed his own soul, he courted the contempt and anger of the ungodly, saw God's awful judgment meted out on his wife, lost all his possessions and finishes with his name indelibly besmirched with shame.

Today we are exposed to the danger of deciding things from a natural viewpoint rather than from God's point of view. It may be a question of where we shall move to; what line of employment we shall engage in; how we shall run our home or bring up our children. Let our pre-eminent object in all these be to please and glorify God, or otherwise, even though there may be temporary prosperity in material things, the inevitable and ultimate outcome will be bitter remorse and irreparable loss.

If, like the people of Jabesh, the believer should be assailed by Satan's overwhelming power, he has One Who is infinitely greater than Saul, Who understands, sympathises and is ready to deliver from the wicked one. He can flee to that Great High Priest above, the Lord Jesus Christ, Who is able to succour them that are tempted (Heb. 2:18). Thus the Apostle Paul could testify: "Thanks be unto God, which always causeth us to triumph in Christ."

"When Satan tempts me to despair,
Telling of evil yet within,
Upward I look and see Him there
Who made an end of all my sin."

Nahash had a far-reaching purpose in view. He wished to bring reproach upon all the people of God. So when a believer loses his spiritual vision and ceases to look at things from God's standpoint, he not only brings trouble upon his own head, but gives occasion to the enemy to blaspheme the Name of Christ and reproach the testimony of those gathered unto His peerless Name. "For none of us liveth to himself, and no man dieth to himself," and again "whether one member suffer, all the members suffer with it" (1 Cor. 12:26).

May we increasingly learn to value the faculty of spiritual sight, and to regard things in their true proportions, in the light of eternity.

THE LORD'S TABLE vs. THE WORLD

Franklin Ferguson, New Zealand



URELY there is the need in these worldly times for practical ministry concerning the responsibilities involved in partaking of the memorial supper, instituted by the Lord the night in which He was betrayed. Nothing so clearly enforces our separation from this present evil world as does the Lord's table; nor can anything so fully proclaim our union with Christ as this Divine ordinance.

We are all more or less acquainted with the precious truths respecting the Lamb of God as set forth in the emblems of His body and His blood; for in them we see Him as the holy Victim nailed for us upon the tree. It is far sweeter than human words can express to sit at His table in remembrance of His love that is strong as death and which the many waters could not quench nor the floods drown (S. of S. 8:6-7). But on this side of the truth we will not linger.

The order and meaning of the Lord's Supper is set forth in 1 Corinthians 11; but in chapter 10 the Apostle makes a reference to this ordinance for the purpose of emphasising.

An Important Principle

that fellowship at the Lord's table demands separation from all things opposed to it, or inconsistent with it. He shows that all who partake at the table are identified with what it expresses; likewise all who partook in Israel's sacrifices of old were identified with the altar upon which they were offered. Therefore to have fellowship with whatever things are anti-Christian is to be identified with what is opposed to Christ. Terrible thought. The apostle would have them see the inconsistency, yea the impossibility of attempting to mingle things so utterly diverse the one to the other.

Those who composed the church at Corinth were in their unsaved days partakers in idolatrous rites, besides having fellowship with much that was opposed to God. To deliver them from all such things and save them from wrath to come, Christ had died. The cost of salvation had been infinite. By faith they were now saved and united with the Lord, expressed in the appropriate figure of a body and its head—each believer a member and Christ the head. And this is set forth in the "one bread," or "loaf" as given in the margin of the Revised Version (1 Cor. 10:17).

When the assembly at Corinth met to "break bread" they exhibited

A Wonderful Communion

or participation—they were sharers in the body and blood of the Lord. That body had been given for them as the perfect and all-sufficient sacrifice; that blood in its abiding efficacy had been shed for the remission of their sins. In the beloved

Substitute they were fully accepted before God, and now one with Him by a union indissoluble. As a saved and united company they now bless God and devoutly give thanks as they partake of the emblems, together entering in spirit into the significance of the cross, bowing before the Lamb of God in worship ineffable.

And what was true of these saints at Corinth is equally true of "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. 1:2).

There is a canker attacking the vitals of our spiritual life, causing alarming symptoms of insensibility of soul to the things of God. It is

The Lure of this Present Age

in its round of pleasures and worldly associations, which spiritually is adultery and fornication (1 John 2:15-17; Jas. 4:4). When Israel had made the golden calf, provoking God to jealousy, there ensued an almost unbelievable state of religious confusion; for Aaron, the high priest of the Lord, built an altar before it, and said, "To-morrow is a feast to the Lord." The people brought their burnt-offerings and peace-offerings, and "sat down to eat and to drink and rose up to play"—they danced before the idol! (Exo. 32).

The parallel is found to-day when professed members of Christ sit down to partake of His supper, apparently identified with Him in His death and rejection and rise to join in the ways and pleasures of this condemned world for the rest of the week—loving the world and the things that belong to it. It is the sin of idolatry—another object has displaced in the heart's affections the Christ of God. We fear that many who eat and drink of the emblems of the Lord's body and blood were never really made "new creatures in Christ;" for "no fountain can yield salt water and fresh," and no man can "fear the Lord and serve his own gods" (Jas. 3:12; 2 Kings 17:33).

The issue is quite clear—"Christ or Belial." There can be

No Compromise

in the kingdom of God's dear Son into which by grace we have been translated (Col. 1:13); it is Christ and His rejection, or the world and its favour; it is "the Lord's table," or "the table of demons" (all unholy fellowship is satanic). A choice must be made and a decision reached. Let us lay aside all the things which are inconsistent with the truth of the Lord's table, that when we gather together on the first day of the week we may keep the feast "with the unleavened bread of sincerity and truth" (1 Cor. 5:8), and not be eating and drinking judgment to ourselves (1 Cor. 11:29), as the manner of some is.

LESSONS IN CHARACTER OF 1. MOSES; 2. JOSEPH; 3. JONATHAN; 4. DANIEL

Robert Telfer, Toronto, Canada

Introduction: God gives us in the New Testament (1 Cor. 10:11; Rom. 15:4) the reasons why the Old Testament was written. In the latter God's grace is displayed, His patience and unwearied care for His failing people.



M OSES Left All—Heb. 11:23-27. Note first the faith of his parents; they were in touch with God. Faith is like the little bunch of hyssop that transferred the blood from the basin to the lintel and side posts of the door (Exod. 12:22). Faith is a small thing but it is what faith lays hold of that counts.

God rescued Moses from the place of death. The *providence* of God put him in Pharaoh's household but *faith* took him out of it. His life is divided into three parts; forty years in Pharaoh's household; forty years at the back side of the desert; and forty years leading God's people. The first forty years were not wasted (Acts 7:22). He might have become a Pharaoh but he turned his back on all the treasures, pleasures and the court of Egypt—*left it all*. What for?—To cast in his lot with the people of God.

What power came into his life that cut him loose from the court of Pharaoh, to cast in his lot with that down-trodden people and to enable him to take his stand against the mightiest magnate of that day? He esteemed the reproach of Christ greater riches than all the treasures of Egypt. He looked at the present in the light of the future; he looked off to the recompense of the reward. That must have been the judgment seat of Christ. He weighed everything in the balances of the sanctuary. The devil would say, "Stay where you are; how can you help your brethren if they don't stay in the court of Pharaoh? But, if you stay, you will be able to make laws that will make their condition more bearable." Worldly wisdom. If you look at things from the standpoint of the world, you will come out at the wrong end. Moses passed out from the court of Pharaoh with all its grandeur, wisdom and treasures, and he identified himself with what a brother once called "a lot of gather-ups."

Note that it was the reproach of Christ, even in Moses' day. God had Christ always before Him, from the time sin entered into the world, the Seed of the woman that was to bruise the head of the serpent. Moses associated the reproach of Christ with the recompense of the reward and thus was able to leave all. If we are going to let go things seen and temporal, and be content to be "nobodies" down here, we may get to know what it is to be esteemed by God and His Son and His people.

But if we are going to be esteemed by the world we cannot relinquish all as Moses did. Moses had no thought of "getting his name up" but when he took his stand with the people of God and forfeited his prospects, God honored him. Everybody knows of Moses; the very infidels delight to tell us of "the mistakes of Moses."

What he did, he did by faith. He laid hold of God and the result was that God took him up and sent him with a message to Pharaoh. What a message—"Thus saith the Lord God of Israel, let My people go" (Exod 5:1). What he did by faith, we in our little measure can do. If the world has been getting a grip on you, and you find yourself in an unequal yoke—business, social, political, or religious—God says, "Come out from among them, . . . and I will receive you and will be a Father unto you" (2 Cor. 6:16-18).

II. Joseph Endured All—Gen. 37:15-22. His brethren were filled with envy and hatred against him; in this he was a picture of the Lord Jesus. How his heart must have been breaking as he endured their cruelty. Then in Potiphar's house a plot was laid against him. He lost his reputation but he did not lose his character. Reputation is what men think us to be; character is what we are before God. Joseph, in prison, endured all patiently (Psalm 105:17-22). Ref. to 1 Cor. 10:13. What do we endure?—James 1:12. Keep looking to God. As Mr. Ross used to say, "God does not always keep our nose to the grindstone." When patience has had her perfect work, He loves to pour in the consolation as only God can do, and lift us up, as He lifted up Moses and Joseph.

III. Jonathan Surrendered All—1 Sam. 18:1-4. In chapter 17 Israel was without strength, all their resources were dried up, but God's resources were not dried up. Saul was a coward when it came to facing the giant; Eliab, though taller than David, was in terror; but God had a man for the occasion, one who had learned the art of dealing with Him. When Saul said, "Thou art not able to go against the Philistine," David told him what nobody had heard before. He had overcome the lion and the bear in secret, and now he is ready to face this monster in the public arena. Young believers have to slay the lions and the bears; the lusts, the worldly desires must be overcome in the presence of God, before God will bring them out to meet other foes.

When David prevailed over the Philistine with a sling and a stone, there was one man whose soul was knit with the soul of David. This is a picture of true conversion. The battle in the valley of Elah was a foreshadowing of the cross. Jonathan surrendered all to his David. What have we surrendered to our David? He stripped himself of the robe that was upon him. What about you? Have you given up that pipe? 1 Peter 2:11. What about that jewelry? Frances Ridley Havergal was

born again and in the church of England till God took her home to heaven but she laid aside her jewelry, sold it, and sent the money on to heaven. She saw that she ought to be consecrated to her divine David.

Jonathan spoke well of David, and strengthened his hand in God but the parting of the ways came. He did not go the whole length of identifying himself with David outside the camp. He fell short in that one thing. He said to David, "Thou shalt be king over Israel and I shall be next unto thee." It never came to pass. God help us to have no reserves with Christ.

IV. *Daniel Overcame All*—Daniel 1:6-8. In one sense all God's people are overcomers; but there is another sense in which all are not—1 Cor. 3:15. Daniel was one who overcame every obstacle. Some would say, "In Babylon you have to do as the Babylonians." "No," says Daniel, "I will not." Daniel was a man of purpose; so was Paul (2 Tim. 3:10). He overcomes in the first chapter, refusing to defile himself with the king's meat. In chapter 2 he overcomes again through prayer and saves the lives of his companions and himself; even the wise men of Babylon owed their lives to him. In chapter 5, when the writing appeared on the wall, the king and all his courtiers trembled; none of them could read the writing; God's hand had written it and none but His servant could interpret it. In chapter 6 the king is entrapped into signing a decree, and then they watch Daniel. He opens his window toward Jerusalem, kneels and gives thanks to God and prays, as he did aforesaid. The king is overcome, Daniel is cast into the den of lions but God is there before him. In the morning the very men who concocted the scheme against him are destroyed, and Daniel is an overcomer. Then from chapter 7 to 12, Daniel receives revelations of the mind of God.

May we be enabled to leave all, like Moses; to endure all, like Joseph; to surrender all to our David, like Jonathan; and to triumph over every difficulty, like Daniel, through our Emmanuel, *God with us*.



WHERE WAS THE KEY?

Rev. 1:18

I . . . have the keys of hell and of death (Rev. 1:18). A little girl died at a hotel where she was stopping with her father. The mother was dead. Just two followed the body to the cemetery, the father and a minister. The man's grief was great. At the grave he took from his pocket a key, unlocked the casket and looked on the face of his child once more, then silently closed the casket, and handed the key to the keeper of the cemetery. On the way back to the city the minister quoted to the broken-hearted man Revelation 1:18, explaining how the Lord Jesus though dead was now alive. "But what is that about

the keys?" asked the man. "It means this," said the minister. "You think the key to your little girl's casket is in the hands of the keeper of the cemetery. Let me tell you, the key to your little girl's grave hangs at the girdle of the Son of God, and He will come some morning and use it." Then the light broke through the man's tears, and he saw the glory of the Resurrection.

—•—

PROBLEM

Please explain that expression in John 17 verses 11 and 21.

In that truly rich prayer, so suggestive of Melchizedek priesthood, (John 17) the Lord three times expressed His longings for His people—"that they all may be one," (verses 11, 21).

The Name of Holy Father expressed **His character, His Person**. This was **perfectly** exhibited to the world in the Son, because the Father and Son **are one**. Similarly, He desires that believers may be kept in **His Name**, fashioned in mind according to **what He is**. If the Church was so walking Divine unity would be manifested on the only possible basis **the Father's Holy Name**.

Verse 21. The Son was the perfect manifestation on earth of the Father. As men beheld the Son, the Father was seen in Him; the Father, the Source of life, light and love, the Son of the perfect expression thereof and imparting Divine life to whom He will. Yet the Son acted, never independently, but always in subordination to and perfect knowledge of the Father's mind.

Our blessed Lord's desire is, then, that we may all be one in fellowship with the Father's mind, character and will, and in conformity thereto; and that as the Son's path on earth perfectly told out what the Father is, so the world might see reflected in His people the unity of the Father and the Son.

The glory given to the Son, (verse 22) and by Him to us, tells us of His inheritance in resurrection, and ours with Him (Eph. 1:11, 14, 19). **THERE IS** one Body, (Eph. 4:4) of which **ALL** believers are members. The unity of the Body will be gloriously demonstrated when He shall come to be glorified in His saints, and to be admired in all them that believe (2 Thess. 1:10).

Why, oh why, do we witness our lack of manifested unity? Is not the root cause of the decline of devotedness, coolness of love to our Lord, and **consequent** lack of reverence and submission to His Word? Should we not humbly confess as **OUR SIN**, that the Spirit's power is not realized among us as it should be, because human wills and opinions divide believers one from another, and grieve the Spirit by causing departure from the Divine pattern?

The lovely figure of unity presented by the precious oil flowing from Aaron's head to the skirts of his priestly robe, (Psa. 133:2, comp. Exod. 30:22-32) beautifully typifies the graces of Christ diffused by the Holy Spirit's energy over all the Body of Christ. If such was the condition existing amongst believers, we should see the Lord's exhortation fulfilled—1 Cor. 1:10—"that ye all speak the same thing, and that there be no divisions amongst you, but that ye be perfectly joined together in the same mind and in the same judgment."

Uniformity reached by surrendering or compromising Divine principles on the plea of "keeping the unity" is a miserable pretence—not the unity **OF THE SPIRIT**.

In the measure that assemblies of believers walk in true dependence upon the guidance and teaching of the Holy Spirit according to the Scriptural order, He will, if unhindered by the intrusion of man's order and arrangements, and ungrieved by sin, lead the saints on to the unity of the faith (Eph. 4:13).



“THE GOD OF THE VALLEYS AND HILLS”

1 Kings 20

Benhadad was King of the Syrian Host
 Who made War with the children of God:
 Drinking wine to the toast
 Full of bombast and boast
 With no fear of Jehovah's great Rod.

Ahab was King over Israel's weak band
 With a faith and a courage so small:
 But with God at his hand
 And His word to command
 The Syrians soon fled one and all.

For Jehovah is God of the Hills we well know
 Said the Syrians, true to their cost:
 But in the Valley below
 Soon their power we'll o'erthrow
 And the Conflict to them will be lost.

So they gathered again with Israel to fight
 In the Valley thinking God was not there:
 But might is not right
 So God looked on the sight
 And once more made His mighty arm bare.

But the Syrians learned that God is the Lord
 Of the Hills and the Valleys as well:
 There's no place where His Word
 His arm or His sword
 Cannot lift up or cast down to Hell.

And this God is our God forever we know
 It is safe to trust Him always:
 Up the Hill as we go:
 Or the Valley below
 He's with us to the close of the Day.

When we're happy in soul and up on the Hill
 God can keep us and walk with us there:
 He'll preserve us from ill
 And we'll praise Him until
 Caught up we shall meet in the Air.

So remember when down in the Valley you tread
 In the midst of the stress and the strain:
 That the Saviour Who bled
 In our poor guilty stead
 Cares for us till His coming again.

G. L. S.



Rochester, N. Y.—G. G. Johnston was with us for a night on his way home to Toronto. He had visited the Italian assembly in Worcester, Mass. and his ministry was enjoyed. R. Cappiello still looks after Italian work there.

Seattle, Wash.—An unusual interest is being shown by the Lord's people in meetings conducted by A. Douglas who is speaking on "The Tabernacle." Many are coming from a distance and seem to enjoy the Word.

Toronto, O.—W. Fisher Hunter had 3 weeks well attended meetings here speaking largely on things concerning the church. H. McEwen had well attended meetings in Cleveland, O. recently.

Wisconsin.—Elgie Jamison was encouraged in seeing fruit in Argyle—a new field. The Lord manifested His hand in salvation in meetings held by L. McBain at Beetown. Sam Hamilton visited Lynxville and Prairie-Du-Chien and then came on to New Auburn and was seeing signs of God working in this new field.

New England States.—George Winemiller had encouraging meetings in Waterville and later in Torrington, Conn. Bren. Pearson and Douglas had meetings in Hartford, Conn. W. H. Hunter returned home after visiting a number of assemblies in New Jersey.

Virginia.—Bren. Rae and Cather were having meetings in a school house at Springfield. J. Bernard visited Richmond. Ministry enjoyed. J. Ferguson called later.

Denver, Col.—S. C. Keller called here for a few meetings on his way to Albuquerque, New Mexico.

Duluth, Minn.—John Sirackey gave us a visit telling of the work in Czechoslovakia.

Houston, Tex.—John Dickson had several weeks' meetings with us.

CANADA

Toronto, Ont.—The meetings held by M. Paul and L. Wilson in the Pape Ave. hall were good. Attendance and interest excellent, and a number professed to be saved. S. McEwen held meetings in the West Toronto hall using his chart from Egypt to Canaan. W. Pinches was expected for meetings in the Highfield Rd. hall. J. Blackwood spent a Lord's day in the Central Gospel Hall.

Kirkland Lake, Ont.—B. Widdifield and C. Draper were unable to secure a suitable public building so held meetings in a private house but found it uphill work.

Port Hope, Ont.—R. Bruce and D. Miller saw some interest here even though the meetings were small, yet unsaved ones were in nightly.

Peterboro, Ont.—The attendance was good at meetings held by Bren. Watson and Silvester and some were saved. They plodded on hoping to see a further move amongst a number of young people who attended and attentively listened to the gospel.

Sunnidale, Ont.—R. Telfer held meetings for a week. The attendance was hindered by sickness and bad roads yet the meetings were good. He went on to Barrie for meetings.

St. Catharines, Ont.—T. Wilkie and G. Shivas were having good attendance in meetings held here.

Bolton, Ont.—The little assembly was cheered through a series of gospel meetings held by Chas. R. Keller.

London, Ont.—F. Nugent held a series of meetings here and then went on to Embury.

Newbury, Ont.—The correspondent for the assembly now is William Glennie. W. Baillie had 2 weeks nightly meetings which were appreciated and then went on to Chatham and Merlin. Later George Thomson held nightly gospel meetings with encouragement.

New Glasgow, N. S.—John McCracken, son of Evangelist Wm. McCracken of Belfast, Ireland arrived here in February. He has been exercised for some time about the need in this land, and has come to labor in the gospel. He has been commended by his home

assembly and a number of preaching brethren in Ireland. His address for the present will be care of W. N. Brennan, 174 Carleton St., New Glasgow, N. S., Canada.

Winnipeg, Man.—H. Harris began meetings here and was hoping to see work done for eternity.

Montreal, Can.—Earnest Wilson was with us for ten days. His report on the Lord's work in Africa and ministry to the saints was refreshing and much appreciated.

Sault Ste. Marie, Ont.—C. H. Willoughby was here speaking from his chart on the Feasts of the Lord. Attendance good.

Niagara Falls, Ont.—John Govan had a series of meetings with us.

Midland, Ont.—T. Smith (Spain) and J. Spreeman saw the Lord's hand in salvation in a series of meetings held here.

FALLEN ASLEEP

Toronto, Can.—On March 1, Mrs. Hugh Meikle passed on home to be with Christ. Age 54. Saved at meetings held by Fred Nugent 13 years ago and in fellowship in West Toronto ever since. A beloved sister and very highly respected. S. McEwen spoke at services. A husband and 3 children survive.

Niagara Falls, Can.—On Feb. 25, Joal Storm went to be with Christ. Saved and received into the assembly 24 years ago. Age 56. Steadfast in the truth and upright in life. Will be missed. Wm. Pinches spoke to a large company at the services.

Toronto, Ohio.—On Feb. 28, John Westlake went into the presence of the King. Age 36. Saved 12 years ago. Has been a great sufferer for the past six months but bore it patiently. He went on steadfastly to the end and will be greatly missed in the home and assembly. A wife and six children (2 saved) survive him. W. Fisher Hunter spoke at the services.

Seattle, Wash.—On March 5, Robert J. Gould, Age 74. Born near Exeter, England, late of Cardiff, Wales, and Manitoba, Can. Saved 40 years and bore a good testimony. A. Douglas spoke at the services.

Lake Geneva.—Fred Kundert of the assembly in this town was suddenly taken home.

CONFERENCES

Toronto, Canada.—The annual Easter Conference meetings will be held as follows. In the new West Toronto Hall, the Brock Ave. and West Toronto assemblies unite in meetings held there. In the Highfield Road Hall, the Pape Ave. and Highfield Road assemblies unite in meetings held there. Prayer meeting, Thursday eve at 7:30 P. M.; Friday 10 A. M., 2:30 and 7:30 P. M. Two meetings Saturday 2:30 and 7:30 P. M.; Lord's Day 10:30 A. M.; 2:30 and 7 P. M. (April 14, 15, 16 and 17).

Central Gospel Hall meetings will be held on Friday 10:30 A. M.; 2:30 and 7 P. M.; Saturday 2:30 and 7 P. M.; Lord's Day, 10:30 A. M.; 2:30 and 7 P. M. (April 15, 16 and 17).

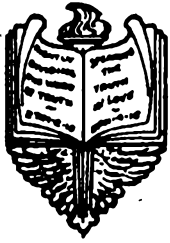
Old Orchard, Me.—The annual Conference will be held here (D. V.) on July 30 to August 7, inclusive. Communications to H. F. Stultz, 819 Main St., Westbrook, Maine.

Richmond, Va.—No conference will be held this year (at Easter) in Richmond.

Hartford, Conn.—The first annual Conference of the Italian assembly will be held on April 15, 16 and 17 in the Odd-Fellows' hall, Main St., Hartford. Prayer meeting will be held in the Italian hall (27 Albany Ave.) on Thursday eve at 7 P. M. Correspondent J. DeLuca, 20 St. Charles St., West Hartford, Conn.

Manchester, Conn.—The annual Conference will be held at Easter on April 15, 16 and 17, preceded by a prayer meeting in the Gospel Hall, 415 Center St. on Thursday eve, April 14.

Detroit, Mich.—The Annual Sunday School Teachers' Convention will (D. V.) be held in Central Gospel Hall, Grand River and Harrison Avenues, on Saturday, May 7. Meetings at 3 and 7 P. M. A hearty invitation to the Lord's people.



Words in Season

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Splinters from His Cross

Little headaches, little heartaches,
Little griefs of everyday,
Little trials and small vexations,
How they throng around our way.

One great cross, immense and heavy,
So it seems to our weak will,
Must be borne with resignation,
But these many small ones kill.

Yet all life is formed of small things,
Little leaves make up the trees,
Many tiny drops of water,
Blending, make the mighty seas.

So these many little burdens,
Pressing on our hearts so hard,
All uniting, form a life's work,
Meriting a grand reward.

Let us not then by impatience
Mar the beauty of the whole,
But for love of Jesus bear all,
In the silence of our soul.

Asking him for Grace sufficient
To sustain us through each loss,
And to treasure each small offering
As a splinter from His Cross.

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Under Act of March 2, 1879

UNITED STATES

Fair Haven, Mass.—Our aged brother Tom Black has been quite low with a severe attack of heart trouble very much like what happened 9 years ago when the doctor pronounced it "Angina Pectoris" only much more severe in effects following. He is under doctor's orders to keep in bed for weeks ahead. All this developed in the sudden way after a nice season of meetings in Florida, Winston-Salem and Raleigh, N. C. Will the Lord's people pray for our esteemed brother's recovery, and that he be given "sustaining grace."

Newark, N. J.—On April 3, a newly formed Italian assembly began to function in this city on which occasion a number of the Lord's people from surrounding assemblies were present and it was a day of rejoicing and blessing. It is in full fellowship with the Italian assemblies and others who wish to walk in old paths. Visitors please bring letter of commendation. The hall is located at 17 First St. (Cor. New). Correspondent, Quirino Beltram, 43 S. 6th St., Newark, N. J.

Michigan.—During March we enjoyed visits from Bren. Foster, Dobbin and Caldwell at Deckerville. D. McGeachy had 3 weeks meetings in Bay City, ministering the Word and preaching the gospel. Clean, reliable tracts can be used by Wm. Ferguson in his Bible carriage work (Address 5760 Lawton Ave., Detroit, Mich.) He had encouraging meetings recently at Methuen, Mass.

Forest Grove, Ore.—J. Rae and H. Alves had 4 weeks meetings which were fruitful. They went on to Boise, Idaho later.

Clemenceau, Ariz.—On April 3, a newly formed assembly began to function here. Harold Kesler, Box 755 Jerome, Ariz., is correspondent. Visitors please bring letters of commendation. S. Greer had fruitful meetings here.

Los Angeles, Cal.—After visiting Redlands and Monrovia, S. C. Keller began a series of gospel meetings in the Jefferson St. hall.

Maryland.—A. Cather and S. Rae were encouraged in meetings held at Cumberland. C. R. Keller began a series of meetings in Frostburg.

Pennsylvania.—A good number were saved in the 9 weeks meetings held by R. McCracken at Donora, Pa. Wm. Beveridge visited the Olney assembly in Philadelphia. A real awakening amongst God's people and the unsaved was experienced at meetings held by A. Stewart and A. Klabunda in the Friendship Ave. hall at Pittsburgh. Short visits by Bren. Swartz, Sheldrake, Mehl and Robertson at the same hall were much enjoyed. F. W. Schwartz had a few meetings in Everett.

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. 30

MAY, 1938

No. 5

GATHERED GEMS

Mark 6:3

They gazed upon "Yon Lovely Man"
With eyes "defiled and dim!"
They saw the home from whence He came,
But Oh! They saw not Him!
They never saw Heaven's Lovely One
Beneath those garments worn,
And, "Is not this the carpenter?"
They asked—in faithless scorn!

John 4:29

She gazed upon Him as she leaned,
All wearied by the well.
The story of her sinful life
She wondering, heard Him tell;
Swift as the Stranger's wondrous worth
The eye of faith descried
Oh! "Is not this the Christ of God?"
With joyful lips she cried. A. E. B.

* * * *



E that is most like Christ will be most disliked by carnal professors; but he will nevertheless, have a witness in their conscience to his correctness and consistency.

* * * *

If you your lips would keep from slips, five things observe with care: **OF** whom you speak, **To** whom you speak, and **WHY** and **WHEN** and **WHERE**.

* * * *

If God gives you or me a work to do, may we remember that no human power on earth can hinder us.

* * * *

We must be right with God in our own selves, if we are able to be used of Him as a channel of blessing to others.

* * * *

May we beware of these doctrines "SCHOLARS HAVE AGREED" and "WE HAVE BEEN TAUGHT." May we always remember that the Word of God has been written from HIS standpoint. It sees things as HE sees them.

* * * *

A Gospel which agrees with man's reason and religion will never fail to be popular—but is neither good for man nor beast.

* * * *

The Shepherd that BLED is the Shepherd that FED and the Shepherd that LED.

WHEN SANKEY SANG "THE SHEPHERD SONG"



THE memory of Moody and Sankey is still fragrant. For years these two men worked together. In the year 1875 they had both been at Liverpool serving their Master in that great city. Toward the end of the year they returned to America.

It happened that on Christmas Eve of this year, 1875, Mr. Sankey was traveling by steamboat up the Delaware River. It was a calm, starlight evening, and there were many passengers gathered on the deck. Mr. Sankey was asked to sing, and, as always, he was perfectly willing to do so. He stood there leaning against one of the great funnels of the boat and his eyes were raised to the starry heavens in quiet prayer. It was his intention to sing a Christmas song, but somehow he was driven almost against his will to sing the "Shepherd Song:"

"Saviour like a shepherd lead us,
 Much we need thy tend'rest care;
 In Thy pleasant pastures feed us
 For our use Thy folds prepare:
 Blessed Jesus,
 Thou hast bought us, Thine we are.

"We are Thine, do Thou befriend us,
 Be the guardian of our way;
 Keep Thy flock, from sin defend us,
 Seek us when we go astray:
 Blessed Jesus,
 Hear, oh, hear us when we pray.

"Thou hast promised to receive us,
 Poor and sinful though we be;
 Thou hast mercy to relieve us,
 Grace to cleanse and power to free;
 Blessed Jesus,
 We will early turn to Thee.

"Early let us seek Thy favour,
 Early let us do Thy will;
 Blessed Lord and only Saviour
 With Thy love our bosoms fill;
 Blessed Jesus,
 Thou hast loved us, love us still."

There was a deep stillness. Words and melody, welling forth from the singer's soul, floated out over the deck and the quiet river. Every heart was touched. After the song was ended, a man with a rough, weather-beaten face came up to Mr. Sankey and said:

"Did you ever serve in the Union army?"

"Yes," answered Mr. Sankey, "in the spring of 1860?"

"Can you remember if you were doing picket duty on a bright, moonlight night in 1862?"

"Yes," answered Mr. Sankey, very much surprised.

"So did I," said the stranger, "but I was serving in the

Confederate army. When I saw you standing at your post I thought to myself: 'That fellow will never get away from here alive.' I raised my musket and took aim. I was standing in the shadow completely concealed, while the full light of the moon was falling upon you. At that instant, just as a moment ago, you raised your eyes to Heaven and began to sing. Music, especially song, has always had a wonderful power over me, and I took my finger off the trigger.

"'Let him sing his song to the end,' I said to myself, 'I can shoot him afterwards. He's my victim at all events, and my bullet can not miss him.'

"But the song you sang then was the song you sang just now. I heard the words perfectly:

'We are Thine, do Thou befriend us,
Be the guardian of our way.'

"Those words stirred up many memories in my heart. I began to think of my childhood and my God-fearing mother. She had many, many times sung that song to me. But she died all too soon, otherwise much in my life would no doubt have been different.

"When you had finished your song it was impossible for me to take aim at you again. I thought: 'The Lord Who is able to save that man from certain death must surely be great and mighty'—and my arm of its own accord dropped limp at my side.

"Since that time I have wandered about far and wide; but when I just now saw you standing there praying just as on that other occasion I recognized you. Then my heart was wounded by your song; now I wish that you may help me find a cure for my sick soul."

Deeply moved, Mr. Sankey threw his arms about the man who in the days of the war had been his enemy. And that Christmas night the two went together to Calvary. There the stranger found Him Who was their common Saviour, the Good Shepherd, Who seeks for the lost sheep until He finds it. And when He has found it, He lays it on His shoulders, rejoicing.



DOCTOR Bonar once remarked, "that he could tell when a Christian was growing." In proportion to his growth in grace, he would elevate his Master, talk less of what he was doing, and become smaller and smaller in his own esteem until, like the Morning Star, he faded away before the rising sun. Jonathan was willing to decrease that David might increase, and John the Baptist showed the same spirit of humility.



GODLY WOMEN IN SCRIPTURE:

2. Their Place Among Believers

F. H. Bush, Auckland, New Zealand



WHEN one scripture furnishes clear, definite instruction, as in 1 Cor. 14:34, 35, a reference to the subject, couched in indefinite terms, as in 1 Cor. 11:4, 5, should be interpreted in consistency with the clear cut teaching of the other scripture. The subject of 1 Cor. 11:1-7 is the headships there mentioned. God is Christ's Head; Christ is man's Head; man is woman's.

These headships are emphasized and the behaviour of the man and woman prescribed in view of them, the reference to praying or prophesying being merely casual, without stating *when* or *where* women may engage in them. To learn this, other scriptures must be taken into account.

Thus in 1 Cor. 11, headship expresses authority. Christ in humanity assumed the place of dependence on, and subjection to His God and Father, for the wondrous purposes of redemption, and, (after the resurrection) the revelation of the mystery of the Church, the one Body. He voluntarily remains in subjection to God as His Head, to the end, (1 Cor. 15:28) notwithstanding His essential Deity, which never could alter.

Christian men are placed under Christ as Head to be governed by His authority and will. Woman is placed in subordination to man as her head. Visible acknowledgement of the headships are signified by the man having his head uncovered, and his hair kept short; and by the woman having her head covered, and wearing her hair long. We sorrowfully believe that the deplorable fashions of "bobbed" or cut hair, the disfiguring use of cosmetics, and so called "beauty parlor" adornment is a deadly attack by Satan upon woman's glory.

Clearly, from verses 5, 6 and 15 there are two coverings for a woman; (1) the long hair given by God; (2) the covering which the Holy Spirit forcefully enjoins her to adopt. If she refuses the latter, she is to be deprived of the former. But if it is a shame (or disgrace) to be shorn or shaven, then let her cover her head. The disgrace of a shorn or shaven head was no inference, but in the Greek of verse 6, is a recognized fact, on the ground of which the Holy Spirit enjoins women to cover their heads.

Another solemn, deeply interesting reason for the Christian woman to wear "the sign of authority" (1 Cor. 11:11, marg.) is, "because of the angels." Angels have been and are deeply interested in prophetic Scriptures unfolding Christ's sufferings, and the glories after these; and they studiously "bend down" to view the things redemption brings us into. 1 Pet. 1:11, 12. God's expressed purpose, in unfolding the unsearchable riches of Christ, the long hidden mystery of the

Church, the One Body, is that "principalities and powers in the heavenlies" may study and admire His marvellous wisdom displayed in the order of the Church.

And when the angels can behold in the assembly, godly women modestly attired, in subordination to the Lord's order according to Scripture, it is to them a mirrored representation of Divine wisdom, of the beautiful relationship of the Church to Christ as Head (1 Cor. 11:10). If brethren, too, viewed such with spiritual vision, surely they would tremble to speak or act apart from the authority of the Head—CHRIST.

Remembering that our behaviour as saints on earth is viewed and studied from the heavenlies, may we reverently bow to God's purposes and will (Eph. 3:21).

(3. In the Light of 1 Cor. 14:34, 35, and 1 Tim. 2:8 to follow next month)

Somebody Forgets

A LITTLE boy, living in the most poverty-stricken section of a great city, found his way into a gospel meeting and became a Christian. One day, not long after, someone tried to shake the child's faith by asking him some puzzling questions.

"If God really loves you, why doesn't He take better care of you? Why doesn't He tell somebody to send you a pair of shoes or else coal enough so that you can keep warm this winter?"

The boy thought a moment, and then said, as the tears rushed to his eyes: "I guess He does tell somebody, and somebody forgets."

The saddest thing about the answer is its truth. God is not unmindful of His little ones. He calls us to supply the things that are needed. He tells us that every act of kindness or helpfulness done to the least or lowest of His creatures He will count as done to Himself.

But not all of His purposes are carried out; often because we choose our own pleasure rather than His will; often because somebody forgets.

NOTES ON FIRST CORINTHIANS

Wm. Rodgers, Omagh, Ireland

(Continued from last month)



It has been pointed out that the Apostle in these chapters (11-14) deals with three different ways in which the irreverence that had begun to characterize the gatherings of the Corinthian Assembly displayed itself. And we have considered briefly the first of the three, in which he censures certain women for removing their head covering in the meetings.

The second, and perhaps most serious form of the trouble, is that described in the latter part of Ch. 11, where the irreverence is seen in connection with the very ordinance of the Lord's Supper itself, and appears to be nearly general amongst those partaking. It is almost inconceivable that saints of God would turn the Supper into an orgy of feasting and drinking with their own immediate friends, ignoring while they did so, the presence of poorer brethren, and actually becoming drunken at the Table. Yet all this Paul has been informed concerning them, and it draws forth his sternest rebuke. "What, have ye not houses to eat and to drink in, or despise ye the Church of God? . . . guilty of the Body and Blood of the Lord . . . eateth and drinketh judgment to himself . . . For this cause many are weak and sickly among you, and many sleep."

At the first setting up of the worship of God in the Tabernacle, the irreverence of Aaron's Sons, Nadab and Abihu, met with a signal punishment. The same fire which came forth from before the Lord a few moments earlier to consume the burnt-offering, in token of God's approval, came forth again to consume them, in token of His wrath (Lev. 9:24, 10:2). So here at Corinth God's judgment was manifesting itself in sickness and death among the irreverent ones; and it is a further remarkable coincidence that the account of the death of Nadab and Abihu is followed immediately by a warning against drunkenness in connection with priestly duties ("lest ye die" Lev. 10:9); almost as though it were implied that their error was due to some such cause.

In 1 Cor. 11 there are two distinct ideas set forth as to what our partaking of the Supper means. In Vs. 24, 25 it is done "in remembrance" of our Lord, while in V. 26 it is to "show (R. V. proclaim) the Lord's death till He come." The word here translated "show" or "proclaim" occurs in the New Testament 17 times altogether, and in each of the other 16 it refers to gospel ministry and is usually rendered "preach." We may therefore look on the Breaking of Bread as meant, not only to occupy our own hearts with thoughts of our Lord, but also to be a proclamation, not by word but by act, of the value of His work on the Cross, to all those who look on.

With regard to the Passover feast in Israel of old it was suggested that the children beholding would be led to inquire, "What mean ye by this service" (Exod. 12:26), and thus afford an opportunity of bringing before their young minds God's great deliverance through the sprinkled blood. In like manner today, both the children of believers and others as well, may be led to inquiry and exercise of soul, when they gaze upon the ordinance duly carried out in the fear of God. On the other hand, if there be irreverence or other manifestations of fleshliness, naturally it will produce in them the opposite effect. How much mischief has been wrought by this means amongst the children of believers the Lord Himself alone knows.

In Ch. 10 two other ideas are associated with the ordinance, but while the two which we have been noticing in Ch. 11 should affect more particularly our conduct while engaged in the Supper itself, these others are introduced in connection with our conduct in general. In Ch. 10:16, 17 we read, "The cup . . . is it not the communion of the Blood of Christ? The bread . . . is it not the communion of the Body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread." The word "communion" here is of course the same which elsewhere is usually rendered "fellowship;" and behind these questions, and the statement which follows them, lies the thought that fellowship in the Body and Blood of Christ, as represented in the ordinance, implies also fellowship and oneness amongst God's people themselves. Therefore anything which mars the unity of God's people mars too the significance of our partaking of the bread and wine. This indeed the passage in Ch. 11 also seems to suggest, by introducing the subject of abuses at the Supper, in Vs. 17, 18, with a reference to the divisions among them, as well as by pointing out immediately after how their conduct was shaming their poorer brethren.

But Ch. 10 gives to us yet another idea when in V. 21 it says, "Ye cannot drink of the cup of the Lord and the cup of devils: ye cannot be partakers of the Lord's Table and of the table of devils." Evidently our partaking of the bread and wine necessitates separation from all that is evil; and the Corinthians, by frequenting idolatrous feasts, and by consorting with "them that believe not" (V. 27), were denying this separation, and thus provoking the Lord to jealousy (V. 22).

When all these four thoughts of Ch. 11 and Ch. 10 are linked in our minds with our keeping of the ordinance, what a far-reaching effect upon every part of our lives must be produced thereby. On the one hand, we shall be preserved from the very snares into which these Corinthians fell, from the (1) insubjection, (2) irreverence, (3) discord, and (4) worldliness; while on the other hand, (1) the "remembrance" of our Lord

will keep us true in heart to Him at all times, (2) the "proclaiming" of His death till He come will stir us to further interest in the salvation of our own families and others, (3) the "communion" of His Body and Blood will make our everyday fellowship with those who belong to Him a very real and practical thing, and (4) the incongruity of being "partakers of the Lord's Table and of the table of devils" will render our separation from all that is not of God unhesitating and complete.

Thus would the Supper be to us what no doubt our Lord designed it to be—a center around which all the activities of our Christian life and service revolve, until He Himself comes again.

THE CALF AND THE CAPTAIN



It has been observed that Israel's first outstanding sin in the wilderness was a return to Egypt's religion, in setting up the Golden Calf, their next in appointing a Captain to return to Egypt.

THE CALF. Viewed broadly, Moses went up the mountain and a cloud received him out of their sight, Exo. 24:15. (Compare Acts 1:9). There a habitation for God was planned, (see Exo. 25:8). The second time (Exo. 34:29) Israel could not steadfastly behold the face of Moses, when he came down from the mount, for the glory of his countenance (2 Cor. 3:7). This surely points to Another, who ascended a mountain and a cloud received Him out of their sight. While the habitation for God—the Church is being formed, He is hidden from sight, but soon He will return the second time in a glory that will never fade away, and as Moses found Israel in idolatry so it will be when the Lord appears—"their last state will be worse than the first" Matt. 12:43-45.

"The leaders of the people caused them to err" Isa. 9:16—Aaron, Nadab, Abihu and forty of the elders of Israel caused them to err. Those who lately stood on the mountain with Moses and "saw the God of Israel: and there was under His feet, as it were, a paved work of sapphire stone, and as it were, the body of heaven in his clearness" Exo. 24:10. These were unanimous in leading Israel astray. There were those in the camp who "were for the Lord," and no doubt they abhorred this great sin, but the majority ruled and those who lately sang the songs of redemption from Egypt, now sang around the Golden Calf.

"And Moses took the Tabernacle and pitched it afar off from the camp" Exo. 33:7. God was not in the camp, so there was separation from the camp and judgment of the evil. When the leaven is such that it cannot be purged, the saint's place is outside. In the case of Achan the leaven was purged out.

"If Thy presence go not with me carry us not up hence"

Exo. 33:15. Till sin is judged, God's people must call a halt till they are assured of God's *presence*, God's *way* and are able to act for God's *glory* (See ch. 33:14, 13 and 18).

THE CAPTAIN. — Time passed and the end of Israel's wilderness journey seemed in sight, but unbelief would peer into the future instead of trusting God—"And ye came near unto me every one of you, and said, we will send men before us and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come," Deut. 1:22. "Lord, don't let me send on before to know my path and my foes; let me trust Thee as I meet them day by day." "Not a glimpse into the future, Father would I ask to see;" "Only let me walk each moment, with a child-like trust in Thee."

Their planning and spying was all a failure—Once they despised the *Heavenly food*, Num. 11; then they despised the *Heavenly rule*, Num. 12; and now they despised the *Pleasant Land*, Psa. 106:24.

Now it is not a change of religion but it is Apostasy, a turning away from God altogether and exalting a MAN—"And they said one to another, "Let us make a CAPTAIN and let us return to Egypt" Num. 14:4. Two men stood for God against the ten, in truth against the thousands of Israel; a small minority one would say, but with God, a powerful majority, the plague swept the ten off the earth and those who failed to enter in because of unbelief, perished in the wilderness. But the two faithful ones, though they suffered the privations of the desert, were brought safely into the Pleasant Land.

Let us repeat, the CALF speaks of departure from the true religion but the CAPTAIN speaks of departure from God and the exaltation of MAN. Now turn to 1 Tim. 4:1 "Now the Spirit speaketh expressly that in the LATTER DAYS some shall depart from the Faith, giving heed to seducing spirits and doctrines of devils." A real departure from the Faith, "All Asia be turned away from me."

But in 2 Tim. 3:1 we have the LAST DAYS, "This know that in the last days perilous times shall come (grievous times R. V., difficult times N. T.) for MEN shall be lovers of their own selves, covetous, boasters, proud, blasphemers, . . . fierce, . . . despisers of those that are good, etc." If Timothy needed to be saved from such in his day, how much more do we in these Last Days, and that which was a safe-guard for Timothy is available for us. "Continue thou in the things which thou hast learned . . . All Scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works" 2 Tim. 3:14-17. "I commend you to God and the Word of His grace" Acts 20, (see also 1 Tim. 4:16).

The signs of the times would assure us that we are in-

deed in the LAST DAYS. Dictators and would-be Dictators have arisen, whose description corresponds to that given above. Some are almost accepting worship, the spirit that soon will be manifested in the Man of Sin, who will combine both false religion and apostasy and will exalt himself as an object of worship above all that is called God or that is worshipped. 2 Thess. 2.

The evils that obtain in the world are always liable to get into the Church, and men are found who seek to exalt themselves and rule.

May the Lord enable us to be true followers of the Meek and Lowly One and forbid that the spirit of the age should creep into our hearts, or into our Assemblies. H. J. B.

THREE TABERNACLES OR "JESUS ONLY"

IN this expression of Peter's we have the germ of very much of what we see all around us today. Three tabernacles—one for Thee, one for Moses, and one for Elias! True, Peter puts the Lord first, Moses second, as the outstanding one of a past dispensation, Elias third.

These two alone of all the past godly ones were privileged to be present on the Mount at that memorable scene. They also spake of His decease which He would accomplish at Jerusalem, which no doubt was the theme of the departed saints. They had no thought of perpetuating their own names with that of the One in Whose Presence they were.

God had never sanctioned any divisional name in the past—He had only one place where He had put His name; thither they were to seek and thither they were to come. Deut. 12:5. God is a jealous God and will not give His glory to another. When Israel defiled themselves with idolatry and sins of the nations, God says repeatedly in Ezekiel that He "Wrought for His Name's Sake" showing that He abhorred having His name linked up with any such abominations. "His Name's Sake" is the radiating center for all that should be done in this day, and the expression is frequently found in the New Testament. 3 John 7—Rev. 2:3. To obliterate that Name in any way is a calamity. The only ground of gathering in Scripture is in His Name. It is just as authoritative today as when an Israelite had to know where God had put His Name. That Name alone gives authority to all we do and if it is not done in His Name it loses its acceptance and recognition by the Lord. "*Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus*" Col. 3:17. How is it then that His Name has been obscured, and we see building after building called St. Peter's, St. Paul's, or St. James', tabernacles, so to speak, for Moses and Elias? Also it is getting very common now to call halls by such names as Hebron, Elim, Bethany, etc. This practice usually indicates a

departure from the first principles of gathering to His Name by professed assemblies.

In a past dispensation names of places and persons had a meaning, but this is a day of only One Name. The spiritually initiated can find where He has put His Name as He replied to those who said, "Where dwellest Thou?" "Come and see."

Let us be jealous of dividing the honor that alone belongs to Him by attaching any other Name to our halls or places where we meet. God put His disapproval at once on Peter's suggestion to make three tabernacles by the cloud overshadowing them and saying, "This is My beloved Son, hear Him." This is the dispensation of the Name of the Lord Jesus. H. F.

JOSHUA

Exodus 17:8

Robert Bruce, Parry Sound, Canada

JOSHUA means "Jehovah is Salvation." He was a man used by God to take the Children of Israel into the land of Canaan. God withheld this privilege from Moses, His servant, for he forgot himself and smote the rock. How striking to note that God did not withhold the waters because of Moses' disobedience. Thus God can use any instrument He chooses to do His work. Because of disobedience Moses does not enter the promised land. Someone has well said, "It was better just to see the land in fellowship with God than to go into it without Him."

In Exodus 17, we have the first mention of Joshua. Here he comes to the front in the pages of scripture. In the first of this chapter the children of Israel are at their usual occupation . . . "murmuring." How true that is of us. We murmur about the heat, about the cold and many other different things. How natural for us to murmur, no matter how good God is to us. 1 Cor. 10:10 tells us "not to murmur as they murmured and were destroyed of the destroyer." They murmured because of lack of water. God gave the water and supplied the need, bringing the water out of a very unlikely thing. No man would think it possible that water could come from a rock, for man brings it up from the ground. But God gives salvation, without any work on the part of man. Thus God alone was going to supply the water for that thirsty and murmuring multitude. It was brought out of the rock; that smitten rock which is a type of the Lord Jesus Christ. He was smitten on the cross of Calvary and as a result we are now drinking of that living water.

Notice how soon after they have tasted of the waters from the rock, that Amalek (type of the flesh) appears on the scene. So it is with us who after hearing the good Word of

God, we often meet the devil who places some temptation in our pathway, as in the case of Abraham. In Genesis 14 he wins the victory over the four kings who took all the goods of Sodom and Gomorrah, including Lot and all that he had. He is now returning after having restored to Lot that which he had lost and a great temptation meets him. The King of Sodom says, "Give me the persons and take the goods to thyself." But Abraham refused to take a thing from him, even to a shoelatchet. How could he take anything from the hands of the ungodly? Melchizedek, the priest of the most high God brought out bread and wine to strengthen Abraham to overcome the temptation. •

We have our Melchizedek at God's right hand and how much we owe to the intercession of the Lord Jesus Christ Who is above pleading on our behalf. Before Peter met that great temptation the Lord had said, "I have prayed for thee, that thy faith fail not." Peter was tempted sorely, and his faith did not fail. The Lord turned and looked on Peter. His heart was broken and he went out and wept bitterly. Joshua meets Amalek and the battle begins. This man whom God had chosen to bring the people into the land, had to be tested and tried in this battle with Amalek. We have known experimentally what it is to fight the flesh. We have a threefold enemy, the world, the flesh and the devil. God expects us to fight with Amalek, not giving in, for there is no let-up to this battle. We are to continue it until the Lord comes. Some in this present day give ministry on how to get rid of the old nature, but that is impossible, for the longer we live in this world the more we realize how corrupt and deceitful is our heart.

Verse 13. "And Joshua discomfited Amalek and his people with the edge of the sword." Later on Saul, to his sorrow, spared Amalek. God was angry with Saul for his disobedience and we find an Amalekite is his last enemy at death. If we through life spare Amalek he will eventually win the victory over us.

Joshua knew in the first place what it was to fight against Amalek, and if we are seeking to go on for God we too in our individual experience will realize what this continuous battle means. Flesh is like a cork. Take the pressure off and up it comes again. We find in Scripture when some of the Amalekites escaped they survived to trouble Israel again. "He who runs away, lives to fight another day." Exodus 33:11 ". . . His servant Joshua, the son of Nun, a young man departed not out of the tabernacle." In this chapter trouble has come amongst the people of God and Moses comes down from the mountain only to find them dancing around the golden calf. Separation must take place, and in verse 7, Moses pitched the tabernacle outside the camp and those who sought the Lord went out unto this tabernacle. They separated themselves to Moses outside

the camp. In verse 11 it says that Moses turned again into the camp. Some reason that inasmuch as Moses turned into the camp, it therefore gives one liberty to go back again into the things they have left. But Moses represents God's Holy Spirit, while Joshua represents the people. The Holy Spirit of God can go into places where we are forbidden to go. God has strictly forbidden me to go back to those places he has separated me from. I cannot find any place in God's Word where it justifies me in going to the denominations from which I was separated when I gathered outside the camp unto Him. God has said, "Come out from among them and be ye separate." His servant Joshua departed not out of the tabernacle. The man Joshua took a good stand for God in a critical time in Israel's history. In these days we need more Joshuas, men who will stand for the Word of God in the path which He has marked out for us. God wants us to maintain our place of separation to Himself. He has gathered us out to His Precious Name, the name of the Lord Jesus Christ and let us not go back to the things we have left behind. We must realize we are pilgrims and strangers in a foreign land. I am afraid we are losing the meaning of this. The Lord says in John 17, "I have chosen you out of the world." Lot sat in Sodom acting as a magistrate, a place where God didn't want him to be at all, and He had to send His two angels to drag him out before the city was overthrown. How often a child of God gets buried in the world and its affairs. Our conversation (manner of life) is in heaven, Phil. 3:20. Our standing is in Him, and Col. 3:1 says, If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God, set your affection on things above, not on things on the earth. Our citizenship is in heaven. We are heaven-born and heaven-bound. We are pilgrims going home and strangers away from home. How often we forget this and act as part of this world.

God exhorts us to pray for the "powers that be," but not to vote for them, for we are not of this world. God sets over this world often the basest of men. It is a very poor choice

WHY HIS SERMON WAS SHORT:*****

A LOCAL preacher in the North had earned the nickname of "Old Never-end," owing to the length of his sermons. One night, when preaching in a chapel some distance from his home, he surprised the congregation by winding up his discourse suddenly. "There is much more I could say on the subject," he concluded, "but I have no lamps on my trap, and the horse I am driving is so old and slow that I shall be very late in getting home as it is." As he was leaving the chapel, an old villager came to him and congratulated him on the sermon. "Aw niver heerd thee preach so well afore," he said. "Stick to thy lampless trap and thy old 'oss and thy preaching will be all the better for it!"

—(H. P.)

the world makes. We see them choosing Barabbas instead of Christ. The choice in this election is a murderer. He receives all the votes and Christ Jesus not one. They all cried, "Away with Him, Crucify Him." God puts men in authority and the Word of God enjoins us to be subject to them, to obey every good work, and to pray for them, for Kings and all those in authority; that we may lead a quiet and peaceable life in all godliness and honesty. May the Lord help us, like Joshua, to take a stand for God in this death-doomed land, for we are going home to heaven.

Deuteronomy 34:9. "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him, and the children of Israel hearkened unto him, and did as the Lord commanded Moses." Joshua is brought before us at the close of Deuteronomy. Moses is soon to depart and leave the people behind. God gives instructions to take Joshua, who had his credentials before this, for he fought with Amalek, and now God commands Moses to take Joshua, lay his hand upon him, have fellowship with him. Joshua will lead at last the children of Israel into the land of promise.

Joshua 1:4, 5. "There shall not any man be able to stand before thee all the days of thy life, as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee." What wonderful encouraging words for Joshua. Verses 6, 7, 8. "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein, for then thou shalt make thy way prosperous, and then thou shalt have good success."

Joshua would not lose anything by obedience to the Word of God. Some people are afraid they will lose something by obeying God's Word. Men are afraid to take the step outside the camp unto the name of the Lord, business men afraid of losing trade by obedience, but God says, "for then thou shalt make thy way prosperous, and then thou shalt have good success."

God encourages Joshua, "I will be with thee." What more do we need, but the consciousness of God's presence with us. That is victory alone. "If God be for us, who can be against us?" He need not be afraid of the world as long as he was in fellowship with God and obedient to His Word. We never gain anything by lowering our standard. Some might have said to Mordecai "You are far too stiff and narrow. It is only a very little matter to bow to Haman." Mordecai bowed not. What did it mean? The preservation of God's people, because he bowed not his head. And look at the result! Haman was an Amalekite, and he was destroyed because Mordecai stood for God's truth and God's glory. Sometimes we seek our own interest and not the glory of God. Whatsoever ye do, do all

to the glory of God. 1 Cor. 10:31. That should be our ambition, the main thing to seek the glory of God. How often we want to please men, thus lowering God's standard. God says in reward for obedience, "thou shalt make thy way prosperous, and then thou shalt have good success."

We find all through the book of Joshua there is victory after victory.

Chapter 24:15. Here Joshua is coming to the end of his career and he is not yet tired of the service of God. "But as for me and my house, we will serve the Lord." Verse 31. And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel.

This is the influence of a godly man. Not only while he lived, was his influence felt amongst the people of God, but long after his death. "The memory of the just is blessed" Prov. 10:7. Israel served the Lord all the days of the elders that outlived Joshua. This man is set before us as an example. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

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PROBLEM

What is the meaning of the unjust Steward in Luke 16?

A certain rich man had a steward who proved to be unfaithful to his trust and was about to lose his stewardship, as Israel proved unfaithful in their stewardship which was about to be given to the Gentiles.

Having but a short time at his disposal, in his own unrighteous way he made the best use of it to secure favour with his lord's debtors, so that when dismissed, they might receive him into their habitations. This he did by **lowering the standard** of his master's claims upon them. One owed of wheat 100%. He lowered it by 50%. Another owed 100% oil. He lowered it by 20%.

Though this was regarded as a wise transaction, even by his lord, the debts still remained and all would come out at the settlement with his master. But all the world's refuges and friendships are bounded by the grave. "The bed is shorter than a man can stretch himself on it" (Isa. 28:20). The world's **rest** and refuges are too short—at best they only reach to the grave. "There remaineth therefore a **rest** unto the people of God (Heb. 4:9)—a rest that stretches far beyond the grave into eternal habitations.

By the use of the mammon of unrighteousness (money, goods or "such as we have"), we are privileged now to make **friendships for eternity**. The writer knows a young man who was taken from the hospital after two years' suffering, poor and friendless, and given all the comforts and privileges of home by a godly family. They are making friendships for eternity by means of the mammon of unrighteousness. How many of the Lord's dear people are caring for His own now or are spending their all for the conversion of others. What a welcome awaits them as they enter their everlasting habitations!

All we have of earthly possessions here are **Another's** (verse 12). He (Christ) bought the whole field—the world (Matt. 13:44) at Cal-

vary and what we have, we hold as stewards for Him and later to render an account of our stewardship at the Judgment Seat. "That good thing (deposit) which was committed unto thee keep by the Holy Ghost which dwelleth in us" (2 Tim. 1:14). All that we acquire of Christ—of heavenly riches—is **our own**. "Mary hath chosen that **good part** which shall not be taken away from her."

Sad to say there are many unfaithful stewards today who are lowering God's standards. We see in Christ the 100% wheat; in the Holy Spirit the 100% oil. Nothing short of this is God's standard, but the unfaithful, by their life and teaching, would urge a big proportion for the world and a small percentage for God. Oh for faithful stewards who could say "I have kept back nothing that was profitable . . . but have **showed** you and **taught** you publicly and from house to house" (Acts 20:20).
H. J. B.

MORNING AND NIGHT

"The morning cometh and also the night" Isa. 21:12.

"Redeeming the time, because the days are evil" Eph. 5:16.

Yea, suffering Saints, the MORNING nears!

That longed for MORNING soon shall break

Then "in a moment" we, with HIM,

In our "new bodies" shall awake.

Earth left behind in upward flight.

But—for those LEFT, "also the night."

"Also the NIGHT." Oh dreadful thot',

That loved and friends be left behind.

That lost to them the hope of heaven,

And all the bliss His own shall find.

Oh, let us give ourselves to PRAYER,

For those still held in Satan's power.

"Also the NIGHT." Its terrors then

Shall sweep this world in sad dismay.

Oh, let us NOW be on our knees,

E'er their last chance is swept away.

Oh let us plead with all love's might,

For those who face that rayless NIGHT.

"Also the NIGHT." His Ear is still

Not heavy that it cannot hear.

The same almighty Arm of power,

Can save those who we hold so dear.

O Saints; e'er yet that MORNING breaks,

With one accord, plead for their sakes.

Oh let us still our voices raise,

In pleadings which scarce Time affords.

And in our weakness, rest in this,

"The battle is not ours, but GOD'S."

HIS POWER can draw them to the LIGHT,

And save them from ETERNAL NIGHT.

E. M. T.

Linton, Oregon.—C. Patrizio called at Galesburg, Ill., Omaha, Nebr., Salt Lake City, Utah seeking to reach Italians with the gospel, and was having fruitful meetings in Linton.

CANADA

Owen Sound, Ont.—James Gunn held a series of meetings here with interest.

Collingwood, Ont.—We had a much appreciated visit from W. Pinches. The Word ministered was practical and in power.

Toronto, Ont.—S. McEwen had good meetings in Junction hall. Attendance excellent and a number professed. W. Pinches had 2 weeks meetings in the Highfield Rd. hall. The Word ministered was plain, practical, powerful, and such as was calculated to establish the saints in the truth. M. Paul had good meetings in the Birchcliffe hall.

Valens, Ont.—J. Silvester and F. Watson had 2 weeks meetings here. The attendance was good most nights and God gave help in speaking the Word.

Galt, Ont.—J. H. Blackwood's meetings were a refreshment to the Lord's people but he found it hard to reach the unsaved. J. Waugh spent a Lord's day with us recently.

Winnipeg, Man.—After spending 7 months in gospel work on the Canadian prairies, Alex Wilson gave appreciated meetings in the West End hall.

Kitchener, Ont.—The Assembly gathered unto the Name of the Lord Jesus Christ at 22 Luke St., Kitchener, Ont. have moved to 86 Queen St. Strangers kindly bring letters of commendation. Correspondent, Albert Haviland, 217 Lancaster St., E. (Phone 3387W), Kitchener, Can.

Embro, Ont.—Fred Nugent had over 7 weeks gospel meetings in this village. A good number professed to be saved.

Sudbury, Ont.—The correspondent for this assembly is A. E. Prince, 2 Graham St., Copper Cliff, Ont., Canada. C. H. Wilboughby had encouraging meetings with the assembly which has seen some increase lately. He also visited Craighurst.

Sarnia, Ont.—W. Warke and S. Mick were having encouraging meetings with us and saw the hand of the Lord working in salvation.

Port Arthur, Ont.—We are asked to state that the assembly (Christians gathered to the Name of the Lord Jesus Christ) is located in Port Arthur and not in Ft. William. Visiting Christians can write either Leonard Coldridge, 42 Marlboro Rd., Port Arthur, Ont., Can. or Wm. McDowell, General Delivery, Port Arthur, Ont., Can.

Calgary, Alta.—J. J. Rouse after an extended visit to the coast, visited Westbank and Penticton on his way home.

FALLEN ASLEEP

Toronto, Can.—On March 19, Thomas Malcolm, departed to be with Christ. Age 55. Ill for 7 months. Saved in Scotland, but for many years one of the leading brethren in the Brock Ave. assembly. A godly brother esteemed by all. R. Telfer and F. Watson spoke at the large services.

Pine Creek, Can.—On March 20, Tom Stewart went to be with Christ. Age 72. In poor health for 3 years. Saved at tent meetings held by Bren. McCracken and Harris 8 years ago and in fellowship ever since. H. Harris and S. Vanstone spoke faithfully at the services in the hall. S. Rey spoke at the grave.

Steubenville, O.—On March 12, Mrs. James Elliott passed into the Lord's presence. Age 67. Born in Scotland and saved 57 years during which she adorned the doctrine of God her Saviour. A good woman. A succorer of many and respected by all who knew her. Greatly missed by a like minded husband and 4 children. The memory of the just is blessed. W. P. Douglas spoke at the services which were largely attended by Christians from Cleveland, Pittsburgh and Toronto.

Kilkeel, Ire.—On March 20, H. A. Matier passed into the Lord's presence. Saved 50 years, and for many years in the Ballykeel assembly; later in Kilkeel. Had a great interest in the Lord's people and was a diligent student of the Word, being careful in the handling of it. Often ministered to profit at conferences, and loved to preach the gospel, and while able took a great interest in the spread of it at home and abroad. Will be greatly missed by his family, most of whom are in the United States.

Arlington, Wash.—On March 29, Peter Kazen, Sr., passed peace-

fully into the presence of the Lord. Age 77. In fellowship here and in Everett since his conversion 30 years ago. A wife and 9 children (all saved but one) survive him. Bro. Rae, Alves and Hunter spoke to a large company at the services.

Campbellford, Can.—Mrs. Mary Miller passed peacefully home to be with Christ. Had been in failing health for some time. Age 77. Saved and in fellowship for many years. One of the few old ones that was left of the assembly, but now with Christ. A good mother who will be missed. J. H. Blackwood spoke a faithful word at the funeral which was large.

Lowell, Mass.—On March 20, Mrs. Samuel Spence fell asleep in Jesus. Age 74. Saved and in fellowship in Lawrence and Lowell, Mass. for 52 years. Truly a real mother in Israel, and her good works follow her, and she will not soon be forgotten. For over 50 years she has entertained the Lord's servants in her home and will be greatly missed by her husband and two daughters and the household of faith. Herbert Marshall spoke at the services. Pray for the sorrowing husband and 2 daughters. Earth has no sorrow that heaven cannot heal.

Sutton, Can.—On March 6, George Hawkins quietly passed into the presence of His Lord. Age 86. Born in Strathroy but lived 60 years in Sutton. Saved 58 years ago at meetings held by W. P. Douglas and J. Grimason. In fellowship ever since in Ontario assemblies. J. Silvester and J. Gunn spoke at the services.

CONFERENCES

Tacoma, Wash.—The annual Conference of believer's gathered unto the Name of the Lord Jesus Christ, will be held (D. V.) on Lord's day and Memorial day (May 29 and 30) with a prayer meeting Saturday eve (May 28). Gospel Hall, 43 and A Sts.

Bay City, Mich.—The annual Conference will be held in the Masonic Temple (Cor. 6th and Madison Sts.) on May 28, 29 and 30. Prayer meeting at 2:30 P. M. and ministry of the Word at 7:30 P. M. on Saturday. On Lord's day, breaking of bread at 10 A. M., 2:30 Ministry and 7:30 P. M., Gospel. Memorial day, 10:30 A. M. and 2:30 P. M., Ministry, 7:30 P. M., Gospel. Those coming from a distance will be freely entertained. Believers hymn book will be used. Circulars and information, address W. N. Mowat, 618 Stanton St., Bay City, Mich.

Orange, N. J.—The 14th annual Italian Conference will be held here on the 28th and 29th of May. Particulars from Joseph Rannelli, 45 Canfield St., Orange, N. J.

Akron, O.—The annual Conference will be held on May 28, 29, and 30 in the W. B. A. hall (507 West Market St.) preceded by a prayer meeting on May 27 at 7:45 P. M. in the Gospel Hall (397 Locust St.) Correspondent, Joseph Bercau, 928 Bisson Ave.

Winnipeg, Can.—The annual (West End) Winnipeg conference will be held on May 27, 28 and 29 at 492 Victor St. Circulars mailed later. Correspondent, W. D. Stewart, 542 Banning St., Winnipeg, Can.

Sarnia, Ont., Can.—The annual conference will be held on June 4 and 5 (D. V.). Circulars mailed later. Correspondent, J. P. Taylor, 242 Emma St., Sarnia, Canada.

Pawtucket, R. I.—The annual conference will be held on May 29 and 30 preceded by a prayer meeting on May 28 at 7:30. On Lord's day, Breaking of Bread at 10:30 A. M. Ministry at 2:30 P. M. and Gospel at 7 P. M. Three meetings on Monday. Strangers entertained as usual. Correspondent, John Moore, 15 Livingstone St., Lonsdale, R. I.

Roseisle, Can.—The annual Conference will be held (D. V.) on June 4, 5 and 6, preceded by a prayer meeting on Friday evening. A heart invitation to the Lord's people. Those coming from a distance will be entertained. Correspondent, E. J. Moom.

Garnaville, Iowa.—The annual Conference will be held on Saturday and Sunday, June 4 and 5, D. V. Correspondent, Elmer Brandt, Garnaville, Iowa.

MISSIONARY

Santurce, Puerto Rico.—H. Fletcher pitched his tent at Santurce and was encouraged by the attendance. Pray that the Spanish people might be saved.

Ireland.—T. Ernest Wilson sailed from U. S. on March 29. His address in Ireland is 275 Woodstock Rd., Belfast. He expects shortly to return to his sphere of service in Africa. His address there is Chitutu, posto-de-quirima Malange, Angola, Portuguese, West Africa.



Words in Season

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The Dignity of Sorrow

Rom. 8:36-37

Not much of sorrow, not much of woe,
Joy for Thy kingdom, earth's joys to forego;
Think! O my Saviour, what sweetness to me
If in my sorrow Thy face I may see.

Not much of sorrow, not much of pain,
Short is the sorrow, great is the gain;
Ah! when this sad life is passing away,
Glad, if to suffer for Thee, would I stay.

Not much of sorrow, not much of woe,
Gladness from suffering surely must flow;
For goodness is gladness, so it must be,
Since goodness, my Saviour, is likeness to Thee.

Not much of sorrow, not much of pain,
Labor and sorrow, O Christ, are not vain;
The trouble of toil transfigured must be,
For working for others is working for Thee.

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

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Under Act of March 3, 1879

UNITED STATES

Special.—Free tracts in quantities of 2000 each will be sent to a few of the servants of Christ by a brother who has this desire. Write Chas. R. Keller, 6672 Chew Street, Philadelphia, Pa.

Ohio.—David L. Roy's new address is 1354 E. 91st., Cleveland, O. He visited Washington, D. C. and Punxsutawney, Pa. recently. W. P. Douglas spent an appreciated Lord's day at Akron. G. Duncan had a few meetings in Youngstown. J. Stewart and J. Dickson visited the (Addison Rd.) Cleveland assembly.

New York.—The Buffalo assembly is now holding their meetings in a school house at Cor. Sheridan and Sweethome Road. D. Roberts held 3 meetings there recently. G. Spence, R. Crawford and J. Lyttle called at Rochester recently. L. Montalvo has moved to 244 Seigel St., Apt. 20 E., Brooklyn, N. Y. and seeing a work done amongst the Spanish speaking people.

New England States.—On April 19, J. M. Bernard sailed for Southampton. His address will be % Harry Tucker, 181 Broadway, Cardiff, England. W. Robertson had 2 weeks meetings in Worcester, Mass. using Two Roads chart. L. Rosanna had meetings in Danbury and Bristol, Conn. Mail for the New Haven, Conn. assembly should be sent to Douglas MacWilliam, 81 Waite St., Hamden, Conn. from June 15 to August 15, as the regular correspondent Geo. Thomson and family have sailed for a visit to Scotland. Most searching and profitable ministry was given at the Easter Conference at S. Manchester, Conn.

Southern States.—The Atlanta assembly now meet on Candler Rd. a half mile from Peachtree Rd. in the Brookhaven district. Bren. Crawford and Reager have their tent pitched here. A new assembly has been formed at Hickory, N. C. where O. MacLeod labors. Hugh Thorpe visited them recently and then went on to Ashville, N. C. and Memphis, Tenn.

Western States.—Bren. Rae and Alves have seen fruit in tent meetings at Boise, Idaho. C. Patrizio called at Seattle, Wash., and his timely messages were good. The Easter Conference at Riverside, Cal. was good. Bren. Conoway, Carroll, Hunt, Greer and Olson spoke. J. Conoway had 3 weeks meetings in Ave. 54, Los Angeles. W. J. McClure was in the Pasadena hospital for an operation. S. Greer was holding meetings in a rented store room in Jerome, Arizona.

Michigan.—T. Dobbin had 3 weeks meetings at Sault Ste Marie.

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. 30

JUNE, 1938

No. 6

GATHERED GEMS

WE give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee!

* * * *



WHATEVER God gives us, comes to us through Christ; and whatever we present to God must ascend through Christ; He is the only appointed channel of communication between heaven and earth; in Him God and man meet and unite. Through Him God blesses us and we bless God.

* * * *

If Christ is in the heart, no cross can hurt us, no curse can reach us, no tidings should alarm us; for where Christ is there is safety, and there the eye of God rests with complacency.

* * * *

Put yourself into the hand of God afresh every morning, and repeat it again and again through the day and every time that Satan besets you, the world troubles you, guilt oppresses you, or friends distress you.

* * * *

Herod was pleased with John until he reproved him for his sin. Many hearers are pleased with their preachers until they reprove them for their worldly conformity, carnality, or beloved lusts, and then they turn against them immediately. Reader, did you ever do so?

* * * *

It is good for me—WHAT? To be rich—to be honored—to be healthy—to be universally applauded—NO! It is good for me to draw nigh unto God. Nearness to God is the believer's heaven.

* * * *

A tender conscience is afraid of offending Jesus, and is therefore careful to avoid all that He forbids; yea, it will not indulge in questionable things, lest thereby it would wound His loving heart.

* * * *

If I prefer anything in my heart to God—that is my idol; and God calls it the "image of jealousy," which provokes Him to anger. As He made the heart so He claims the heart, and unless we surrender it, His hand will go out against us.

PLEASURE, WHO GETS IT, AND HOW?



NUMBER of gentlemen from Leipzig, were by invitation dining with the late Prince of Bismarck at Friedrichsruh. In course of conversation a guest referred to the Chancellor as a "happy man;" whereupon the Prince replied: "I have seldom been a happy man; if I reckon up the moments of real happiness in my life, I do not believe they would make twenty-four hours in all. In my political life I never had time to have the feeling of happiness. It was continuous fighting and wrestling; and when any success was achieved, then came the anxiety not to lose it again, and to find how best to turn it to advantage.

"I remember one happy moment in my youth, when I shot my first hare. In after years it gave me pleasure to view my irrigated meadows and see them thriving, and at home I took pleasure in my wife and children."

This seems a strange confession from one of the world's great men who, after a long life of worldly advantage and glory, could not look back upon twenty-four hours' happiness! Yet we know Bismarck only experienced what many another has discovered—a discovery made ages ago by the wisest and richest of kings—"All is vanity and vexation of spirit" (Eccl. 2:10, 11). Man was made to find his joy and happiness in God Himself, and nowhere else can he find it or be at rest.

Worldly honors are transient, as Prince Bismarck afterward proved. He was deposed by the Kaiser, and lamented: "Nobody loves me for all I have done. I never made anyone happy, not myself, my family, nor anyone else. But for me, three great wars would not have been fought. Eighty thousand men would not have perished! Parents, brothers, sisters, widows, would not be bereaved and plunged into mourning. That matter, however, I have settled with my God."

Thus, in his declining years, this aged statesman proved the falsity of the world, and had only an empty past to look back upon!

Readers, you who are enamoured with the tinsel-glitter of earth's baubles, consider! Is it worth while? The phantom you are eagerly chasing will elude you, and in the end you will grasp—nothing!

Lord Beckford, a fabulously wealthy English landowner, whose prodigality was a byword, cultured and accomplished, taught music by Mozart, and moving in the highest circles of society, suddenly exchanged affluence for poverty through a West Indian failure. The scraps left of his once princely fortune only permitted him to live in a small seaside resort during his declining years. He, too, proved the falsity of the world!

Perhaps you have also learned how vain and empty are the pleasures which this world offer and you long for something which will really satisfy and last. In Psalm 16, verse 11,

we read: "Thou wilt show me the path of life: in Thy Presence is fulness of joy: at Thy right hand there are pleasures for evermore." Did you ever know that the Lord Jesus Christ left heaven above, was born in Bethlehem's manger, and after a life of blessing to all with whom He came in contact, He went to Calvary's Cross to die, *with the one purpose in view* that was to procure salvation from sin and hell for you and I.

As He hung upon the Cross after bearing all our guilt and punishment until God's righteous claims were fully met, He cried with a loud voice: "IT IS FINISHED." Salvation was procured by Christ at the cost of laying down His life. He was taken down from the Cross and buried in Joseph's new tomb, but on the third day He arose in mighty resurrection power. After forty days sojourn with His own disciples, He ascended into heaven, where He was given a name which is above every name and exalted to the right hand of God.

Our verse tells us that at God's right hand there are pleasures for evermore. This means to the guilty and weary who will come just as they are and accept the good news that Christ has died for them that they will be saved and in Christ will find a lasting peace and satisfaction which the world can never give. Will you put in your claim and find this true pleasure provided at such a cost?

TWO LOST LEGACIES

A WELL-KNOWN street preacher in Edinburgh, Robbie Flockhart by name, used to relate the following story of how he lost two legacies:

I had a friend in the army, and he committed some offence in war time for which he was condemned to be shot. So he said, "Robbie, I have to die to-morrow, and as I have a little money I have made my will and left it to you." "Thank you," I said.

The next morning, instead of being taken out to be shot, the soldier received a free pardon; so he got his life and I lost my legacy, for a testament is not of force while the testator liveth—he must die to give effect to his will. And our great Testator is dead; we know that He died—they nailed Him to the cross; His will stands good, let us go and take the legacy He has bequeathed to us.

But that story is not enough to set forth Christ's work for us. Some time after another friend left me a legacy, and he did die. There were some lawyers who got hold of the money, and I never received a penny of the legacy. If my friend had been alive I should have got it; that is to say, if he could have died and then afterwards have been alive again, he would have seen to it that I received the legacy.

So, the first time I lost my legacy because the friend who left it to me did not die; and the second time I lost it because the friend who left it to me did die, and did not rise again.

But see the glorious safety of the believer's legacy from his Lord. He Who died and so made the will of effect, has risen again, and He will see that no "lawyer," honest or dishonest, shall ever interfere with the legacies that He left to His people. Not even the devil himself shall prevent the heirs of everlasting life from obtaining the heritage which Christ has left them in the new covenant which He sealed with His blood.

GODLY WOMEN IN SCRIPTURE:

3. In the Light of 1 Cor. 14:34, 35, and 1 Tim. 2:8

F. H. Bush, Auckland, New Zealand



HE local assembly is referred to. Those who claim that, because in *Christ* "there is neither male nor female, for ye are all one in Christ Jesus," therefore woman's place in ministry is the same as man's, forget that Gal. 3:27, 28 views the Church universal as one new man in Christ—the one Body. Distinction of sex and place is clearly seen in the local assembly.

Many Christian women take audible part in prayer and ministry in mixed companies, probably with no sense of condemnation. Some, alas, brush aside the Scriptures with "Oh! but Paul was a crabby old bachelor;" or, "that's out of date now," little realising the infidel character of such comment upon GOD'S HOLY WORD (1 Cor. 14:37). To treat the commandment of the Lord as a matter of sex rivalry surely argues a low, carnal state of soul.

But surely 1 Cor. 11:5 proves that woman may pray or prophesy! But where?

NOT in the assembly, for 1 Cor. 14:34 says, "Let your women keep silence in the churches; for it is not permitted unto them to speak." NOT in gatherings including men, for 1 Tim. 2:8, 11, 12, show that the men are to pray there. Since women may not do so there, we are justified in inferring that they may pray or "prophesy" in women's gatherings or in private, provided that the headships of 1 Cor. 11 are duly honored.

The English version is so explicit in language that no appeal to the Greek is necessary for those willing to bow to God's Word. But, we are told, the practice forbidden by the Apostle was that of excitable Eastern women "chattering" in church; that the verb "lalein" (present infinitive of *laleo*, I speak) here means "to chatter." If so, why should women be forbidden to chatter in the churches, *and not men*? Would it be any less shameful (verse 35) for *men* to "chatter" there?

Obviously verse 35 contemplates the woman's desire to *learn*, and they are bidden to ask their husbands at home. Does this not disprove the claim that "chatter" should be substituted for "speak?" For how would the excited chattering alleged in this case help anyone to learn?

Must we depend upon a knowledge of the manners and customs of the Orient in order to explain the Word of God? or in this instance, to *explain it away*? No! We should look for the clues and explanations required, in the Word itself.

The fact is, "*laleo*" is never used in the Scriptures to mean "chattering." The nearest Greek word to "chatter" in the N. T. which we can find is "*spermologos*," rendered "babbling"

in Acts 17:18. Laleo, variously inflected, is rendered "speak" 21 times in 1 Cor. 14:1-29: why should the meaning alter in verse 34?

The adjective "aischron" in verse 35 means "shameful, base, or disgraceful." The unsound inference drawn by some is that this strong word indicates that the women were discussing scandal in church; and so it was not intended to forbid them taking audible part otherwise! But the discussion of scandal being disgraceful at any time, the false suggestion collapses. For a woman to speak in the church, the Holy Spirit says, is shameful.

Is not the test of spirituality acknowledgment of "the commandment of THE LORD?" (verse 37). If believers obstinately refuse to give up their own way, and wrest "the commandment of the Lord," from its plain meaning, is not that self-will and rebellion? "For rebellion IS AS the sin of witchcraft, and stubbornness IS AS iniquity and idolatry" 1 Sam. 15:23.

1 Tim. chapters 1-3 show how one ought to behave in the 'house of God' (3:14, 15). Psalms 89:7, 8 and 93:5 impress upon us that self-will or human opinions do not become us in His house, but reverential obedience. Public prayer is treated of in 1 Tim. 2:1, 2, 8. "I will therefore that the men pray." "Andras" means men as distinct from women, (as also in verse 12) and is rendered "husbands" in 1 Cor. 14:35, etc. The distinction is more noticeable, inasmuch as "men" (anthropous) in verses 1, 4 and 5 means all mankind, including women.

Some infer that "in like manner" (verse 9) lends sanction to sisters praying in public audibly, provided that their dress and deportment conforms to the instructions which follow. Such would insert the verb "to pray" in verse 9, but this would not make good and consistent sense. The Greek grammar does not favor the insertion of "to pray," and with one voice Grimm-Thayer (Lexicon) and Alford's and Expositors' Greek Testaments declare that the sense is "In like manner (or likewise) *I will* that women adorn themselves," "I will" in verse 8 governing verse 9.

The Lord's reasons for what may to some seem arbitrary commands are:

(1) The priority of man's creation, 1 Tim. 2:13. Clearly, in His eyes it is unseemly that women should be either ascendant or prominent. Woman was taken out of man, and placed under his headship and protection, thus typically showing the Church's relationship to Christ.

(2) Woman's priority in transgression. Adam doubtless was more guilty, not being deceived, but sinning with his eyes open. But *the point* is, that woman assayed to explain the mind and command of God, and became thoroughly deceived by the subtle wiles of the Serpent, to the moral ruin of her posterity as well as herself. Therefore she is forbidden to

teach, or to usurp authority, but is to be in quietness. 1 Tim. 2:13.

It is urged that women's preaching has been blessed to the salvation of souls. That does not justify it, any more than Balaam's prophesying justified him. God reserves the right to bless His Word wherever, or by whoever it is spoken, in His sovereign will. "Hath the Lord as great delight in burnt offerings and sacrifices, as in *obeying the voice of the Lord*? Behold to obey is better than sacrifice, and to hearken than the fat of rams" 1 Sam. 15:22.

NOT BECAUSE OF APPARENT RESULTS ON EARTH OF OUR WORK, but for obedience and faithfulness to His Word therein, shall we be rewarded at the judgment seat of Christ. May our hearts, in loyal affection, yield that obedience to the Head of the Church.

The Wedding Bucket

THERE once lived in the state of Connecticut a somewhat curious old farmer,—an eccentric, positive old fellow, whose wife, luckily for the peace of the family, was a pattern of mildness and Christian patience.

They had one daughter, a kind-hearted girl, who very naturally became her father's favorite, and when the time came for her to be married the father did all he could to provide her with an outfit suited to the occasion.

A day or two after the wedding the new son-in-law came to take the bride and her possessions to their new home. The goods were carefully stowed away in the ox-cart, and all things made ready for the departure, when the old man stepped forward and said:

"Harry, you are about taking my gal away, and though you have the best right to her, yet I must own it is hard parting with her. She is a spunky piece,—got a good deal of the old man about her. Now, Harry, take this water-pail, (producing a fine new one), and if she throws fire, you throw water."

And so he bade them good-bye.

What a fine thing it would have been if some touchy couples could have had just such a bucket given them on their wedding day, with plain instructions how to use it. It would have saved many a broil, and put out many a little fire which, left alone, consumes peace, happiness, and home itself in its furious flames.

The old farmer spoke wisely, yet Solomon taught the same lesson long ago when he said:

"A soft answer turneth away wrath."



NOTES ON FIRST CORINTHIANS

Wm. Rodgers

Omagh, Ireland

(Continued from last month)



Now pass to the third form in which irreverence was being shown in the meetings of the Corinthians, which was in the misuse of the spiritual gifts they possessed. It is in Ch. 14 that the actual evils existing, which evidently had not been reported to the apostle, are mentioned and dealt with; but as already stated, the subject really begins with the general discourse on spiritual gifts contained in Ch. 12, and is continued in the teaching as to the importance of love found in Ch. 13.

The connection between the three chapters may be expressed thus. In Ch. 12 the gifts are distributed in the power of the SPIRIT; in Ch. 13 their ministry is to be in the love of CHRIST; and in Ch. 14 their exercise is to be in the will of GOD. This same threefold order, as has often been pointed out, is observed in 2 Tim. 1:6, 7, where Timothy is exhorted to use his gift in the spirit of POWER (Compare Ch. 12), and of LOVE (Compare Ch. 13), and of a SOUND MIND (Compare Ch. 14).

Indeed a somewhat similar arrangement is suggested here by Paul himself, when introducing the subject in the opening verses of Ch. 12. In Vs. 4-6 (R. V.) we read, "There are diversities of gifts, but the same SPIRIT; and there are diversities of ministrations, but the same LORD; and there are diversities of workings, but the same GOD Who worketh all things in all." But these divisions of his might more fittingly be used to distinguish the great gift passages of his epistles, than of our three chapters here.

As is well known, Paul's writings contain three prominent portions which deal with the spiritual gifts bestowed on the Church, one in Rom. 12, and one in Eph. 4, as well as this in 1 Cor. 12. Between them we notice some striking similarities, while at the same time there are interesting differences, caused by the differing point of view from which the subject is approached. In Rom. 12 the gifts are considered in connection with that great salvation, so fully described in the earlier part of the epistle; and they are spoken of as GIVEN BY GOD THE FATHER (V. 3). In Eph. 4, on the other hand, they are viewed as leading on to the future glorious accomplishment of the Lord's purpose concerning us; and they are said to be GIVEN BY THE RISEN AND EXALTED CHRIST (V. 7).

But our passage in 1 Cor. 12, which, as was remarked in a previous paper, is the longest and fullest of the three, starts neither from the past point of view—what God has done for us, nor from that of the future—what He is yet going to do

with us. It does refer to our past in V. 2, and to our future in the end of Ch. 13; but the introduction of the subject is simply in connection with the abuses then present at Corinth; and in keeping with that the gifts are set forth as GIVEN BY THE SPIRIT (Vs. 3, 4, 7).

In the light of these differences might we not, as already suggested, say that in 1 Cor. 12 we have "Diversities of gifts, but the same SPIRIT;" in Eph. 4, "Diversities of ministrations, but the same LORD;" and in Rom. 12, "Diversities of workings, but the same GOD Who worketh all things in all." I think the context in each case will be found to bear out this distinction.

As for the points of likeness in the three passages, the most noteworthy are:

1. Each illustrates the teaching given by the figure of a body. See Rom. 12:4, 5; Eph. 4:4, 12, 16; 1 Cor. 12:12, 14. And this is what might be expected, for the three great figures of the Church in the New Testament that of the Body is most suited to the purpose of illustrating the gifts. Neither Bride nor Building would fit so well; although in the local sense in which these, as well as the Body, are found in the Corinthian epistles, it is to some extent in connection with the exercise of gifts that they occur. Thus in Ch. 3, where he says of the Assembly, "Ye are God's Building," we have various gifted men working on this building, some with good results and some with bad. And even in 2 Cor. 11:2, where he writes, again to the Assembly, "I have espoused you . . . as a chaste virgin to Christ," he is dealing with teachers who taught wrong things. Here, however, where in V. 27 he says, "Ye are (the) body of Christ," he is able to develop the figure very fully throughout the chapter.
2. Each passage emphasizes the need for lowliness of mind in the exercise of the gifts. In Rom. 12:3 Paul writes, "I say . . . to every man . . . not to think of himself more highly than he ought." In Eph. 4:2 he begins with, "All lowliness and meekness." And here in 1 Cor. we have a whole chapter given to the love which vaunteth not itself, and is not puffed up.
3. Each passage makes clear that every believer has been given gift of some sort. In Rom. 12:3 we read, "GOD hath dealt to EVERY MAN:" in Eph. 4:7, "Unto EVERY ONE OF US . . . the gift of CHRIST;" and in 1 Cor. 12:7, "The manifestation of the SPIRIT is given to EVERY MAN." It is important that this should be understood and believed, for many excuse their apathy and laziness in connection with the things of the Lord by the plea that they have no gift.

The manner in which Paul introduces his subject in 1 Cor. 12 is somewhat remarkable, in view of what is said of these saints elsewhere in the epistle. In Ch. 1:7 he writes, "Ye come behind in no gift;" and in Ch. 14:12, "Ye are zealous of spiritual gifts;" so they not only possessed them in abundance, but were deeply interested in their exercise. Yet the apostle's first words to them here suggest that there was among them much ignorance with regard to the matter, and it is on the ground of this that he proceeds to enlighten them. It is clear therefore that saints may have both gifts and zeal in plenty, and

yet be in ignorance of the very things it is most necessary to know with regard to their use.

If it be asked why the apostle assumed this lack of knowledge on the part of the Corinthians, I think the answer is, because of the abuses connected with the ministry mentioned in Ch. 14. How we act is the ultimate test of what we know; and the knowledge which does not produce right actions, is no true knowledge at all. Judged by this principle the Corinthians had ignorance enough; and in the light of it we, the people of God today, have little to boast of, since in all spiritual matters we claim to know far more than we practise.

Take, for example, this very matter of the gifts. Amongst most of the so-called Christian churches the custom is to carry on as if practically all the gifts could be exercised by a single individual whom the rest of the company pay more or less adequately for doing this. When put alongside what is taught in these Scriptures, that of course is seen to prove an extremity of ignorance, and many of us are thankful that we have been delivered therefrom. But in our recoil from such absurdity, have not some gone to an opposite extremity, and acted as though they believed that any saint may exercise any gift at will, whether he possesses it or not? Anyone has a right to take the gospel meeting. Anyone can get up and minister at a conference.

Now if the passages concerning the gifts have any meaning at all, this attitude is just as absurd as the one first indicated, and shows that those who act upon it are badly in need of the apostle's, "Brethren, I would not have you ignorant." For indeed it has been the means of ruining many an Assembly gospel meeting, and of spoiling many a Conference.

But let there be no misunderstanding with regard to this. Apart from any question of gift, all God's children are responsible to do everything that lies in their power for the spreading of the gospel, and for the helping of their fellow believers. This however can be done without in any way stepping out of the place for which one is fitted, and the Lord Himself alone knows how much has been accomplished in both these respects by dear saints whose voices were never once heard in a public meeting.

But if you are gifted, even to a small extent, for public gospel preaching, or for public ministry to saints, your gift will make room for you amongst your brethren, and you will have no need to push yourself to the front by forwardness. Your help will, sooner or later, be sought for and esteemed.

Moreover, your gift, if it be real and not a "false gift" (See Prov. 25:14), will grow with exercise, and as Paul says to Timothy, your progress will be manifest to all. Where this is not the case there must surely be something amiss; and yet are there not those who, through many years of public preach-

ing, have made no progress whatever? The same dozen or so of addresses are used in turn, over and over again, with the same illustrations set in the same places, and usually the same quaint or jocular remarks as well. They may have aroused interest or raised a smile when they were first heard; but after one has got to know them and expect them, how stale and dry they become.

HE MANIFESTS HIMSELF

Thomas Robinson
Toronto, Canada

WILL you look please at John 14:22—"Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?"

Here is something imparted to a child of God, that the world is a stranger to. Would to God we all knew more of it. We have the Lord's answer in the following verse:

"If a man love Me, he will keep My words, and My Father will love him, and We will come unto him and make our abode with him."

Now notice the qualifications necessary to His manifesting Himself unto us:

Love to Him, and keeping His words. In other words, if we truly love Him, we will try to please Him. Then when this condition of heart is realized, He in turn will manifest Himself unto us.

One is carried in thought to Job 28:7: "There is a path which no fowl knoweth and which the vulture's eye hath not seen."

In our Text we are reminded that He does not manifest Himself unto the world. The worldly man with the most giant intellect cannot get one of the kisses of His mouth. His vision is like the piercing eye of the vulture, reaching only to the realm of nature. Whereas the most insignificant child of God can do like Mary—sit at His feet and learn of Him.

Before the Lord saved us, we were looking horizontally for satisfaction; now we look perpendicularly, or up to Him, Who alone can slake the thirst of the soul. Before we were saved, we would be very miserable when alone; now we can enjoy our happiest moments in allowing Him to manifest Himself unto us.

"Alone with Thee, Oh! Master where
The light of earthly glory dies."

May the Lord help us then to be in a condition that will allow Him to manifest Himself unto us for His glory and our blessing.

ITTAI

2 Samuel 15:19

Alexander Livingstone

Toronto, Canada



WOULD like to help young believers in Christ—a little regarding this young man *Ittai*. The meaning of whose name is *NEARNESS OF THE LORD*. He was one of those who said unto David (verse 15) “Behold thy servants are ready to do whatsoever my Lord the King shall appoint. And those who said that came from *Gath*, the land of the enemy *Goliath*, where sin abounded. Grace did much more abound (Rom. 5:20). Ittai sets out on a Divine Path with the King—therefore he will be tested. Then the King said “Wherefore goest thou also with us.” (Read verses 19, 20). Then Ittai answered the King and said “As the Lord liveth, and as my Lord the King liveth, surely in what place my Lord the King shall be, whether in death or life, even there also will thy servant be.” When the King saw such decision, it gave him joy. Ittai sought his presence more than his own need. Like Mary who also sought the greater than David. Martha sought his need. Many today are like the latter, instead of the former, who gave him joy. Ittai is soon assigned a place of authority (2 Sam. 18:2). This reminds us of the words of the Apostle in Philippians 1:20-24, where we get a beautiful decision. Christ shall be magnified in my body whether it be by Life or Death. Such a one could write to his genuine Son in the faith. “The things that thou heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also (2 Timothy 2:2).”

This Old Testament picture would remind us of Barnabas going to Antioch who, when he came and had seen the Grace of God, was glad. That is, he saw a few newly in possession of eternal Life, and exhorted them all that with purpose of heart they would cleave unto the Lord. Dear young believers in Christ, this is not mere sentiment which is on the lips of many who say *Lord* and who do not the things He commands. Barnabas was a good man and full of the Holy Spirit and of faith and many people were added unto the Lord (Acts 11:23, 24). Oh! that among young men today there might be more of those with a purposed heart like Ittai who cleave unto God’s anointed in a day when many are drawn away by an Absalom, who stood in the place of God’s rightful King and stole the hearts of the men of Israel. By good words and fair speeches he deceived the hearts of the simple. Please read carefully in the light of this narrative the following scriptures—Romans 16:17-19; 1 Corinthians 14:20.

In the Book of Daniel, Chapter 1:8 we get a man with a purposed heart that he would not eat of the king of Babylon’s

portion. In verse 12 Daniel says, "Prove thy servants I beseech thee *ten days*. This number always means trial. Verses 14-15 show they were proved ten days and at the end their countenances were fairer and fatter in flesh than all who ate of the King's portion, and in Verse 20 their wisdom and understanding is *ten times* better than all the wise men of Babylon. Truly they had the Word of the Lord in their case. They that honor Me, I will honor, and they that despise Me shall be lightly esteemed (1 Sam. 2:30). He that loveth pureness of heart for the grace of his lips, the King shall be his friend (Prov. 22:11). A faithful man shall abound with blessings. (Prov. 28:20). The opposite of that is— the fear of man bringeth a snare (Prov. 29:25). There are many devices in a man's heart, nevertheless, the Counsel of the Lord shall stand (Prov. 19:21). We know not what this year is bringing, but this we know that He who tunes the singer's voice for singing will bring us through and known to Him is all our future walking, and He has planned and will dispense in love our every blessing with His own Hand.

THE MOVEMENTS OF THE ARK

A Bible Study

C. H. Burchell

Birmingham, England



HE Ark of God was the most sacred vessel of the Sanctuary and occupied the most distinguished place in the Tabernacle. It was mentioned first in the inspired list (Exodus 25:10) to show its peculiarly sacred character, and, as indicated by verse 22, it was the place where Moses received Divine communications and where Jehovah dwelt among His people (Psalm 80:1). It journeyed with the children of Israel all through the wilderness along with the Tabernacle, which eventually was erected in the land at Shiloh (Joshua 18:1) then Nob (1 Samuel 22:11-19) and Gibeon (1 Chron. 21:29). It was the duty of the Priests to cover the Ark with the beautiful vail before it was carried by the Kohathites in the various movements of the camp, (Numbers 4:5 and 15) but in 1 Samuel 4:3 the "elders of Israel" laid impious hands upon this holy vessel and removed it for their own purposes. From that time forward the Ark *never again* occupied its place in the Tabernacle. "Ichabod"—"The glory is departed from Israel" (1 Samuel 4:21) was alas true, and Psalm 78:60 and 61 records God's solemn judgment in connection with such unholy work. Captured by the Philistines the Ark remained in their possession seven months (1 Samuel 6:1) and was then returned, finding a resting-place at Kirjath-Jearim—"city of woods" near Jerusalem—in the first place for 20 years (1

Samuel 7:2) but there was then no movement for its restoration, and it remained there for a further period of about 80 years—see 2 Samuel 6:2—the margin of the Bible shows that “Baale” was “Kirjath-Jearim.” This period—100 years—included the judgeship of Samuel and the reign of Saul, which passed without recovering the Ark, and eight or ten years of the reign of David. It is, however, stated in 1 Samuel 14:18 that “at that time” the Ark was with the children of Israel and Saul called for it, but no use was made of it and 1 Chron. 13:3 states distinctly that it was not “enquired of” in the days of Saul.

But when David began to reign over *all* Israel—see 1 Chron. 12:38—the utterance of Psalm 132 indicate the yearning of his heart to recover possession of the Ark. Verse 6 of this Psalm seems to imply that it had been lost—we “heard” of it—we “found” it in the fields of the “wood”—which latter is the meaning of “Kirjath-Jearim”—already mentioned as the place where the Ark rested (1 Samuel 7:2).

And having “found” the Ark, David with Divine intuition does not return it to the forsaken Tabernacle at Shiloh, but eventually brings it to God’s new center (2 Samuel 6:17; 2 Chron. 1:4). Jehovah’s dwelling place was now ZION (Psalm 76:2, 132:13) and the Ark being no longer covered as in Numbers 4:5, a new order of service is instituted by David, who becomes the King-priest in 1 Chron. 15:27 and 16:2. In verse 4 of 1 Chron. 16 the Levites are appointed to a praise ministry before the Ark—there had never been anything of this kind in connection with the Tabernacle ritual—that was for *sacrifice—this for thanksgiving*.

And from the tent that David had pitched for it, the Ark of God is brought to the Temple in 2 Chron. 5:5, and the staves are taken out (verse 9), its travelling days were done, and the glory (which had departed in the days of Eli) now returns and “filled the House of God” (verse 14).

Surely here we have a voice for our own times. Christ is the antitype of the Ark, and He has been fully revealed in the gospel. It is the day of the “tent” and not the “temple,” but faith sees the “glory of God” in the face of Jesus Christ (2 Cor. 4:6) and the “sacrifice of praise” (Heb. 13:15) is the happy privilege of our priestly position.

But the routine of sacrifices continued up to Solomon’s day at the Tabernacle (2 Chron. 1) although there was no Ark or mercy-seat, and the “Holiest” was in darkness! The High Priest might officiate in connection with the great day of Atonement (Leviticus 16) but he could not sprinkle the blood upon and before the mercy-seat, for it was not there, and so propitiation—God’s part of that solemn day’s ceremonial—was absent from the time of Eli to that of Solomon.

And has not this a message for us? All around professing

Christendom pursues its so-called religious worship, but to those who know the Christ of God this has no attraction, for they recognize that the great essential—the Ark—is absent, and that God's new center now is not earth, but heaven, where the "glory of God" rests upon Christ, the true antitype of the Ark, and having access to the "Holiest" in that heavenly sanctuary, the "blood of Jesus" is revealed (Heb. 10:19) on the ground of which we are invited to draw near (verse 22).

"And now we draw near to the throne of grace,
For His blood, and the Priest, are there;
And we joyfully seek God's holy face,
With our censer of praise and prayer.

The burning mount and the mystic veil,
With our terrors and guilt, are gone;
Our conscience has peace that can never fail,
'Tis the Lamb on high on the throne."



"A SICKLY sentimentalism, masquerading as love, yet devoid of any real moral backbone, is one of the greatest curses of our time.

"There is no greater need at the present time than the reassertion of the absolute authority of a Wise, Holy, and Loving God.

"The youth of today are falling increasingly into moral decay and loose and silly ideals of life, because parental authority has been relaxed, and the right discipline of homes has been abandoned. An appalling wave of lawlessness is sweeping over the civilized world because of disregard of constituted governmental authority. The blight of divorce, the ravages of sensuality are wasting our society because the authority of right social standards has been lightly and jauntily set aside by the rebellious spirit of today. The key to all those dangers is the fact that men have lost all fear of God, and the reverence for His authoritative Word which characterized former generations."



PROBLEMS

Should Christians purchase Sweepstake lottery tickets?

Sweepstakes is without a question of a doubt—gambling. Gambling has different forms. In dice and lotteries it is simply an appeal to chance. In cards there is a mixture of chance or skill. In betting it is a case of chance and judgment. In all cases the object is gain without an equivalent, and while there is some gain on one side, there is loss without compensation on the other side. In legitimate trade both parties are benefited; in gambling but one. Legitimate trade requires and promotes habits of industry and skill; gambling generates indolence and vice, and stimulates a most infatuating and often an uncontrollable passion. It is wholly selfish and injurious in its effects upon a community. That a practise thus inherently vicious should be resorted to for charitable purposes, does not change its character, but only tends to confound moral distinctions.

The whole aim and object in the purchasing of sweepstakes is to get rich quick but wealth gathered by vanity shall be diminished, but he that gathereth by labor shall increase. No money is fairly earned unless a fair equivalent is given in return. There is a curse following winners of sweepstakes. This has been proven by past

statistics. Some that won died before they received their winnings. Others did not live long to enjoy their ill-gotten gains. No spiritually minded Christian would buy sweepstakes; no carnally minded Christian should ever think of ever investing their money in this way.

The bank of heaven is the best and safest place for Christians to invest. Leave sweepstakes where it belongs—to the ungodly world.

What is the meaning of the Lord's Table and the Table of Devils in 1 Corinthians 10?

The table suggests provision, fellowship, (joint participation) and authority. The Lord's love and bounty, His desire for fellowship with His own, and their responsibility to own His authority, in a consistent life of fellowship with Him, are involved in the table of the Lord.

Israel's unbelieving question was, "Can God furnish a table in the wilderness?" Psa. 78:19. Agreeably to Psa. 23:5, 1 Cor. 10:3, 4 tells us they all partook of meat and drink which typified Christ.

Many failed to walk as redeemed, delivered, separated ones, and they became warning examples, or types, written for our admonition, to keep ourselves from idols, (comp. verses 7, 14 with 1 John 5:21) to shun ungodly friendships, of which the awful sin of fornication is a figure (verse 8 comp. Jas. 4:4) to beware of tempting Christ (verse 9) by despising heaven's Living Bread, and murmuring. Meek humility becomes us all, because the same flesh which was in Israel is in us, (verses 11, 12) and leaning upon God's faithful keeping grace.

The Lord's Table

Some Christians appear to think that the wooden table upon which the emblems of the Lord's death are placed is the Lord's table, but that is not the scriptural view. The Word does not associate that phrase with the Lord's Supper in 1 Cor. 11; and while remembering Him in breaking the bread and drinking the cup comes within the meaning of the Lord's table, it really represents the Lord's provision for His people's fellowship with Him, which they may enjoy 365 days of every year.

The foundation of all our blessing is the blood of Christ; therefore the cup of blessing, the joint-participation of the blood of Christ, is mentioned first in 1 Cor. 10:16. (Contrast 1 Cor. 11:23-25). As John 6:53 refers to faith's decisive appropriation of Christ's death when we first believed, so John 6:54-56 speaks of **continuing** by faith, feeding upon that death in its spiritual meaning. What a salutary thought it is, however, to carry with us during the week the remembrance that, in breaking the bread and drinking the cup, we have proclaimed His death and **OUR IDENTIFICATION** with all that it means, and our unity with Him and His in One Body!

The Lord expects the life and character of those who partake of His provision to be conformed to fellowship with Him, in the practical value of death with Christ to the world and sin, and apart from Satan's paths, owning His authority over them.

The Table of Demons

This represents the provision made by the Devil for the worldling. Doubtless the immediate and original application was to pagan temples and sacrifices; but it would be futile to confine it to local setting, or it would have nothing for our learning. The table of demons would include a religious aspect of fellowship with demons; (verse 20) and the pertinent question arises respecting religious systems and teachings, "Are these the Lord's provision for His saints fellowship with Him, or do they dishonor Him?"

Undoubtedly doctrines which deny the inspiration of the Scriptures, the need and truth of atonement, the essential truths of Christ's Person and work, and that of the Holy Spirit, are doctrines of

demons. 1 Tim. 4:1. The great majority of religious systems today either deny the very foundations of the faith once delivered to the saints, or unblushingly shelter those who do so.

No spiritual believer will deny that worldly sports, clubs, associations, as well as vices, are part of the provision made by Satan for his dupes. And the Lord, in charging us not to have fellowship (joint-participation) with demons, asserts the IMPOSSIBILITY of having a share in the Lord's table as well as that of demons. If I am feeding my soul at the movies, the field of sport, and the like, how can I be enjoying God's provision in Christ for His own? IMPOSSIBLE. How can I truly "remember Him" in breaking the bread and drinking the cup? IMPOSSIBLE!

Into Thy death baptized,
We own with Thee we died,
With Thee, our Life, are risen,
And shall be glorified:
From sin, the world, and Satan,
As ransomed by Thy blood,
We here would walk as strangers,
Alive with Thee to GOD.

F. H. B.

TAKEN ASIDE

TAKEN aside by Jesus,
To feel the touch of His hand,
To rest for awhile in the shadow
Of the Rock in the weary land.

Taken aside by Jesus,
That henceforth my voice may be,
Made clear to tell of the love divine,
And the Rock of Eternity.

Taken aside by Jesus,
To hear as I never heard,
The sacred ring of His loving voice,
The tones of the Living Word.

Taken aside by Jesus,
"With a sorrowful heart to-day,"
But I heard Him nigh in the desert,
And I heard my Beloved say—

"It is I" and I know thy pain,
"It is I" and I know thy loss,
"It is I" thou shalt know the eternal gain,
"It is I" who endured the Cross.

Taken aside by Jesus,
Shall I shirk the desert place,
Where I hear as I never heard before,
And see Him face to face.

Taken aside by Jesus,
Till faith seems almost sight,
And I dwell so near to my Father's house,
Almost within its Light.

W. G. Foster was encouraged in fruitful meetings held in Flint. Quite a number were saved at meetings in Garnavillo, Iowa held by L. McBain who is now at home in Jackson.

CANADA

Ontario Province.—At Chapman Valley, C. Draper and B. Widdifield had good meetings and hoped to see blessing. R. Bruce's help was appreciated at Orillia for several night meetings; He also spent a week at Utopia with D. Miller. The word ministered by R. Telfer in the East End Hall, Hamilton was much appreciated by the Lord's people. The Easter meetings in Toronto were large and good. A large number of the Lord's servants shared in the ministry which was varied and practical. J. Stewart of Ireland and J. Dickson had 4 nights in the various halls. W. B. Johnson remained for a week and then went to Owen Sound and Collingwood. Ministry by D. Scott was much enjoyed at Sunnidale. The assembly meetings which were formerly held in the home of Mrs. McDonald, 5 miles west of Embro have been transferred to the village since April 24, when a day of happy fellowship was experienced. It was thought advisable to make this move on account of those who professed to be saved at meetings held by F. G. Nugent. The Welland assembly was cheered by a visit from Wm. Pinches for a Lord's day. Geo. Gould, Sr. and son, J. Watt and G. Spence visited McNab St., Hamilton assembly. J. Silvester and F. Watson visited Bolton. J. Govan visited Niagara Falls and St. Thomas.

Saskatchewan Province.—David Scott had a week of very much appreciated meetings in Glen Ewen.

Vancouver Province.—The conference at North Vancouver was good. Bren. Summers, Chawner, A. Douglas, C. Patrizio and H. Alves ministered the Word. C. Patrizio began meetings amongst the Italians after the conference.

Cape Breton Is.—W. N. Brennen and J. McCracken had meetings in Sydney, Scotchtown and Sydney Mines. They hope to visit the S. Shore as soon as roads are fit to travel.

Nova Scotia Province.—Isaac McMullen was encouraged at Debert. Two young men and their wives professed to be saved.

FALLEN ASLEEP

Fair Haven, Mass.—On April 17, Thomas H. Black, evangelist, passed away to be with Christ. Age 74. He literally "died in the harness" having just returned from happy service in the Southern States. A week after his return he had a severe heart attack, resulting three weeks later in the final one that gave him a happy change from Fair Haven to a Fairer Haven, and to One Who is Fairer than the sons of men. A few days before his home call he wrote a servant of Christ, "I have been kept in perfect peace, regarding my home going." And the Editor also received a letter from him about the same time in which he mentioned his sickness, and enclosed \$5.00 fellowship in the gospel, showing he was exercised about the Lord's work, and in touch with God to the end. Saved on May 7, 1883 aboard the barque "Scottish Wizard" bound for Australia. His was a unique ministry which will be a great loss to the church in United States and Canada. A former fellow-laborer writes, "He was a most devoted soul to the reading of God's Word, and a few years ago he told me he had written the entire Bible three times with pencil and paper." On April 20, his body was laid beside his wife who had preceded him 9 years to a day. J. Pearson and W. H. Hunter (a brother-in-law) spoke to a large company in the home. One son and two daughters mourn his loss.

Coe Hill, Can.—On April 2, Chas. Irish went home to be with Christ. Saved 40 years ago at meetings held by Fleming May and John Gilchrist. Deeply interested in the things of God; active in tract distribution, and speaking to others of his wonderful Saviour. He loved the scriptures. Four sons, one daughter and sister mourn his loss.

Edmonton, Can.—On March 29, H. A. MacGregor departed to be with Christ. Age 39. (Grandson of the late esteemed John Rae, the pioneer evangelist of the Canadian prairies). A godly young man, a help to God's people, loved and had a heart to preach the gospel to the unsaved. Leaves a wife, one daughter, father, mother and sister—all saved. All sorrowing but not without hope. Bren. Gregory and

Cummings preached with power to a large company at services.

La-Crosse, Wis.—On March 13, Mrs. Francis Dodge went to be with Christ. Age 59. Saved at meetings held by Sam Hamilton 20 years ago, and in fellowship here ever since. A beloved sister who will be missed. O. Smith and S. Hamilton spoke to a large company at the services.

Seattle, Wash.—On April 25, Mrs. James Gould went to be with Christ. Failed rapidly after her husband's death 7 weeks ago. Local brethren took services.

Toronto, Can.—On April 1, Mrs. Earl Bennett (nee Alma Preston) passed very unexpectedly into the presence of her Saviour while undergoing a thyroid operation and before the surgeons had completed their task. Age 28. Saved Dec. 27, and received into Pape Ave. assembly soon after. Truly a happy soul, though happier now, and her smiling face will be missed. Leaves a husband, also in the assembly and a 2 year old boy. One of God's unfathomable mines in which He works His sovereign will. Sam McEwen spoke from Psalm 23 to a very large company at the services. A testimony to the unsaved relatives to the reality of Christian fellowship.

Cleveland, O.—On April 25, Mrs. Wm. Brown went home to be with the Lord. Had suffered intense pain for two weeks following an auto collision. Was a tribute to the grace of God to the end. Age 63 and in the Addison Rd. assembly for 36 years. A true Elder's wife and helpmeet; a woman who feared the Lord; quiet, consistent, kind, modest, godly. W. P. Douglas and G. Duncan took services in hall. Over 270 people attended.

Pawtucket, R. I.—Mrs. Mary Simpson (widow of Albert) passed on home. Age 70. Saved in England 35 years ago. In Pawtucket assembly 25 years. Three children survive. S. McEwen took services.

Duluth, Minn.—On April 27, Mrs. Albert E. Bennett (nee Christina Murchison) went to be with Christ. Saved 47 years ago at meetings held by Bren. McClure and Hunter in Campbellford, Can. Survived by husband and three children. Leaves a sweet savour of Christ in world and church. O. Smith spoke to a large company at services in Gospel hall.

Vancouver, Can.—On April 16, Donald Fraser went to be with Christ. Age 80. Connected with Cedar Cottage assembly, but owing to frailty of body was unable to be at meetings for some years. As he was nearing home he said, "I'm on the rock." Bren. Summers and Alves spoke at services.

Toronto, Can.—On April 11, Thomas Street went to be with Christ. Age 82. Saved at meetings held by J. K. McEwen 60 years ago. A stalwart for the truth of God. F. Watson spoke to a large company at services.

CONFERENCES

Portage-La-Prairie, Can.—The annual Conference will be held on June 10, 11 and 12. Address correspondence to Conference, % P. O. Box 697.

Glen Ewen, Can.—The annual Conference will be held (D. V.) on June 24, 25 and 26 in the barn by the Souris river. Correspondence may be addressed to Roy Macfarlane, Glen Ewen, Sask., Canada.

Earlton-Charlton, Can.—The annual Conference will be held (D. V.) July 1, 2, 3, 4 and 5 with three meetings each day. The first two days at Earlton. Lord's day at both places and the last two days at Charlton. Prayer meeting, June 30 at both places, 8 P. M. Address correspondence to A. Carr, Earlton, Ont., Canada.

Stout, Ia.—The annual Conference will be held June 18 and 19; beginning Saturday morning with a prayer meeting at 9:30 and followed by ministry and usual order of meetings. Richard Stickfort, Stout, Ia., Correspondent.

New Glasgow, Can.—The annual Conference will be held on July 2, 3 and 4, preceded by a prayer meeting on July 1. No circulars. Information from Hiram McLeod or Ansley Goodwin, Pugwash Jct., N. S., Canada.

Duluth, Minn.—The annual Conference will be held (D. V.) on July 2, 3 and 4. Meetings begin Saturday at 2:30 P. M. in the Gospel Hall (Cor. 56 Ave. west and Cody St.). J. G. Brown, 1012 N. Central Ave., Duluth, Minn., Correspondent.



Words in Season

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King of Kings



"KING of kings" and "Lord of lords"—
O how rich these glorious words!
Titles high and boundless fame
Now enhance the Saviour's name.

Him Who once was crowned with thorns,
Crown of glory now adorns;
Jesus sits upon the throne,
Hosts His triumph gladly own!

Sweet it is to see Him there,
Centre of the glory fair,
Sweet our highest praise to bring,
Bow before the heavenly King!

Now within the Father's house,
There we know Him and rejoice;
Glad that He, e'en now, should share
All the Father's glory there.

Soon will He appear again,
Then His saints with Him shall reign.
Echo far the glorious words,
"King of kings" and "Lord of lords."

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UNITED STATES

Philadelphia, Pa.—W. F. Hunter had appreciated meetings in the Olney hall. J. Stewart and J. Dickson began a series of meetings in the "Down Town" hall and were looking to the Lord for blessing.

Tyler, Tex.—R. Curry pitched his tent in this new field in June and was hoping to see the Lord's hand in salvation.

Michigan.—R. Halliday saw a few saved in meetings held in the Central Hall, Detroit. A. Klabunda spent a Lord's Day with the Christians in Jackson. A. Stewart and Jas. Smith held meetings in Ferndale. J. Govan sought to reach sinners in Saginaw.

Youngstown, O.—L. McBain called here on his way to Pittsburgh district. His ministry was appreciated.

Cumberland, Md.—The new address of the correspondent for the assembly is % R. Rennie, 30 1/2 Virginia Avenue, Cumberland, Md.

Long Branch, N. J.—The Italian assembly at Long Branch, N. J. has commended Frank Pizzuli (332 Chelsea Ave., Long Branch, N. J.) to the Lord's work. He is having meetings in Newark and later was expecting to join brother Rosannia in tent work in Waterbury.

Bay City, Mich.—A good conference was held here on Decoration Day. A number of the Lord's servants were with us and the ministry was practical, and varied. Two professed conversion.

Akron, O.—The Conference was about as large as last year and the ministry was varied and good for present need.

Memphis, Tenn.—H. Thorpe had 6 weeks meetings with us and baptized 3 before he returned home. The assembly is increasing in numbers.

Pawtucket, R. I.—The Conference was large and good. Twenty-five of the Lord's servants were present to minister the Word.

New Bedford, Mass.—J. Rankin had a few meetings with us and then went on to Boston for a week's meetings there.

Cambridge, Mass.—J. Pearson held a few meetings here. God has given blessing recently.

Poughkeepsie, N. Y.—Bert Dobson expected to pitch his tent in this town.

Montana.—A. McGaughey is laboring in this large and needy state.

WORDS IN SEASON

A MONTHLY MAGAZINE

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

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

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GATHERED GEMS

LONG as I live beneath,
To Thee, oh, let me live;
To Thee my every breath
In thanks and praises give.
Whate'er I have, whate'er I am,
Shall magnify my Maker's name.

* * * *



WHAT shall I aim at today? To believe God more firmly, to plead with God more fervently, to love God more heartily, to work for God more cheerfully, and to honor God more visibly—keep these things in view and you are safe.

* * * *

If you are not happy today, it is not because Christ cannot make you so; and if you are not happy today, I know not why you should be tomorrow; one thing is clear, the only thing that can make us unhappy is having our wills opposed to God's will.

* * * *

You will never be happy until you see that all happiness is in Christ, and that you are willing to go to Him for it; putting yourself into His hands to be made happy by Him.

* * * *

Whenever God speaks to us in His Word, whether it be a promise, an invitation or a threatening, He means what He says; and unless you believe this, you do Him the greatest dishonor.

* * * *

God is all-sufficient. If, therefore, God is your Father and you are not happy, either you have offended Him, or you have forgotten Him, or you do not believe His Word, or you are not walking closely with Him; you want nothing to make you happy, but to live up to your privileges.

* * * *

Our great object in every ordinance we attend, in every chapter we read, in every duty we perform, and in every purpose we form, should be to learn more of Christ. All we want to make us, happy, holy and honorable is a thorough knowledge of Christ.

* * * *

What is the life of faith? It is believing what God has said, trusting in what Christ has done, expecting what God has promised, and doing what Christ has commanded, BECAUSE He has commanded it.

THE DUKE OF WELLINGTON'S ANSWER

WHEN the English and French were at war with each other in the Spanish Peninsula, there was an English general who wished to make an attack upon the enemy, and he ordered the officer whose duty it was to provide the troops with food to have the rations ready at a certain place at twelve o'clock on the following day.

It was sometimes no easy matter to provide sufficient supplies; and the officer replied that the rations could not be at the place on such short notice. "I cannot march my men without food," said the general; "and I say the rations *must* be there at twelve o'clock to-morrow." "But I say its impossible to do it," replied the officer. "Well," said the general, "remember this, if the rations are not there at twelve o'clock to-morrow *I'll hang you.*" The officer departed in a rage, saying to himself, "How dare he talk to me in that style? Hang me! hang me! We shall soon see all about that!" The Duke of Wellington was then the Commander-in-chief of the British armies, and to him the officer went at once to complain of the general. The Duke listened in silence. Presently he inquired, "Did the general *really say* he'd hang you if the rations were not there by twelve o'clock?" "Yes, your Grace," replied the officer. "Are you sure he said he would *hang you?*" "He did, indeed, your Grace," replied the officer, thinking a sever rebuke was in store for his superior. "Well," said the Duke, "I know the general very well, and I know that he is a man of his word: if he really said that he would hang you, if I were in your place I should take care to have the rations there."

The officer went away, and the rations were there punctually at twelve o'clock.

Yes, dear reader, when the man's neck was in danger, he would not refuse to take the needful trouble to do the business promptly; he would not presume on the chance that for once in his life the general would not keep his word. When it is a question of life or death a man generally takes good care to put himself in the right side, even if it cost him a world of pains to do so. Whether for good or evil, we can believe the word of a fellow-man. Is God less worthy of credit? We can be fully persuaded that a *man* will keep to his word; do we imagine that God will not keep to His? "All have sinned," says God. Do we believe this? "The soul that sinneth it shall die," says God. Do we believe this? "The wicked shall be cast into hell," says God. Do we believe this?

"But if God delights in mercy," say many, "He will surely never condemn His creatures to everlasting torment?" Will He not? What does God Himself say about it? "Let God be true and every man a liar." If you are foolish enough to believe human lies in preference to the clear testimony of God's Word, there will come an awakening, when it is too late, to

the fact that Satan has cheated you out of your soul. You may wilfully shut your eyes to the truth, but the truth remains unchanged nevertheless.

When God shows us that we are *all* sinners, travelling onwards to an eternal hell, does He stop there? No! for God truly delights in mercy, and therefore, it is that we read, "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). The very moment that you see you are a lost sinner, that same moment God would have you see the One Who said, "The Son of Man is come to seek and to *save* that which was *lost*." "For God sent not His Son into the world to condemn the world, but that the world through Him might be *saved*" (John 3:17). It was to *save* sinners, not to send them to hell, that the Son of God hungered and thirsted and toiled upon this earth, and finally poured out His blood for them upon the Cross. Was He a stern and a hard God Who sent His Son into the world to make atonement for His lost creation? Was He a cold and pitiless Saviour Who so freely gave up His life for those who despised and hated Him? No, No. The very fact of His dying proves the fulness of His love.

Knee-Drill

ONE night, during the Revolutionary War, near a British Camp not far from Hudson, a Highland soldier was caught creeping stealthily back to his quarters out of the woods. He was taken before his Commanding Officer and charged with holding communication with the enemy.

The Highlander pleaded that he had gone into the woods to pray by himself—that was his only defense. The Commanding Officer was himself a Scotchman, and a Christian, but he had no sympathy for the culprit.

"Have you been in the habit, sir, of spending hours in private prayer?" he asked sternly.

"Yes, sir," was the reply.

"Then down on your knees and pray **now**," roared the Officer. "You never before had so much need of it." Expecting immediate death, the soldier knelt and poured out his soul in a prayer that, for aptness and simple expressive eloquence, could not have been inspired except by the power of the Holy Spirit.

"You may go," said the Officer, when he had done; "I believe your story. If you had not been often at drill, you could not have got on so well at review."

DEPARTURE

James Garvin, Greenfield, N. H.



IN the second chapter of the Acts of the Apostles we have the account of the formation of the early church on the day of Pentecost. There are seven things recorded in connection with those who were saved at that time, and these things are worthy of our notice. 1. They were made conscious of their guilt before God, causing them to cry out "what shall we do?" 2. They received the Word of God spoken by the apostle concerning the death and resurrection of Jesus Christ. 3. They were baptized. 4. They continued steadfastly in the Apostles' doctrine. 5. And in fellowship with each other. 6. And in the breaking of bread in remembrance of our Lord's death. 7. And in prayers.

These seven steps are still God's way of leading the sinner to Christ for salvation, and of guiding the believer in the worship of God in His own appointed way. All the teachings that we have in the various epistles concerning salvation for the sinner and the worship of God by the believer are in line with what is recorded in this chapter.

If the church had continued in the same line in which it began there would not be the divisions and the apostacy that exists at this time, but the devil was looking on, and as he entered Eden and marred God's handiwork so he crept in among the early believers and wrought havoc in the church. First he caused declension, then departure from first principles, then divisions and heresies, and at last he succeeded in splitting the professing church into numerous sects and parties, each one in varying degree departing from God's order and establishing their own man-made order of worship. This is not honoring to God and does not acknowledge the Lordship of Christ.

What can we expect from the professing church of today when those who are recognized as their leaders are denying the teachings of the Bible? If anyone doubts the truth of this last statement let them read the following account of what the 1039 Protestant ministers of Chicago believe, as given by themselves in a questionnaire mailed to them in the year 1934. They probably have the same belief in this year 1938 and those Chicago ministers would quite likely be a fair representation of a cross section of all the ministers in the country. The account follows:

In 1934 Professor George H. Betts of the North Western University mailed to each of the 1039 Protestant ministers of Chicago a questionnaire asking his views on various teachings of the Bible. Professor Betts' mailing list was supplied by the Chicago Church Federation, the cooperating agency for 19 denominations. The replies as tabulated show the following:

54% (561) say "there is no devil" and they oppose the teaching of all doctrines based on the existence of the devil.

80% (831) opposed the teaching of the conception of hell "as a place of burning."

39% (405) said there would not be a judgment day.

13% were undecided regarding the judgment day.

8% (83) deny immortality.

74% (769) doubted that the deeds of the people are recorded in a "book of judgment."

41% (426) doubt the existence of Heaven, or of the angels, and ask for the elimination from all church teachings of anything that would support the belief of such existence.

67% (693) have evolutionary beliefs, and they declare that God spent millions of years in creating the world, instead of six days as recorded in Genesis.

18% (187) were undecided regarding evolution.

26% (270) denied the divinity of Christ.

2% (21) were undecided.

The above is not a very encouraging picture of the professing church as we see it today, especially with regard to its leadership, and we ask where will such leadership lead those who have implicit faith in them? Is it any wonder that we see so much indifference to the things of God and such downright hostility to everything that God's Word teaches us?

But there is a brighter side to the picture for as God revealed to Elijah that there were still seven thousand who had not bowed the knee to Baal, God still has His "seven thousand" who are seeking to worship Him in His own appointed way as began on the day of Pentecost. About 100 years ago or slightly more, God stirred up the hearts of a number of His people in different places to return back to the Pentecost order of meeting together for the worship of God, and they found that there was no scriptural authority for the present order of things in the professing church. Those Christians gathered together simply in the name of their Lord and sought to follow out the teachings of the scripture in every way. God honored the return to the early custom of gathering together unto the Name of the Lord only, and today there are assemblies of His people meeting unto His Name alone all over the world.

To those thus gathered God has been pleased to reveal many truths from His Word, such as the priesthood of all believers, the coming of Christ for His people at any moment, and several others that had hitherto been unknown, or at least untaught.

Reader, we ask of you if you are still unconverted, that you will be as those on the day of Pentecost; Let God's spirit reveal to you that you need to be born again, and receive Jesus Christ as your Saviour as those people did. Then seek to follow Him as they did in baptism, and worship Him in His own appointed way. If you are saved and associated with any of

the present day sects and systems of men, just sit down and ask yourself what authority you have for being there. You will not find any scriptural authority for the present order of things in the church. The Psalmist said (Psa. 119:18) "Open Thou mine eyes, that I may behold wondrous things out of Thy law."



NOTES ON FIRST CORINTHIANS

Wm. Rodgers, Omagh, Ireland

(Continued from last month)



HE various mistakes in the exercise of gift, to which we have drawn attention, are all clearly illustrated by the Apostle's references, here in 1 Cor. 12, to the members of our bodies. Each of these has its own foundation, or as we may call it, gift, which another member cannot perform so well, and indeed in many cases cannot perform at all. Should a member from any cause cease to function, all the body suffers as a result.

If these points were given due consideration, it would save us from the foolish ideas already mentioned, which cause brethren, and at times sisters also, to take it upon them to exercise gifts that they do not possess. And on the other hand it would deliver us from the slothful spirit manifested by so many, who say, "I am not gifted," and thus find excuse for showing no spiritual activity at all.

All, as Paul shows us, are not prophets or teachers, but all, as members of the Body, have their own place and use. Should it not stir me up to deep soul exercise about my responsibility before the Lord, if I realize that there is something for me to do, some function to perform, which none other can do so suitably? If I neglect it all the members suffer loss, but myself most of all. A part of the human body which is never exercised becomes atrophied and useless. Would it be going too far to say that many of God's people have got into a condition something like this, simply through lack of spiritual exercise?

There are, we know, some learned men who would persuade us that certain organs in our bodies have no present use; but we who bow before the record given us in Genesis as to how God created man, are not likely to be convinced of this. Paul certainly did not believe it when he said, "Those members . . . which seem to be more feeble are necessary," a statement that should be a message of comfort to many, and at the same time a call to action.

In the parable of the Talents it was the man who had got least that failed to make use of what he did get, and so it usually is still. In our chapter it is the lesser gift that, envying the greater, ceases to perform its own function. The foot

(V. 15) says, "Because I am not the hand I am not of the Body," forgetting that, without it, the hand will not get to the spot where it can effectively do its work. The ear says, "Because I am not the eye I am not of the Body," ignoring the fact that it has power to gather up, in the Body's service, what has been seen by a multitude of eyes the world over.

On the other side the danger with what we may call the greater gifts is that of despising the lesser ones, and thus hindering their development. The eye (V. 21) in its foolish pride says to the hand, "I have no need of thee;" and the head in like manner to the feet, "I have no need of you." It is just here that the love of Ch. 13 steps in to put an end to the discord; for love on the one hand "ENVIETH NOT," and on the other "VAUNTETH NOT ITSELF" (Ch. 13:4).

In the early part of Ch. 12 there are two tests of gifts and their exercise, that are of the utmost importance. The first, which is given us in V. 3, suggests that all true gifts, rightly used, will honor the Lord Jesus; while the second, found in V. 7, reminds us that they will be to the profit of His saints. To the latter of these we have already drawn attention; but the former is quite as important, and almost as easily applied.

It is in fact that very first note struck by the Apostle in introducing his subject and is brought before us in a manner at once simple and far reaching, by the use of a phrase that forms the bedrock of all Christian testimony, "JESUS IS LORD." No great gift is required for the utterance of this, which is the confession of all who are saved; while the opposite expression, "Jesus is accursed," represents the attitude toward Him of the unsaved world. Yet, while thus put in the most extreme form possible, a test is here suggested which may readily be applied to every exercise of gift, but especially to that which is commonly spoken of as "ministry." Does it glorify Christ, and bring home to me that "Jesus is Lord?" If so, there cannot be much the matter with it; while if the reverse is the case, no display of human ability or eloquence can make the evil thing right.

These two tests, the glorifying of Christ, and the profiting of saints or sinners, set up boundaries beyond which no deviation is permissible. But within them there is ample room for diversity, diversity in the gifts themselves (V. 4), diversity in their ministry (V. 5), and diversity in their workings (V. 6 R. V.). It is somewhat interesting to note that these three verses, which show how wide is the diversity, are literally sandwiched between the two (Vs. 3, 7) in which we find the tests.

In the remainder of our chapter this variety in the gifts forms the most prominent feature. Not merely is it shown to be allowable, but it is insisted upon as necessary. The Apostle's reasoning is that if all were but one member, there would be no Body at all. "If," says he, "the whole were an eye, where

were the hearing?" (Vs. 17-20). Nor will he permit them to escape by saying, perhaps we have the "seeing," and some other assembly the "hearing." "Ye are (the) Body of Christ," he replies, "and severally members thereof" (V. 27 R. V.). It has been sometimes asserted that the term "Body" is used only of the Church universal, but we have here at least one exception to that rule; and the implication seems to be that God designs each local company of His people to be a miniature of the whole, so far as that is possible.

This line of truth was no doubt much needed at Corinth, and it is just as much needed today, for we are slow to see any value in gifts that differ appreciably from our own, or from those to which we have been accustomed. We incline to say to such, "I have no need of thee;" and that all the more readily if, as is sometimes the case, at the back of the diversity of gifts there are different types of minds. This is perhaps what is suggested by the use, in the list of nine gifts which occupies Vs. 8-10 of our chapter, of two separate Greek words for "another." The distinction between these is that one of them, "Eteros," as may be seen in "Trench on New Testament Synonyms," or any similar work, signifies "another of a different kind or type;" while the other, "Allos," merely suggests "another of the same kind or type." The former word occurs but twice, between the 2nd and 3rd, and again between the 7th and 8th, of the nine gifts; while the latter is used in all the other cases.

The effect of this is to sort the gifts out into three groups, consisting of two, five, and two, respectively, in each of which those included are somewhat similar in type to one another, but differ widely from those in another group. The first contains those pertaining to knowledge, the last those pertaining to language, while the middle one includes those that are more noticeably miraculous. These groups are easily distinguishable in the R. V., because the members of each will be found coupled by "and;" while the separate groups are not, but have a colon instead of a semicolon between them. The distinction made is not without purpose, and does seem to imply that to different types of persons are allotted differing types of gifts.

We must not, however, fail to notice that this diversity, of which the chapter is so full, is designed to promote real and vital unity. "There are many members," says Paul, "yet but one Body." And again, "God hath tempered the Body together . . . that there should be no schism in the Body." And in Eph. 4 it is even more forcibly emphasized that the goal in view in the use of the gifts is, "Till we all attain (R. V.) unto the UNITY OF THE FAITH, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

One point more, which at first sight appears very strange,

is taught us here. It is that the lesser gifts are those which least of all can be done without. As the Apostle expresses it, "Much more those members . . . which seem to be more feeble are necessary" (V. 22). And yet this is true even in Nature, for we may make shift to do without an eye or a hand, while there are parts, hidden and internal, which we could not live if deprived of. So in the church we may manage to get along in some fashion, without great teachers or great evangelists: but the brethren, and sisters also, whose names are unknown outside their own immediate circle, and perhaps not much set by even there, yet who form the "uniting bands" of Col. 2: 19 and Eph. 4:16, binding in a quiet way the saints of God together, and pushing on His work while keeping in the background themselves, THESE are what we cannot do without. So let us see to it that we bestow the more abundant honor upon them.

How Much More Christ Could Have Done

THE sign of turning water into wine is significantly placed in the Gospel of John; that is to say in the picture of Christ as Son of God. It is placed so as to suggest what He will do in the future when the time of the marriage of the Lamb has fully come, and when His wife hath made herself ready. Above all it is placed in the **front** and not in the rear of this Gospel. It is placed at the outset on purpose to show us how much **more** He could have gone on to had it so pleased Him.

He could summon Lazarus from the grave; so could he have summoned millions. He that could do the one could do the other and He again, that could despoil death, could remove sorrow and sickness and crying. And as these displays of His power have somewhat of a negative aspect, He could have gone on bringing out His joy, Heavenly joy in a world of wretchedness and woe. But they would not have Him and so they crucified Him.

Yet there we learn the preciousness and fullness of Him who was slain. If it was He in whom all the fullness was who was thus slain, no wonder that His death is so costly, and His Blood so precious. Drawn to Him hereby, we gladly receive, yea and have received Him. And therefore He is going on to tell us, by His Spirit of His love, and of His Father's love until the time for the display of His glory has arrived. Then in the ages which are coming on, God will show out the exceeding riches of His Grace in His Kindness towards us through Christ Jesus.

GOD'S TEMPLES

Joel Walker, Buffalo, N. Y.

"Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy; for the Temple of God is Holy; which Temple ye are" 1 Cor. 3:16-17.



RECENTLY we considered the passage in which Paul speaks of the Corinthian believers as Christ's letter—"The Epistle of Christ." The conception is a suggestive and beautiful one. To appreciate it fully we must take as the basis of comparison, not the short, scrappy, hastily-written notes, or the sheets of dreary commonplace which pass for letters, but a real letter, in which the writer lays bare his inner nature, expresses His finest feelings, and gives utterance to some of his earnest thought and deep experience—a living thing, with a pulse beating in it, and a heart throbbing under it. In these days of multiplied books and papers, rapid communication, and short methods, letter writing is almost a lost art.

Christ's letters are worthy of the name. They are messages of grace and truth and love, written with patient, loving thoughtfulness upon the hearts of His Disciples, and revealing themselves in characters of light in the life. This is our calling. We are to be a message, a letter of Christ to men, interpreting Christ to them so that they may come to know and understand Him better. We are to make His grace and gentleness, His power to save and to ennoble plain and yet plainer to our fellow-men. Our prayer each day should be—Lord, write Thine own character on me, that men, as they look upon me, may read of Thee. "The Epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

In the passage before us we have another conception of the Christian life and calling, which is equally significant and beautiful. "Know ye not that ye are the temple of God?" These words at once suggest as the basis of comparison that most sacred of all earthly structures—the temple of Jerusalem. It is difficult, if not impossible, for us to enter into the feelings with which the ancient Israelite regarded that temple. It had a hold upon His admiration and affection and reverence such as no other material structure ever gained over human hearts. Its walls contained all that he held most splendid in ritual and sacred in mystery. Nor do we have far to seek in order to find the reason for this. That temple was for him the dwelling-place of God among men—the chosen place of Divine manifestation. The promise of God to Moses was—"And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony."

The temple has long been a thing of the past. It belonged to a transient economy which, from first to last, was but the shadow of better things to come. The rending of the veil which hid from view its Holy of holies when the Lord of life was crucified, proclaimed the vanishing away of the typical system to which it belonged. At the destruction of the Holy city by the Roman hosts, the splendid pile was given to the flames and levelled to the ground, never more to be restored to its ancient glory and prestige. But the great truths which the temple symbolized, abide. They find their fulfilment in the spiritual dispensation of the New Testament. There are no figures of speech used more frequently by the Apostles to set forth the crowning excellence and glory of the gospel than those which are drawn from the temple and its rites. Thus, as in the passage before us, the church of the Lord Jesus Christ is spoken of as a Temple, a spiritual house of God, in which is realized in substance what the Jewish temple prefigured in type and shadow. Sometimes the individual believer is thus represented; at other times we are led to look upon the whole Church of God, the entire body of believers, as constituting in their multitude and fellowship and union one vast spiritual structure—each component part of it a human soul, made in the image of God, redeemed by the blood of Christ, renewed, sanctified, inhabited by the Divine Spirit—the whole filled with the presence and radiant with the glory of the indwelling God.

It would take us far beyond the limits of our time, as indeed it would be aside from my purpose, to dwell in detail upon the symbolism of the temple in all its parts and rites, its structure, services and design. I would direct attention to just a few central points of comparison.

No sooner do we utter the word "temple" than it calls to mind the idea of a building set apart as holy, and for holiest use. The idea of something set apart inheres in the very word. This is its radical meaning. Let us glance at its derivation. We find it comes from a root "tem" signifying "cut." "Templum" means primarily "a portion cut off." The religious associations with which the word is charged grew out of this primitive idea. The history of the word is interesting. We are told that when the Roman Augurs of old wished to observe the heavens to discern signs and omens, they went forth, and with their sacred rod in hand, marked out a portion of the sky. Whatever passed within that portion was the subject of their augury. This was the "templum," the separated space, marked off in the heavens for sacred use. Thence the word came to be applied to any spots separated to sacred uses, to sanctuaries of any kind. The term was thus pre-eminently applicable to that sacred edifice at Jerusalem, in which God manifested His glory to Israel, and Israel was permitted,

through Divinely appointed ministries and sacrifices, to draw near to God. There was about that temple an exclusive sanctity. It was the center for all the Divine dealings with the chosen people. There stood the one altar upon which sacrifices of expiation might be offered; there, in the Holy of holies, on the mercy-seat over-shadowed by the wings of cherubim, dwelt the token of the presence of the invisible God. Thither the tribes went up to acknowledge the Divine mercies, and to express their gratitude in Eucharistic offerings, or to seek cleansing from defilement and expiation of guilt that they might be restored into fellowship with God and with God's people. Earth has known no other spot that can compare with this sanctity of use and honor. It was pre-eminently "the temple."

A study of its services and symbolism would disclose the fact that there were two points around which all its rites and ceremonies revolved—the Holy of holies, where the Divine glory was manifested, and the name of the merciful, righteous God revealed, and the altar, on which sacrifice was offered, and with that sacrifice the human was surrendered to the Divine. The one proclaimed the fact of a present God Who had come down to dwell with His people; the other pointed to the manner of approach to God, and spoke of expiation and cleansing and separation. The manifestation of God to man, and the dedication of man to God—these were companion truths essentially involved in the temple. These things stood out in visible symbol before men's eyes.

Let us now transfer this symbolism from the material structure to the spiritual—the Church of the Lord Jesus Christ. Here, in believing souls, the Apostle tells us, we are to find God's true temple. They are the Lord's separated ones, set apart for higher use and honor than the residue of mankind. In them God dwells among men. There is no longer any holy of holies visible to the eye of sense; we have a true Holy of holies within us when God dwells there. There is now no altar of burnt-offering on which the blood of sacrifice is shed, and yet there is an altar within, upon which the soul, as priest and sacrifice offers itself to God. Redeemed souls—these are the true temple of God, the dwelling-place of the eternal. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you."

(To be continued D. V.)

CHRISTIAN, keep your pitcher under the fountain,
and it will always be full to overflowing. It is
the lowliest who get the most blessing.

TWO GOLDEN DAYS



HERE are two days in the week upon which and about which I never worry. Two care-free days, kept sacredly free from fear and apprehension.

One of these days is YESTERDAY; yesterday with all its cares and frets, with all its pains and aches, all its faults, its mistakes and blunders, has passed for ever beyond the reach of my recall. I cannot undo an act I wrought, I cannot unsay a word I said yesterday. All that it holds of my life of wrong, regret and sorrow is in the hands of the Mighty love that can bring honey out of the rock and sweet waters out of the bitter desert—the love that can make the wrong things right, that can turn weeping into joy, that can give beauty for ashes, the garment of praise for the spirit of heaviness.

Save for the beautiful memories, sweet and tender, which linger like the perfume of roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine, it is God's.

And the other day I do not worry about is TOMORROW—tomorrow with all its possible adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond the reach of my mastery as its dead sister Yesterday. It is a day of God's. Its sun will rise in roseate splendour or behind a mask of weeping clouds—but it will rise. Until then the same love and patience that held yesterday, holds tomorrow. Save for the Star of Hope which gleams for ever on the brow of Tomorrow, shining with tender promise into the heart of Today, I have no possession in that unborn day of grace. All else is in the safe keeping of the infinite Love that holds for me the treasures of Yesterday—the love that is higher than the stars, wider than the heavens, deeper than the sea. Tomorrow,—it is God's day; it will be mine.

There is left for myself but one day of the week—TODAY. Any man can fight the battles of today. Any woman can carry the burdens of just one day. Any man can resist the temptations of Today.

O friends, it is only when, to the burdens and cares of Today, carefully measured out to us by the Infinite wisdom and might which gives to them the promise "As thy day so shall thy strength be" we wilfully add the burdens of those two awful eternities—Yesterday and Tomorrow—such burdens as only the mighty God can sustain—that we break down.

It isn't the experience of Today that drives men mad. It is the remorse of something that happened Yesterday, the dread of what Tomorrow may disclose. These are God's days, leave them to Him. Therefore I think and I do and I journey but one day at a time. That is an easy day. Nay rather, that

is our day—God's and ours. And while faithfully and dutifully we run our course and work our appointed task on this day of ours, God the Almighty and All-loving takes care of Yesterday and To-morrow.

PROBLEMS

Should a Christian take out Life Insurance?

A Christian is not responsible to leave anything behind them when they die, neither are they blamed if they do leave something. The God honoring Christian brother always leaves his wife and family well provided for, inasmuch as he leaves them in the hands of a faithful God. "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in Me (Jer. 49:11; Psa. 68:4-5; 10:14-18; 146:9).

Life insurance is a faith destroying thing, and unworthy of those who profess to know God as their Father. Are we afraid that He will desert us in future days of need. The angel of the Lord in one night slew 185,000 Assyrian soldiers (2 Kings 19:35). Why need a Christian fear to trust God for the future. Are life insurance companies more sure than He? In 1 Tim. 5:8 there is no reference to provide for those who are left when you are gone. Timothy speaks of a living man or woman who will not provide for his own while he is living. That man denies the teaching of scripture which everywhere teach that men are responsible day by day to provide the necessities of life. If called away by death their responsibility for providing is ended. Widows and orphans are God's special care: He is a Father of the fatherless and Judge of the widow (Psa. 68:5). Their very trials are made a blessing to them. The great tendency nowadays is to count God as a great nothing, and dollars as the great everything.

Should a Christian observe Sunday more than any other day?

We have been taught that it was the Lord's day and we should try and abstain from work or pleasure as much as possible. Many Christians say they honor the Lord, not the day, and every day alike, hence we have them working, playing, and what not, after being at the Lord's table.

Answer 1

In connection with the above, we might state that there are three special days mentioned in the scriptures.

1. **The Seventh day.** This was before the law was given and was not the Sabbath. In six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day (Exo. 20:11).

2. **The Sabbath day.** This was instituted during the law period. "Six days shalt thou labor and do all thy work; the seventh is the sabbath of the Lord thy God; in it thou shalt not do any work. This was Saturday.

3. **The Lord's Day.** Rev. 1 verse 10. This is Sunday.

The Lord's Day is for the Christian, and as much time as possible on that day should be given to the Lord. John speaks of being in the spirit on the Lord's Day, and the Christian should have the mind of the Spirit for every thing they do on the Lord's Day.

One would glean that from the above, the governmental law of God was that one day out of seven was for rest, whether before the law period, or during the law, or in this day of grace.

When Christ was raised from the dead he started a new order of things, and the first day, is the day commemorating His resurrec-

tion. The Psalmist speaks of this resurrection day, in Psalm 118 verse 24, "This is the day the Lord has made, we will be glad and rejoice in it."

Israel's moral condition was put to the test in the observance of the Sabbath, but the first day of the week is a declaration of what God has done for us. And while we believe the scripture is against the observance of days in this dispensation, yet the regarding of the Lord's Day is a proof of the fact that the church has been accepted by God through the risen Lord Jesus Christ. There is the great danger of turning liberty into license.

The Apostle through the Spirit issues the solemn warning, "Brethren, ye have been called into liberty; only use not that liberty for an occasion of the flesh, but by love serve one another" (Gal. 5:13).

Israel in Isaiah 58:13, was exhorted as follows, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, **NOT DOING THINE OWN WAYS, NOR FINDING THINE OWN PLEASURE, NOR SPEAKING THINE OWN WORDS:** then thou shalt delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy Father: for the mouth of the Lord hath spoken it."

The law is holy and just and good, and while the Christian is delivered from the bondage of the law, yet we are exhorted to serve not in the oldness of the letter **BUT IN THE NEWNESS OF THE SPIRIT** (Rom. 7:6).

Principles that were observed by Israel on their day of rest could very well be observed by the Christian in connection with the Lord's day, in the newness of the Spirit by regarding the day as unto the Lord.

A Christian should seek to please and live for God every day of the week but certain legitimate things done on week days, they would refrain from doing on the Lord's day. A farmer would milk his cows on the Lord's day. That is a necessity. But he would not plow his field, or gather in his crops on the Lord's day. That would be turning liberty into license. It would be doing his own ways.

Some Christians turn liberty into license by indulging in Sunday bathing in the summer at the beach. That's finding thine own pleasure.

Some Christians purchase groceries, or work in their garden on the Lord's day. These things can be done very well on week days.

C. R. K.

Answer 2

The observance of meats and days clearly links itself with Judaism; perhaps to some extent with heathenism (Rom. 14:6; Col. 2:16).

The Christian is seen in the Scripture as "circumcised" ("cut-off") to all hand writing of ordinances as known to Judaism; he is also spoken of as having no agreement with idols, 2 Cor. 6, and is called upon not to judge his brother in meats or days (Rom. 14:10). Again in Col. 2 is exhorted to let no man judge him in these matters. He is spoken of as dead with Christ to the elements of the world which were now become the commandments of men; thus, it would seem that the first day of the week, as a day, distinct from other days, Rom. 14:5, would not call for legal observation as did the Sabbath under the law. Nevertheless the Apostle is careful to guard against lawlessness and the turning of our liberty into license (Gal. 5:13). "For brethren ye have been called unto liberty only use not your liberty for an occasion to the flesh." See also 1 Cor. 8:9. If one is called upon by the special character of employment to work on the Lord's day after

having remembered the Lord with the saints and does work, would that not be his liberty and the true use of such liberty?

But should one covetously, or carelessly choose to work on the Lord's day, this would surely be evidence of license not liberty; would savor of lawlessness rather than being under law to Christ and especially so should the day or part of it be spent in the indulgence of fleshly or worldly pleasure; such conduct could only be spoken of as "an occasion to the flesh." I was in the Spirit on the Lord's Day, Rev. 1:10, would be and should be the desirable condition throughout the day for all who profess on that day to worship God in the Spirit and have no confidence in the flesh (Philip. 3:3). D. L. R.

THE JEW

Scattered by God's avenging hand,
Afflicted and forlorn,
Sad wanderers from their pleasant land,
Do Judah's children mourn;
And e'en in Christian countries, few
Breathe thoughts of pity for the Jew.

Yet listen, Gentile, do you love
The Bible's precious page?
Then let your heart with kindness move
To Israel's heritage.
Who traced those lines of love for you?
Each sacred writer was a Jew.

And then as years and ages passed,
And nations rose and fell,
Though clouds and darkness oft were cast
O'er captive Israel.
The oracles of God for you
Were kept in safety by the Jew.

And when the great Redeemer came
For guilty man to bleed,
He did not take an angel's name
No—born of Abraham's seed
Jesus, Who gave His life for you,
The Gentile Saviour was a Jew.

And though His own received Him not,
And turned in pride away.
Whence is the Gentile's happier lot?
Are you more just than they?
No, God in pity turned to you.
Have you not pity for the Jew?

Go, then, and bend your knee to pray
For Israel's ancient race;
Ask the dear Saviour every day
To call them by His grace;
Go, for a debt of love is due,
From Christian Gentiles to the Jew.

California.—S. Greer was working a tent at Visalia—a new field. J. Conoway had two weeks meetings at Fresno. A Douglas is operating the Los Angeles tent.

Tacoma, Wash.—The Conference on Decoration Day was very good. Bren. McGaughey, Summers, Conoway, Arnold and others ministered. The one day's meetings at Lynden, Wash., was profitable. Bren. Rea, Summers, Alves, Chawner, ministered. J. Conoway and C. Summers were expecting to do tent work near Everett, Wash.

Rochester, N. Y.—D. Roberts had a few meetings in the Frost Ave. hall.

Pittsburgh, Pa.—The meetings held at Friendship Ave., by W. P. Douglas were well attended and the ministry was with the old time freshness and power so characteristic of our beloved brother.

Orange, N. J.—Souls were saved and saints were cheered at the Annual Decoration day Italian meetings.

Worcester, Mass.—R. Cappiello plods on here in Italian work. Four Italians were baptized recently.

CANADA

Ottawa, Ont.—The Correspondent for the assembly at Orange Hall, (158 Gloucester St.) is Frank Payne, 641 McLaren St., Ottawa, Ont., Canada.

Sudbury, Ont.—Geo. Smith called here and at Port Arthur on his way to the Canadian prairies. His visit was appreciated.

Lake Shore, Ont.—J. F. Pearson is working a Gospel Tent in this district.

New Glasgow, N. S.—The new address of W. N. Brennan is 174 Carleton St., New Glasgow, Nova Scotia, Canada.

Merlin, Ont.—The Christians enjoyed a good day on May 15. Four were baptized in Lake Erie. S. C. Keller, G. Shivas, A. Stewart and Christians from Grimsby, Detroit, Glen Rae and Chatham were present.

Utopia, Ont.—D. Miller sought to help the young converts here and at Stroud.

Lansing, Ont.—J. Silvester had a few meetings with us which were a cheer to the assembly, and his personal visiting among the saints was much appreciated.

Niagara Falls, Ont.—D. McGeachy visited here and at St. Catharines. The Word ministered was helpful to the Lord's people.

Midland, Ont.—The annual Conference was about the usual size. The ministry was varied and good, and shared by a good number of the Lord's servants who were present.

Kitchener, Ont.—R. Bruce visited us and gave good help, after which he went on to Sarnia conference. D. McGeachy went on to Portage-la-prairie to attend the annual conference there.

Grand Bend, Ont.—A. Joyce and H. Harris were having good meetings with fruit. They plow on in hope looking to the Lord for further blessing.

Sarnia, Ont.—The annual Conference was about the usual size and God gave help to those who ministered the Word and it was strengthening and helpful.

Chapman Valley.—The Lord's people were cheered and helped at good meetings held by B. Widdifield and C. Draper.

Arnstein, Ont.—G. Johnston had splendid meetings with us seeking to help the saints and reach sinners.

Toronto, Ont.—Chas. R. Keller had a week of meetings in the Pape Ave. hall with a nice interest. He went on to London for meetings there. (Pall Mall hall).

Moncton, N. B.—D. R. Scott had much appreciated meetings and met many old friends of former days in these parts.

Winnipeg, Man.—H. Harris and A. Joyce had 6 weeks gospel meetings in the West End Gospel Hall and a good number professed to be saved and seem to manifest reality.

The West End Conference was good. The Word was ministered in freshness to the Lord's people, by R. Telfer, A. Douglas and G. Smith.

Vancouver, B. C.—The Correspondent for the Italian assembly, (1516 Venables St. E.) is B. S. D. Zarrelli, Box 8, 510 Hastings St., W. Vancouver, B. C., Canada. C. Patrizio had a fruitful season with the Italians. A number of sinners were saved and believers were restored to God and now in fellowship again. He went on to Linnton, Ore. and was having meetings for Italians.

Valens, Ont.—T. Dobbin had a few meetings which were enjoyed.

Hamilton, Ont.—A week's meetings each held by Bren. Miller and Woods (Australia) were much enjoyed.

Freemont, Sask.—C. H. Willoughby has been in this locality for some time and expects to spend summer and fall among the settlers.

FALLEN ASLEEP

Ottawa, Can.—On May 20, Herbert E. Hume passed peacefully into the presence of the Lord at his sisters' home in Watford. Age 71. A godly man, of a humble spirit, a gifted teacher. In fellowship in Ottawa taking a prominent part in ministering the Word for the past 38 years. His helpful addresses will be missed in the assembly. He loved and studied much of God's Word. Has written excellent meditations on the Psalms and Epistles. Those who visited him during his illness found the bed room a spot where the presence of God was realized. A devoted brother who feared God above many. D. McGeachy spoke to a large company at the home; J. Gilchrist at the grave.

Cleveland, O.—On May 23, after several months' sickness and pain, Mrs. Harry McKee went home to be with the Lord. Age 46. Saved July 4, at Cleveland Conference 28 years ago and in the Addison Rd. assembly ever since. A quiet and cheerful Christian. A husband and 3 children mourn her loss. W. P. Douglas and R. McCracken shared in the services.

Clyde, Can.—On June 5, Mrs. Ellen McFatter passed on home. Age 89. Saved at meetings held by Bren. Munro and J. Smith 63 years ago in Clyde. Continued steadfast to the end. Survived by 5 children for whom prayer is requested. The large services were conducted by Bro. St. Clair; R. Bruce at the grave.

Montreal.—On June 1, Winifred Finnie (nee Lousley) suddenly went home to be with the Lord. Age 38 years. A sterling Christian. A husband and four children mourn her loss.

Lansing, Mich.—On May 5, Mrs. George Cousins passed into the presence of the Lord. Age 73. Saved near Simcoe, Can. over 50 years ago and in fellowship with the assembly there and Lansing, Mich. for many years. T. Dobbin conducted the services. Prayer is requested for the family.

Bolton, Can.—On June 5, Wm. Mitchell passed into the presence of the Lord after an illness of 7 years. Connected with the Bolton assembly for 35 years and bore a good testimony. Mervyn Paul spoke at the services.

Tampa, Fla.—On May 22, Miss Mary E. Templeton was instantly killed in an auto collision. Age 79. Born and born again in Scotland, and was gathered outside the camp at the "Soo" Mich. A godly consistent Christian. Bren. Crocker and O'Brien took the services.

FURTHER AFIELD

Nassau, Bahamas, B. W. I.—J. Ferguson was having large meetings in the large wooden hall. As many as 600 estimated hearing the Word inside and outside the hall. He expects to spend some months visiting here and other islands.

Malo-Les-Bains, France.—William Taylor took an extensive Gospel tour, reaching about 20 towns in Italy and France and found many open doors and the Lord added His blessing on the Word preached, and tracts distributed.

Manchukuo.—E. J. Tharp writes of a good number professing faith in Christ at the Lunar New Year meetings and desires prayer for these new born souls.

Trinidad, B. W. I.—J. Kenney writes of a visit to a leper colony on a separate island containing 1000 lepers. They were able to distribute tracts and Gospels among them. Pray for the seed sown.



Words in Season

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Life's Keys

*G*OD opens wide the door,
He only holds the key,
And what He has in store
He does not let us see.

Each morn of each new day
He bids us enter in,
And on the untried way
Fresh victories to win.

And so we ask for grace,
That we may do His will,
And as new tasks we face,
His wisdom to instil.

Sometimes He shuts a door
We thought would open wide,
And faith must upward soar,
He'll better things provide.

Life's keys are in His hand,
And we would trust Him still,
Love all our way has planned,
And we need fear no ill.

G. E. Butterworth.

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

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UNITED STATES

Valley City, No. Dak.—The assembly has been greatly cheered by the Lord visiting us with His salvation. On June 19, eight men and women obeyed the Lord in baptism, one man a former Roman Catholic. We welcome preachers walking in the old paths, and would gladly furnish information as to this needy state of N. Dakota. Address P. D. Clark, 619 Euclid Ave., Correspondent.

Pennsylvania.—There are good prospects of an assembly being newly formed in Scranton. Prayer is requested that the Lord set His approval to establish a meeting for His glory. Servants of the Lord are welcome. Write Harry Leishman, 111 West Warren St., Dunmore, Pa. W. H. Hunter visited several of the Philadelphia assemblies and went on to Harrisburg. At Carlisle, Wm. Beveridge and G. Winemiller are holding tent meetings.

New England States.—Bren. Pizzuli and Rosannia are getting a good hearing among the Italians in their tent at Waterbury, Conn. R. Roberts spent a Lord's day at Worcester, Mass. One professed.

Hammonton, N. J.—A neat little Gospel Hall, which is a credit to the work of the Lord has been erected on 1st Rd., near 12th St. A happy time was spent at the opening on July 3. Chas. Keller spoke at the meetings.

Springfield, Mo.—John Elliott is now located at 1422 No. National Blvd., Springfield, Mo. He is laboring with Brother McCullough in a tent in the country.

Michigan.—The Saginaw assembly (formerly at Fayette and Ames St.) moved to Corner Troop and Porter Sts., West Side. Strangers kindly bring letters of commendation. David G. Nichol, Rt. 4, Saginaw, E. S., Mich. Phone 7-2160. A. Stewart and Jas. Smith have their tent pitched at Milford. The Deckerville assembly enjoyed visits from Bren. W. Ferguson, F. W. Schwartz, G. M. Spence and J. Govan. In Flint, W. G. Foster had meetings for Christians using his Egypt to Canaan chart. He baptized 12 in the Flint river; A. Stewart preached to those who witnessed it. W. Ferguson spent some time in Alpena following up previous work.

Southern States.—S. C. Keller had a week of instructive meetings at Frostburg, Md. W. Fisher Hunter and D. Roy were under canvas at Roanoke, Va.

Seattle, Wash.—J. Conoway was operating the tent in the Freemont district.

Remington, Ind.—J. Farquharson had 3 weeks meetings in this new field.

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. 30

AUGUST, 1938

No. 8

GATHERED GEMS

*WHAT various hindrances we meet
In coming to the mercy-seat!
Yet who that knows the worth of prayer
But wishes to be often there?*

* * * *



If you walk with God, you will walk in an opposite direction to the world, and if you do so you must expect sometimes to come into collision; then comes persecution, then we suffer for righteousness' sake, and then we become entitled to a special blessing.

* * * *

If God were to take us at our word, and sometimes literally answer our prayers, our pains would be intolerable. We should conclude that He was going to destroy us; but He is too kind, too wise, too much of a Father to do this. He will only give us that which is good.

* * * *

God's end in all His dispensations is to lead us to know more of Him, to trust Him more, and consecrate ourselves more entirely to His service and praise. Let us therefore always keep the same end in view in all that we do.

* * * *

When the Lord takes away our temporal comforts, He bids us come to Him for spiritual ones; and He sometimes takes them away on purpose to oblige us to do so.

* * * *

Our Saviour has done all that He could for us, for He laid down His life and what could He do more? We ought therefore, to do all we can for Him, and do it heartily, cheerfully, and immediately.

* * * *

We are never in a better state than when we are stript of all that awakens pride, lose sight of ourselves, and endeavor to exalt the Lord Jesus Christ to the utmost of our power.

* * * *

Humility always leads to dependence on Christ, and dependence upon Christ always deepens our humility. The more humble we are, the more steadily and entirely we trust in Jesus.

THE FRENCH CLOCK



"At one time," said Frederick Knight, a traveling clock mender, "I noticed at a fine mansion in the country an elegant French clock, standing silent, opposite the main entrance in the front hall.

After I had repaired an old-fashioned, tall corner clock, an heirloom, and set it running, I asked if I might look at the French clock.

"Yes, of course," said the lady, in a hesitating manner; "but there is no use in your trying to make it run, for it cannot be done. It is a clock with a history. It has been in our family a good many years, having been brought from Paris by my grandfather; but it has never told us the time for an hour since its arrival in this country."

"It is out of temper," I said, "or home-sick, perhaps. I fancy I can coax it to go."

"That is what they all say," said the lady; "but I will not refuse to let you look it over; it will simply add one more to the number of baffled mechanics."

"Thank you," I said, lifting the clock from its pedestal, and setting it upon the table as if it were eggs, and proceeding to take off the face, the lady standing by and regarding me attentively, until I said, "What ails the thing? It seems all right."

"That is what they all say," the lady said, laughing; "and not one can put mechanical life into the complicated arrangement."

"If I can fix it, I won't ask you anything for my time," I said, "but my fingers just itch to get hold of it and take it to pieces."

"Very well," said the lady, "if you can make that clock run we shall think it little less than a miracle; although," she added slowly, "none of us believe in miracles or in God either for that matter."

"That is a great loss to you, madam—a great loss," I said, and as I took the clock to pieces I told her what the Lord had done for me, of my wayward life, of my conversion, and of all the wonderful way the Lord had led me since.

She sat by me in her beautiful soft silk dress, listening quietly, and bringing no argument to combat me.

"There," I said, at length, "I have looked it all over, and cleaned and oiled every part. Now, as I put it together, I will sing you a hymn. I always like to sing a hymn as I put up a piece of work. Now, when it begins to go, the bell in the church steeple will play a chime, and then all the other wonderful things will follow on hour by hour; for a great many things can this clock do."

"Yes," she said, "that is what the clock doctors always say. I have seen this clock taken to pieces and put together so many

times that I think I could do it myself; but none of the men have sung a hymn, so I shall be glad to have you sing.

Nice of her to say that, wasn't it? Oh, she was a real lady, and a fine voice had I, so I worked and sang, "When the roll is called in heaven, I'll be there, I'll be there."

I sang it over and over until the last pin was put in place, and then I said, "Now, we shall see what we shall see," and I pushed back the pendulum; but the old clock would not tick, and would not go.

I was astonished, and the dear lady could not help smiling; but she said at once, for she was a real lady, "Excuse me, please; but this same thing has been gone through with so many times that I had no hope even that your efforts would prove successful. I suppose it is not a perfect piece of work."

"Oh, yes, it is," I said, "it is a fine piece of mechanism. It was made to go, it can go, and it must go."

"Has it ever run, do you think?"

"There is no sign of wear."

"I shall ask the Lord to show me how to start it, and I think He will.

"Oh, I wouldn't bother," she said, looking at me a little anxiously, I thought; so I said quietly:

"You fancy I am a little 'off,' as they say, about religious matters, but I am not. The Lord is very near to me, as He desires to be to all poor mortals. I shall ask Him to show me how to adjust these works."

"I wonder how the Lord of the universe can be approached about such a small matter," she said.

I replied, "Not a sparrow falleth without His notice, and the hairs of your head are numbered," then falling on my knees, I prayed,

"Dear Father in heaven, I know you hear me. You gave me my love for mechanics. You have allowed me to go from village to village and from house to house for fifteen years mending clocks, and you have never allowed me to make a failure. Now, Lord, as I have become your child, you will increase my knowledge that your name may be glorified."

I arose from my knees and said to the lady, "Please let this clock stand here until morning, when I will come in and set it running."

It was evening as I walked along the pleasant country road, breathing the sweet summer air, and listening to the glad summer sounds, and loving God, who had made the earth so beautiful, when all at once my mind flew back to that clock, and I saw where a set of little wheels that controlled the movement needed readjusting.

That is it, I said. Probably it was never set up properly. I praised the Lord, and, going to my boarding-house, ate my supper and went to bed.

In the morning I presented myself at the house. The lady was sitting on the porch writing, but she gave me a cheerful good morning, and went with me into the hall.

It took me only a short time to readjust the wheels, then I pushed back the pendulum, and it began to tick-tack, tick-tack, just as regular as it was intended to do when it was made.

For some time we sat in silence watching it. It struck the quarter, then, at the hour, the chime in the church steeple rang. It was a wonderful clock; at every hour there was something interesting, and the lady said,

"I can hardly believe my eyes nor my ears. If the Lord gave you light to do this, then, indeed, I believe in the Lord."

That was years ago, and the clock is running still. I always call at the house when I make my regular trips, and, the lady, who is now a believer in the Lord Jesus Christ, as well as all her family, makes me welcome; and when I start to go she says,

"God speed you; go and testify for Christ all your appointed days."

"Get Thee Hence--And Hide Thyself By The Brook Cherith"

1 Kings 17:3

SOMETIMES God sends us right away into a hidden life—"Hide thyself"—after being so busy and in the midst of blessed work for the Master, and you wonder as you really did it so gladly for Him and with a single eye to His glory, and you feel so needed but it seems as if He says—Now my dear one get alone, thou hast enough of this hurry and excitement, get thee away! hide thyself! I want to speak to thee, alone, it may be the sick chamber, or bereavement, where others cannot obtrude or perhaps do not understand. It is a blessed thing to be able to answer and say "Yes Lord—hide me in the secret of Thy tabernacle and beneath Thy wings!" and there God will reveal Himself in a way that He cannot to those who are busy.

NOTES ON FIRST CORINTHIANS

Wm. Rodgers, Omagh, Ireland

(Continued from last month)



WE have seen how in Vs. 15, 16, of this 12th Chapter, Paul warns those possessed of what they look upon as lesser gifts, against being jealous of such as have greater ones. Yet there is another side to this matter, as we must realize when we note that the final exhortation of the chapter runs, "Covet (R. V. 'desire') earnestly the best (R. V. 'greater') gifts." Clearly there is a right kind of coveting as well as a wrong kind. The latter takes the form of envying others, while the former takes that of striving to make progress ourselves, and is illustrated by the Apostle's injunction to Timothy, "Neglect not the gift that is in thee . . . that thy progress may be manifest to all" 1 Tim. 4:14, 15, (R. V.)

This exhortation of V. 31 teaches us that gift is not a permanent and stationary thing, of which each gets a certain quantity to begin with, that may be neither added to nor diminished afterwards. The command to "desire earnestly the greater gifts" implies that they are obtainable; and this is emphasized by its repetition in almost the same words at Ch. 14:1, where the subject is resumed, after the long parenthesis on the importance of love which occupies Ch. 13, by the exhortation, "Desire spiritual gifts, but rather that ye may prophesy." The latter is followed by a passage designed to show that "prophecy" is a greater gift than is "speaking with tongues;" and then at the end of the chapter we yet again find the words, "Covet (R. V. 'desire earnestly,' as in V. 1 and Ch 12:31) to prophesy, and forbid not to speak with tongues." It is therefore quite evident that, by prayer and exercise, gift may be developed and increased.

We have spoken of the 13th Chapter as a parenthesis, but that in no wise lessens its importance and significance. It not only supplies the lubricating oil to the machinery of Ch. 12, ere it comes into action in Ch. 14; but also furnishes the true antidote to all the evils wherewith the Church of Corinth was ravaged. It has already been pointed out that the phrase, "Love envieth not" (Ch. 13:4), stands over against the jealousy of Ch. 12:15, 16, and "Love vaunteth not itself" over against the pride of Ch. 12:21. In like manner we may add that the love which "is not puffed up" would have left no room for the party spirit of Ch. 1:12, etc.; the love that "rejoiceth not in iniquity" would have prevented their complaisant tolerance of the evil thing in Ch. 5; the love which "suffereth long and is kind" would have hindered the lawsuits with their brethren of Ch. 6; the love that "seeketh not her own" would never trample on the consciences of fellow-believers as in Ch. 8; and the love which "doth not behave itself unseemly" would have put a bar on both the forwardness of certain women and the

drunkenness of Ch. 11. Moreover, this same many-sided love would, if we possessed it, solve most of our present day Assembly troubles; because truehearted love for our Lord and for His people would find a way out of them all.

Indeed it is of interest to note that the term "a way," which we have just now used, is the very one with which love is introduced in our passage. To the exhortation, "Desire earnestly the greater gifts" (Ch. 12:31, R. V.), is added, "And a still more excellent WAY show I unto you." Mark, it is not "a more excellent thing," but "a more excellent way." Paul does in the 13th Chapter prove clearly that, both in importance and in permanence, love is a greater thing than the greatest of the gifts; but his first aim is rather to point out that love is the most excellent WAY to discover which really is the greater gift; to attain to it when discovered; and to exercise it when attained. If I have love, I will judge the greater gift to be that one which will help and profit God's people most. I shall, for example, at once agree that "greater is he that prophesieth than he that speaketh with tongues;" because my aim will be, not self-glorification, but "that the church may receive edifying." Nay more, I shall count it "greater" to be able to speak "five words" that will reach the hearts and consciences of the saints, than to have the ability to put together "ten thousand" great swelling words of vanity that will not.

Furthermore, I shall realize that the absence of this love would render useless any gift I might possess. I shall say with the Apostle that, though I could speak with all the eloquence and ability of men and angels, unless I have love I am become as sounding brass or a tinkling cymbal: that though I should excel in the gifts of prophecy, knowledge, and faith, without the love I would be nothing: that though I should display the utmost zeal in giving away all my property, and even suffering the loss of life itself, apart from love it all would profit me nothing. That is to say, I would be of no value, either to the saints (V. 1), or in God's sight (V. 2), or to myself (V. 3). For after all, most of these things which are enumerated in Vs. 1-3, are such as might lend themselves to ostentation and display, unless under the control of the love which gives to them their real value.

In the latter part of Ch. 13 we have the permanence of love contrasted with the temporary character of the gifts. Love, and its sister graces, faith and hope, will ever "abide" (V. 13); but the gifts will be superseded "when that which is perfect is come," when we see "face to face" instead of "in a mirror," when "we know even as we are known." Personally, I have no doubt that all these expressions take us beyond the coming of the Lord; though I am well aware that some hold otherwise, and apply some or all of them to a time then shortly to arrive, when the New Testament Scriptures would be com-

plete. But in the first place, any careful reading of the passage will show that only one terminus is before the writer's mind, though expressed in these three differing forms, and that therefore all three bear the same reference. Once this is granted, I can only say that any student of the verses who can persuade himself that we today, even with the completed Scriptures in our hands, are able to "see face to face," and "know even as we are known," whereas our brother Paul was only able to see "in a glass darkly," he is welcome to his intelligence. But let the passage be placed alongside the parallel one on the gifts in Eph. 4; and it should at once be evident that the same goal is in view in both; and that the terminus which is here described as "when that which is perfect is come," and seeing "face to face," and knowing "even as also we are known;" is the very same which is there spoken of as attaining unto "the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ (Eph. 4:13). And this state of things, most of us will agree, is not what we see around us today.

(To be continued, D. V.)

FIRST THINGS FIRST

John Silvester

Midland, Canada



EZEKIAH began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. And his mother's name was Abijah, the daughter of Zechariah. And he did that which was right in the sight of the Lord, according to all that David his father had done. He in the first year of his reign, in the first month, opened the doors of the house of the Lord, and repaired them, etc. (2 Chronicles 29:1-3).

Our attention often is drawn to the godly influence of some women whose names are mentioned in scripture by the Spirit of God. Here it is striking that God mentions Hezekiah's mother, whose name was Abijah, the daughter of Zechariah. He, Zechariah, was a man who stood for the counsels of God and was a channel of blessing to the nation, and Hezekiah's mother was his daughter. Hezekiah did that which was right in the sight of the Lord, and was a blessing to Israel. Every child of God, brother or sister alike, can be instrumental in God's hands for a blessing to His people, for "No man liveth to himself, and no man dieth to himself, for whither we live, we live unto the Lord, and whether we die, we die unto the Lord; whither we live therefore, or die, we are the Lord's (Rom. 14:8). I am afraid that some of the greatest failure in our assembly testimony in these days is because so many of God's dear people, in the assembly shift all the

responsibility upon the shoulders of perhaps one or two, and seem to think that the welfare of the assembly depends entirely on them. That is not according to the Word of God. An assembly is very much like a body. Every member in our body has a function to perform, and one part relies on the other, whether seen or unseen. They all must do their work in order to keep the body in good condition. So with the body of Christ. Our builder and Creator, "God" has assigned some part, some work, some function for you and I to perform and the welfare of that body depends upon every part of the body of Christ fulfilling their function. Likewise, in connection with the assembly! Dear sister, let me encourage your heart to feel your responsibility as part of the assembly where you are, and it is very necessary to its welfare that you keep in with God. We all realize that the assembly is made up of individuals, so let us feel exercised to go on for God.

Abijah seems to have been a godly woman, following in the footsteps of her father and thus she was made a real blessing to Israel, for at this time the nation was far away from God. The twenty-eighth chapter gives us a very dark picture in the days of King Ahaz.

In verse 3, he opened the doors of the house of the Lord, and repaired them. You will notice every good King that reigned in Judah, is characterized by the fact that they gave attention to the house of the Lord. They had a love and desire for God's house. God loves His house! It is the place of His habitation. He has put His Name there. When God chose Jerusalem as the center of worship, He loved it and every godly Israelite loved that house also. Hezekiah in the first year of his reign in the first month opened the doors of the house of the Lord. There were other very important duties which would demand his immediate attention in connection with a King of Israel, but this dear man looked upon the interests of the house of the Lord as the very first importance. There is a saying in the world, although not scriptural, yet very true. "First things first." One of the greatest mistakes of mankind is not acting on this principle. The Lord Jesus Christ says, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you (Luke 12: 31). What is the matter with the world today? Men are seeking their own things first and leaving the things of God in the background. What is the result? We see the sad and painful consequence of man asking his own things first and giving God last, or no place at all; and there is a grave danger of we, the children of God doing likewise. Oh! how like the world we are and we find ourselves again and again looking upon material things, that which pertains to ourselves, as of first importance. They are not, and the sooner we learn that the better for us. "Seek ye first the kingdom of God." What

poverty of soul! What spiritual drought! in our souls, in our lives, in the assembly of God, all because God doesn't get first place in our lives, walk and conduct. God gave Israel many ordinances and ceremonies and I think of the firstfruits. God's object in requesting this was to impress upon their hearts that He must have first place, and when this principle was carried out all things went well, but we find them attracted to other things, and God loses His place, then things began to go all wrong. We find the same thing in Phil. 3:16. They were not minding the things which were Jesus Christ's. The Lord help us and lift us up to this truth, that if we put God first, doing all for His glory and seek to carry out His Word, we can count on God for everything else. Think of the anxiety and fretting and depression of spirit we would be delivered from if we would be obedient enough to give God His proper place in our lives. What a wonderful manager our God is. He can look after our affairs far better than we could ever do. He is God of all and blessed forever. Give Him first place in your heart and all will be well.

(To be continued, D. V.)

THE SAME WORDS—BUT—

And the sheep follow Him: for they know His voice
John 10:4

A GENTLEMAN traveling in Syria relates how he stopped to watch three shepherds who were at a well watering their flocks, which were all mingled together at the watering place. The traveler could see no difference in the sheep, and wondered how they would get them separated again without trouble. But presently one of the shepherds stood forth and called out, "**Men-ah!**" the Arabic for "Follow me;" and sure enough, thirty sheep immediately separated themselves from the indiscriminate mass and began to follow the shepherd up the hill. Then a second shepherd lifted the cry, "**Men-ah!**" and a second flock separated themselves and started after him, while the rest of the sheep remained as unconcerned as if no one had called. The traveler was so astonished that, as he saw the third shepherd preparing to gather a few dates fallen from a palm beneath which he had been resting, he stepped up to him and asked; "Would your sheep follow me if I called them?" The man shook his head. "Give me your shepherd's cloak and crook, and let me try," the traveler said. He even wound the shepherd's turban around his head, and standing forth, began to cry, "**Men-ah! Men-ah!**" but no sheep stirred. "Do they never follow anyone but you?" asked the traveler. "Only when a sheep is sick; then the silly creature follows anyone!" the shepherd said.

GOD'S TEMPLES

Joel Walker, Buffalo, N. Y.

(Continued from last month)

"Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy; for the Temple of God is Holy; which Temple ye are" 1 Cor. 3:16-17.

LET us ponder awhile this great fact here declared, which puts such honor upon human nature, and invests with such sacredness human life. "Ye are the temple of God." Now there is a sense in which the whole earth is a Divine temple. God is everywhere present. Go where we will, He is with us, and the place where-on we stand is always "Holy ground." The very laws of nature are but modes of His agency, and all the myriad forms of nature are but the turns of His thought. Even the deepest solitudes overflow with His thinking, loving, ruling presence. God is there, rejoicing in the work of His own hands. Thus the Bible speaks of Him—the everywhere present, all-surrounding God. The gospel teaches too, that there are no buildings on earth which, like the temple of old, possess any exclusive sanctity. The whole course of our Lord's teaching and life gave emphasis to the truth that God is Spirit. He would have men feel that assembled Christians in the cottages of Nazareth and Bethany were as full of God as the temple of Jerusalem.

And yet, though everywhere present, God is not equally manifested and realized everywhere. A man is present to his friend as he is not to a stranger, though he may be speaking to them both at the same time. It takes spiritual emotion, born from above, to feel God's presence. Thus it comes to pass that there are times and places which have for us a special sacredness, because in them emotion is quickened, and God apprehended by the mind and heart. "Surely the Lord is in this place, and I knew it not,"—exclaimed Jacob, as he awoke from his sleep. "This is none other but the house of God, and this is the gate of Heaven." That place became to him a consecrated place—his pillow of stone a temple. The mountain upon which Peter beheld the glory of the transfiguration became to him for ever after the Holy mount. We all have our holy places—spots which are associated with our most sacred and tender experiences. We think of them as temples, because in them God has been most clearly manifested to us.

But the thought of the Apostle is a great advance upon this. The believer himself is a temple—his heart a shrine from which the incense of devotion ascends to God, and in which the Divine glory is revealed. The Church—the entire body of believers—is a temple, the masterpiece of Spiritual architecture, "whose builder and maker is God." The plan and execution are alike His. The house is for His glory and for His residence. In it He is doing pre-eminently His own work, and

manifesting His own perfections. There is for it an extension and glory, even on earth, far greater than has yet been attained—and in the heavenly state, imperishable glory.

And it is in His Church—in the manifest triumphs of His grace over sinful and selfish human nature—that God here and now most clearly reveals Himself to the world. The fullest manifestation of God that the world has ever seen was made in the incarnation of the Divine Son. He was God embodied—God manifest in the flesh. He moved among men as the living image of God. He was, and evermore is, “the image of the invisible God,”—not the “likeness” simply, having a superficial resemblance, but the “image,” manifesting Him by participation in the same life, by reflection of substance—the living, loving, and exhaustive embodiment of God, so that He could say in truth—“He that hath seen Me hath seen the Father.” The incarnation was the entrance of God into the life of humanity, and His permanent dwelling therein. Christ was pre-eminently the Temple in which God dwelt. There was made in Him a revelation of God more glorious than that which shone behind the temple-veil. As they came into contact with Him, men of spiritual faculty, men who had eyes to see, felt that in Him there was more of God than could be found elsewhere.

The Church is His representative on the earth. Believers are spoken of as the body of Christ, in which He, as the indwelling Spirit of Life, still tabernacles in the flesh. Upon His life-giving presence within we are dependent for all spiritual being and growth and power; we are the agents through whom He carries out His varied ministry. We are the temple in which His glory shines, and through which that glory streams out upon the world.

This position of honor and influence is assured to us by virtue of the fact that His spirit dwells in the believing heart. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” Wonderful words these! Let no man seek to explain them away, or to empty them of their significance. They speak to us of the actual contact of God with the soul of man—the actual presence of God in the soul. In these days of scientific research and ceaseless probing of all mystery, some men have lost sight of the old truth that God is here in His world, and have so come to think of laws and forces of life as acting in His place, that the idea of a real touch of the Almighty has become to them incredible. To them the doctrine of a new life, born from above, born of the Spirit and animated by the Spirit is at once mystical and impossible. And sometimes it seems as though many in the Christian Church were influenced by their incredulity, and had lost the clearness and firmness of the old belief in the actual presence of the Spirit of God in the believing soul.

They speak more of impressions and motives and influences than of an actual Divine indwelling—God dwelling in us, speaking in us, witnessing in us. Yet of the latter do the Scriptures speak. When Christ gave to His Disciples the parting promise—"Lo, I am with you alway,"—He did not mean simply that the memory of His life would be with them as a source of inspiration. He meant what He said. It was a promise of the abiding presence and friendship and help of the living Christ. When He gave them promise of the coming ministry and indwelling of the Spirit, He did not mean simply the outpouring of certain sanctifying influences. He meant what He said—the incoming of the Divine Spirit into their hearts, the actual contact of the Spirit with their life, moving upon the soul with a quickening energy which lies outside the domain of natural law—an indwelling power.

An incomprehensible mystery, you exclaim. Be it so. There are ten thousand things in the universe which the subtlest intellect cannot penetrate, or the profoundest thought fathom. And while everything else runs into mystery and is wrapped in mystery, why should it be expected that when we come into the domain of the purely spiritual, and deal with the relations of God and the soul, all difficulty should vanish? Why should we expect to eliminate from Christianity everything that lies beyond our knowledge, or to reduce it to a few plain truths which can be subjected to our analysis? Why should we make ourselves the measure of all things in the realm of Spirit when we are baffled by mystery on every hand in the realm of the physical?

A sign! a sign!—men cry. "Give us a sign!" A sign indeed! What is needed is not a fresh manifestation of the Divine power, but the removal of the blindness which prevents men from seeing God—not a new voice from heaven, but willingness to listen to the voice that speaks. See what has already been wrought in individual lives, and in the history of the world! Only the presence and working of the Spirit in the believer's life and in the Church can account for it all. It is the outworking of the Saviour's promise—"He dwelleth with you, and shall be in you."

This is our faith. Inspiration is not a thing of the past, and dead. The same Spirit that entered into the prophets and Apostles, causing them to feel the flow and rush of inspiration in their souls, enters now into the believing heart. To them He gave at times the inspiration to speak and write; to us He gives the inspiration to live. This is the secret of all spiritual life. There can be no such life apart from His incoming; there can be no development of the life apart from His indwelling. "If so be that the Spirit dwell in you. Now if any man have not the Spirit of Christ, he is none of His."

It is His presence within that makes us temples of the

Most High. It is because the body of a Christian believer holds within it another tenant than his human spirit, even a Divine presence which is at once his life and glory and power, that his body becomes a Divine temple, and his soul a Holy of holies within whose sacred enclosure the name of God is inscribed, His law guarded and honored, and His glory revealed. It is because the Divine Spirit dwells in the Christian Church as the spirit of life and holiness and fellowship, that the church grows into an Holy temple. "Built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the Chief Corner-stone; in Whom all the building fitly framed together groweth unto an Holy Temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit."

Of the sacred obligations and responsibilities which are involved in this fact, and the practical results which would flow from the realization of it in life, we cannot now speak. I would simply emphasize the fact, and hold up before your eyes this glorious conception of the Christian calling. "Ye are the Temple of God." But remember that it is the presence of God that makes the Temple, and gives to it all the glory and sanctity that it possesses.

(To be continued, D. V.)

THE BLESSED HOPE



WATCH ye for ye know not what time your Lord doth come." The attitude of the earthly people towards the Coming which is their special hope, will be the same as that which is enjoined upon us in this present age—"Constant expectation of the Lord's return" (Alford).

For, as the Epistle to Titus tells us, the grace taught Christian learns "to live looking for that blessed Hope." And "looking for" is a poor equivalent for the Greek word it represents. A still stronger word the Apostle used when in writing to the Philippines from his Roman prison, he said—"We are *looking for* the Saviour." It is a word that expresses earnest expectation of something believed to be imminent. According to Bloomfield "it signifies properly to thrust forward the head and neck, as in anxious expectation of hearing or seeing something."

Such was the attitude of the mother of Sisera as she watched for her son's return: "Through the window she looked forth and cried through the lattice, Why is his chariot so long in coming?" And yet there are religious teachers who assert and sometimes with dogmatic vehemence, that the Lord cannot come till after the Tribulation . . . Indeed this teaching absolutely kills the hope. For we recall the Saviour's Words that "except those days should be shortened" none of His

people would survive them. And this being so it would surely be our longing wish and prayer that He would let us pass to heaven by death before the advent of such evil times.

Nor is this all. We are Divinely exhorted to live in constant expectation of the coming of the Lord; to stand with our hand upon the latch, as it were, in readiness to obey His call. And yet are we to be assured of a long drawn out warning of His Coming, not only by the fiercest persecution earth has ever known, but also by a series of appalling signs and portends in the sphere of nature? (Matt. 24:15-19).

THE BEAUTIFUL LIFE OF THE LORD



CONSIDER for a moment our present glorious position; all our sins for ever gone, justified and sanctified in Christ Jesus, and thus made meet for the inheritance of the saints in light; having a new, a perfect, an endless life; strengthened by the constant presence of an almighty Friend and Comforter; Christ's love using and filling and swaying our hearts; His light guiding and controlling our consciences.

Listen for a moment to these words, and think that we "*ought to walk* even as He walked." "Christ was at once a Conqueror, a Sufferer and a Benefactor. What moral glories shine in such an assemblage! He overcame the world, refusing its attractions and offers. He suffered for it, witnessing for God against its whole course and spirit. He blessed it, dispensing His love and power continually, returning good for evil. Its temptations only made Him a Conqueror; its pollutions and enmities only a Sufferer; its miseries only a Benefactor. Our Lord Jesus did good and that hoping for nothing again. He gave, and His left hand did not know what His right hand was doing. *Never*, in one single instance, as I believe, did He claim either the person or the services of those whom He restored and delivered. Jesus loved and healed and saved, looking for nothing again. Surely there is something beyond human conception in the deliniation of such a character."

One cannot leave such a subject as this without a sigh, as one thinks of how far, how very far, we come short of such a glorious Example, and of the purpose God has in leaving us in the world.

"He that saith he abideth in Him *ought* himself so to walk even as He walked."

May the Lord seal home to our hearts in living power the subject we have been considering and give us each to feel the controlling power of the love of Christ that passeth all understanding.

PROBLEMS

Please give some explanation of James 5 verse 14. Is any sick among you let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.

The Epistle of James has a Jewish character. We must keep this in mind. In fact the beginning of the Christian era had almost an entire Jewish cast and the believers whom James addresses were closely identified with, and practiced many things peculiar to Judaism.

Anointing oil was extensively used in the ceremonies of the Jews. Anointing the sick with oil was a general practice as can be shown from Talmud writings. In the times of miraculous healing the anointing with oil in the Name of the Lord was an old custom which the disciples made use of, but the Lord did not tell them that they should anoint the sick with oil in His kingdom message when He commissioned them; but they did it because it was the universal practice.

This old Jewish custom was re-affirmed by James when he commands these Jewish believers who were sick, to be anointed with oil.

Expositors generally confine this anointing with oil to such as had the power of working miracles, and when miracles ceased, **this custom ceased also.**

In St. Mark's gospel we read of the Apostles anointing with oil, many that were sick and healing them (Mark 6:13). And we have accounts of this being practiced in the church two hundred years afterward, but then the gift of healing also accompanied it. When that miraculous gift ceased, **this also was laid aside.**

Apart from this passage, and the one in James we never read anywhere in the New Testament about anointing with oil in case of sickness, from which we would draw the conclusion that the anointing with oil in James is a Jewish custom **AND IS NOT MEANT TO BE PERPETUATED IN THE CHURCH.** For the Holy Spirit would have stated elsewhere if such would be the case.

The passage here seems to be the matter of sickness as a chastening from the Lord on account of specific sins committed.

Was it intended to be a universal application to all cases and to be carried out at all times, under all conditions? Surely not!

However, there is one thing carefully to be observed here, that the saving of the sick is not ascribed to oil, but to prayer. The prayer of faith shall save the sick.



Is it scriptural when a number of Christians are traveling on long journeys (that consume 6 weeks or more) overseas, or that at some health resort where there is no assembly, to set up a table for the purpose of showing forth the Lord's death viz.—for the few weeks the saints will be spending at the places mentioned?

An assembly of God is that which is divinely gathered by the Holy Spirit unto the precious Name of the Lord Jesus Christ, for Worship, Prayer, Testimony—to be a **permanent** pillar and ground of the truth in city, town or village, or country. An open door which no man can shut (Rev. 3:8). The Lord's table is one of the Divine institutions connected with such a permanent gathering, and cannot scripturally be divorced from same. God has a Divine order and this order He expects to be maintained. The devout Israelite would not have ever thought of picking up the Table of Shewbread and carrying it alone to the seashore and setting it up with the idea of worshipping the Lord. And it is just as much out of Divine order for a child of God today to set up a table aboard ship with bread and wine upon

it, or temporarily doing the same thing for the summer season at the seashore, and think they have the mind of God in worship. There is nothing permanent about these observances—but rather a matter of convenience.

In connection with observing the Passover Feast the Israelite was exhorted as follows, "In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house;

Let everything be done decently and in order.

The Part that Mary Chose

Luke 10:38-42

Martha was busy, yes, doing her best,
To have things in order, she always made haste,
Scarcely a moment had she for to rest.
She was troubled and worried attending her Guest,
While Mary sat down at His feet in repose,
That was the part that Mary chose.

There are many allurements about, we're aware,
Each usually seems such a harmless affair;
There's nothing about them unseemly—unfair,
But dear young believer, Oh, yes, do take care.
Think of Him, Who on you, such love He bestows,
And now choose the part that Mary chose.

There are many attractions around us, we know,
All sugared and painted to make a great show.
May we clearly see, it's the wiles of the foe,
Into ways which are evil, he wants us to go.
Sometimes as an angel of light he would pose,
Oh, then choose the part that Mary chose.

It would often agree with the natural mind,
When we allow satan our minds to blind;
Then we some where else, try our pleasures to find,
But when we return, Oh, is He not kind?
And our poor faithless hearts, with joy again glows
When we choose the part that Mary chose.

There's a lesson, just here, for you and for me,
I trust that with me, you here will agree,
We sometimes, like Martha, so busy would be,
May He open our eyes, that we too, may see,
What is in His word—not what we suppose,
And still choose the part that Mary chose.

There are pitfalls and snares, so many around us,
Which satan, at one time so firmly had bound us,
In this helpless condition, our Saviour, He found us,
With pardon, and blessings unnumbered He crowned us,
And now I repeat, as this few lines I close,
Still choose the part that Mary chose.

J. A. A.

Iowa.—The conferences at Garnavillo and Stout were reported large and the Word was with power. One professed at Stout and G. Gould remained for meetings. After conference J. J. Rouse went to Chicago. At Garber, a tent is being operated by L. McBain and O. Smith.

Stuebenville, O.—Chas. Keller and A. Klabunda are being encouraged by the attendance at tent meetings here.

CANADA

London, Ont.—Instructive and refreshing ministry was given by Charles Keller in the Pall Mall hall, using the Seven Churches in Asia chart. Servants of Christ still maintaining the old paths are desired and welcome here.

Vancouver, B. C.—C. Patrizio baptized several Italians here and then began his journey east. He has been quite sick and has been advised by the doctor to go very slow on account of a heart condition (Angina Pectoris).

Manitoulin, Is.—W. Baillie has his tent pitched here and was expecting later in the season to go to Dresden for tent work.

Toronto, Ont.—Bren. Carboni and G. Johnson have their tent pitched in the Italian district and a good number were present at the first meeting.

Nova Scotia.—The Conference at Pugwash Jct. was the largest ever held, about 180 remembered the Lord. Hall taxed to its capacity at the Sat. and Sun. gospel meetings. One professed to be saved. Six sisters were baptized on Sunday afternoon. Bren. Goodwin, Scott, J. Stewart, Dickson, Harris, Joyce, Glasgow, McMullen Bros., McIlwaine, J. McCracken and Moffat ministered the Word. D. Scott remained for a few gospel meetings. A. Joyce and H. Harris went on to Prince Edward Island for tent meetings. L. McIlwaine returned from Ireland with his wife and intends to labor on the South shore of this Province. Bren. Stewart, Dickson and Moffat went to Cape Breton for meetings. Bren. McCracken and Brennen pitched their tent in Lunenburg Co. where they were located last year.

New Brunswick.—Isaac McMullen has moved to 429 Charlotte St., Fredericton, N. B. He and Bro. Glasgow expect to pitch their tent there. There is no assembly within 100 miles. At Moncton, David Scott had 3 weeks appreciated and fruitful meetings.

Vancouver, B. C.—F. Watson and J. Silvester have their tent pitched at Lynden, Wash., and were encouraged by the attendance. They had three nights in the Fairview hall before going to Lynden.

Peterboro, Ont.—After visiting Deseronto and Campbellford, J. Pearson called here on his way to work the tent at Lake Shore.

Brandon, Can.—R. Telfer had 3 nights meetings on his way to Glen Ewen conference.

Canadian Northwest Conferences.—Good reports have reached us of the ministry given at conferences held at Portage-La-Prairie, Glen Ewen, Taylorside and Mervin. Bren. Telfer, A. Douglas, D. McGeachy, G. Smith and Alves ministered.

Chilliwack, B. C.—Bren. Rae and Alves have their tent pitched here but were finding it uphill work.

Newbury, Ont.—T. Touzeau had 8 nights meetings with us and then went on to Sarnia conference, then Glencoe and Ferndale, Mich. Chas. Keller stopped for one night. Ministry was appreciated.

FALLEN ASLEEP

Kitchener, Can.—On June 9, Angus McMillan went to be with Christ. Age 63. Saved 39 years ago. A beloved brother who will be missed. W. Baillie spoke at the services.

Duluth, Minn.—On June 8, S. H. McNally passed on home to be with Christ. Age 68. Saved in Canada 50 years ago. Received into fellowship here 37 years ago and continued a steady and real help to the end. Bore a good testimony in the world. G. Gould spoke to a large company (mostly fellow workmen) in the Gospel Hall. A widow and 2 children mourn his loss.

Pickford, Mich.—On July 1, Mrs. Andrew Smith departed to heaven. Age 83. Saved 25 years ago at tent meetings held by Bren.

Shivas and Sheldrake in Pickford and gathered with the "Soo" Mich. assembly. Bore a good testimony. Services were conducted by Bren. W. E. Dixon and Thompson.

Portage-La-Prairie, Can.—On June 2, Edith Comte went to be with Christ. Ill for one week. Age 27. Saved at 11 and greatly loved, and greatly missed. Her departing words were "Sweet feast of love Divine." Spent happy times visiting shut-in sisters in Christ. Services in the hall were conducted by Bren. Fish and R. J. Dickson; at grave by A. Vanstone. A large number of unsaved were present. Survived by parents, 4 sisters and 1 brother—all saved.

Westerly, R. I.—On June 26, Wm. Kennedy passed on home. Saved and gathered out in Westerly 40 years ago. Age 83. Wm. H. Hunter spoke at the services.

Hartford, Conn.—James Serpliss suddenly went to be with Christ. Age 60. Esteemed and respected by all who knew him. Buried from the South Manchester hall on June 29. Wm. H. Hunter spoke to a large company at the services.

Bay City, Mich.—On June 29, Charles Ramsey, Sr., went to be with the Lord. Age 83. Saved and gathered to the Lord's Name 45 years ago in Sterling, Mich., and in fellowship later in Bay City. Bore a quiet and good testimony. J. Govan spoke at the services in Bay City and Crosswell where he was buried. He is mourned by two sons.

Cleveland, O.—On June 22, after 32 weeks illness, Mrs. Thomas Fulton entered in to see the King in His beauty. Age 54. Saved 41 years ago in Cleveland and in fellowship in the West Side hall. Many of the Lord's people and servants shall remember her as a modern Phoebe—a servant of the church, and a succourer of many. Will be greatly missed. W. P. Douglass and John Govan conducted the services. Mourned by a husband and two daughters, one sister and one brother (Geo. Duncan, well known servant of the Lord).

Bolton, Ont.—On June 25, Wm. Mitchell passed into the presence of the Lord after an illness of 7 years. Connected with Bolton assembly for 35 years. Bore a splendid testimony. Mervyn Paul spoke to a large company at services.

Toronto, Ont.—Mrs. Williams of Brock Ave. assembly passed away to be with Christ. Age 86. Albert Joyce spoke at the services.

Galt, Ont.—Our aged sister (94 years) Mrs. Dickson went peacefully into the presence of the Lord. Albert Joyce conducted the services.

CONFERENCES

Cleveland, O.—The annual conference will be held in the Gospel Hall (1477 Addison Rd.) on Sept. 3, 4 and 5, preceded by a prayer meeting on the eve of Sept 2 at 7:45. Breaking of bread, 10 A. M. Lord's day. Christians from a distance freely entertained. Correspondent, John H. Smith, 3366 Meadowbrook Blvd., Cleveland Heights, Ohio. Addison Rd. and West 85 St. halls assume full responsibility for the conference.

Sault Ste Marie, Can.—The annual conference of assemblies gathered to the Name of the Lord Jesus Christ in Sault Ste Marie, Mich., and Sault Ste Marie, Ontario, will be held in the St. John's Memorial Hall, John St., Soo, Ont., beginning with a prayer meeting Friday, Sept. 2 at 7:30 P. M. in the Gospel Hall and continuing Sat., Sun. and Mon. (Sept. 3, 4, 5). Correspondents, R. H. Davis, 425 Douglas St., Soo, Can., and Richard Cottle, 333 Pack St., Soo, Mich.

Hitesville, Iowa.—The annual conference will be held on Sat. and Sun. (Aug. 27 and 28) preceded by a prayer meeting Friday eve, Sept. 26. Correspondent, Geo. E. Smith, Kesley, Ia.

Hartford, Conn.—The annual conference will be held on Sept. 3, 4 and 5 in the Odd Fellows hall, 420 Main St. The regular order of meetings will prevail. Correspondent, N. Vendetta, 48 Allen St., Windsor, Conn.

Waterbury, Conn.—The annual Italian Conference will be held on Sept. 3, 4 and 5 at the Grace Baptist Church, Kingsbury St., Waterbury, Conn. Correspondent, M. Stango, Box 33, White Rd., Waterbury, Conn.



Words in Season

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"For Me"

Galatians 2:20

*LOVE—uncased, loving me!
From far Eternity,
In sovereign mystery
Of Thine Election!
Low in subjection
Worship I Thee!*

*BLOOD—Poured out full for me!
On dark Golgotha's tree,
In awful mystery
Of Thy Salvation!
Faith's adoration
Bring I to Thee!*

*GRACE—lavished still on me!
All worthless though I be,—
In daily mystery
Of Thy heart's kindness
Through all my blindness!—
Praise be to Thee!*

*HEAVEN—opened wide for me!
For all Eternity!
Love's last long mystery!
O consummation
Of God's Redemption,
Wait I for Thee!*

W. R. N.

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UNITED STATES

Special:—To all new subscribers for 1939, we offer free, the October, November and December issues of **Words in Season** for 1938. This offer expires December 31, 1938.

Iowa.—The Davenport assembly now meets in a hall at 635 Laurel St. Correspondent, John Eggers, 2205 E. Locust St. The newly formed assembly at **Sioux City** is located at 2061 Lakeport Rd. Correspondent, T. J. Knuckles, 2415 St. Aubin St. A. Rodgers saw some saved there in recent meetings. O. Smith and L. McBain were seeing fruit at tent meetings in Elkport.

Galesburg, Ill.—A newly formed assembly now meets in the home of Dr. M. H. Weir, 1050 N. Cherry St.

Cincinnati, O.—John Horn and A. Rodgers started the fourth tent effort in this large and important city.

New England States.—The Torrington, Conn. assembly has moved to 22 Clark St. A. Rakyta, 43 Munson Ave., Correspondent. R. Roberts had 4 weeks meetings in S. Manchester, Conn. Some saved, among whom was a Roman Catholic. The Correspondent of the assembly, Wm. McBride has moved to 83 Laurel St. S. C. Keller had splendid meetings for Christians in Pawtucket, R. I. H. Thorpe had fruitful meetings at Jaffrey, N. H. The Barrington, R. I. assembly now meets in the Taverez Bldg., Room 5, Warren, R. I.

Monroe, La.—Attendance and interest very good at meetings held by C. G. Davis in a tent.

Wisconsin.—W. Grierson had 5 weeks appreciated meetings at La Crosse. One professed. He later joined S. Mick in tent work at Boscobel. W. Warke and E. Jamison saw a good interest at Delavan.

Effie, Minn.—S. Hamilton held meetings in a school house 8 miles from here and saw good attendance and souls saved.

New York.—H. H. Dobson was operating the first tent pitched in connection with the Poughkeepsie assembly with good interest. The assembly has moved to 154 Winnikie Ave. (near N. White St.). C. Campbell spent a Lord's day at Frost Ave. assembly, Rochester telling of work in Puerto Rico. Four were recently baptized and added to the Brooklyn Spanish assembly where L. Montalvo labors.

Detroit, Mich.—C. Patrizio has moved to 2953 Gratiot Ave. He is giving help in the Italian assembly not being able for tent work this summer.

Washington State.—J. Silvester and F. Watson saw good attendance at Lynden in tent meetings. John Conoway was cheered at tent

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. 30

SEPTEMBER, 1938

No. 9

GATHERED GEMS

LORD, we tremble, for we know
How the fierce malicious foe,
Wheeling round his watchful flight
Keeps them ever in his sight;
Spread Thy pinions, King of kings,
Hide them safe beneath Thy wings,
Lest the ravenous bird of prey
Stoop, and bear the brood away!

* * * *



WE should not indulge in anything for one moment, which
we should be ashamed to do if the Lord Jesus were
personally present with us; His eye is upon us, and
His ear is attending to us, though His bodily presence
is not with us.

* * * *

He who undertook and carried out great concern in the
court of Divine justice, will surely manage our little matters for
us now, if we put them into His hands as He directs us.

* * * *

The man that fights **FOR** himself, may fight **BY** himself;
but the man that fights for God's glory will have the Most High
for his help.

* * * *

We say the world is a wilderness, but we do not treat it as
if it was; why wish to stay in a desert, when the promised land,
the glory of all lands, lies spread out before us?

* * * *

When God leads us into deep waters, it is to try our faith
and improve our patience; then He seems to say, "Will you trust
Me now? Will you quietly submit to my will? Will you prefer
to follow me through the deeps of adversity, to following Satan
or the world over the plains of prosperity?"

* * * *

The eye is the great inlet of sin. Eve saw and lusted—Achan
saw and coveted—David saw and fell into adultery; the eye led
Lot into Sodom,—Samson to Gaza—and Solomon to idolatry;
well then may Job make a covenant with his eyes; the Psalmist
cry, "Turn away mine eyes from beholding vanity;" and we
watch and pray lest we enter into temptation.

LIGHT OUT OF DARKNESS

An Indian Officer's Conversion



At a Military Station in India, a number of years since, some officers were conversing together. An earnest Christian called Hebeck had lately come there, and had spoken to some of them, amongst others, about their need of salvation through Christ. A young officer who had also lately come was with them, and they were specially telling him of this eccentric German—how he seemed to speak to everyone, constantly as one said, introducing his ideas and calling on everyone, thrusting his religion upon them. This officer said "Surely he would not come to an officer's quarters, he would only go to the men." But at once one said, "Oh yes, that is just what he does," and added, "he will be coming to you ere long, depend upon it, and ask you if your soul is saved." This acted as it had been intended to. It roused the temper of the worldly one to whom it was spoken. "I cannot believe," said he, "that any Missionary would dare to come to our quarters in that way." The reply was—"But Hebeck does it, and he will come to you." "Well, if he comes to me and asks any such questions I shall soon show him the door for his impertinence." A few days passed, and doubtless all had ceased to think of their conversation and its object—but Hebeck was constantly at work seeking to make Christ known, and soon he found his way to this officer's room.

He knocked at the door, and in his own eccentric but earnest way said, as he opened it, "I am coming in." The officer looked up and at once recognized Hebeck, having seen him several times, and been told who he was. "What do you want?" "Bring me your Bible!" he quickly answered, but more in a tone of command than request, and at once the officer, proud and worldly though he was, turned and hunted up a Bible, for though he seldom read it, he considered it proper to carry one with him.

He was about handing it to Hebeck, but he beckoned to him to keep it, saying "Read!" "Where shall I read?" "Read in the 1st of Genesis." And he read "In the beginning God created the heavens and the earth. And the earth was without form and void and darkness was upon the face of the deep." When he reached this point Hebeck abruptly said, "Shut the Book, I will pray," and kneeling down, prayed with great earnestness to the Lord to show the officer the darkness of his own heart, the sin of his nature, the sins of his life. Rising from his knees he went away as abruptly as he had come, leaving the officer alone, but not soon to forget the solemnity of that visit. Worldly and proud as he was, boasting as he had been as to what he would do, he now remained in the silence of that room thinking,—yes, thinking. His past life had been recalled by that honest prayer, and he could not as he had often done be-

fore, dismiss it lightly and banish care. Already that prayer was being answered. Conscience condemned. Sins that could not be disowned came before him, and he was troubled. It was with him as with Belshazzar when the mysterious handwriting stood out before him on the wall of his palace. It was the more clearly seen in the light of that candlestick brought in with other holy vessels to add to the revelry of his proud ones. So the very boasting, although the intense earnestness of Hebeck had hindered its being carried into effect, only helped to show up the guilt and manifest the darkness. And as with Belshazzar, judgment was dreaded. Days passed on, duties had to be gone through, fellow-officers had to be met, but nothing could efface the impression—it only seemed to deepen. Soon there was a longing desire in that soul after the salvation of God, sin had become a burden, which he longed to be freed from. But the Bible had been an unread book. Now he opened it, turned its pages and read much, but if he had been asked as was the eunuch, "Understandest thou what thou readest," his answer would have been "How can I, except some man should guide me." And he wished that Hebeck would come again. Doubtless he saw him in the Station, for it was but small. He could easily have sent for, or gone to him, but pride no doubt prevented. Weeks passed on, to him they were weeks of agony and despair. But six weeks after his first visit, Hebeck again knocked at the door. He knew nothing of all that had been stirring in that heart, but the Lord had led him back. He had gone at first to drive the arrows of conviction home, he was now sent with the message of peace. Then he had brought the darkness before that soul, now it was to tell of the light that chases it all away.

He quickly entered and as before, he said, "Fetch your Bible;" but this time the officer had not to search for it, it was lying on the table open, for not a day had passed since Hebeck's first visit without its being read. He caught it up saying, "Where shall I read?" "Read in the 1st of Genesis." "In the beginning God created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters, and God said, Let there be light and there was light." At this point Hebeck said, "Shut the Book. I will pray." But now he prayed that light might break in, that he might not only see himself a sinner, but that he might believe on the Lord Jesus Christ. "Let there be light" was the sum of his prayer; and as of old there was light. The light of the glorious gospel of Christ shone in, bringing with it joy and peace. From amid the darkness which had enveloped his soul, he beheld the cross radiant with glory, and discerned on it the form of Jesus of Nazareth dying there for sin. Forgiveness now was realized, he rejoiced in the present possession of eternal

life. The dark forebodings of coming wrath which had filled him with despair for weeks had now passed away for ever. And for many years that officer lived to testify by his works the reality of the change thus wrought.

Dear reader, you are lying in the same darkness. Do you say "I know it not, it never disturbs me?" then this but shows how terrible the power the Prince of Darkness has over you. Beware, for your present path ends in the blackness of darkness for ever. Consider then your position, under Satan's power, fulfilling his will; awake to a sense of it now. Ere long there shall be no hiding place of darkness, heaven and earth shall flee away, and the brightness of His Throne shall descend and bring to light every hidden thing of darkness to the utter confusion and overthrow of the sinner. "The day of the Lord is near, the day of vengeance of our God." Flee from that coming wrath "lest He cause darkness and your feet stumble upon the dark mountains, and while ye look for light He turn it into the shadow of death and make it gross darkness."

It may be, reader, that you too have thought it impertinence on the part of a servant of God when he has spoken to you earnestly and plainly about your soul. If it has been so, consider for a moment was it not in love to yourself?

Some boys were chasing one another in the neighborhood of a quarry; one, who was ignorant of its existence had outstripped the others, and every moment was bringing him to its edge. A man standing near observed the boy, and knew that he would scarcely be able to stop himself when he saw his danger, so running towards him as the boy came up he threw him on his back. The boy started to his feet and indignantly remonstrated. The man simply led him to the edge and pointed him down into the quarry; his face paled as he saw the danger from which he had been saved, and then he knew not how to thank the man for his rough kindness.

Thus will it be with you, reader! learning your danger, you will thank the one who spoke plainly to you about it.

Charles Simeon of Cambridge went to see his dying brother. The brother said to him, "Ah, Charles, you never spoke to me plainly about that eternity which lies before me now." And Charles answered, "Why, you have heard me preaching, and I have spoken to you often." "Yes, that is true, but you should have taken me alone, and shutting the door, shook me by the shoulders as you told me that I was on my way to hell, that so I might never have forgotten it."

Reader—awake to your danger. Hell lies before, and the only way of escape is by believing on the Lord Jesus Christ. He has put away sin. Finished the work. Believe! only believe!

Hallelujah 'tis done, I believe on the Son,
I'm washed in the blood of the crucified One.

R. T. Hopkins.

FIRST THINGS FIRST

John Silvester, Midland, Canada

(Concluded from last month)

HEZEKIAH gathers the priests together into the east gate and says unto them, "Hear me, ye Levites, sanctify now yourselves" 2 Chron. 29:5. Notice they first must be sanctified then "Sanctify the house of the Lord." If we are going to be a help to others we must be right ourselves. We can be of no help to others, if we ourselves are not sanctified. The Lord Jesus in His prayer to God, says, "Sanctify them through Thy truth, Thy Word is truth."

"Carry forth the filthiness out of the holy place." What a condition of things we find in Israel. In verse seven they had shut up the doors of the porch and put out the lamps and they had not burned incense nor offered burnt offerings in the holy place unto the God of Israel. Doors closed! No service! They put out the lamps. No testimony! They have not burned incense! No prayer! No offering! No worship! No wonder we read in verse eight, "Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to trouble, to astonishment and to hissing, as ye see with your eyes." What a discouraging outlook for this young King; enough to make his heart sad and cause him to say, "Not much use of living for God in such a condition." But His desire was for the house of the Lord and for God's glory, so he set to work with might to put things right. He had known what it was to have dealings with God, getting into the presence of God. That is where all restoration commences. They started at the inner chamber of the Lord and carried out all the filthiness. Restoration is accomplished only by getting into the presence of God and letting His Word search our hearts. The outside walk may look all right. The Ephesian saints had works, labor and patience, but the Lord Jesus Christ says to them, "I have somewhat against thee because thou hast left thy first love." There was something wrong in the inner sanctuary. If this condition goes on it will very soon manifest itself outwardly, for we cannot maintain a godly, consistent walk, when there is filthiness in the inner sanctuary. Our true condition will eventually show in our walk and conduct. God gives us the privilege of judging ourselves by His Word, and if we fail in this and refuse, God must take up the work and He places it in the hands of our brethren. How sad! Hezekiah started in the inner chamber and they carried out all the filthiness. They cleansed it. For eight days they sanctified the house of the Lord, (verse 17). Here we have service, testimony, prayer, worship and fellowship. It commences again. Dear child of God. What about our service? Are we as active in our gospel energy as we once were? What about our

love for the poor unconverted ones? Are we witnessing for Christ? That does not mean you have to be a platform preacher, for most of the gospel work may be done by private work, preaching by word and by action, while at our duties, on the farm, in the home and in the workshop. Those who preach publicly are only on the platform about an hour, but you are living in the factory, in the home and elsewhere as a testimony for good or evil ten hours or more every day. Your life and conduct and behaviour, all these testify to those around. The world is watching you carefully and taking stock of whether there is any reality in God's salvation, by the way you live. We are living an epistle every day of our lives, and we are either manifesting that there is reality in God's salvation, or we are giving the poor world a reason to believe it is not worth while being a Christian at all.

The spies who returned from the land of Canaan discouraged the hearts of the people by bringing back a false report. Joshua and Caleb brought a good report and they encouraged the hearts of God's people. The Lord help us to realize our responsibility in our service for God. The day of grace will soon be past and our service will be over forever.

What about our testimony in the assembly? Do you try to put yourself about to be present, and by your prayers seek to uphold the hands of those who tell forth the gospel? Are you in your place to encourage their hearts in that good work? Perhaps you are not able to preach, but even your presence will be an encouragement to those who try. Do you pay the very best attention to those who are preaching? Often some strange servant of Christ comes and he preaches the same gospel as the local brethren and you make an extra attempt to go and hear him. Both men have the same message, same theme and they have the same purpose at heart, the glory of God and the salvation of sinners. We say, "We must go and hear this new man, but it is not worth while going to hear just a local brother. We'll just stay at home." That is just discouraging the hearts of those who try to press the battle to the front. Come right up to the front and sing with all your might, thus you will help in the gospel testimony.

There was no service! Judah was away from God. Hezekiah restored the service of God. The doors were opened and restoration begins. What about being at the rest of the meetings of the assembly? Many of us do not rise to the dignity and privilege of being at our place at the Lord's table. There is no greater privilege this side of heaven. The little assembly may be small and weak and have very little gift and the singing may be poor, but the Lord help us to realize the responsibility as to our testimony. May we as the grace of God gives us power, maintain the testimony.

No prayer! What about the prayer meeting? How often

it dwindles down to a mere handful. Fifty in the meeting and we just find six, seven or eight at the prayer meeting—the very life of the assembly. The Lord stir our hearts to our place in the prayer meeting, and when we do come not just to think the responsibility lies with those who pray audibly, but silently does our hearts go up to God and do we earnestly say Amen to those who do take part?

These are some of the things in connection with restoration during the rule of Hezekiah.

IT IS DONE



SEPARATED! Yes, separated. I cannot help myself—it is done. God has done it. He has separated me *in* Christ; and He has separated me *to* Christ. I am no longer my own. I am bought with a price. "Farewell to the world," I find myself saying. Why do I say this? Am I going to die? you ask; for that is what people say when they are going to die. I reply, it is because I *have* died already. I have died with Christ. I have been buried with Him by baptism into death. Sentence has been passed on me *in Him*; and now God claims me as one of His own. Since the day I first trusted in Christ, God set me apart for Himself. Before that time I was in the old Adam standing, and God could not acknowledge it in anyway. But when I believed on Jesus, I found my standing to be in the second Adam, with whom God is ever well pleased. And now I behold with wonder and joy that God has separated me to Himself. The cords of His love encompass me. He has drawn a circle around me, as it were. It is not that the world and I must part. But it is this, that God *hath parted* me from the world. Henceforth I am no more of the world. My citizenship is in heaven, from whence I look for the Saviour. Did Christ find His joy in this world? How then shall I?—for am I not *in Him*? Am I not crucified to the world? Is it not a thing accomplished, that "Jesus died and I died with Him?" You see I have been brought into an entirely new standing. I am in the "new creation," where all things are of God—praise His name. No judgment for me in the day of wrath—no more curse. Death and the curse have passed away. I have been brought into a large place. And such, beloved, is the standing of every child of God. Such is the separation where with God hath set us apart to Himself. Therefore walk ye *in Him*—rejoice *in Him*—remain in that separation with which God hath set you apart *in Him*.

When the hour of judgment strikes, the bells of mercy will cease ringing.

NOTES ON FIRST CORINTHIANS

Wm. Rodgers, Omagh, Ireland

(Continued from last month)



WE have already to some extent been occupied with Chapter 14, while we were considering its connections with the two chapters that precede it. If these connections are kept in mind they will greatly assist towards an understanding of it; because the three chapters taken together form, as we have seen, a distinct and definite section of the epistle.

It appears evident, from the way in which Chapter 12 begins, that the subject of the gifts was one of those concerning which the Corinthians had written to Paul (Ch. 7:1); but from Chapter 14 it also seem clear that the reports which had reached him as to their conduct (Ch. 1:11) included a reference to the manner in which they had been misusing some of these gifts in their meetings. That there were at least three manifestations of this evil is suggested in our chapter; and all three of them arose through exercising gift for mere display, instead of for edification. They were:—

1. Undue prominence given to speaking with tongues, as being the most showy among those gifts which they possessed. With this the greater part of the chapter is taken up.
2. Unwillingness to wait upon one another, which led to several exercising their gifts at once, and resulted in "confusion" (Vs. 30-33).
3. Certain women pushing themselves to the front by claiming the same right to take part in public ministry as the men (Vs. 34-36).

Numerous questions have been raised as to the matters here dealt with, and many and various are the opinions which have been expressed concerning them. Instead of adding to the number of these, we shall however, in keeping with our title, "note" some of the clues that are to be found in the chapter itself, and also elsewhere, for our assistance in rightly understanding it.

One of them, to which attention has already been drawn when we were considering Ch. 11, is the repetition, seven times in all, in that chapter and in this, of the Greek word which is rendered "come together." These are, as was said, the only places in the New Testament where it is used with reference to meetings of the Assembly; and they form such a bond between the two chapters as should make us slow to draw any distinction between the meetings which are in view in each case, even though Ch. 11 has to do with the ordinance of remembrance, and Ch. 12 with the ministry.

Another expression pointing in the same direction is the phrase "in church" (without the definite article in the Greek, although inserted in the A. V.). This occurs in Vs. 19, 28, 35, of Chapter 14; and is only found elsewhere in Chapter 11:18. It evidently means "in the church as assembled for a meet-

ing," and may be contrasted with the other phrase, "in the church" (with the article), which we get in Chapter 6:4; Chapter 12:28, etc.

As for the two gifts, "prophesying" and "speaking with tongues," regarding which our chapter has so much to say; it will be noticed that while the latter apparently was considered by the Corinthians to be the greatest gift they possessed, the former was in Paul's own estimation second only to apostleship. (See Chapter 12:28 and Eph. 4:11). They were therefore well suited to illustrate the lesson he sought to teach here—that the aim in exercising gift should be, not self-display, but the profit of the saints. Yet when this lesson has been learned, it has a much wider application than to these two only; as may be seen in V. 26, where after mentioning the exercise of various gifts the Apostle adds, "Let all things be done unto edifying."

The exhortations given in this chapter to "desire spiritual gifts" (V. 1), to "pray that he may interpret" (V. 13), and to "covet to prophesy" (V. 39), like that in Ch. 12:31 to "covet earnestly the greater (R. V.) gifts," imply, as was pointed out in a former paper, that these gifts might be obtained by prayer and exercise concerning them. If not, the exhortations would be meaningless; while if this was so, the statement one sometimes hears made, that these gifts could only be obtained by the laying on of an apostle's hands, would appear to be incorrect. That they were at certain times conferred in that manner we know from Acts 19:6, just as we know from 2 Tim. 1:6 that the evangelist Timothy received gift in the same way. Yet few would be found to contend that only by laying on of an apostle's hands can the gift of evangelist be given.

It may be said that to concede this point is giving something away to those who would uphold the present day silly imitations of "speaking with tongues" and "prophesying;" but truth is never really helped by bringing to its aid statements which cannot be clearly proved from the Scriptures, and which only pass current because they have not been tested.

Another example of the same kind is the opinion at times expressed that the gift of tongues resulted in ability to preach the gospel in foreign languages previously unknown. We have neither a statement to this effect, nor an example of it, in the Word of God; and it is inconsistent with the fact, plainly set forth in 1 Cor. 14:13, that a man might possess the gift, and yet be unable to interpret what he himself had said. That the "tongues" were actual foreign languages is clear enough from the exclamation of the strangers from all parts in Acts 2:8-11. "How hear we every man in our own tongue wherein we were born." But the same passage also shows that the words which they heard were not gospel addresses directed to themselves, but a speaking forth as the Spirit gave utterance of "the won-

derful works of God." And no indication is given that the speakers understood their own utterances, although these strangers did. Similarly, in 1 Cor. 14 the exercise of the gift of tongues is described as praying (V. 14), as singing (V. 15), as giving of thanks (V. 16), but not as gospel preaching.

And yet, on the other hand, scarcely any city could be named in which, in those days, more foreigners were to be found than in Corinth, a fact which may suggest a reason for the Lord dispensing this gift so much more widely there than seems to have been the case elsewhere; not as a means of direct gospel preaching to such, but "for a sign" (V. 22), just as had been the case at Pentecost.

As to "Prophesying," it would be no easy matter to give a definition of that word sufficiently wide to embrace all the circumstances in which it is introduced in the Word of God. In our modern speech it has become so bound up with foretelling what is future, that we can scarcely think of it in any other connection; yet very much of what the Bible calls prophesying is not at all of this character.

At the one extreme it is used of certain fully and verbally inspired writings found in the Scriptures; while at the other we get it applied even to the music and thanksgivings of the Levites in the Temple services. See 1 Chronicles 25:1-3, and note the remarkable expression in V. 2, where it is said that they "prophesied according to the order of the king." Might we say that in like manner the prophets in Corinth were to prophesy "according to the order" of the apostle as given in this 14th chapter, and emphasised in its closing verses. At least it is clear that what is here called prophesying cannot be on the same plane as the writings of the O. T. prophets, since Paul feels free to limit their quantity, and suggests that others present should judge as to their quality in V. 29. If these men were speaking in the very words which God at the time was giving them to speak, would the apostle have dared to thus limit them? And yet on the other hand, the use of the words "revelation" (V. 6) and "revealed" (V. 30) would remind us that in some sense they were delivering messages from God.

Probably the closest parallel to them in O. T. prophesying would be that of which we read in Num. 11:25-27 on the part of the seventy elders. There too Moses was asked to "forbid" some of them; and his reply, "Would God that all the Lord's people were prophets," sounds very like Paul's words here, "I would that ye all . . . prophesied" (V. 5).

One thing more, though this article is perhaps already long enough. In the middle of the chapter an interesting point is suggested by the mention of certain people called the "unlearned." That these were not members of the local church seems plain from the wording of V. 23, "If therefore the

WHOLE church be come together . . . and there come in those that are unlearned." Yet on the other hand, they are carefully distinguished from the unsaved by the phrase used, both in this verse and in V. 24, "unlearned, OR unbelievers," and "one that believeth not, OR one unlearned." Who then can they be, if not such as having professed faith in Christ have not yet been received into the fellowship of the Assembly? We may leave it to those who tell us that there is no such thing in the New Testament as reception into a local church, to find some other explanation of them consistent with what the chapter says of them. Meanwhile it is to be noticed that though either the unlearned person or the unbeliever may be led to acknowledge that "God is in you of a truth" (V. 25); it is only the unlearned, and not the unbeliever, who is thought of as saying "Amen" to the thanksgivings (V. 16).

(To be continued, D. V.)

THE SOUL SATISFIED IN CHRIST

HE who delights in the possession of the Lord Jesus hath all that heart can wish. As for created things, they are like shallow and deceitful brooks; they fail to supply our wants, much less our wishes. "The bed" of earthly enjoyment "is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it;" but in Jesus there is room for imagination's utmost stretch and widest range. When Jesus is enjoyed, He puts a fulness into all other mercies; His house is full when He is there; His throne of grace is full when He sits on it; and His guest-chamber is full when He is master of the feast. "The creature without Christ is an empty thing, a lamp without oil, a bone without marrow;" but when Christ is present our cup runneth over, and we eat bread to the full. A dinner of herbs, when we have communion with Him, is as rich a feast as a stalled ox; and our narrow cot is as noble a mansion as the great house of the wealthy. Go not abroad, ye hungry wishes of my soul—stay ye at home, and feast on Jesus; for abroad ye must starve, since all other beloveds are empty and undesirable. Stay with Christ, and eat ye that which is good, and delight yourself in fatness.

GOD'S TEMPLES

Joel Walker, Buffalo, N. Y.

(Continued from last month)

“Know ye not that we are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy; for the Temple of God is Holy; which Temple ye are” 1 Cor. 3:16-17.



IGNATIUS, Bishop of Antioch, one of the immediate disciples of the Apostles, who suffered martyrdom for the faith early in the second century, was called by his companions, on account of his eminent devotion, “the God-Bearer,” and when the Emperor Trajan said to him,—“Dost thou then bear the crucified one in thy heart?”—his reply was—“Even so; for it is written,—‘I will dwell in them, and walk in them; and I will be their God, and they shall be My people.’” Ignatius had realised as a deep experience, the mystery of the Divine indwelling implied in the words,—“Ye are the Temple of the living God.” Experience is the only true interpreter of such mystery. “There are two ways,—says one writer,—of reaching truth; by reasoning it out, and by feeling it out. All the profoundest truths are felt out. The deep glances into truth are gotten by love. To love a man, is the best way of understanding him. To feel a truth, is the only way of comprehending it.”

In our recent study of the passage before us, we sought to interpret the figure of speech which is here employed. We looked back in thought upon that most sacred of all earthly structures, the temple at Jerusalem,—and enquired as to its purpose, its symbolism, and its essential significance. Everything about it suggested a place set apart as Holy, and designed for Holiest use. It was, in a peculiar sense, the dwelling-place of God among men,—the chosen place of the Divine Manifestation. That which the Temple of old symbolized finds its spiritual counterpart and fulfilment in the Church of the Lord Jesus Christ. The Lord’s people are His true Temple on the earth. They are His separated ones, set apart for higher use and honor than the residue of mankind. In them He dwells among men. In them, by the manifest triumphs of His Grace over selfish and sinful human nature, He most fully reveals Himself to the world. This Divine indwelling is, indeed, an inscrutable mystery; yet it is a blessed fact, declared in the Word of God and realized in experience. It is the source of spiritual life and growth in the individual believer. It is the secret of the vitality and power and influence of the Church. “Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?”

Having thus called attention to this fact, let us consider some of the obligations which it imposes upon us, and of the practical results which would flow from the realization of it.

It requires no special insight to see that this figure of speech carries in it a summons to consecration. It is a declaration in symbol of that which is elsewhere expressed in direct command,—“Be ye Holy.” There is no thought that was more forcibly or constantly pressed upon the mind of the Jew than that of holiness. “The Lord thy God is a Holy God;”—This was the revelation of the Divine name made in the law as proclaimed on Sinai. “Glorious in Holiness;”—this was the fundamental conception of the Divine character emphasized by the services and sacrifices of the Jewish ritual. The tabernacle, and afterwards the temple, with its Holy place and its Holy of holies, bore ceaseless witness to a Holy God. The sacred place on which the Divine glory rested was called, indeed, “The Mercy-Seat,” and proclaimed a God merciful and gracious; but underneath the mercy-seat was “the testimony,”—the Holy law in its ark of gold. The throne of Grace on which the most high sat was a throne founded on Holiness. The high-priest, as he entered the Temple to perform his sacred services, wore on his mitre, inscribed in characters which all could read, the words,—“Holiness to the Lord.” The ceremonies of purification connected with the Temple worship were so many object lessons on the absolute necessity of holiness.

Turn where he would, the Israelite was confronted by some reminder of the fact that He belonged to a people separated unto the Lord, and called to be Holy, and was bidden to make *real* his calling. “I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be Holy, for I am Holy;”—this was the burden of the message which God delivered to His people by word or sign, and with which the whole of the temple worship was charged; this was the end to which all ceremonies pointed.

“Sanctify yourselves;” “Be ye Holy;”—this is the word of the Lord to His people today. It finds expression in their name and titles, in the terms of their calling, in the descriptions of their character, and in oft-repeated exhortation and command. The fundamental idea of the church is that of a people called out from the world and separated unto God. They are chosen in Christ before the foundation of the world that they should be Holy and without blame before Him, elect unto sanctification, called to be saints. This is the will of God concerning them; this, the end of the redemptive work of Christ and of the indwelling of the Holy Spirit in them; to this the varied ministries of God’s providence and Grace contribute. God separates and consecrates us to Himself by the fact of our redemption and by the indwelling of His Spirit, by the call and promises of the gospel, by the desires He awakens and the affections He quickens, by the inspiration of motives and by His guidance of our lives. We are called upon in turn to conse-

crate ourselves by the response of our faith, by our obedience to the Divine law, by our subjection of mind and heart and will to the truth, and by the formation of habits of thinking and feeling which consolidate into holy character and build up a holy life. He exalts us to the privilege and place of sonship; we are thereby called upon to cherish the Spirit and manifest the conduct of sons. He makes us His temple, in which He dwells; we are thereby called to a life of separateness and holiness. "For ye are the Temple of the living God; as God hath said,—I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be My sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Such is the practical application which Paul makes of this truth in his second letter to the Corinthians. Because these Corinthian believers were called to be the Temple of God, He bids them walk worthy of their calling and name, and warns them against all unholy associations and against all personal defilement, whether sensual or spiritual. The same obligation rests upon us by virtue of our position and calling. We are bound thereby to a life of separateness from the world,—this world that receives not our Lord Jesus Christ, and whose life is carried on without reference to the will of our God and Father,—and to a life of personal purity.

In our relations to the world, we are called to be non-conformists. Our life is not to be shaped according to the opinions and customs of the world; our delights are not to be sought among its pleasures, nor our chosen friendships and life associations among its subjects. "Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him." "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." "The will of God,"—this is to be our standard and rule of life,—the touch-stone by which we test all things, the light in which we read all things, the ideal to which we are to be conformed in all things. Our true relation to the world is indicated clearly in our Saviour's prayer of intercession for His Disciples. "As Thou hast sent Me into the world, even so have I also sent them into the world." Yet He adds,—"They are not of the world, even as I am not of the world." In the world,—fulfilling its varied duties, bearing its common burdens,—this is our divinely-appointed position. The ascetic method which would withdraw from all contact with the burdens and conflicts and perils of common

duty, that it might escape from sin, never commended itself to Christ. It is alien to the spirit of the gospel. A life of seclusion, whether it be the seclusion of some religious society, or that of an ungenial temper or a suspicious spirit, or that even of engrossment in a narrow range of religious notions, is unfavorable alike to the development of the highest type of godliness, and to the exercise of the largest measures of usefulness.

(To be continued, D. V.)

PROBLEMS

Please explain the portion of God's Word found in Hebrews chapter 6 verses 4 to 8. Are they really saved or not?

To rightly understand the epistle to the Hebrews one has to keep in mind that "profession" and "possession" of Christ, run parallel through the epistle.

Under the ministry of the gospel when God wrought, souls were awakened and evidently many made a "profession" of faith in Christ; some of whom had borne fruit to God proving they had really been saved. Others were receding and had become apostates; but all in the general awakening had shared alike privileges of the gospel preached, and all made profession of faith in Christ. But time generally tests such, and so in this case some had fallen away already (verse 6), and were crucifying to themselves afresh the Son of God, thus showing they were really mere professors at the beginning (compare Chapter 10:26); now sinning wilfully and continuing therein, full fledged apostates. Now the question arises, how were they partakers of all these privileges and yet had become apostate so utterly? They were all sharers alike in this movement of the Spirit of God, but some never opened their heart to receive Christ. They were convicted by the Holy Spirit, thus made partakers or sharers thereof, they tasted the good word of God preached and rejoiced in it; the fear of death and judgment took hold of them and they professed faith in Christ, but were never united by faith with the true children of God, and are now turned back and are crucifying Christ afresh.

The habit of their life now is to sin wilfully, and so long as they continue thus, it is quite impossible to renew them again. The illustration Paul uses makes it clear. The land that drinks in the rain and brings forth fruit receives blessing from God, but that which beareth thorns and briers is nigh unto cursing, whose end is to be burned. It is the same ground, it received the same tillage, everything the same, but one part brought forth fruit, and the other thorns and briers whose end is to be burned. But the fruitful part receives blessing from God. The two results indicate the two classes of persons involved. The first are true Christians although not making progress to go on to perfect manhood in Christ. The other mere professors at first who have turned their back on their evil ways whose end is to be burned. Or like the sow that went back to the wallowing in the mire (2 Pet. 2:22).

W. J. M.

Does the principle taught in Matthew 18:17 apply to any unscriptural practices which are not mentioned in 1st Corinthians chapter 6.

I gather that the principle involved is three-fold: First, the clear establishment of guilt in any matter; Second, the defiant will of the offender opposing all effort at reconciliation! Third, the consequent rejection of such an one as being implacable. Rom. 1:30.

If such be the principle implied, it would seem to carry itself into such conditions as referred to in Titus 3:10 where first and second admonitions are rejected, and as suggested in 2 Cor. 13:1-2, when two or three establish the testimony.

As touching the rejection of any, on other than the conditions spoken of in 1 Cor. 5, I gather that the precept of 2 John vs. 9-11: "Receive him not into your house" involves the principle of treating the said party "as an heathen man or a publican" the same I judge may be gathered from Rom. 16 vs. 17-18 where divisions contrary to the doctrines are being caused.

Principles however in themselves are not sufficient authority (in my judgment) for the rejection, expulsion or placing of one in the position of "an heathen man or a publican." But may sometimes supply added force to the precept which authorizes discipline!

D. L. R.

THE HOLY DEAD

"With Christ, which is far better."

"Them also which sleep in JESUS will GOD bring with Him."

Somewhere in vast and distant space,
So far I do not know the place,
There swings a sphere where face to face,
Our dead behold the LORD of Grace.

Of diverse language, tribe, and land,
As countless as the ocean sand,
A blood-washed and elected band,
In CHRIST'S dear Presence now they stand.

As one by one we saw them go,
Released from pain and mortal woe,
Our hearts rejoiced their gain to know,
Though crushed beneath the blinding blow.

Their griefs are past, their toils are done,
Their race of patience grandly run;
The fight was fought, the promise won
Through faith in GOD'S beloved SON.

Till with full glory He arrays
The bodies that His power shall raise,
How blest their spirits' waiting days,
While on the Light of Life they gaze.

Sweet Paradise! so far, so near,
So veiled to sight, so closed to ear,
To faith so sure, to hope so clear,
Thou keepest all our hearts hold dear.

G. C. N.

meetings in Seattle by good attendance. G. Summers was being helped by local brethren in tent work at Arlington.

Pennsylvania.—Bren. Crawford and Roy were seeing a fair interest in tent meetings held at West Newton. Bren. Beveridge and Winemiller moved their tent to Chambersburg as the people did not respond in Carlisle.

Los Angeles.—S. Greer was seeing fair numbers at tent meetings in Goodyear district. A. Douglas had over six weeks in Jefferson tent meetings.

Roanoke, Va.—Good interest and attendance was seen at tent meetings here held by W. Fisher Hunter.

CANADA

O'Leary, P. E. I.—Russell and Herb Harris have their tent pitched in this district, 60 miles from nearest assembly.

Ontario, Province.—J. Gilchrist is doing tent work at Coe Hill. T. Touzeau visited in the Western Ontario district from door to door distributing tracts, and seeking to get into personal conversation with the people about eternal matters. D. Miller held meetings at Bookstown and was at a baptism in Lake Simcoe at Stroud, when 300 people witnessed it and listened to the gospel. J. J. Rouse visited Valens, Strongville, Galt, Midland and Waubeshene. R. Bruce and D. Miller had meetings at French River. Wm. Pinches held appreciated meetings for believers at Midland. Bren. Draper and Kimber visited McCool and Elk Lake with the gospel. B. Widdifield saw fruit at Charlton and went later to Englehart. Bren. Blackwood and Paul were seeing fruit in tent meetings at Waverly. The Englehart-Charlton Conference was refreshing through ministry of Bren. Bruce, Widdifield, Gunn, Draper and Miller. Both English and Italian were saved at tent meetings in Toronto held by Bren. G. Johnston and F. Carboni. W. Robertson held meetings in the Kensington hall in Hamilton when the Christians were refreshed.

Winnipeg, Man.—Alex Wilson operated the West End Winnipeg tent with the help of local brethren at Highlands, 27 miles from here. Attendance good and some were saved. C. Patrizio had several much appreciated meetings in the West End hall.

Saskatchewan Province.—Taylorside conference was a time of real blessing. Bren. Telfer, McGeachy, G. Smith, Willoughby and McGaughey ministered. Three days of blessing and good fellowship were experienced at the Mervin conference; and good numbers were present at the one day's meetings held at Cozy-Nook-Waseca. Bren. Telfer, McGeachy, G. Smith and Willoughby spoke at both of these places. A happy day of prayer, praise and ministry was experienced at an all day's meeting at Vance. G. Smith went on to Neeb. C. Willoughby engaged in his usual summer itinerary. D. McGeachy and R. Telfer went on to Carbon, Alta. The saints were refreshed and two professed at one day (July 10) conference at Armley. Bren. A. McGaughey, Billingham and Steele spoke.

Chilliwack, B. C.—Bren. Alves and Rae were cheered by seeing a break in the ranks of the enemy after plodding on in six weeks tent meetings.

Udora, Ont.—J. Farquharson was seeing a fair interest in tent meetings here.

FALLEN ASLEEP

Omaha, Nebr.—On July 11, Francis M. Rodgers (Father of Arthur B. Rodgers, evangelist) went home to the Lord. Age 80. In fellowship here for forty years. A quiet, godly man, with a good testimony and influence. Survived by a wife and 6 children; one son unsaved for whom prayer is requested. J. G. Gilbert preached the gospel at the services.

Bolton, Can.—On July 1, Mrs. Jeremiah Duck passed into the presence of the Lord. Age 85. Connected with the assembly here for years. Bore a good testimony to the saving and sustaining power of God. The services were conducted by M. Paul and J. Gilchrist.

Detroit, Mich.—On July 26, Mrs. Agnes Cowan was suddenly

called home to be with the Lord. Age 76. Saved 56 years ago in Scotland. In fellowship in Bay City for 30 years; in Central Hall for past 19 years. Hospitality and godliness characterized her home. Survived by 10 children. Services conducted by J. Govan and G. Duncan.

On July 11, Miss Evelyn Clark passed into the presence of the Lord. Age 69. Born in England and saved in St. Thomas, Ont. Lived a consistent life. In fellowship at Central hall for 40 years. J. Govan spoke at the services.

On July 7, after much suffering, Mrs. Cyril Popplestone went to be with the Lord. Age 51. Saved in England. Came to Detroit in 1913. Modesty clothed her every activity for the Lord. Will be greatly missed. Dr. H. A. Cameron and J. Govan conducted the large services. A husband and four children survive her.

Tillsonburg, Can.—On June 2, after a lingering illness, Melvin Vincent fell asleep in Christ. Saved and in happy assembly fellowship for 11 years. Services conducted by Bren. Shivas and J. McCormick. A wife survives him.

Los Angeles, Cal.—On July 10, Ernest A. Hechler departed to be with Christ. Formerly lived in Palisades Park, N. J. Saved at the age of 12 years. In California 17 years. A brother esteemed very highly for his work's sake. Superintendent of Sunday School in Good-year assembly where he will be greatly missed. Survived by wife and daughter. Harry Isaacs and E. Wallace ministered the Word faithfully at the large services.

Montreal, Can.—On July 28, Miss Jean Brown, one week after falling from balcony at her home, without regaining consciousness, passed out of this earthly house to be with the Lord. Age 55. Faithful and ready to every good work her home was ever open for the gospel and the Lord's people. First gathered with Christians in Wolsley Hall, Glasgow, Scotland. In Montreal assembly for 24 years. Will be missed. Local brethren conducted the services.

Arlington, Wash.—On July 23, Mrs. Peter Kazan fell asleep in Jesus. Age 75. Saved here 27 years ago, and in happy fellowship till the end. A real Mother in Israel, an entertainer of the Lord's servants. Prov. 31:26-28 aptly expresses her character. The large services were conducted by Bren. Rae, Alves and Hoy.

Gary, Ind.—On August 10, Robert Gordon passed away to be with Christ. Age 57. Saved 25 years, and has been associated with Pittsburg, Cleveland, Val Paraiso and Toronto, Can. assemblies.

Acton, Ont.—On July 10, Daniel H. Young passed home. Age 75. Highly respected. A godly man who loved God's people. R. McCrory spoke at services, at which Christians from Toronto, Galt and Guelph attended. Three children survive.

CONFERENCES

Huntsville, Can.—The annual Conference will be held on Sept. 23, 24 and 25, in the Gospel Hall on Main St., 5 minutes walk east of C. N. R. station. Correspondent, Geo. Cottrill, Box 749, Huntsville, Ont., Can.

La-Crosse, Wis.—The annual Conference will be held (D. V.) on Sept. 3, 4 and 5. Accommodation provided for those coming from a distance. Correspondent, L. Uglum, 920 So. 5th Ave., La-Crosse, Wis.

Hamilton, Can.—The annual Conference will be held in the I. O. O. F. Temple (Gore St.) on October 9 and 10, preceded by a prayer meeting, October 8, in the Gospel hall, 140 McNab St., N. at 7 P. M. No circulars issued.

Detroit, Mich.—The annual Conference will be held on Sept. 17 and 18.

Omaha, Neb.—The annual Conference will be held on October 7, 8 and 9 preceded by a prayer meeting on October 6. Address J. P. Patterson, 4533 Bedford Ave.

MISSIONARY

Venezuela.—W. J. Wells, accompanied by a Venezuelan brother visited Pontesuela and Nirgua, and distributing tracts and holding meetings at the latter place. A real interest was manifested; from 80 to 100 attended nightly.



Words in Season

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Abounding Provision

Psalm 23

I shall not want **Rest**, for
He maketh me to lie down.

I shall not want **Refreshment**, for
He leads by still waters.

I shall not want **Mercy**, for
He restoreth my soul.

I shall not want **Guidance**, for
He leadeth me.

I shall not want **Peace**, for
I shall fear no evil.

I shall not want **Companionship**, for
Thou art with me.

I shall not want **Comfort**, for
Thy rod and staff comfort me.

I shall not want **Sustenance**, for
Thou preparest a table.

I shall not want **Joy**, for
Thou anointest my head.

I shall not want **Anything**, for
My cup runneth over.

I shall not want **Happiness** now,
for goodness and mercy shall follow me.

I shall not want **Glory** hereafter,
for I shall dwell . . . for ever.

G. Henderson.

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UNITED STATES

Perhaps Today calendar, published by B. McCall Barbour, 24 George 4 bridge, Edinburgh 1, Scotland is now ready for 1939. It is very neat and helpful.

San Antonio, Tex.—The correspondent for the San Antonio, Texas Gospel hall (Kentucky and Adams St.) is Jas. R. Brown, Sr., 2106 Santa Monica St., San Antonio, Tex.

Brookston, Ind.—The Round Grove assembly now meets 10 miles south, and 2½ miles east of Remington, Ind. J. Farquharson recently held 4 weeks meetings. Four were baptized on July 4th. While our hall is located in the country, yet we are within reach of 15 towns. We welcome evangelists walking in the old paths, and if interested in holding meetings in one of these towns, we will be glad to furnish information. Address Francis E. Harmon, R. R. 1, Brookston, Ind., Correspondent.

Rochester, N. Y.—R. McCracken after calling at York, N. Y. visited us and held a few appreciated meetings.

Buffalo, N. Y.—The assembly is again located at 127 Chenango St. W. Robertson held a week of appreciated meetings with us.

Brooklyn, N. Y.—C. C. Caldwell had a few profitable meetings for believers in the Spanish assembly. L. Montalvo had meetings also for believers using his chart "From Egypt to Canaan."

Winston-Salem, N. C.—Lester Wilson had the best series of tent meetings experienced since coming here 5 years ago. A good number were saved.

Bruner, Ill.—J. Elliott and T. McCullagh saw a little fruit in tent meetings held in this district.

Delavan, Wis.—Amidst much opposition from R. C.'s, Bren. Jamison and Warke saw the Lord's hand in salvation in this new field. They expect to follow up the summer's work in a rented hall this fall.

Roanoke, Va.—Sinners brought to Christ and Saints delivered from the sects characterized the meetings held by W. Fisher Hunter in the summer's tent work.

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. 30

OCTOBER, 1938

No. 10

GATHERED GEMS

Where'er I go I'll tell the story—
Of the Cross.
In nothing else my soul shall glory—
Save the Cross.
Yes, this my constant theme shall be,
Through time and in eternity,
That Jesus tasted death for me—
On the Cross.

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We are sometimes driven to trust in the Lord because we have no one else to trust to; and we are sometimes drawn to trust in Him by a sweet discovery of His love and care and kindness; but whether driven or drawn, it is a mercy to be found trusting in God.

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Right thoughts of Christ are of great importance, as our thoughts influence our motives, feelings and actions; if our thoughts of Christ are not scriptural, our conduct cannot be consistent.

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In laying out ourselves for God, we lay up for ourselves; for God will never allow us to lose by anything we do for Him. He therefore, that would truly thrive, must consecrate Himself and all that he has to God's service and praise.

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Truly grace glorifies God on earth, and God glorifies the truly gracious in heaven; grace on earth is man honoring God; Grace in heaven is God honoring man.

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In prayer we may desire but not dictate. We may ask but not prescribe. We are only beggars pleading, or at best children asking. Humility and submission best become us.

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What we were, what we are, what we may have been, and what we shall be, are four subjects that we should never lose sight of; they are calculated to humble us, animate us, consecrate us, and fill us with love and gratitude.

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The more we live upon Christ, the more we shall love Him. The more we love Him, the more we shall strive to please Him and the more holy and happy we shall be; see then, the highway to holiness and happiness.

PAUL BEFORE KING AGRIPPA

By the late H. E. Hume



WO years in prison; two years of enforced separation from all that he held dear,—the preaching of the gospel, the care of all the churches. Paul was forgotten, apparently, as Joseph was. Yet, like Joseph, at the end of two full years he was remembered before God.

The Hearing Before Felix

Two years had passed since that last hearing before Felix and his wife Drusilla. How little that guilty pair may have anticipated what was coming when the Apostle was brought before them. Felix, we read, was a freed man of Claudius, who appointed him Governor. A Roman historian says of Felix, "With all cruelty and licentiousness he exercised the authority of a King, in the spirit of a slave."

Drusilla (sister of Agrippa, and also of Bernice) had been the wife of Azizus, King of the Emesenes. Her beauty attracted Felix; but I gather she was not his lawful wife. Being a Jewess, she was more instructed than Felix in the things of God; yet when Paul reasoned of righteousness, temperance and judgment to come, it was the man, and not the woman, who trembled.

The Hearing Before Agrippa

Now a new Governor comes in the place of Felix, morally a respectable man. Festus knew not God, and regards faith in Him as an unintelligible enthusiasm. Agrippa and his sister Bernice having arrived at Caesarea, Festus sets Paul's case before the King. As Felix and Drusilla previous had a solemn warning from the mouth of the Apostle, so now Agrippa and Bernice were to hear that appeal which leaves no soul as it finds it. The record of Bernice is that she, as well as her younger sister, was notorious in her day.

"One Jesus who was dead, whom Paul affirmed to be alive." So runs the slurring, heartless statement by Festus, of transcendent facts of the gospel. He knew nothing of resurrection, for he was a heathen; but there was more excuse for him than what there is for Christendom now.

Modern, nominal, Christians, submerged in philosophy, criticism, and natural law, are just where Festus was, as regards any real enjoyment of resurrection, life and power. But if the dead Jesus is alive, then His statement is true, that he possesses the keys of death and hades. Where then is philosophy? Where are the critics? What has natural law to do with the law of the Spirit of life in Christ Jesus, which sets free from the law of sin and death? The audience hour is fixed; the audience chamber is prepared. With much pomp the dis-

tinguished company take their places. Clanking down the corridor comes a guard.

Enter the prisoner. With what interest the military chiefs and prominent civilians would look upon the man who had caused so much stir. "Thou art permitted to speak for thyself." It will be interesting to hear of his vindication of himself. But self-vindication is the thing farthest from Paul's mind. He beholds a God-given opportunity. The Name and sufferings and glory of Jesus of Nazareth are his theme; responsibility is pressed home pointedly, personally upon the King. Prisoner and judge change places; it is the King who quails, and seeks to avert the too-pointed question.

Agrippa's famous words "Almost thou persuadest me," are regarded by commentators as spoken in feeble jest,—a weak attempt to evade the question. Whatever their real significance, consider the significance of Paul's reply. Divine joy was filling the Apostle's soul, notwithstanding his circumstances. He possesses a happiness which trials could not touch; a fountain of joy springing up in his soul. His imprisonment,—all that had befallen him—affected not his heart; God's free men cannot be bound.

Paul Narrates His Conversion

There had been a day when Paul with all his conscience, his religion, and his learning, had possessed no peace of soul. Instead, he was exceedingly mad against Christ's disciples; for there is most enmity to grace, where there is most fleshly religion. It was unendurable to the proud Pharisee that these poor believers should confess the hated Name. But on the road to Damascus the Lord appears to the persecutor, and speaking from heaven, He declares that these same believers, are entirely identified with Himself. "It is myself" says Jesus, "whom thou persecutest."

In the blinding flash of that light from heaven, Saul of Tarsus sees all his attainments to be but dross, all his zeal and labor but sin. He has been found fighting against a glorified Lord. All he merits is judgment, yet the voice says nothing of judgment; instead he hears the marvellous declaration of grace,—that he, the persecutor and injurious, had been chosen to be a minister and a witness of that very One whom he had so madly sought to injure. The fragrance of that full and free forgiveness never left Paul's heart. Was the Lord Jesus indeed one with the persecuted Christians? Yet, behold a greater marvel still; the Lord Jesus would have the persecutor to be one with Himself. From the moment that he truly knew Jesus as Lord and Saviour, Paul was one with Him; and he knew it. This it was that enabled him to count all things but loss for the excellency of the knowledge of Christ Jesus his Lord. He knew what he possessed in Christ. And this is the life and joy

of our souls also, once we have unreservedly cast ourselves upon Christ for salvation. The Lord Jesus being glorified, has said that every one who trusts in Him, is one with Him; and He has sent the Holy Spirit to make us realize it. When I have met the man Christ Jesus, I have met God. "The only-begotten Son" which is in the bosom of the Father, He hath declared Him. The righteousness of God, and the glory of God, are revealed in Christ; and Christ declares His people to be one with Himself. He does not ask whether they have faith; but says, "Thou art mine." Once I have Christ I have nothing to do, so far as my salvation is concerned, but to weigh what Christ is for me before God. May God give us grace to comprehend this truth, so powerful, so blessed to our souls.

The Conclusion

Gloomy days of imprisonment had not enabled the enemy to quench in Paul's soul the deathless love of Christ. It is not astonishing then, to hear him say to the King: "I would to God that not only thou but also all that hear me this day, were both almost and altogether such as I am, except these bonds." This was the signal for the conclusion of the conference; for it was manifestly unthinkable that any one of that distinguished company should take his place with a rejected and hated Christ. The King and all the company had heard the word of the truth of the gospel. The light of the knowledge of the glory of God, in the face of Jesus Christ, had been shining round about them in the same moral force and spiritual power as the great light that arrested Paul on the road to Damascus. But because today is a spiritual Light, and not one discernable by the senses, they are not afraid. Nevertheless it is Light, and it has been refused.

The interview is over; the message has been delivered; the Spirit has spoken. Guards march the prisoner back to his cell, and to the rough prison fare. The company of guests sit down to the refined hospitality of the Governor, the Apostle in his lonely cell bows his head in thanksgiving to the God and Father of our Lord Jesus Christ, being in full fellowship with the Father and Son (John 14:23). The King, the Governor and their company, despite their luxurious surroundings, are now more definitely than ever under the wrath and condemnation of God, which are impending over every one that obeys not the gospel. John 3:18, 36.

SELF-RIGHTEOUSNESS is a spiritual monstrosity, begotten by pride in the womb of ignorance, cradled in vanity, and nourished by lies.

THE BLESSING OF A DYING PRINCE

Sidney J. Saword, Venezuela, S. A.

“By faith Jacob, when he was dying, blessed both the sons of Joseph” (Heb. 11:21).



HIS unique reference, in the “Honors List of Faith’s Heroes,” to the chequered career of Jacob, would be an incentive to examine the original passage more carefully. In Genesis 48 we read that Joseph brought his two sons Manasseh and Ephraim near to the deathbed of Israel, progenitor of the nation that bears that name. He arranged them so that Manasseh the firstborn should be nearest the right hand of the dying Patriarch. To the surprise and displeasure of Joseph his father deliberately crossed his arms, resting his right hand upon the head of the younger son Ephraim and conferring upon him the coveted birthright blessing, which by nature belonged to Manasseh. Thus we see *nature overruled by faith*, and law giving way to grace.

The crossed hands of the dying prince (Israel means “a Prince with God”) placed on the heads of those two boys, would remind us of that which transpired many centuries later. On Calvary we see the dying **PRINCE OF PRINCES** (Dan. 8:25), not with crossed hands, but with hands nailed to a cross, and denied the comfort of a bed and pillow for that agonizing, pain-racked body, bringing the blessing of Abraham upon us Gentiles, through being made a curse for us (Gal. 3:13-14).

Thus in the Cross, prefigured by those crossed arms, we see the same principle repeated: Israel, the rightful heir by nature, being set aside and Grace flowing out in blessing upon the younger—the Gentiles; the Law is superseded by **GRACE**. However, Manasseh also came in for a blessing, though not so great as that of Ephraim; for of the former Jacob adds:—“He also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his (Ephraim’s) seed shall become a multitude of nations . . . and he set Ephraim before Manasseh” (Gen. 48:19-20). In this present dispensation God’s grace, in its exceeding riches, has reached out to earth’s remotest bound and the Name of Jesus has become a Light to the Gentiles. However, the wondrous virtue of the Cross will one day overtake God’s scattered earthly people, as a nation, and on redemption ground they will again enjoy the benign smile of the Lord’s favor and blessing upon them.

As the years rolled by Ephraim and Manasseh became fathers and eventually two tribes in Israel bore their names. Passing on to Numbers chapter one we see that the wilderness journey commenced with Ephraim having his predicted advantage over Manasseh. He leads with 40,500 warriors to his

credit, whereas Manasseh follows with 32,200. After the forty years of wilderness testing, when the tribes are again numbered, we note the solemn fact that Ephraim has lost his acquired advantage. Manasseh now leads with 52,700, leaving Ephraim far behind with 32,500. During the wilderness journey Ephraim has gone down 8,000 in number, whereas Manasseh has gone up 20,500! In that final reference to the tribes in Revelation seven, we notice Manasseh named in verse 6, but Ephraim by name omitted.

"Now all these things happened unto them for ensamples: and they are written for our admonition; upon whom the ends of the world are come" (1 Cor. 10:11). Have we been favored with a good start? Let us go in for a good finish. Manasseh, whose name means "forgetting," got a set back at the start, but he pressed on and won. This reminds us of the Apostle's words in Phil. 3:13-14:—"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Paul commenced his career as the "last" and "least" of the apostles, but he kept his eye on the prize, and later could humbly testify: "But by the Grace of God I am what I am: and His Grace which was bestowed upon me was not in vain; *but I labored more abundantly than they all*: yet not I, but the grace of God which was with me" (1 Cor. 15:10). It was a handicap race in which the rest got a good start of the Apostle, but the grace of God worked so effectually in and through him, that he made a good finish and won a crown (see 2 Tim. 4:8).

Romans eleven solemnly reminds us of the responsibility which such a place of privilege brings upon us Gentile believers. Through Grace we have been given the place of favor and advantage, but "unto whomsoever much is given, of him shall be much required." So in verses 20-21 we read: "Well; because of unbelief they (Israel) were broken off and thou standest by faith. Be not highminded, but fear; for if God spared not the natural branches, take heed lest He also spare not thee." This we understand to mean the Gentiles under Grace, but the principle can be applied in the sense of a visible testimony before the world, the candlestick being removed (Rev. 2:5), and which sadly came to pass in the case of all those fine assembly testimonies which flourished in apostolic days.

These are truly wilderness days of testing for us. Are we losing ground or are we gaining? Are we threatened with extinction or is the place of our tent being enlarged (Isa. 54:2)? This should cause us individual exercise and self-examination, for each one forms a vital part of the assembly with which he or she is linked up. Think of that dying Prince of Life on

Calvary, His humiliation and sufferings, pouring out His soul unto death; consider the infinite cost at which He has brought us into the inner circle of the Father's love, and may it constrain us henceforth not to live unto ourselves, but unto Him which died for us, and rose again (2 Cor. 5:15). Also may our hearts be further stirred by the inspiring example of the Apostle Paul to forget those things which are behind, and press toward the mark of the prize of the high calling of God in Christ Jesus.

THE INCOMPARABLE CHRIST

HE came from the bosom of the Father to the bosom of a woman. He put on humanity that we might put on divinity. He became Son of Man that we might become sons of God. He came from Heaven where the rivers never freeze, winds never blow, frosts never chill the air, flowers never fade. They never phone for a doctor for *there* no one is ever sick. No undertakers and no graveyards for no one ever dies—no one is ever buried.

He was born contrary to the laws of nature, lived in poverty, reared in obscurity; only once crossed the boundary of the land, in childhood. No wealth nor influence and had neither training nor education. His relatives were inconspicuous and unimportant.

In infancy He startled a King; in boyhood He puzzled the doctors; in manhood ruled the course of nature. He walked upon the billows and hushed the sea to sleep. He healed the multitudes without medicine and made no charge for His services. He never wrote a book, yet not all the libraries of the country could hold the books that could be written about Him. He never wrote a song, yet He has furnished the theme of more songs than all song writers combined. He never founded a college yet all the schools together cannot boast of as many students. He never practised medicine, and yet He healed more broken hearts than all the doctors far and near.

He never marshalled an army, drafted a soldier, nor fired a gun, yet no leader ever made more volunteers, who have under His orders, made rebels attack arms or surrender without a shot being fired.

He is the Star of Astronomy, the Rock of Geology, the Lion and the Lamb of Zoology. The Harmonizer of all discords and the Healer of all diseases. Great men have come and gone yet He lives on. Herod could not kill Him, Satan could not seduce Him, Death could not destroy Him, the grave could not hold Him.

He laid aside His purple robe for a peasant's gown. He was rich, yet for our sake He became poor. How poor? Ask Mary! Ask the Wise Men! He slept in another's manger. He cruised

the lake in another's boat. He rode on another man's ass. He was buried in another man's tomb. All failed but He never. The ever Perfect One—He is the Chief among ten thousand. *He is altogether lovely.* —Author Unknown.

NOTES ON FIRST CORINTHIANS

Wm. Rodgers, Omagh, Ireland

(Continued from last month)



AT CHAPTER 15 we come to the last of the Assembly troubles dealt with in this epistle, unsound teaching which had got a foothold among them on the subject of the resurrection. Although it is last mentioned, it was by no means least of the evils prevalent; for the doctrine of the resurrection is, according to Heb. 6:2, one of those of which go to form the very foundation of God's revealed truth. This indeed is also shown in our present chapter, where it is proved to be so closely bound up with the gospel message that to deny it is equivalent to denying the gospel itself and thereby robbing Christ of His glory as a risen Saviour.

The same effect is commonly produced by all serious doctrinal errors, and even by many errors which do not at first sight appear to be serious at all. Christ is dishonored by them, and the gospel shorn of its power. The fact that it is so provides a means of detecting error which is available to even the simplest Christian, however unskilled in argument and logic he may be. Such a one can ask himself, Does this teaching really tend to the glory of Christ? Is it in keeping with the clear gospel testimony that "Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures?" If he can reply to these two questions in the affirmative, he has little to fear from it; but if not, the doctrine is of the devil, even though it may have come to him well bolstered up with Bible texts severed from their context.

On the subject of the resurrection of the saints 1 Cor. 15 is the fullest passage in the Scriptures, and treats the matter from the broadest point of view. Yet, as has been already mentioned, it was written in the first instance for the sake of correcting error which was being disseminated in the Corinthian assembly. As we learn from V. 12, there were actually some among them who said there was no resurrection; but here again, as in the rest of the epistle, their failures have turned to our gain, and have given to us this beautiful chapter, in which clear reasoning, sound teaching, lively description, and apt illustration are so well blended together.

Its place, so near to the end of the epistle, is in some respects the most suitable it could occupy. It was fitting that

the apostle, ere he closed his letter to them, should direct the thoughts of these worldly minded saints from the present to the future, and from the things which are temporal to those which are eternal. Had they been looking for such things they would, as Peter expresses it, have been giving diligence "to be found of Him IN PEACE" (2 Pet. 3:14); instead of forming parties, and taking one another to the law courts. Had they been "looking for that blessed hope," they would have been "denying ungodliness and worldly lusts" (Titus 2:12, 13); instead of being found at the feasts of their unsaved neighbors. Had they been looking for Him "who shall change our vile body" (Phil 3:21); they would have been kept from many of the evils into which they had fallen, and especially, they would not have been trying to "reign as kings" before the time, as we find them doing in Ch. 4:8.

This 15th chapter is in one respect the ideal of what we could have wished all the chapter divisions in our Bible, so far as possible, to be. Its subject begins at its first verse, and is finished at its closing verse; so that one does not, as is sometimes the case elsewhere, incur the danger of missing the connection, owing to a chapter heading coming in between. Its matter divides naturally into two great sections, Vs. 1-34 and Vs. 35-57, with V. 58 added as a practical exhortation grounded on both. In the former section the apostle deals with those who denied the FACT of resurrection, and in the latter with such as questioned the MANNER of it. The key to the first part is found in V. 12, "How say some among you that there is NO resurrection of the dead;" while V. 35 gives the key to the second part, "Some man will say, HOW are the dead raised up, and with WHAT BODY do they come."

The little word "some" which occurs in both these verses, is often one of sad import in Paul's epistles. Even in those early days of the Church's history "some" were turning aside from God's path in one direction and "some" in another. In the letters to Timothy, written almost at the close of the apostle's life, we find it in this sense, as might be expected, most frequently; but even here in 1 Cor. we get it so applied in various verses, as well as in that solemn passage of Ch. 10:6-10, where it is used four times over of Israel in the wilderness by way of warning to ourselves.

While we cannot here refer to these occurrences in general, it is of interest to notice that in quite a few passages the Word is introduced in connection with wrong views as to resurrection. Thus in Acts 17:32, when Paul in his address at Mars' Hill mentioned the subject, we read that "when they heard of the resurrection of the dead SOME mocked." This is of course the crudest and most unbelieving attitude possible; and it was probably in the main that of the Epicureans who

were present on the occasion, and whose doctrines might very well be summed up in the words which the apostle here in 1 Cor. 15:32 quotes from Isa. 22:13, "Let us eat and drink, for tomorrow we die."

Next to these, although claiming a place among saints, we may set the SOME of 1 Cor. 15:12 who say that "there is no resurrection of the dead," a view little if at all different from that of the Athenian mockers. And then we come to 2 Tim. 2:17, 18, where the faith of SOME is overthrown by taking in the teaching of Hymenaeus and Philetus that "the resurrection is past already." These men, being unable to attain sufficient prominence while going on right lines, sought to reach it by striking out into a new line of teaching, as false as it was new; and they are not without successors today. Lastly we arrive at the SOME of our 35th verse, who instead of directly denying the resurrection, raised skeptical difficulties as to how it could take place.

The words of our Lord Jesus to the Sadducees in Mark 12:24 (R. V.) might well be used to all these later Sadducees of the passages we have cited, "Is it not for this cause that ye err, that ye know not the Scriptures nor the power of God?" Knowledge of the Scriptures would have prevented error as to the FACT of resurrection; and knowledge of God's power would have silenced all cavilling as to the METHOD of it.

(To be continued, D. V.)

SEPARATION

- IF you desire the Good Shepherd's Place, the Good Shepherd's Company and His Flock—Follow Him outside the Camp. John 10:3, 16.
- IF you would be a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work—**Flee** youthful lusts, **depart** from iniquity, **shun** profane and vain babblings, **purge** (separate) yourself from evil systems and evil teachers, and **follow** (pursue) righteousness, faith, charity, peace, with those that call on the Lord out of a pure heart. 2 Tim. 2:16.
- IF you would have God to dwell with you and walk with you and be a Father unto you—Come out from among them (unbelievers) and be ye separate. 2 Cor. 6:14-16.
- IF you would offer the sacrifice of praise to God continually, confessing His Name—Go forth, therefore, unto Him without the Camp bearing His reproach. Heb. 13:13.
- IF you would find food and rest in the company of the Good Shepherd and His flock—Go thy way forth by the footsteps of the flock. S. of S. 1:7-8.
- IF you expect the Bridegroom to come—Trim your lamp and go forth to meet Him. Matt. 25:5-6.

GOD'S TEMPLES

Joel Walker, Buffalo, N. Y.

(Concluded from last month)

“Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy; for the Temple of God is Holy; which Temple ye are” 1 Cor. 3:16-17.



IN the world; this is our sphere. And we are not here by mischance or accident; we are here by design and appointment,—for our own sakes and for the sake of others. For our own sakes;—the very antagonism of the world plays no small part in enlarging our Christian experience, confirming our Christian faith, and developing our Christian character. For the sake of others also; for it is through the church that the saving power of the gospel is to flow upon the world, and the sanctifying influences of the gospel to be brought into contact with the manifold life of the world. In the world, and yet not of the world; this is the sacred obligation which rests upon us. And these words point to a separateness from the world, which is radical, spiritual, vital. Our Lord Jesus in one of His conversations with the unbelieving Jews, drew a sharp dividing line between Himself and them in the words,—“Ye are from beneath; I am from above; ye are of this world; I am not of this world.” The difference was not one of surfaces or of accidentals, but one of inmost spirit and life. The life of the disciple is to be the counterpart of the life of His Lord. He is called to repeat before men the consecration of His Master. This is the great problem of the Christian life,—how to maintain unworldliness of spirit and conduct amid present worldly surroundings,—how to carry the sanctity of the temple into the varied relations of daily life. This is the point at which we fail. The spirit of the world in one or another of its forms masters us. This is the secret of our spiritual poverty and barrenness and inefficiency. There is a reversal of the right relations between the church and the world. The church in the world too often gives place to the world in the militant church. We call to mind how our Lord found within the sacred enclosure of the temple at Jerusalem “those that sold oxen and sheep and doves, and the changers of money sitting;” and we read that “when He had made a scourge of small cords, He drove them all out of the temple, and the sheep and the oxen; and poured out the changers’ money, and overthrew the tables and said unto them that sold doves,—take these things hence; make not My Father’s house an house of merchandise.” A like transaction is recorded of Him at the time of His last Passover. How often is a like work of cleansing needed in the temple of the individual heart and of the militant Christian Church! May it not be needed in our case today?

The prophet Zechariah, looking towards the future, beheld the coming of a day of which he writes,—“in that day there shall be upon the bells of the horses,—holiness unto the Lord;—and the pots in the Lord’s house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judea shall be holiness unto the Lord of Hosts.” The temple would give its sanctity to the city; the city would be transformed and elevated into keeping with the temple; the commonest vessels in the city and in the land should be sacred as the golden bowls before the altar. Holiness unto the Lord should be upon the vessels in every house in Jerusalem. Upon all persons and places, all things and times, all occupations and uses, there should be the same inscription because the same consecration. This is the ideal towards which our lives should constantly approximate. The law of holiness,—the law of surrender and dedication to God,—should be the law of our life. This consecration must begin within. It must include all the faculties and powers of our being. Paul says in one place,—“ye are not your own. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.” And again he says,—“and the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” Here he speaks of man as a being with a trinity of powers binding him as it were to three different spheres of life. There is the body with its powers of sense and service by which man is connected with the earthly. There is the soul, which, for the sake of emphasis, he here distinguishes from the spirit,—with its natural powers of thought and feeling and affection by which man is bound to this human world in which He lives and works. Then there is the spirit, with its emotions that pant after God, its moanings of need that pine after Him, its outbursts of desire that cry for Him, by which we are linked to the world that is unseen and eternal. All these are to be sanctified. They are to be cleansed from all defilement. They are to be consecrated to the use and service of God. The body is to be sanctified,—all its powers and faculties used as the gifts of God and dedicated to His glory. “What?—asks the apostle in one place,—know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God?” Have you ever stopped to think how high and holy a thing a human body may be made,—how through it, as through a temple may stream heavenly lustre and beauty; how in it, as in a temple, the noblest worship and devotion may be offered to God! Behold what Christ did in His human personality! See the uses to which He put the Body in which He dwelt. Are our thoughts of Christ any lower and poorer because He, the everlasting Word, “was made flesh and dwelt among us” or because in the flesh he wrought

With human hands the creed of creeds,
In loveliness of perfect deeds,
More strong than all poetic thought.

Nay rather, are they not richer in meaning and influence. We think of His touch, which had in it both healing and tenderness,—His glance which brought such consolation to the broken in heart,—His voice which was charged with such pathos and power. Our bodies, too, may be made the medium of most blessed service. The impulses of the indwelling spirit ask for its co-operation; they must have its ministry if they are to pass from gracious thoughts into gracious acts. Our feet can carry us to the abodes of sorrow and sickness; our hands may minister to men's necessities; our tongues can speak words of comfort and cheer, divine meaning thrilling through their tones; our presence can make brighter every place to which we go. We speak sometimes of the limitations of the body, and of the restrictions of time and place and strength which it imposes upon us; but are we mindful of the large possibilities of service that are within our reach, and of the various ways in which the body lends itself to the divinest ministries of life? We are bidden to glorify God in our body as well as in our spirit. With what sacredness does this clothe the body! It is not to be despised, but to be regarded with reverence. The body, as well as the spirit is the subject of redemption; the body as well as the spirit is a medium of divine service. Uncleanliness of the flesh is not merely an offence against social morality; it is not merely self-hurt; it is sacrilege. And just as he who commits sacrilege not only desecrates the material fabric, but also dishonors the God whose shrine it is; as he who performs unseemly acts in a temple not only defiles the building but also profanes the worship; so he who sins against his body not only degrades himself, but defiles the Temple of God, and does dishonor to God. Our very bodies are to be brought under tribute to Him. We are not to degrade them by uncleanliness. We are not to unfit them for Christian service by excessive devotion to the cares of this life, or by undue social excitement. We are not to make them unfit for Christian labor and high Christian thought. So with soul and spirit. There is to be a consecration of the whole range of our powers,—the sanctification of the complete man.

And the outside life is to be brought under this law of surrender. Holiness unto the Lord. This is to be the fixed motive of all our daily avocation. Much of our life seems to us to be altogether apart from morality or religion; but we can put a meaning and direction into it all by the spirit and purpose of our hearts. Across business life, across daily toil, across the loves and joys of home, we can write the words of consecration. Gifts, whether of body, mind, or heart,—possessions, whether of thought or of substance,—opportunities of all kinds

may all be brought into one bond of sanctity. What the world most needs today is the manifestation of this spirit in the life. Perhaps one of the reasons why places where Christians gather, are being deserted and so many stand outside all religious influence is, that we ourselves are not temples, filled with the Spirit of God, and radiating the influence of God.

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THE ATONEMENT FOR ISRAEL, THE JUDGMENT SEAT FOR THE CHURCH



AFTER the Feast of Pentecost (Lev. 23) there was a long interval broken at length by the Feast of Trumpets, followed in 15 days by the Feast of Atonement. The real Feast of Pentecost is past and we too are listening for the sound of a trumpet (1 Cor. 15:52). Then while Israel will be passing through judgment that will end with the Day of Atonement, the Church, in Heaven, will be before the Judgment Seat of Christ.

With Israel "the beginning of the month was known, not by astronomical calculations but, according to Jewish writers, by the testimony of messengers, appointed to watch through the darkness, for the first visible appearance of the *New Moon*, and then signal fires on the mountain announced the fact." This will be fulfilled when a small remnant of Israel begins to turn to the Sun of Righteousness. Fourteen days afterwards the moon is full, wholly turned to the sun and sheds light over the earth: so on the next day (the 15th day of the month) Israel's great Day of Atonement will come when, in mourning and humiliation they shall look on Him whom they pierced (Zech. 12 and 13). The "all Israel shall be saved." "For as soon as Zion travailed she brought forth her children" (Isa. 66:7-8). Then the moon will be full and Israel will be wholly turned to the Sun of Righteousness and shine on this dark world in all her brightness.

Now as Israel's trumpet is a gathering trumpet (see Isa. 27:12-13; Psa. 89:15 R. V.) so the trumpet we are listening for will be a gathering trumpet too (2 Thess. 2:1). Soon we will be gathered to the Marriage Supper of the Lamb, but *first* to the Judgment Seat of Christ. Following the order given in the Bible, there is:—*Personal Responsibility* (Rom. 14:9-13); *Our Works* (1 Cor. 3:10-18); *Our Motives* (1 Cor. 4:1-5); *Our Lives* (2 Cor. 5:8-11).

Every man has his own proper gift of God (1 Cor. 7:7) the quality (1 Cor. 3) and the quantity (Luke 19:15) will come into judgment. As individuals we help or hinder in our sphere according as we walk in the Spirit or in the flesh obeying God's truth or man's traditions. Our works will be classed as "gold, silver or precious stones, wood, hay or stubble" accord-

ing as they are wrought in the Spirit or in the flesh. The fire that will try them is the Word of God: "Is not My Word like a fire saith the Lord; and like a hammer that breaketh the rock in pieces" Jer. 23:28-29.

Paul urged Timothy to study to show himself approved of God and to keep the good deposit (2 Tim. 1:14) which was committed unto him and in view of the Judgment Seat of Christ he labored to be well pleasing to God (2 Cor. 5) and if he failed at Jerusalem by taking the advice of the "United oversight," he was restored. Had God not arrested him how sad a loss at the Judgment Seat! He was in the habit of searching himself and desiring, like David (Psa. 139:23-25) for God to search him, before the Judgment Seat (1 Cor. 4:4) and when his days were closing he mentions some who had made shipwreck of faith (1 Tim. 1:19), others departed from the faith (1 Tim. 4:1), cast off their first faith, (Ch. 5:12) were reprobate concerning the faith and overthrew the faith of some (2 Tim. 2:18). How blessed at such a time to hear Paul say "I have fought a good fight, I have finished my course, *I have kept the faith*" (2 Tim. 4).

Demas, on the other hand may have gained worldly distinction but what a loss at the Judgment Seat. The hidden things of darkness and the counsels of the hearts are all known to God and He will put a true estimate on our lives and testimony.

Read over those 28 names in Romans 16, all worthy of commendation. But some were not worthy to be named "Mark those who cause divisions and offences contrary to the doctrine and *avoid them*" (verse 17). They will have to meet it all at the Judgment Seat of Christ. Onesiphorus will be there, and how he will rejoice when he hears the Lord say, "He oft refreshed ME and was not ashamed of MY chain, he sought ME out very diligently and found ME" (2 Tim. 1:15-18). Mary will again be commended. She will know then that her perfume was not wasted as others thought, "she hath done what she could." Apelles will not wish for a higher commendation (Rom. 16:10) "Apelles approved in Christ."

For those who loved the Lord's appearing there will be presented a crown of righteousness (2 Tim. 4:8). To those who love the Lord, a crown of life (Jas. 1:12). To those who loved His sheep, feeding and shepherding them will be given a crown of glory (1 Pet. 5).
H. J. B.

PROBLEM

What action, if any, should be taken by the assembly when there are those who seldom come to the meeting, and who visit the sects sometimes?

In the assemblies of the saints are to be found varied conditions of soul and also of understanding. "Action—by the assembly" in the

cases suggested by or in the question may as a result be varied in character. 1 Thess. 5:14. The unruly are a class which sometimes are in evidence; as are the feeble minded and the weak! Patience is a necessary element in our dealings with all; whether dealing or acting as individuals or Assemblies; what room there is in such conditions as suggested in the question for the exercise of that shepherd care which can be so evidenced by the visiting of the absent ones and the erring; surely such actions by the assembly would be first, actions "having the same care one of another." Then perhaps one of the reasons for some absenting themselves from the assembly's gatherings can be traced to the lack of fresh gracious yet faithful ministry touching the calling and character of the assemblies as gathered unto the name of our Lord Jesus Christ as well as the prayerful, helpful teaching of the true character of sectarianism. In extreme cases of wilful, reckless indifference to the claims of Christ or the spirit of defiance toward those who would seek to care for the welfare of the saints; 1 Thess. 5:14; 2 Thess. 2:15 with 2 Tim. 2:25; should exercise the hearts of the older men who are the guides.

D. L. R.

*"Know ye not, that ye are the Temple of
God, and that the Spirit of God dwelleth in
you? 1 Cor. 3:16.*

In God's own Word, I sometimes see
Things that at first seemed strange to me.
This evil heart of unbelief
Can to my soul bring no relief.
But when by faith I see Him there,
Upon that Cross, do I not care?
In all His matchless love, and Grace,
That I up there should have a place,
And now He's gone to Heaven above,
Where all is beauty, light, and love.
This is not all He's done for me,
Nor is it all He's done for thee.
I often forget I am His temple,
Although we're told both clear and simple,
His Holy Spirit in us dwells,
The world's wonders quickly pales
Beside that truth, how can it be:
That He should dwell in you and me?
The moment you and I believed,
God's Holy Spirit we received.
Alas! that we should ever grieve
That one to whom we now should cleave.
How apt we are to seek for fame,
Gain for ourselves a worthy name,
Piling up hay, wood, and stubble,
Or trying to catch some earthly bubble.
If so, come now, and stop and think,
And at that stream no longer drink.
May we, on each and every day
Acknowledge Him in every way;
Also think out and ponder well,
The truth that in us **He doth dwell.**

J. A. A.

Washington State.—R. Telfer had a few meetings in Tacoma after the Arlington conference. D. McGeachy called at Everett, Tacoma and Seattle, and then went on to Cedar Cottage hall (Vancouver) for a few nights. The Word spoken was encouraging and establishing.

Everett, Pa.—S. Rae held a few meetings here after closing the tent season in Cumberland.

Los Angeles, Cal.—S. Greer saw fruit in the 6 weeks tent meetings in the Goodyear district. A Douglas held a week's meetings in Ave. 54.

Forest Grove, Ore.—J. Silvester and F. Watson held a few nights meetings here before starting in the Fairview hall (Vancouver). The Word spoken was a cheer to the saints, and a help to those recently saved here.

Hartford, Conn.—A splendid conference was held by the Whitmore St. assembly over Labor Day. The plain, straight, practical ministry though humbling yet it sent away happy those who listened. The meetings were much larger than last year. Bren. McCracken, Johnson, Chas. Keller and local brethren ministered the Word.

Waterbury, Conn.—Amidst much opposition the Lord worked and ten were saved at tent meetings held by F. Pezzuli and L. Rosannia. The Italian conference at Labor day was very well attended and seasonable ministry given by Bren. Rosannia, Carboni, Pezzuli and local brethren. Five were saved at the meetings.

Cleveland, O.—The labor day meetings were large and good practical ministry given. There were present 20 of the Lord's servants.

Stratford, Conn.—James McCullough and family have returned to this country from Ireland. Address 301 Henry Ave., Stratford, Conn.

Arlington, Wash.—The conference meetings were well attended. Ministry was good and shared by Bren. Telfer, McGeachy, Silvester, Alves, Chawner and Watson.

Methuen, Mass.—We enjoyed a visit from W. H. Hunter for a Lord's day.

Hitesville, Ia.—Over 800 attended the conference and ministry was good. A number of the Lord's servants were present to minister the Word.

Worcester, Mass.—R. Capielo is seeking to help the newly formed Italian assembly which is going on nicely for God, and growing.

La-Crosse, Wis.—The annual conference at labor day was well attended and goodly words were spoken. Bren. A. McGeachy, O. Smith, Mick, Grierson, Jamison, S. Hamilton, and S. C. Keller ministered the Word.

Pittsburgh, Pa.—A. R. Crocker visited Friendship Ave. hall, E. Pittsburgh and Homestead.

Detroit, Mich.—The Assembly (7345 West Chicago Blvd.) still holds its meetings in the basement of the new hall, the upstairs auditorium being still unfinished. We have enjoyed visits from various servants of Christ and welcome those walking in the old paths. Visitors are asked to bring letters of commendation. A. Stewart, 9320 Burnett, Detroit, Mich.

Hartford, Conn.—R. McCracken began meetings in the Whitmore St. Assembly after the conference. He also spent a night in S. Manchester.

Clark, S. Dak.—S. C. Keller came on here after the La-Crosse conference to help on the little assembly in the ways that be in Christ.

Waterbury, Conn.—Chas. Keller called for a night's meeting on his way home from the Hartford Conference.

Torrington, Conn.—W. B. Johnson started a few meetings with us after the Hartford Conference. His ministry is enjoyable.

Philadelphia, Pa.—After 6 month's absence in California and British Columbia, J. Conoway has returned home again.

Indiana, Pa.—A. P. Klabunda was expecting to begin meetings in a new district out in the country from Indiana.

CANADA

Note.—Conditions in the Canadian Northwest are somewhat improved: any saints or assemblies exercised about helping the needy might first consult the Editor of this magazine.

Vancouver, B. C.—The tents at Chilliwack, B. C. and Lynden and Arlington, Wash. have been taken down. God gave considerable blessing at the first mentioned place, and some at the other two. Bren. Silvester and Watson are starting meetings in the Fairview hall.

Embryo, Ont.—F. W. Nugent and T. Wilkie held forth the Word of life in a tent pitched in this village; during the summer one professed, seventeen were baptized recently, and a large number heard the gospel who had come to witness the baptism.

Orillia, Ont.—D. R. Scott visited Pugwash Jct., N. S.; also Port Dover and then began meetings here.

Lake Shore, Ont.—Tent meetings held by J. Pearson were well attended from first to last, by saved and unsaved; a hearty spirit was shown by His people and joy and liberty in telling out the gospel, has led to some blessing to saint and sinner.

FALLEN ASLEEP

Lowell, Mass.—Raymond Downing was suddenly taken home to be with Christ. Age 50. Saved in St. Louis, Mo. Came to Lowell from Chicago, 19 years ago. Went on well in the assembly and will be missed. Bren. Marshall and Wallace conducted the services. A widow and 2 children mourn his loss.

Methuen, Mass.—On August 15, William Waites was called home to be with the Lord, after several weeks of sickness. Age 30. His quiet, ever-ready helpfulness and happy testimony will be missed. The Lord honored his last word in the hall by the genuine conversion of a young man. A wife and 3 children survive. Services conducted by John Dewhurst and Wm. Hunter.

Toronto, Can.—On August 13, Mrs. George Kitchen, Sr., departed to be with Christ. Age 88. Saved 58 years ago at meetings held by A. Carnie and J. Smith at Lloydstown, Ont. Connected with the Toronto assemblies for over 40 years. Like Dorcas and Phoebe of old, "this woman was full of good works" and was a "succourer of many." She will be missed in the Central hall assembly. Survived by 10 children.

Watford, Can.—On August 14, Miss Elizabeth Bodaly passed away to be with Christ. Age 70. Connected with the Watford Assembly for over 40 years. J. Pearson and T. Wilkie conducted the services in the Gospel Hall.

Sault Ste Marie, Mich.—On Sept. 8, Edwin E. Peterman passed away to be with Christ. Age 54. Saved 30 years. A large family mourns his loss and he will be missed in the assembly being one of the oversight brethren. L. Sheldrake spoke to a very large company at the home.

CONFERENCES

Vancouver, B. C., Can.—The Cedar Cottage assembly purposes (D. V.) to have their annual Conference at Canadian Thanksgiving time (Oct. 8, 9, 10). G. Basham, 4231 Beatrice St., Vancouver, B. C. Canada.

Cliftdale, Mass.—The annual Conference will be held (D. V.) on Columbus day (October 12) preceded by a prayer meeting on October 11 at 7:45 P. M.—D. Walsh, 17½ Putnam St., Saugus, Mass., Correspondent.

Detroit, Michigan.—The new Italian hall was opened on Sept. 10 with quite a large crowd present in the afternoon and evening. Several of the Lord's servants and local brethren spoke.

Sault Ste Marie, Mich.—Good crowds and good ministry characterized the meetings at Labor day. Eight of the Lord's servants were present and all took part in the ministry.



Words in Season

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Samson

Strong! Strong! Strong!
O matchless and measureless might!
Strong! Strong! Strong!
Is th' Nazarite pure, in the fight.
And the withs and ropes are riven,
And the web they weave in vain,
For the Hebrew Nazarite's locks are seven,
And the Philistine "heaps" are slain.

Snip! Snip! Snip!
While Samson insensible slept!
Snip! Snip! Snip!
While heaven looked downward and wept!
And the noble head was shaved,
And the precious locks were shorn,
While the captive Israelite groaned unsaved,
And the Philistine laughed in scorn.

Grind! Grind! Grind!
In Philistine fetters of brass!
Grind! Grind! Grind!
With the mule, and the ox, and the ass!
And the warrior born to rule,
In the weary mill goes round;
And the groaning Israelite's cup is full,
And the Philistine corn is ground.

Dark! Dark! Dark!
Is the lightless, desolate day!
Dark! Dark! Dark!
Are the sightless sockets of clay!
But the Gittite does not know,
As he mocks the broken rod,
That the Nazarite's hair again can grow,
And his God is a pitiful God.

Down! Down! Down!
With th' grief of his soul in the strain!
Down! Down! Down!
He bows him with might and with main!
And the hideous crash and moan
Is the awful answer there,
To the Philistine's scorn and the Hebrew's groan
And the Nazarite's dying prayer.

I. Y. E.



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UNITED STATES

Long Beach, Cal.—The assembly formerly meeting at 1631 Alamos Ave. has moved to 1225 E. 14th St. Robert Stewart, 1114 E. 4th St., Correspondent.

Monroe, La.—The Gospel Hall is now locted 4 miles east on Mill Haven Rd. E. F. Lingle, Route 3, Box 126a, Monroe La., Correspondent.

Midland Park, N. J.—J. McCullough was seeking to reach sinners in this town with the gospel but found it hard to get the people to attend.

Cordova, Alaska.—Harold A. Richards was seeing some interest and fruit among the Indians who never before heard about God.

Houston, Texas.—J. Dickson operated the Gospel Tent for a month's meetings.

Forest Grove, Ore.—We had a short visit from J. Silvester and F. Watson. The meetings were a help to the saints and one professed.

Everett, Pa.—A. Klabunda held a few meetings with us which were enjoyed.

Washington, D. C.—A new hall has been erected at S. Dakota and New Hampshire Ave., S. E. where the assembly now meets. Correspondent, Lloyd Wineberg, 7401 12th St., Washington, D. C.

Cincinnati, O.—The tent meetings held this summer by Bren. Rodgers and Lawrence were quite fruitful, and encouraging to the newly formed assembly.

Lewistown, Pa.—The little assembly was encouraged by a recent visit from S. J. Rea.

Torrington, Conn.—W. B. Johnson held a few meetings here and then visited Waterbury before going on to Hatboro, Pa.

Detroit, Mich.—Lorne McBain began meetings in the new Chicago Boulevard hall and was looking to the Lord for blessing.

Hartford, Conn.—R. McCracken spent some time with the Whitmore St. assembly ministering the Word to the Lord's people.

Ferndale, Mich.—W. P. Douglas spent a few nights with us after the Detroit conference but not feeling well he returned home.

Pittsburgh, Pa.—F. Carboni paid a short visit to the Friendship Ave. hall recently. The Word was fresh and soul stirring. He went on to Detroit and was having large meetings with F. W. Schwartz in the Italian hall.

Detroit, Mich.—The conference was well attended and helpful ministry given. Thirty-one of the Lord's servants 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

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No. 11

GATHERED GEMS

WHEN all the world applauds you most, beware:
'Tis often less a blessing than a snare.
Distrust mankind; with your own heart confer;
And dread e'en there to find a flatterer.

* * * *



FDO not find where Jesus was ever bidden to a feast and refused. If He sat with sinners,—He converted them; if with converts,—He confirmed and instructed them; if with the poor,—He fed them; if with the rich in substance,—He made them richer in grace (1 Corinthians

10:27).

* * * *

When one inquired of the refiner of silver how he knew when the dross was sufficiently separated, he received the answer, "When I see my own image reflected in it" (John 15:2).

* * * *

The more we exercise ourselves in self-judgment, the more will the flesh in us be discerned by ourselves, and the less it will be seen by others.

* * * *

Hast thou discovered a new line of truth, of which thou art greatly enamoured? Then ask thyself if it will lead thee to a closer walk with Christ. If a new theory is good, its fruit will be good. Only that which comes from Him will lead to Him.

* * * *

A bad cause is not bettered by a fleshly argument; and a good cause needs no such help.

* * * *

Let each see well to His company, for such as we keep in this world, we are likely to have in the next (Psa. 26:4-9).

* * * *

Wouldst thou do some great thing that man can see? Seek rather to be faithful in the little things that none but God can see; and from the desert the Lord may call thee to be His witness in Israel—if He sees you have grace to bear it.

* * * *

We can never be said to have outlived our usefulness, unless we outlived our spirituality.

* * * *

I seek to keep short accounts with God: this saves not only much trouble and time, but much sharp discipline.

THE FAITHFUL SENTINEL

PETER THE GREAT was a tyrant; but on the whole his tyranny did good service for his Russian subjects. Arbitrary as all despots must be, he was not without rude notions of justice and a certain consideration for those who merited encouragement. One day a young recruit was standing guard before the door of the entrance to Peter's private chambers in the palace of St. Petersburg. He had received orders to admit no one. As he was pacing slowly up and down before the door, Prince Menschikoff, the favorite Minister of the Czar, approached, and attempted to enter. He was stopped by the recruit. The Prince, who had the fullest liberty of calling upon his master at any time, sought to push the guard away and pass him. The young soldier would not move, but ordered his Highness to stand back. "You fool," shouted the Prince, "don't you know me?" The recruit smiled, and said, "Very well, your Highness; but my orders are peremptory to let nobody pass." The Prince, exasperated at the poor fellow's impudence, as he considered it, struck him in the face with his riding whip. "Strike away, your Highness," said the soldier, "but I cannot let you go in." Peter, hearing the noise, opened the door, and inquired what it meant, and the Prince told him. The Czar was amused, but said nothing at the time. In the evening, however, he sent for the Prince and the soldier, saying, "That man struck you this morning; now you must return the blow with my stick." The Prince was amazed. "Your Majesty," he said, "this common soldier is to strike me!" "I'll make him a captain," said Peter. "But I'm an officer of your Majesty's household," objected the Prince. "I'll make him a colonel of my life guards and an officer of the household," said Peter. "My rank, your Majesty knows, is that of general," again protested Menschikoff. "Then I'll make him general, so that the beating you may get will come from a man of your rank." The Prince received a sound thrashing in the presence of the Czar. The recruit was the next day commissioned general with the title of Count Orinoff, and was founder of a powerful family, whose descendants are still high in the Imperial service of Russia.

Dear child of God, ever be true to the Lord Jesus. Dare to keep His commands, if you have to smart for it: the Lord Jesus will reward your faithfulness to Him.

Every believer is precious in the Saviour's sight, seeing He paid so great a price for Him; and then He purchased Him with this design—never to part with Him.

POLITICS



HERE is much diversity of opinion among those who profess the Christian name on this matter. Some contend that the Christian should take part in this matter; others that he should not. There are many on both sides for whom we have a good deal of respect, but in seeking a satisfactory answer to a question such as this, we need to go beyond the arguments and practices of men and seek council from the Lord alone. We would therefore turn to Him and His Word for help in the matter.

A politician is one who takes an active interest in the government of his city or country, and the world at large. He claims and exercises the civil privileges conferred upon him as a citizen of the world, to create or to influence the conduct of rulers. He joins in praising those in authority when they govern according to his political creed, and condemns them when they do otherwise. A Christian is a person who has been born of the spirit of God (John 3:5); separated from the world by the cross of Christ (Gal. 6:14); called to be a partaker of the heavenly calling (Heb. 3:1); on earth a pilgrim and stranger (1 Pet. 2:11); not of the world as Christ was not of the world (John 17:16). Our citizenship is in heaven (Phil. 3:20 R. V.). While we are on earth we are told to shine as lights in the world (Phil. 2:15) and not be unequally yoked together with unbelievers (2 Cor. 6:14).

Now the question asked is, ought a Christian (not a mere professor) a man answering to the above description to engage in political affairs? Has he been called by God to do so? Is he in so doing acting according to his calling and the example left him by our Lord Jesus Christ and in obedience to the commandment of God?

The earthly life of the Lord Jesus is a pattern for the Christian. He left us an example that we should follow in His steps (1 Pet. 2:21). All that He did and all that He omitted to do, was pleasing to God, for He says, I always do the things that please Him (John 8:29). Was the Lord Jesus then a politician? Did He take an active part in the government of His country? Did He exercise His civil rights as a citizen, or seek to influence the people against the government then in power? We do not find that He acted in either of these ways, nor as a politician at all. He lived in a time when government was anything but what it ought to have been. His nation was oppressed by the tyrannical rule of Rome. An Edomite was on the throne in David's city. The poor were crushed and the righteous suffered wrongfully, yet He took no political action to have it otherwise. The Lord Jesus Christ was not a politician. Once He was asked to become a judge, and to arbitrate between two brethren concerning a contested inheritance, and in His answer He turned the occasion to good account by warning His dis-

ciples against covetousness, and the unsaved neglecting to consider the world beyond the grave—to be prepared for eternity. If the Christian follows His example he will do likewise.

At another time He was told of an outrage committed by Pilate who had mingled the blood of certain Galileans with their sacrifices (Luke 13:1). Here was a case of sacrilege; a trampling on the religion of His countrymen by a pagan tyrant; just such a case as would arouse a politician to immediate action. Did the Lord Jesus denounce the outrage? Did He applaud His countrymen as martyrs? Did He stir the people to redress? No! Concerning the political aspect of the case, He was entirely silent, but from it He points the solemn moral to the consciences of His hearers. Except ye repent ye shall all likewise perish (Luke 13:3).

Yet again,—He is asked to pay an unjust tax while in Capernaum. Did He resist as a politician would say, for the sake of example? No! He proved His freedom from the tribute, but immediately works a miracle to provide Himself with the means to pay it. The Lord Jesus Christ was not a politician. If He were, He surely would have acted in a case like this. When others came to Him asking if they should pay tribute to Caesar, He refused to enter into the question of Caesar's rights and simply said, "Render unto Caesar, the things that are Caesar's and to God the things that are God's" (Matt. 22:21).

The example of the Lord Jesus Christ was in all points perfect yet He was not a politician. He left His people nothing to copy concerning politics save His entire abstinence from them.

This being so we conclude that a Christian—one who is united to Christ in Heaven and by His cross severed from the world—who follows His example cannot be a politician either. He says, "I have given you an example (John 13:15). It is enough that the disciple be as His Master (Matt. 10:25). In the Lord's commandment to His people, the duty of subjection to the powers that be (Rom. 13:1) is plainly enforced and this duty remains the same no matter what political party may be in power. The Christian is commanded to "obey" those in authority, whoever they may be and in obeying the ruler he obeys God.

The only exception to this rule would be if the Government should command what God forbids, or prohibit what God commands, then God's commandment must always have the first claim (Acts 4:19). In such case insubjection to rulers would not be self-will. It would be obedience to God.

But while the believer's place and duty as a subject is emphasized again and again (1 Pet. 3:14) there is no commandment given as to the behaviour of a Christian ruler; nothing to guide the believer as a politician. To those who believe in the sufficiency of the Holy Scriptures to guide them in ful-

filling all their relationships the silence of Scripture on this will be sufficient. The absence of all legislation for the conduct of the Christian as a Christian simply means that God does not want him to occupy such a position. He has given no light, no guidance as to how he is to behave himself in it. He must therefore grope his way without a ray of Divine light to lead him. He must launch his bark in the stormy sea of politics without a heavenly chart or compass to guide him. Alas! how many have found out to their sorrow that the arena of politics is not the sphere in which the heaven born man is called to move. Yet he may be a real true helper to his country and its rulers by intercession (1 Tim. 2:1-3).

The Throne of Grace and not the polling booth is his place of real influence.

A Poor Man's Wish

I ASKED a student what three things he most wished. He said "Give me books, health, and quiet, and I care for nothing more."

I asked a miser, and he cried, "Money, money, money!"

I asked a pauper, and he faintly said, "Bread, bread, bread!"

I asked a drunkard and he loudly called for strong drink.

I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, "Wealth, fame and pleasure."

I asked a poor man, who had long borne the character of an experienced Christian. He replied, that all his wishes could be met in Christ. He spoke seriously, and I asked him to explain. He said, "I greatly desire these three things: first, that I may be found **IN CHRIST**; secondly, that I may be **LIKE CHRIST**; thirdly, that I may be **WITH CHRIST**."

I have thought much of his answer, and the more I think of it the wiser it seems.

The writer of the following paper is a prominent Christian business man of Jerusalem. What he says is worthy of our earnest attention at the present difficult time.

BY this memo I am seeking quietly to report to you, and to all the faithful who are on the watchtower for Israel, that we here realize that the most momentous event that could happen before our Lord returns as King, *has happened.*

Our nation having bowed to Baal, and allowed Ishmael, who was but a flimsy shadow when the Turks ruled here, to become a political factor and thereby torn Immanuel's land to threads, seeks to patch up the tattered pattern into something like a respectable imitation of a self governing and law abiding state.

Six men of reputation were sent out to make a diagnosis upon what they thought was a living organism but they found they were undertaking an autopsy of defunct remnants which like Judas' body had fallen to pieces right under the very control and treatment of those who sought to deal with its diseases without consulting the standard treatise upon all diseases, that is, the very Word of God.

All those poor men could do was to honestly acknowledge in their report that they have been driven back by the affluvia which generally accompanies an inquest.

They advise a major operation—Upon what or whom?

They propose to slice up a Land that belongs to no man but to the Lord God Almighty Who gave that Land to His people Israel in the Name of His beloved Son, Israel's King, and the Land is known on the Title Deed as Immanuel's Land.

They could rightly blame the original Sin in our nation for having invited a whole world to come and share their privilege of ruling such a Land and, to that end, for forming a so called League of Nations which like the tower of Babel was to lift all peoples high above the possible floodtides of judgment from which the then peoples had just emerged.

We are reminded of 1 Kings 3. Solomon would not allow the living child to be "divided" and a greater than Solomon is here.

God's Land is a Living Land for He is a Living God and although to the eye of man it is desolate in many parts yet it lives because its Owner and Lord lives and woe betide those who would divide it and give it to the enemies of the Lord.

The reaction to this report upon the peoples in it is not our concern except to realize the unfairness to Israel and unrighteousness towards the Lord.

Also we must live amongst these people offering ourselves to our Lord as instruments of His mercies to individuals who will suffer amidst the racial warfare that must ensue.

Our nation, like Samson, has been seduced by the Delilahs of State religions, who have shorn us of our judgment to which we were appointed to cast out Islam and now our eyes have been gouged out. We do not see the blasphemy of Islam controlling our body politic and we are left to grind corn for the Philistines and to be made sport of (Judges 16).

Dagon, the god of Sport, now rules the world and the shorn Samson provides the sweetest morsel for the adversaries of the absent King but there is a day coming when He will lay hold of the pillars upon which their house rests and, as did Samson in the height of his endowed power with the gates of that same city Gaza, remove all man's props and pillars and put every enemy under His own feet.

But the Interval? What will it bring to Jew and Gentile?

Every one here whilst sweetly professing respect for Israel really hates him.

By "every one" may be understood officials, ecclesiastics, vested interests and a vast collection of personal antipathies all of which generate a poison gas which stifles the lungs of all but those into whom the Holy Spirit of God breathes the Breath of life.

As proof that the land lives, the Lord of the land has allowed His chosen people to bring forth its fruits which lay almost desolate under Islam though now the Ishmaelites have been stimulated by envy to make an effort to utilize it, encouraged by a beneficent Government which has bestowed money and skill to help them to do so. Money made out of Jewish immigration.

But the relationship of the land and its Lord recorded in Deut. 11:10-12 will be demonstrated soon and though man has polluted it and the blessings are withheld they will again flow when the Lord returns as King (1 Cor. 10:4).

The Lord Who cares for the land and those Eyes are always upon it from the beginning of the year even into the end of the year will keep His eyes upon it until the end of time.

What is happening in the world today are repercussions of the struggle which clusters around God's chosen nation and as Jerusalem is God's chosen center of redemptive mercies and is being challenged as such by Paganized Christianity and Christianized Paganism, all creation is being chastised.

The fact that it is exactly 40 years since Zionism was born through Herzl in Basle in 1897 is arresting.

It reminds us of Exodus 3.

Moses had been carried through his 40 years of wilderness to prepare him for God's call and in verse 8 we hear the Lord's voice—

"I Am Come Down"

Without that 40 years training Moses would have never heard that Voice but the Lord stepped into as complete a brutal

servitude, that ever any nation had been subjected to and delivered Israel.

Israel's present servitude is almost completed. The nations' deliberate purpose is shown in that list of Satan's forces described in Psalm 83 which even includes Ishmael's family, the Hagarenes, which family is the head and front of the present day revolt through Islam against the British Empire, charging us with breaking a covenant we never made, and daring the Lord God of Israel to fulfil a covenant which He did make.

"Christendom" for the most part sides with Islam in this blasphemy, accusing the Jew that he crucified the Lord Jesus Christ whilst "Christendom" itself is mocking the Lord of Glory and crucifying Him daily in its Idolatry, unrighteousness, bloodshed and immorality.

(To be continued, D. V.)

NOTES ON FIRST CORINTHIANS

Wm. Rodgers, Omagh, N. Ireland

(Continued from last month)



WE have seen how the subject of the resurrection, which occupies Ch. 15, is dealt with by the writer in two parts, one proving the FACT of it (Vs. 1-34), and the other describing the MANNER of it (Vs. 35-37). Now the object in the first of these sections being to vindicate the fact of resurrection, the apostle sets about it thus. In the opening verses he takes the Corinthians back to the gospel message which he had preached to them at the first; a message based both on divine authority and on personal experience (V. 3); a message which they at that time had received, in which they even now had their standing as saints, and through which alone they could claim to be saved from the wrath to come (Vs. 1, 2). He points out to them that this message involved resurrection, since its burden was that Christ died for our sins according to the Scriptures, and that He was buried, and that He hath been raised again the third day according to the Scriptures (Vs. 3, 4, R. V.).

This, the Gospel of the resurrection, was then and is still what God uses to the conversion of sinners; and yet many, even those who should know better, do not keep as closely to it in their preaching as they might. Paul in his last letter to Timothy says, "Remember that Jesus Christ . . . was raised from the dead, according to my Gospel" (2 Tim. 2:8). Let us therefore keep always in mind that our message is not of a dead, but of a living Saviour, even of One who has said, "I am He that liveth and was dead, and behold I am alive for evermore."

Having shown that Christ's resurrection was a part of the

gospel message, Paul in Vs. 5-11 goes on to point out how well attested His resurrection is. He enumerates six of the more important appearances of our Lord to His people after it had taken place; of which two were to all the apostles; one (possibly on the occasion of the pre-arranged and therefore official meeting of Matt. 28 on the Galilean mountain) was to more than five hundred disciples; while the other three were to three great leaders of the saints separately, to Peter, to James (probably the one elsewhere spoken of as "the Lord's brother," and to Paul himself. He follows this by reminding them in Vs. 12-19 that, since denial of resurrection in general includes the denial of that of Christ in particular, it meant taking away the foundation from everything which as saints we claim to possess. Then in Vs. 20-28 he emphasizes that, just as death was involved in our relationship to Adam, so life and resurrection are necessarily involved in our relationship to Christ. And finally in Vs. 29-34 he shows that the conduct and mode of living adopted by himself and by the saints generally was meaningless and profitless, if there were to be no resurrection and no glorious future. In that case the silly saying, "Let us eat and drink, for tomorrow we die," might be thought of as words of wisdom.

Passing to the second section of our chapter, the difficulties suggested by some as to the manner of resurrection are crystalized in the two questions with which it begins at V. 35, "How are the dead raised up?" and, "With what body do they come?" The apostle first by various analogies shows how unreasonable such questionings are. How foolish it was that one accustomed to put seed in the earth to die, with the expectation that it would rise again in a crop for his use, should enquire, "How are the dead raised up?" How foolish that one should ask, "With what body do they come?" who had daily before his eyes the marvellous variety which at present exists in creation; the differences in the earthly animate creation as between its parts, men, beasts, birds, and fishes, each with a nature suited to its environment; the differences between all this earthly portion of creation and that which is celestial; the differences between the various members of the celestial creation itself. Alongside all these contrasts he sets that between the "natural" body we now possess and the "spiritual" body we shall have at the resurrection, in a sublime passage (Vs. 42-49), which has been read by gravesides times innumerable.

From this reasoning by analogies, he then turns to answer the sceptical questions of V. 35 more directly, and he does so by making known to them what had been revealed to himself concerning the coming of the Lord and its results. In V. 52 he replies to "How are the dead raised up?" in the words,

"In a moment, in the twinkling of an eye, at the last trump," etc. And in V. 53 he answers "With what body do they come?" by saying, "This corruptible must put on incorruption, and this mortal must put on immortality," etc. Finally, with overflowing heart as he contemplates the glorious prospect, the apostle breaks forth into one of his characteristic outbursts of thanksgiving, "Thanks be unto God Who giveth us the victory through our Lord Jesus Christ."

A glorious prospect indeed it is, one which, were it to occupy our own hearts as it did that of Paul, would draw and constrain us in every part of our conduct and service. If the dim, far-away glory of the "City which hath the foundations, whose Builder and Maker is God," had power to so fill the eyes and hearts of the O. T. saints of Heb. 11:8-16, that they had no desire to return to the country whence they came out, surely the full brightness of N. T. revelation on the coming of the Lord, which shines for us in this passage and many more, should have at least as much power over us.

But is it so? We profess to hold the sound doctrine of His coming again for His saints, of the resurrection or those who have died in Christ, and of the Judgment Seat where all faithful service shall receive its reward; but what fruit of this is seen in our lives? Is it consistent with our anxiety to copy and even outdo worldings in so many of their ways; and with our utter lack of energy where the things of God are concerned?

But listen to the exhortation with which our chapter closes; "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Here is a mode of living directly opposite to that referred to in the middle of the chapter as being the natural one for those who do not believe in resurrection. That was "Let us eat and drink, FOR TOMORROW WE DIE;" but this is "Let us be steadfast and abound, FOR TOMORROW WE SHALL FIND THAT IT HAS NOT BEEN IN VAIN." Should we not test ourselves as to which of these two diametrically opposed principles we are making the motto of our lives? Can we truly say with Paul, in his next epistle to these same Corinthians, "For which cause we faint not, . . . for our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal?"

Look again yet more closely at this concluding exhortation. Each word in it will be found to have an importance of its own. Thus, "Be ye steadfast" has regard to something within our-

selves. It is the same Greek word which occurs in Ch. 7:37, in the expression, "Steadfast in his heart;" and it means here, do not be slack or shaky in your grip upon the truth which God has taught you: hold it fast and let it hold you fast. Next, "unmoveable" suggests danger from without; just as does the Greek verb from which the word here is derived, in Col. 1:23, "Be not moved away from the hope of the Gospel." It means, do not allow others to shift you from what you have learned, however plausible they may be. Thirdly, we get "always abounding in the work of the Lord," a feature which will ever be the practical and outward effect of being "steadfast" and unmoveable;" unless our steadfastness is mere stubbornness, and our unmoveableness mere stiffneckedness. Soundness in doctrine and soundness in practice go hand in hand in this exhortation, as they do everywhere else in the Scriptures; whereas, we have seen from the middle of our chapter, wrong doctrine, together with its other ill effects, produces loose living.

One thing more. Let us not think that we are "always abounding," if we are merely holding our ground. It implies growth and progress, being the same word as is rendered "increase" in 1 Thess. 4:10; and it is surely fitting that, as we get nearer our goal, we should "increase more and more" in devotedness to our Lord.

(To be continued, D. V.)

WOULD GOD CHANGE HIS LAWS?

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MEN ought always to pray (Luke 18:1). Many object to prayer on the ground that God's laws cannot be altered. "Do you suppose that God is going to change any of His laws because you ask Him to?" is the question of the unbeliever. It is well stated by J. Denham Smith: "Can prayer alter the divine law? Nay, but it is one of God's laws that when His people pray He answers. "Ask, and it shall be given you; seek, and ye shall find." So prayer does not ask God to break any of His laws, instead, prayer is our obedience to God's law. We may say reverently that our praying opens the way for God to carry to the fullest results His own laws. It is the man who does **not** pray who breaks God's law.

PAUL—HIS CLOAK AND HIS BOOKS

“The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments” 2 Timothy 4:13.



FOLISH persons have made remarks upon the trifles of Scripture. They have marvelled why so little a matter as a cloak should be mentioned in an inspired book; but they ought to know that this is one of the many indications that the book is by the same author as the book of nature. Are there not things which our short-sightedness would call trifles in the volume of creation around us? What is the peculiar value of the daisy upon the lawn, or the buttercup in the meadow? Compared with the rolling seas, or the eternal hills, how inconsiderable they seem! Why has the humming bird a plumage so wondrously bejewelled, and why is so much marvellous skill expended upon the wing of a butterfly? Why such curious machinery in the foot of a fly, or such a matchless optical arrangement in the eye of a spider? Because to most men these are trifles, are they to be left out of nature's plans? No; because greatness of divine skill is as apparent in the minute as in the magnificent: and even so in Holy writ, the little things which are embalmed in the amber of inspiration are far from inappropriate or unwise. Besides, in providence are there not trifles? It is not every day that a nation is rent by revolution, or a throne shaken by rebellion: far oftener a bird's-nest is destroyed by a child, or an ant-hill overturned by a spade. It is not at every hour that a torrent inundates a province, but how frequently do the dew-drops moisten the green leaves? We do not often read of hurricanes, tornadoes, and earthquakes, but the annals of providence could reveal the history of many a grain of dust borne along in the summer's gale, many a sear leaf rent from the poplar, and many a rush waving by the river's brim. Hence learn to see in the littles of the Bible, the God of providence and nature. Observe two pictures, and you will, if thoroughly skilled in art, detect certain minute details, which indicate the same authorship if they are by the same hand; the very littlenesses often, to men of artistic eyes, will betray the painter more certainly than the more prominent strokes, which might far more easily be counterfeited. Experts detect a handwriting by a slight quivering in the upstrokes, the turn of the final mark, a dot, a cross, or less matters still. Can we not see the legible handwriting of the God of nature and providence, in the very fact that the sublimities of revelation are interspersed with homely, every-day remarks? But they are not trifles, after all. I venture to say, that my text has much in it of spiritual instruction. I trust that *this cloak* may warm your hearts, that *these books* may give you instruction, and that

the apostle himself, may be to you an example of heroism, fitted to stir your minds to imitation.

I. First, let us LOOK AT THIS MEMORABLE CLOAK which Paul left with Carpus at Troas. Troas was a principal seaport-town of Asia Minor. Very likely the apostle Paul was seized at Troas on the second occasion of his being taken before the Roman emperor. The soldiers usually appropriated to themselves any extra garment in the possession of an arrested person, such things being considered as the perquisites of those who made the arrest. The apostle may have been forewarned of his seizure, and therefore prudently committed his few books and his outer garment, which made up all his household stuff, to the care of a certain honest man named Carpus. Although Troas was full six hundred miles' journey from Rome, yet the apostle Paul is too poor to purchase a garment, and so directs Timothy, as he is coming that way, to bring his cloak. He needs it much, for the sharp winter is coming on, and the dungeon is very, very chilly. This is a brief detail of the circumstances. What kind of cloak it was, certain learned commentators have spent whole pages in trying to discover; but as we know nothing at all about it ourselves, we will leave the question to them, believing that they know as much as we do, but no more.

1. But what does the cloak teach us? There are five or six lessons in it. The first is this—*let us perceive here with admiration, the complete self-sacrifice of the apostle Paul for the Lord's sake.* Remember, my dear friends, what the apostle once was. He was great, famous, and wealthy; he had been brought up at the feet of Gamaliel. He was so zealous among his brethren, that he could not but have commanded their sincere respect. He was attended by a guard of soldiers when he went from Jerusalem to Damascus. I do not know whether the horse on which he rode was his own, but he must have been a man of importance to have been allotted so important a post in religious matters. He was a man of good standing in society, and doubtless, everybody looking at young Saul of Tarsus would have said, "He will make a great man; he has every chance in life; he has a liberal education, a zealous temperament, abundant gifts, and the general esteem of the Jewish rulers; he will rise to eminence." But when the Lord met him that day on the road to Damascus, how everything changed with him! Then he could truly say, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him." He begins to preach—away goes his character. Now, nothing is too bad for Paul among his Jewish associates. "Away with such a fellow from the earth;

it is not fit that he should live," was the exact expression of Jewish feeling towards him. He continues his labors, and away has gone his wealth—he has either scattered it among the poor, or it has been sequestered by his former friends. He journeys from place to place at no small sacrifice of comfort. The wife to whom he was probably once united—for no unmarried man could vote in Sanhedrim as Paul did against Stephen—had fallen sick and died, and the apostle now preferred a life of singleness, that he might give himself entirely to his work. If in this world only he had hope, he would have been of all men the most miserable. He has at length grown grey, and now the very men who owed their conversion to him have forsaken him. When he first came into Rome they stood with him, but now they have all gone like winter's leaves, and the poor old man, "such as one as Paul the aged," sits with nothing in all the world to call property but an old cloak and a few books, and those are six hundred miles away. Ah! how he emptied himself, and to what extremity of destitution was he willing to bring himself for Christ's name sake. Do not complain that he mentions his clothes: a greater than he did so, and did so in an hour more solemn than that in which Paul wrote the Epistle. Remember who it was that said "They parted my garments among them, and upon my vesture did they cast lots." The Saviour must die in absolute nakedness, and the apostle is made something like Him as he sits shivering in the cold.

Brethren, was Paul right in all this? Were his sacrifices reasonable? Was the object which he contemplated worthy of all this suffering and self-denial? Was he carried away by an excessive heat of fanaticism to spend upon an inferior object what was not required of him? No believer here thinks so. You all believe that if you could give up substance, and talent, and esteem, yea, and your own life also for Christ, it would be well spent. I say you think so, but how many of us have ever carried it out? Had I not better say, how few of us? There are some who seldom have an opportunity for sacrificing for Christ at all. What they give, is spared from their superfluity; they never feel it. It is a high luxury when a man has such a love for Jesus that he is able to give until he pinches himself. If Paul were reasonable, what are you and I? If Paul only gives as a Christian should do, how ashamed should we be of ourselves? If he will bring himself to poverty for Christ, what shall we say of those base-born professors who will not lose a trifle in their trade for honesty's sake? What shall we say of those who say "I know how to get money, and I know how to keep it too," and look with scorn upon those who are more generous than they. If you are content to condemn Paul, and charge him with folly, do so, but if not, if this be but a reasonable service, and such as the infinite grace of God which Paul

experienced required of him, then let us do something of the like sort. If you have experienced as much love, love the Lord as much, and spend, and be spent for the Lord Jesus.

(To be continued D. V.)

AT a missionary meeting at Hamilton, Ontario, John Sunday, an Indian preacher, in closing an address, spoke as follows:

There is a gentleman who, I suppose, is now in the house. He is a very fine gentleman, but a very modest one. He does not like to show himself at these meetings. I do not know how long it is since I have seen him, he comes out so little. I am much afraid that he sleeps a good deal of his time, when he ought to be out doing good. His name is Gold. Mr. Gold, are you here to-night, or are you sleeping in your iron chest? Come out, Mr. Gold, come out and help us to do this great work; to preach the gospel to every creature. Ah, Mr. Gold, you ought to be ashamed of yourself to sleep so much in your iron chest. Look at your white brother, Mr. Silver, he does a great deal of good while you are sleeping. Come out, Mr. Gold. Look, too, at your little brown brother, Mr. Copper. He is everywhere. Your poor little brown brother is running about, doing all that he can to help us. Why don't you come out, Mr. Gold? Well, if you won't show yourself, send us your shirt—that is, a banknote. That is all I have to say."

PROBLEM

An explanation of the text in 1 Cor. chap. 9, verse 27 would be appreciated.

"But I keep under my body and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

In this case the word used by the translators in the Authorized Version is undoubtedly misleading. But the mistaken use that the text is frequently put to is far more the result of the mischievous habit of separating verses of Scripture from their surroundings.

Without going any further back than the 24th verse, we find that the apostle is comparing the believer's course to a race, or to one of the other athletic contests of which people thought so much in his day.

The prize in those contests was only an olive crown, but for the honor of wearing that quickly-fading wreath no self-denial was thought too great. The crowns with which the Lord Jesus will reward His faithful servants are unfading and eternal (see 1 Pet. 5:4). Surely, then, we need not wonder if we are called on to exercise constant watchfulness and care that we may not unfit ourselves for the strife. But while this is so, and for want of it we may at last miss the almost won prize, our eternal life never comes into question at all. The believer's course does not end with getting life; that is where it begins (see John 5:24). Only living ones—saved ones—can enter upon the conflict and strive for the crown. But those who miss the reward are not lost on that account. The illustration used by the apostle does not give the least countenance to such a thought. The defeated runners in the race were not punished in any way, but they failed to get the crown.

All this is plain enough, and it is only necessary to explain the word "castaway," which has perhaps helped on the mistake, though it is not the cause of it. The word here translated "castaway" is literally unapproved or disapproved. It is exactly the same word that is used for "approved" in Rom. 14:18 and 1 Cor. 11:19, and elsewhere, but with "not" put at the beginning of it. This exactly agrees with

what has gone before. It is a servant whose service is disapproved, and who has therefore failed to gain the crown for which he was striving. We shall do well to remember when the crowns are given. It is to be at the judgment-seat of Christ; and He who will approve or disapprove is the One who searches the hearts and tries the reins. Much that passed muster under the eyes of men will be found wanting then, and only those whose service was heart-service will get the crowns that He will give.

If we walk in slippery places, a very little push will make us fall. We wonder how we could have been overcome by some particular temptation. But the reason is not far to seek. We were not abiding in the sanctuary. "I have loved the habitation of Thy house, and the place where Thine honor dwelleth," wrote David in Psa. 26:8, and he found that this was also a safe place for himself, for he could add, in verse 12, "My foot standeth in an even place."

FAITHFUL MEN

Thank God for faithful men, whose minds
Are fully set to do His will,
It matters not what others say,
His purposes they will fulfil.
It may cost even groans and tears,
And loss of friends and things most dear
For God they stand, and falter not,
His Word they honor and revere.

Faithful men, with a purpose firm,
God's interest here they have at heart,
No bribe can ever turn aside,
They hate deceit, with liars part.
God's Word has power within their souls,
Its purity they own and love,
Their thoughts and actions it controls,
More precious far than gold above.

Bless God for faithful men, whose lives
Are far above reproach; while those
Whose minds are evil and who hate
Them, for their sins they must expose,
May persecute and velify;
But firm they stand for God,
They're pattern men, God loves and keeps;
Integrity their feet has shod.

Their vision goes beyond earth's scenes—
Faith knows the eternal world as real—
With God they've plighted troth—for Him
They live—for Him they're true as steel.
Let men around by evil swayed,
Practice and carry out their sin;
They evil hate, in righteousness
They walk, are clothed without, within.

—Thomas Somerville.

WORDS IN SEASON

New Haven, Conn.—J. Lyttle saw the Lord's hand save in tent meetings held with us in July. He went on to Liberty, N. Y. for cottage meetings.

Alpena, Mich.—W. H. Hunter, after being in Bay City, gave us a visit. W. H. Ferguson is expecting to have a few Bible readings for young Christians in hope of seeing them continue on in His ways.

Delevan, Wis.—W. Warke and S. Mick are holding forth here, following up the summer's tent work.

Garnaville, Ia.—L. Sheldrake is having good meetings with us.

Brookston, Ind.—J. Farquharson visited the assembly here and was expecting later to go on to the Dakota States.

CANADA

Arnstein, Ont.—The conference was a happy time of profit and blessing. The attendance was large. Bren. Scott, Joyce, Paul, Bruce, Gunn, Miller, Johnston, Shivas, Draper and Widdifield ministered the Word which was good.

Huntsville, Ont.—A large and good conference was held here. Twelve of the Lord's servants shared in the ministry which was profitable.

Vancouver, B. C.—D. McGeachy had a few nights in the several halls before returning home. F. Watson and J. Silvester held gospel meetings in the Fairview hall with good attendance and some fruit.

Mervin, Sask.—H. Alves spent a week with us lately which was a cheer to the saints. The Word ministered to saved and unsaved was good, and in power. He visited some backwoods needy parts while here.

Newbury, Ont.—T. Touzeau gave us a few meetings on his way home from the Detroit conference and his ministry was enjoyed.

St. Catharines, Ont.—We had a visit from W. Robertson who spoke goodly words.

Huntsville, Ont.—The conference was well attended and practical ministry given by a good number of the Lord's servants who were present.

Sarnia, Ont.—Chas. Keller and A. Klabunda had well attended meetings here and then went on to Lake Shore.

Orillia, Ont.—D. McGeachy came here after the Huntsville conference and began meetings for Christians.

O'Leary, P. E. I.—Herbert and Russel Harris are following up the summer's tent work with meetings in the Community hall, and are expecting shortly to see a testimony established to the Lord's name. The people in general are extremely poor. If any of the Lord's people have old clothes they can spare, they will be distributed to profit, if sent to Russel Harris, O'Leary, Prince Edward Island, Canada.

Craighurst, Ont.—D. Miller and B. Widdifield were having encouraging meetings here, and held a baptism in the Lake on October 6.

Merlin, Ont.—Geo. Duncan had a few meetings with us and then went on to Chatham. He later visited Owen Sound.

Midland, Ont.—J. Blackwood and M. Paul began a gospel effort here and were hoping to see the Lord's hand in salvation.

Port Carman, Ont.—W. Baillie was encouraged by good attendance in meetings recently held in this district.

Deer Lake, Ont.—Some professed at meetings held by Bren. Scott and Draper.

Severn Bridge, Ont.—R. Bruce held meetings with us recently.

Toronto, Ont.—C. Patrizio held meetings in the Bracondale hall. J. Ferguson sought to help saint and sinner in the Swanwick hall. W. Warke and A. Joyce had an effort in the Highfield Rd. hall. R. Telfer, who had a heart attack while on the coast reached home safe, and is improved but needs to ease up in field service.

Sayner, Ont.—A profitable conference was held in October. Eleven of the Lord's servants were present to minister the Word.

FALLEN ASLEEP

Toronto, Can.—On Oct. 5, Mrs. Albert Joyce, Sr., (mother of Albert Joyce, Evangelist) after over 3 years infirmity passed away to be with Christ. Saved 60 years ago in tent meetings held by John Ritchie, Sr., in Galashiels, Scotland. Shortly after led outside the camp. She bore patiently her long illness and to the last, loved the Word of God. R. Telfer and T. Smith spoke at the services in Highfield Road hall; G. Johnson spoke at the grave.

Lowell, Mass.—On Sept. 7, Samuel Spence passed on home to be with Christ. Age 76. Saved 61 years ago. For many years connected with the assembly at Lawrence, Mass. In later years at Lowell. A good man who will be missed. Survived by three children. Herbert Marshall spoke at the services.

Bolton, Can.—Mrs. Wm. Lockwood and Mrs. Phillips were suddenly taken to glory through an automobile accident. Mervin Paul spoke at the double funeral service. Both were excellent women for God and went on well to the end.

Redlands, Cal.—On Sept. 28, Mrs. S. N. Woodward passed away to be with Christ. Age 90. Saved 20 years ago in Los Angeles. In fellowship at Jefferson hall for 6 years and later at Redlands. Active in tract distribution. Bren. Olson and Leest spoke at the services. She will be missed.

La Crosse, Wis.—On Oct. 3, H. A. Redpath went to be with the Lord. Age 80. Saved 62 years. In the La-Crosse assembly from its beginning 48 years ago. A true shepherd with a heart for the Lord's ways, work and people. A faithful man and one who feared God above many. Services were conducted by S. Hamilton and W. A. Upton. A wife and 3 children survive him.

Garnavillo, Ia.—On Oct. 6, Roland Mollering was suddenly called home. Age 46. Saved 3 months ago, he manifested the Divine life, and recently told his wife, "I never knew real happiness before." He was killed while working a tractor on his farm. Over 500 people heard the gospel at the service conducted by L. McBain. A widow and 2 children mourn his loss.

Brantford, Can.—On Sept. 6, Frank Ellsworth departed to be with Christ. Age 90. Saved and associated with the Straffordville assembly for years. Later moved to Brantford. Bren. W. Robertson, McQuiggan and McCormick spoke at the services in the Straffordville Gospel hall.

Straffordville, Can.—On Sept. 27, R. Frank Humphrey was suddenly called to be with the Lord. Age 66. Services were conducted by Bren. McCormick and McQuiggan. A wife and two sons survive.

CONFERENCES

(Please read in the assembly)

Long Beach, Cal.—A one day Conference will be held on Thanksgiving Day (Nov. 24) D. V. Meetings at 10:30 A. M.; 3:00 and 7:30 P. M. Correspondent, Robert Stewart, 1114 E. 4th St.

Pittsburgh, Pa.—The annual conference will be held D. V. at "Thanksgiving time" at the Gospel hall, 4917 Friendship Ave. Meetings will open with a prayer meeting on Thursday afternoon, Nov. 24, at 2 P. M.; followed by prayer and ministry at 7 P. M., and three meetings daily on Friday, Saturday and Lord's day, Nov. 25, 26 and 27. No circulars issued. Correspondent, Norman Gunn, 321 Shields Lane, Shields, Pa.

Phoenix, Ariz.—A conference will be held at Thanksgiving time. Meetings will be held all day November 24 (Thanksgiving day); an evening meeting on Friday (Nov. 25) and three meetings on Sunday (Nov. 27). There will be accommodations for visiting Christians. Wm. Brown, 711 7th Ave., Correspondent.

Tillsonburg, Can.—The annual conference will be held (D. V.) on Dec. 31, 1938; Jan. 1st and 2nd, 1939. Meetings on Saturday at 2:30 and 7:30 P. M. Three daily meetings, Lord's day and Monday. No circulars issued. Communications addressed to Convention Box 3222, Tillsonburg, Ont., Canada.



Words in Season

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AND IT CAME TO PASS in those days that, there went out a decree from Caesar Augustus, that all the world should be taxed. ¶(And this taxing was first made when Cyrenius was governor of Syria). ¶And all went to be taxed, every one into his own city. ¶And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:;) to be taxed with Mary his espoused wife, being great with child. ¶And so it was, that, while they were there, the days were accomplished that she should be delivered. ¶And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

AND THERE WERE in the same country shepherds abiding in the field, keeping watch over their flock by night. ¶And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. ¶And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. ¶For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger. ¶And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, ¶Glory to God in the highest, and on earth peace, good will toward men.

Christ died for our sins according to the Scriptures . . . He was buried . . . He rose again the third day (1 Cor. 15:3, 4).

WORDS IN SEASON

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

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UNITED STATES

Warning.—An Assyrian enlisting sympathy, and desiring assistance for his persecuted people in Turkey is seeking to collect money from assemblies, but it is charged does not transmit funds to Turkey but uses same for himself. This man is under surveillance by the Canadian immigration authorities charged with fraud. He has entered Canada three times viz.—as a Catholic, an Angelican and later as one of the brethren. Christians would do well not to pass funds on to this character. A middle aged Italian is going among English and Italian assemblies, posing to be a worker among Hebrews and Italians. He is an impostor. Assemblies beware of him. **KNOW THEM WHICH LABOR AMONG YOU.**

Pennsylvania.—Fred W. Woods had 3 weeks meetings in Mascher St. hall in Philadelphia and gave Christ exalting ministry. Meetings were well attended. At New Bedford, Mass. in the recent storm and tidal wave he lost all his personal belongings. G. Gould, Jr. and R. Crawford visited Down Town and Olney halls in Philadelphia. F. W. Mehl had meetings on the Tabernacle in West Philadelphia. A testimony to the Lord's name has again been established in Scranton. Harry Leishman, 11 West Warren St., Dunmore, Pa., is correspondent for Scranton.

Correction.—The Assembly (formerly at 245 15th St., S. E.) in Washington, D. C. now meets at New Hampshire Ave. and S. Dakota Ave., **NORTHEAST** (and not southeast as stated last month). L. Wineberg, 7401 12th St., N. W., Correspondent.

Michigan.—A little company now gather in Alpena to the Lord's name. W. J. Imeson, 127 Tuttle St., is correspondent. W. H. Ferguson had a few Bible readings with them recently. The Deckerville assembly was encouraged by visits from Bren. A. McDonald, Govan, Schwartz, Crocker, Lyon, Foster and W. Ferguson.

Palisade, Nebr.—A. Rodgers held meetings on the tabernacle previous to the annual conference. He and Sheldon Bard visited places in Kansas and Colorado.

Virginia.—As a result of two month's summer tent effort in Roanoke, 13 have been added to the assembly at Fisher Hunter's meetings. He visited Petersburg later. B. Bradford had well attended meetings at Newport News.

Ohio.—J. Govan and J. Smith had fruitful, well attended meetings in the Addison Road hall in Cleveland. A. Stewart visited Youngstown and Canfield. D. Roy held a series of meetings in Toronto, O.

Houston, Tex.—The conference was large and good. One professed to be saved. Bren. McClure, Bush, Greer, Dickson, Reager and others ministered. G. Reager went on to Dallas for meetings after the conference. J. Hunt went on to San Antonio and S. Greer remained in Houston for meetings.

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. 30

DECEMBER, 1938

No. 12

GATHERED GEMS

*MAY not an exile, Lord, desire,
His own sweet land to see
May not a captive seek release
A prisoner to be free.*

* * * *

BEWARE how you continue in contact with what soils your hands, wounds your conscience, grieves the Holy Spirit, and mars your communion. No earthly advantage can compensate for the loss of a pure conscience, an uncondemning heart, and the light of your Father's countenance.

* * * *

The Christian has greatly the advantage of the unbeliever, having everything to gain and nothing to lose.

* * * *

God sometimes washes the eyes of His children with tears that they may read aright His providence and His commandments.

* * * *

The impatience of the flesh can never hasten God's time.

* * * *

Many confess sin with the lip—yea, and condemn it; yet forsake it not. But real confession of sin is ever accompanied by a forsaking of that sin.

* * * *

A willing heart makes a light burden.

* * * *

Humility is the secret of fellowship but pride is the secret of division.

* * * *

It is hard to exalt by flattery one who is kept humble by the abiding Word.

* * * *

God often encourages the weak in faith by giving speedy answers to prayer; but the strong in faith will be tested by God's delays.

* * * *

The truth we need is not always the truth we want.

* * * *

Sin must be detested and loathed. To view it as not altogether evil is the first step towards embracing the accursed thing.

“DOES YOU LOVE GOD?”



HE question came from a sweet pair of lips. Opposite sat a young gentleman of a striking exterior. The man and the child were travelling in a stage coach. The latter sat on her mother's knee; her little beautiful face looking out from a frame of delicate lace-work, for four hours the coach had been toiling on over an uneven road, and the child had been very winning in her little ways, lisping songs, lifting her bright blue eyes often to her mother's face, then falling back in a little old-fashioned, contented way into her mother's arms, saying, by the mute action, "I am happy here."

For more than an hour the dear babe, just entering her fifth year, had been answering the smiles of the young man, who had been pleased with her beauty. He had nodded his head to her little tunes; he had offered her his pen-knife to play with; and at last his heart went over to her at every glance of a holy love and a trusting faith, which made his pulses leap with a purer joy, and as the coach rattled on, he began to wish the end of the journey were not so very near.

The child had been sitting for the last fifteen minutes regarding the young man with a glance that seemed almost solemn, neither smiling at his caresses, nor smiling in the dear face that bent above her. A thoughtfulness seemed to spread over the young brow that had never yet been shadowed by care; and as the coach stopped at the inn door, and the passengers moved uneasily preparatory to leaving, she went towards the young man, and lisped in her childish voice these words—

“Does you love God?”

He did not understand, at first, in the confusion and bent over nearer—and the voice asked again clearly, almost eagerly, “Does you love God?”—the thoughtful inquiring eyes meantime beaming into his own.

The young man drew back hastily, blushing up to the very roots of his hair. He looked in a sort of confused abrupt way at the child, who, frightened at his manner, had hidden her face in her mother's bosom, turned to the coach door, gave another look back, as if he longed to see her face, and then left the coach.

He hurried to his hotel, but the little voice went with him. There seemed an echo in his heart constantly repeating the question of the child—“Does you love God?”

Several gay young men met him at the hotel. They appeared to have been waiting for him, and welcomed him with mirth that was almost boisterous. They had prepared an elegant supper, and after he had been to his room, escorted him to the table. The full gleam of the gas fell upon the glittering furniture; red wines threw shadows of a lustrous crimson hue athwart the snowy white linen; there were mirth, wit, faces light with pleasure, everything to charm the eye and please the palate, but the young man was conscious of a void never experienced before. His heart ached to see the child again, and ever and anon he seemed to hear her words—

“Does you love God?”

It came to him when he held the red wine to his lips—it was heard amid the clatter of the billiard balls, the shout of merry laughter that filled the wide room—everywhere. Whichever way he turned he saw the earnest glance of that blue-eyed child, heard the low voice singing, the low voice laughing, the low voice asking thrillingly—

“Does you love God?”

It followed him to his bedside. He had tried to drown it in wine, in song, in careless levity; he strove to sleep it away, but heard it in his dreams. The next night he met a fashionable friend. He was to take

her to some place of pleasure. She was very beautiful in her dazzling robing. The gleam of pearls, and the lustre of silks, and lace vied with each other to enhance her loveliness, but even as she was sailing into the room, with smiles upon her young, red lips, and a welcome in her words, there came too, floating noiselessly at her side, the presence of that angel-child. The feelings her innocent presence had awakened were warm yet; and before he knew it, the young man said quickly and earnestly—

“Does you love God?”

“What do you mean?” exclaimed the young girl with a start of surprise.

“I was thinking, as you came in, of a lovely child I saw yesterday,” he replied. “As I was in the act of leaving the coach, she suddenly looked up and asked me that question.”

“And what, pray, put it into the child’s head? What did you answer?”

“I am ashamed to say I was not prepared with an answer,” replied the young man, casting down his eyes.

That night pleasure had no gratification for him. His feet trod languidly the mazes of the dance, his smiles were forced, and more than once it was said of him—He does not seem himself.

No, he was not like the gay thoughtless self of former years. There was a still pool lying in his bosom, the waters of which had never before been disturbed.

Now a little child had dropped a pebble in, and the vibration was to go on through eternity.

Dust-soiled and travel-weary, a thoughtful man walked through the principal street of a large city. As he went on, apparently absorbed in his own meditations, his eyes accidentally encountered a face looking down from the window of a handsome house. His whole countenance suddenly changed—he paused an instant—looked eagerly at the window—and in another moment his hand was on the bell handle. He was ushered into the very room where sat the lady of the house.

“You will pardon my intrusion,” he said, “but I could not pass by after seeing you accidentally at the window. I have never forgotten you nor your little child, who, five years ago, in a stage coach, put to me the artless question: “Does you love God?” Do you remember?”

“I think I do,” said the lady, smiling, “from the circumstance that you seemed much startled and confused, but my dear child asked almost every person with whom we met that or similar questions.”

“Her innocent face is engraven on my heart,” said the young man with much emotion. “Never since that day have I been tempted to do that which my conscience would not sanction, but the earnest serious gaze with which she regarded me before she asked that question has come to my mind. Would she remember me, do you think? Absurd thought! of course she would not. But I should know her anywhere—under any circumstances. Can I see her madam? Is she at home with you? I long to take her in my arms, and hear once more the voice that God has used to draw my heart to Him.”

Strange that in his eagerness he did not notice the paling cheek—the quiver of the mother’s lip—the sudden placing of her hand against her heart. Strange, also, that he did not mark the absence of pattering feet, and of little gentle indications that a child’s fingers had been busy in the room about him!

Suddenly, as he ceased speaking, there came over him a startling consciousness. He saw the tear stained cheek turned towards the window! he noticed the garments of sombre hue; he heard the silence reigning within.

“Madam,—is—the child”—

“She is in heaven,” came low and broken from the trembling lips.

The young man sank back upon his seat, agitated, dumb, sorrowful that he had with so rude a touch torn open the still bleeding wound in that womanly heart.

"This is sad tidings," he said after a long pause, and his voice was troubled: "dear little angel! she is then speaking to me from the grave."

The mother arose and beckoned him to follow her. Into a little hallowed chamber she went, where, in a case, were the books her child loved, her Bible, her beautiful rewards, her childish toys.

"There," said the mother, now quite broken down, and sobbing as she spoke, "there is all that is left on earth of precious Nettie."

"No, madam, that is not all that is left; I am a monument of God's mercy, made so through her holy influence. Before she asked me that question on that eventful day, my mind was a chaos of doubt, of bewildering and conflicting errors. I had dared to question the existence of an Almighty Creator. I had defyingly thrown my taunts at Him, who in great forbearance has forgiven me. My influence for evil was unlimited, because men looked up to me and chose me for their leader. I was going the downward path, groping blindly in a great labyrinth of error, and dragging others with me. Madam, by this time I might have been a debauchee, a libertine, a God-defying wretch, but for her unlooked for question, 'Does you love God?' Oh, that voice! that look! that almost infinite sorrow—that divine pity, that through her, glanced into my soul. Madam, these tears bear witness that your child left more than precious dust and perishing toys!"

Utterly broken down, the strong man wept like a child. All he had said was true; for Christ held the heart of this man in His hands. In genius he was now one of the strong ones of earth, and all that powerful mind was engaged in was spreading the tidings of God's salvation through Christ.

Reader, in the sweet accents of that child is there not a voice in your heart asking—

"Does you love God?" Are you saved?

Reader, how is it with your soul?

Remember: "Christ died for the ungodly!"

"Spiritual Degeneracy"

MANY years ago, quite a number of beehives were carried to the island of Barbados in the West Indies. At first the bees went diligently to work gathering honey for the coming winter. But when those bees found that they were in a land of perpetual summer, they ceased to gather honey. Instead they spent most of their time flying around, stinging the natives. So I sometimes think it is with us. We have what can be called "spiritual degeneracy." God has surrounded us with so many blessings that, instead of working for His glory and for the good of our fellow men, we spend most of our time in living for self. We thrust the sting, when we should be gathering the sweetness of the Gospel life to give out again to starving men.

The writer of the following paper is a prominent Christian business man of Jerusalem. What he says is worthy of our earnest attention at the present difficult time.

(Concluded from last month)



HE prophecies of 1 Thess. 5 and 2 Thess. 1-2; 1 Timothy 4 and 2 Peter 2 and others are being fulfilled, showing that as the Lord came down to deliver Israel He also came to judge Egypt and judgment upon the present nations is proceeding apace: Deliverance for Israel, Judgment for the Gentiles.

Israel has an awful burden to bear just now—some of its leaders claim the whole land and others are willing to accept a portion.

These latter feel the sorrowful wails of the “unwanted” Jews of other lands, they hear their piteous cries for sympathy and comfort, which strike the hearts of those who would relieve them, and they believe they cannot continue the fight for the whole land whilst thousands are starving and clamouring at their doors for entrance but must take what they can get quickly and receive the stricken ones into the fold as soon as possible.

There is no time to debate longer but emergency speeds up their efforts for prompt entry into the promised land.

There are, of course, many difficulties in the way of any proposed plan—but what was the Red Sea to the Lord? and when God’s winds blow upon the nations, and they have begun to blow, (“Touch not Mine Anointed”) the Red Seas of difficulty will be split into a pathway for the Lord and the petty Jordans of irritations and delay will soon shrink from the Feet of its Creator.

And a greater than Moses will deal with the Pharaohs of the day—the Deliverer of Whom Moses prophesied (Acts 3:22-26) is due here and He will keep His appointment both as to time and judgments.

Meanwhile, what about those who have already reached the land, who have invested their all, be it money, prospects, and even blood, in full assurance that the promises of a Home within the land will be carried out.

If there was one nation which they could trust as true to its pledged Word it was Great Britain and in simple faith they advanced into the unwanted corners of Palestine, purchasing lands and honorably paying for them, settling down to await their Messiah.—They mistook Great Britain for their Messiah, such was their trust in us.

But an enemy was at hand and unbelieving Great Britain did not recognize this sinister power until it crept in amongst the rocks, sniped the workers, fouled our city streets with blood and mocked the law penalties of death.

For this our nation will be judged.

But there are a few faithful ones who represent the God of Israel and His King who are inside the land and to them is apportioned the joy of fulfilling the "inasmuch" of Matt. 25 in every way which the King on the Throne specially commands.

These "inside" faithful ones seek to inform those, just as faithful, who are "outside" of Palestine as to the sufferings "insiders" and "outsiders" are left as witnesses to the Eternal Love of God for Israel (Mal. 3:6).

In what way will you come to the help of the Lord for His people?

There is a remarkable statement in Deut. 32:8. "When the most High divided—the nations their inheritance and separated the sons of Adam He set the bounds according to the number of the children of Israel."

Note, it does not say the sons of Abraham but of *Adam*, that is, all nations upon earth and He set their bounds in relationship to one nation, Israel.

It is hardly necessary to enquire, why?

Now the "bounds" mentioned in Deut. 32:8 are not only territorial but spiritual and moral, hence through Israel all such blessings flow even from the stricken Rock and that Rock was Christ.

Is there not a connection of this verse with Jer. 31?

Israel *broke* the covenant (verse 32) which was conditional (God's original covenant with Abraham was *unconditional*, therefore is operative today) but the Lord refers to the permanency of the sun, moon and stars in verses 35-37.

Hence it would be as reasonable for the nations to quarrel with the Lord for choosing one operative agency of power, the solar system, for providing human nature with its needs as it is to quarrel with God for choosing one nation through which redemption can reach every nation upon earth.

God's merciful Plan of Redemption centered in One Who was to reach earth where man had sinned, viz that special nation, and the Lord ever kept that fact in mind in linking up the human partners in this vast plan of mercy, Abram and David being the selected human agents until all the promises were concentrated in the gift of our Lord Jesus Christ—2 Cor. 1:20 and Romans 9:1-5.

Are you of Abraham's seed of Faith (Gal. 3:27-29) and what partnership will you claim in preparing
"The Way of the Lord?"

Purity alone can afford to be calm, and
 never needs the help of fleshly zeal

PAUL—HIS CLOAK AND HIS BOOKS

(Continued from last month)

"The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" 2 Timothy 4:13.



SECONDLY, dear friends, we learn *how utterly forsaken the apostle was by his friends*. If he had not a cloak of his own, could not some of them lend him one? Ten years before, the apostle was brought in chains along the Appian way to Rome; and fifty miles before he reached Rome, a little band of members of the Church came to meet him; and when he came within twenty miles of the city, at the "Three Taverns," there came a still larger posse of the disciples to escort him, so that the chained prisoner Paul, went into Rome attended by all the believers in that city. He was then a younger man; but now for some reason or other, ten years afterwards, nobody comes to visit him. He is confined in prison, and they do not even know where he is, so that Onesiphorus, when he comes to Rome, has to seek him out very diligently. He is as obscure as if he had never had a name, and though he is still as great and glorious an apostle as ever, men have so forgotten him, and the Church has so despised him, that he is friendless. The Philippian Church, ten years before, had made a collection for him when he was in prison; and though he had learned in whatsoever state he was, therewith to be content, yet he thanked them for their contribution as an offering of a sweet smelling savour unto God. Now he is old, and no Church remembers him. He is brought to trial and there are Eubulus, and Pudens, and Linus—will not some of them stand by his side when he is brought before the emperor? "At my first answer no man stood with me." Poor soul, he served his God, and worked himself down to poverty for the Church's sake, yet the Church has forsaken him! O! how great must have been the anguish of the loving heart of Paul at such ingratitude. Why did not the few who were in Rome, if they had been never so poor, make a contribution for him? Could not those who were of Caesar's household, have found a cloak for the apostle? No; he is so utterly left, that although he is ready to die of ague in the dungeon, not a soul will lend or give him a cloak. What patience does this teach to those similarly situated! Has it fallen to thy lot, my brother, to be forsaken of friends? Were there other times when your name was the symbol of popularity, when many lived in your favor like insects in your sunbeam—and has it come to this now, that you are forgotten as a dead man out of mind? In your greatest trials do you find your fewest friends? Have those who once loved and respected you, fallen asleep in Jesus? And have others turned out to be

hypocritical and untrue? What are you to do now? You are to remember this case of the apostle; it is put here for your comfort. He had to pass through as deep waters as any that you are called to ford, and yet remember, he says, "Notwithstanding the Lord stood with me, and strengthened me." So now, when man deserts you, God will be your friend. This God is our God *for ever and ever*—not in sunshiny weather only, but for ever and ever. This God is our God in dark nights as well as in bright days. Go to Him, spread your complaint before Him. Murmur not. If Paul had to suffer desertion, you must not expect better usage. Let not your faith fail you, as though some new thing had happened to you. This is common to the saints. David had his Ahithophel, Christ his Judas, Paul his Demas, and can you expect to fare better than they? As you look at that old cloak, as it speaks of human ingratitude, be of good courage, and wait on the Lord, for he shall strengthen thy heart. "Wait, I say, on the Lord."

3. There is a third lesson. Our text *shows the apostle's independence of mind*. Why did not the apostle borrow a cloak? Why did not he beg one? No, no, no. That is not to the apostle's taste at all. He has a cloak, and though it is six hundred miles away, he will wait until it comes. Though there may be some that may lend, he knows that they who go a borrowing go a sorrowing, and that they who beg are seldom welcome. I do not think a Christian man should blush to borrow or to beg if he be absolutely brought to it, but I never like that class of people who do either systematically. I wish many of the poor would not damage the charity of others by being so ready to beg on every pretence of necessity. A Christian man would do well to remember that it is never to his honor, though it is not always to his dishonor, to beg. "I cannot dig, to beg I am ashamed," said the *unfaithful* steward, and if he had been a *faithful* one he would have been more ashamed still. I say again, when it comes to the pinch, and a man must ask of his fellow, let him do it boldly; but let him never be too ready to do it, but, like the apostle, as long as he can do without it, let him say, "I have labored with my own hand, and eaten no man's bread for nought." He taught that the minister of God had a right to be supported by the people. "If ye partake of their spirituals," says he, "it is right that you give of your temporals." He insists upon it that they are not to muzzle the mouth of the ox that treadeth out the corn; yet, though he holds this as a great general principle, he never takes anything himself; he follows his trade of tent making; he stitches away at the canvas, and earns his own living, so that he is chargeable unto no man. Noble example! How anxious all Christians ought to have been to see that he did not come to want in his old age! Yet

he does come to poverty; but his independent spirit is not broken to the last, for he will wait till his own cloak is brought six hundred miles, rather than ask any man to give or lend. Let the Christian man be quite as independent, for though independence is not a Christian grace, yet it is a common grace which, when wreathed with Christianity, is very beautiful, and befits the character of a son of God.

4. The fourth remark is: *see here, how very little the apostles thought about how they were dressed.* Paul wants enough to keep him warm; he asks no more. There is no doubt whatever, that the other parts of his garments were getting very dilapidated—that he was indeed in a state of rags, and so he needed the cloak to wrap about him. We read in olden times of many of the most eminent servants of God being dressed in the poorest manner. When good Bishop Hooper was led out to be burnt, he had been long in prison, and his clothes were so gone from him, that he borrowed an old scholar's gown, full of rags and holes, that he might put it on, and went limping with pains of sciatica and rheumatism to the stake. We read of Jerome of Prague, that he lay in a damp, cold dungeon, and was refused anything to cover him in his nakedness and cold. Some ministers are very careful lest they should not always be dressed in a canonical or gentlemanly manner. I like that remark of Whitfield's, when some one of a bad character wondered how he could preach without a cassock. "Ah," he said, "I can preach without a cassock, but I cannot preach without a character." What matters the outward garment, so long as the character be right? This is a lesson to our private members too. We sometimes hear them say, "I could not come out on Sunday: I had not fit clothes to come in." Any clothes are fit to come to the house of God with, if they are paid for, no matter how coarse they may be. If they are the best God has given you, do not murmur. Inasmuch as the trial of raiment is a very sharp one to some of the poorest of God's people, I think this text was put into the Bible for their comfort. Your Master wore no soft and dainty raiment. His garment was the simple peasant's smock-frock, woven from the top throughout without seam, and yet he never blushed to wear it in the presence of kings and priests. I shall always believe that the Christian ought to cultivate a noble indifference to these outward things; but when it comes to the pinch of absolute want of clothing, then he may comfort himself in this thought, "Now am I companion with the Master; now do I walk in the same temptation as the apostles; now I suffer even as they also suffered." Every saint is an image of Christ, but a poor saint is His express image, for Christ was poor. So, if you are brought to such a pitch with regard to poverty, that you scarcely know

how to provide things decent by way of raiment, do not be dispirited; but say, "My Master suffered the same, and so did the apostle Paul;" and so take heart, and be of good cheer.

(To be continued, D. V.)

NOTES ON FIRST CORINTHIANS

Wm. Rodgers, Omagh, Ireland

(Continued from last month)



RE we take our leave of this great Epistle, some points in its final chapter deserve our attention. The first which strikes us as we turn to it is the introduction, immediately after the picture of our glorious future presented in Ch. 15, and the exhortation based thereon to be "always abounding in the work of the Lord," of instructions with regard to the collection for poor saints at Jerusalem. It seems as though the apostle would remind them that to give according to their means was one way of abounding in the Lord's work; and as if, while he did not accept gifts from them himself (Ch. 9:14, 15; 2 Cor. 11:9), he desired to provide some outlet for their liberality.

This subject, as is well known, is followed up and very fully dealt with in the 8th and 9th chapters of his second epistle; and by putting together what he says concerning it, both there and here, we learn that our giving should be done—

1. Spiritually, 2 Cor. 8:5.
2. Willingly, 2 Cor. 8:12.
3. Cheerfully, 2 Cor. 9:7.
4. Bountifully, 2 Cor. 9:6.
5. Proportionately, 1 Cor. 16:2.
6. Honestly, 2 Cor. 8:21.
7. Regularly, 1 Cor. 16:2.

There follow references to his great work then going on at Ephesus, with its hindrances, and to his purposed journeyings; all of which should be studied in close connection with the first two chapters of 2 Cor., where we see the further developments that had taken place by the time he wrote to them again. Then in Vs. 15-18 he speaks of the household of Stephanas, the baptism of whose members had been referred to in Ch. 1. Stephenas himself appears to have been present with Paul at the time of writing according to V. 17; and the two others named in that verse, Fortunatus and Achaicus, were probably members of his family.

They were held in high esteem by the apostle, and he exhorts the saints to be subject to godly leaders such as they had proved themselves to be. These few verses, with Ch. 1:16, contain all that we know of them; and it is interesting to place in order what facts we have. They were—

1. The first to be converted in Corinth ("Firstfruits of Achaia"), 1 Cor. 16:15.
2. Baptized in due course, Ch. 1:16.
3. Addicted to serving the saints, V. 15.
4. In happy fellowship with other workers ("Helpeth with us"), V. 16.
5. Real plodders ("Laboreth" is literally "toileth"), V. 16.
6. Willing to supply any need which arose, V. 17.
7. A source of refreshing and joy to Paul and others, V. 18.

Comment on these points is unnecessary, except to say that a "household" of this stamp would be a welcome addition to any assembly, and workers such as they would seldom have to complain of fellow preachers slighting them.

One thing more, and we have finished. Most of Paul's letters were dictated to a helper who wrote down the words from the apostle's lips, the only certain exception to this being the epistle to the Galatians (Gal. 6:11), though there may have been others. At the close of each it was his custom to add a greeting in his own handwriting, and this greeting stands out more prominently in some than in others. Most prominent of all are those in 1 Cor., Col., and 2 Thess., which are distinctly labelled "The salutation of me Paul with mine own hand;" and among the three, that which we have here at Vs. 21, 22 is pre-eminent. Its words are, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha."

Now in the Old Testament we have curses pronounced for many things. In Deut. 27, for example, we find no less than twelve of them in succession. But in the New Testament it is otherwise, and only two fresh curses are pronounced, both of which are solemnly important. In Gal. 1:8-9 Paul's first message to the saints of Galatia, after his introductory salutation, is a curse (Gr. anathema), twice repeated, or anyone who sets forth a gospel other than that which gives all the glory of salvation to Christ. And here at V. 22 his closing and personally written message is a curse (anathema) upon anyone who does not love this blessed Saviour.

It is a strikingly suitable note on which to conclude this letter; for as has already been remarked when dealing with Ch. 13, love to Christ and consequent love to the brethren would prove a preventative of every one of the evils which were found amongst the Corinthian saints. We would not, however, suggest that they were entirely without love, for it is the one inimitable mark of every soul that is truly born from above that "we love Him because He first loved us;" and it is only the devil's counterfeits who have no love whatever to the Lord. Mere professors may resemble those who are real in almost everything outward, but there is no spark of affection in their hearts for Him.

The word, or rather two words, "Maran atha," with which

the apostle's autographic salutation ends, is not a mere tail-piece to the rest of it, but forms a complete sentence in itself, which translated into English means "Our Lord is coming." Although the preceding word "anathema" has been left untranslated in the A. V., it is ordinary Greek similar to the forepart of the sentence in which it occurs, and had already been rendered "accursed" in Ch. 12:3 of our epistle, as well as in Gal. 1:8-9. But "Maran atha" is in Aramaic, the vernacular language of the Jews since the captivity; so that Paul sets part of his message in a Greek, and part in a Jewish dress, as if to include all those of whom in Ch. 1 he had said, "Unto them which are called, both Jews and Greeks (He is) Christ the power of God and the wisdom of God."

In "Maran atha" (our Lord is coming) another fitting note is struck as the epistle closes. For while the former part of the apostle's message recalls to us what he had written concerning love in Ch. 13, this latter part reminds us of what he had penned regarding Christ's Coming in Ch. 15. And as love to Him is the badge of the Lord's own, and will cause them to walk in a way well pleasing to Him; so the hope of His Coming, burning brightly in their hearts, will constrain them to occupy their time with His service, "always abounding in the work of the Lord." May each of us, as the days go by, learn more and more experimentally of the compelling power of these two affections, LOVE OF OUR LORD JESUS CHRIST and LOVE OF HIS APPEARING; that so we may be preserved from bringing reproach on the testimony as did the Corinthians in those early days.

IDLENESS

SOME temptations come to the industrious, but all temptations attack the idle. Idle Christians are not tempted of the devil so much as they do tempt the devil to tempt them. Idleness sets the door of the heart ajar, and asks Satan to come in; but if we are occupied from morning till night, should Satan get in, he must break through the door. Under sovereign grace, and next to faith, there is no better shield against temptation than obedience to the precept, that ye be "Not slothful in business; fervent in spirit; serving the Lord."

MISTAKES

Psalm 78:5-12

J. Pearson, Manchester, Conn.



want to point out some things in this Psalm, where the people of God made mistakes. There are a number of ways to learn, and one is, by the mistakes of others. If we see a child of God taking a wrong step or taking up a wrong thing, we learn sometimes, by their mistakes. It is a very sad thing to have to learn that way, when God has given us His Word. God points out here first, the heart. Verse 8, "that set not their heart aright." God begins with the heart here. The heart first of all went wrong. Then their "Spirit was not stedfast with God." Then "the children of Ephraim, being armed . . . turned back in the day of battle"—cowardly, instead of standing to face the foe for God. "They kept not the covenant of God." The next thing is, "They refused to walk in His law." Those of us that are saved, first of all, something inside begins to go wrong. Before the natural eye can see it, or we can detect it in one another, there is something goes wrong inside, and that is the heart. The only way for a child of God to be preserved is to keep his heart above all keeping, and, as we have been hearing, about wrong motives in the heart, judge things that come up. Sin that comes from the flesh and into the mind, that is judged by the child of God, will not break out in their life, and they will be preserved from an outward fall. Every child of God to start with, is afraid of sin. We are born with a new life, afraid of coming near to sin. Indeed, it is one of the marks of a new-born soul; he is afraid of sin. His heart is afraid of any suggestion that comes, that would lead him nearer to sin. But if we have dealings with God, and the heart is kept right with God, and the joy of God is springing up in the heart, we will be preserved from an outward fall.

Read the history of Israel, and see the carcasses left in the wilderness of those that started out well. Some of us look back over years of being saved, and we see all along the wilderness journey, carcass after carcass that has fallen in the wilderness, some of them really saved. Some started out well, but something came into their life, and they were led off the track and left their carcass in the wilderness. I don't believe that every death that takes place among the children of God is the time for every one to pass home to heaven. God will lay His hand today just as surely upon those that get away from Him, as He did in Israel's day; and if we allow the heart to go wrong, and don't keep it with all keeping, then, if restoration does not take place, God may have to lay His hand upon us and take us home to glory.

It is said in this Psalm, "Their heart was not stedfast with

God." If their heart was not right with God, how could they be steadfast in the things of God. It is said about Ruth, that "when Naomi saw that she was steadfastly minded to go with her, then she left speaking unto her." It is grand to be steadfast in our spirits for God; to have a desire to please God, to be steadfastly-minded. If you are not steadfast, you will be blown about by every wind of doctrine, steadfast in prayer and dealings with God, steadfast in reading God's precious Word. It doesn't take anything to throw us off the track. Steadfastness in prayer—a real purpose in heart that we are going to deal with God every day we live. Daniel was a man who had dealings with God. He opened his windows, and three times a day, he prayed to the God of heaven. He didn't have Christian fellowship like we have. He was away down in Babylon. But he was steadfast in his spirit; and had a real purpose of heart that he was going to have dealings with God. This is a very important part of the life of a child of God. God wants to speak to us. I don't know of anything that will strengthen the soul of a child of God more than hearing His voice through His precious Word. He wants us to have dealings with Him, and hear Him every day we live. Don't start the day without beginning it with God. Get down on your knees and ask God to give you a little word from the Bible. It will strengthen your heart, and your soul, so that you will be able to meet what is before you. It is alright to have a preacher say that; but when we used to rub shoulders with the unconverted, that was the time when God began to teach us to have dealings with God. Did you have any dealings with God this morning? Were you on your knees this morning? If I were to ask what you got from God's precious Word this morning, I wonder what you would have to confess. It is the biggest mistake for a child of God to begin the day without getting a little word from God, for if you do get a little word from God it will strengthen your soul. Difficulties you will encounter, troubles you will get into, but God will take you through them all, because you got a little word from God in the morning. When I was a young man, like Jacob, I remember they changed my wages, not ten times, less than ten, but often enough to cause me much anxiety. I remember walking home that night, after my wages had been changed again, and I think I counted all the stones in the road. When I got home, I got down on my knees and asked God to give me a little word. What did I get? "Do violence to no man, neither accuse any falsely; and be content with your wages." Did you ever read that in the Bible? I tell you, it was a wonderful lift to me. In every circumstance of life, a word from God will put us right, and the Word of God will keep us right.

(To be continued, D. V.)

THREE GROANS

THERE are **three groans** mentioned in Romans 8—the **groan of creation**, the **groan of the believer**, and the **groan of the Holy Spirit**—a marvelous chapter, containing the highest truths and yet giving expression to these three groans.

First, that of **creation**, longing for deliverance from the bondage of corruption; one universal, sympathetic groan—each part groaning together. In the new heavens and new earth all creation will be fully brought into the “liberty of the glory;” the glorious state of the earth then shall answer to the very glory of the beings that shall make it their abode, for God and the Son of God will tabernacle with men.

Second, the groan of the believer, not on account of his sins, for he has heard the groans and cries of Him who died to atone for them. He groans in faith and hope, because he has not a body fit for his redeemed soul; because his present body costs him so much weariness, pain, and care, and takes up so much of his time and attention.

Third, the groan of the Holy Spirit in us. The Spirit thus groans because of our ignorance, because we do not understand our necessities. What a poor, weak creature the Holy Spirit dwells in! What an unfit temple for such a glorious Tenant! What a marvelous thing that God should have given Him to dwell in such corruptible bodies as ours! This is one token of His grace, one result of the cross of Jesus!

PROBLEM

Is it forbidden for women, when we are met together for Bible reading, to read each one a verse? Do you think there would be any difference between women reading in a Bible reading which is a church meeting and reading in a Sunday School Bible class which is not a church meeting? Women teach the children in a Sunday School.

The meaning of the words “**keep silence**” and “It is not permitted unto them to **speak**” in 1 Cor. 14:34 is so obvious that we hardly need doubt that the answer should be “no,” as to women “reading a verse” in a “church” meeting. Otherwise, how could they be consistently expected to wait till they get home to “ask their husbands,” when they desire to “learn anything?” (verse 35). For women to teach children in Sunday School is very different. Women are not totally debarred from teaching, (Titus 2:3-5) likely teaching about the home life, to the home, to young women, etc.) though we believe that where practicable, men should teach boys, and women girls.

A Bible class, attached to a Sunday School may be composed partly of young believers not in assembly fellowship, or even unsaved ones. Under the teacher's guidance such may read verses when called upon, without in any sense taking a leading part. But if women read aloud in any gathering where the Holy Spirit's **presence** and **administration** is involved, they would be taking a lead contrary to what He has written.

A serious menace to assembly order and character exists in “Young People's meetings” associated with assemblies in some places. In some cases such meetings are conducted without one elder brother's presence, and both young men and young women take audible part, justification being claimed because “it is not a church meeting.”

Can such gatherings of young believers, separate from the elder ones, which are “**not church meetings**,” be regarded as Scriptural? We cannot believe it; for seeing that exemption from “the commandment of the Lord” (1 Cor. 14:37) is claimed in them, they are left without Scriptural direction, without the authority of the Lord's **presence** in the midst (Matt. 18:20) and like a ship without a compass. Such gatherings and practices are, in fact, subversive of Scriptural assembly order.

F. H. B.

MATTHEW 18:20

**"For where two or three are gathered together in
My Name, there am I in the midst of them."**

SINCE many valued friends enquire
"What is the object of desire—
Why make ye this ado and fuss
And wherefore go ye not with us?"
In meekness would I now reply
And try to tell the reason why
The blessed privilege we claim
Of meeting in the Saviour's Name.
From forms and party spirit free,
We wish, in all simplicity,
To pray, and praise, and hear the Word,
And seek the blessing of the Lord.

The world admires some splendid pile
And seeks in vain to reconcile
The lowly doctrines of the Cross
With outward pomp and empty dross.
But willing now our cross to take
And leave the world for Jesus' sake,
We love to tread the path He trod
Obedient to the will of God.
The mountain was His place of prayer,
He taught His Church while standing there.
'Twas not amidst the crowd He taught
Those happy men His blood had bought.

When Jesus would great truths unfold
Unto the world they ne'er were told.
To show the secrets of His heart
He led His own dear flock apart,
And said: "To you alone 'tis given,
To know the mysteries of Heaven."
Some whom He sent His Church to teach,
Were ignorant, and rude of speech.
They were not taught in Grecian schools
But, in the world's esteem, were fools.
And yet their words were clothed with power
And gathered converts every hour.

We thus rejoice, our souls are glad,
We need no men in vestments clad,
No priest with robe and mitered brow
To stand before an altar now,
To mediate for us with God
Or sprinkle us with cleansing blood.
Jesus, by His one offering made,
The law's demands has fully paid.
Fulfilled in Him are all the types,
Our souls are healed by His stripes,
And still a priest in Heaven He stands
And shows His wounded side and hands.

Our Intercessor there with God
He pleads His merits, and His blood.
Our names upon His breast He bears
And all our grief and sorrow shares.
And 'till His Church is quite complete
He'll never leave the Mercy Seat.
Then, when the work of love is done,
The battle fought, the victory won,
(Oh, may this thought our spirits cheer)
Our great High Priest will then appear
In kingly robes His saints to bless,
And with them reign in righteousness.

Author Unknown.

Jerome, Ariz.—A one day's meeting was held here and ministry by Bren. Greer, Morgan and McClure was enjoyed. A school teacher professed.

Forest Grove, Ore.—J. Rae and J. Silvester had a meeting here one night on their way to Long Beach, Cal. where they were expecting to open a new hall for the assembly.

New England States.—The Attleboro assembly now meets in the Odd Fellows Building, Bank St., Attleboro. Correspondent, Ernest E. Qvarnstrom, Jr., 3 Knight St., Attleboro, Mass. Hugh Thorpe was doing pioneer work in a Grange hall in East Jaffrey, N. H. F. Pezzuli had a week's meetings in Danbury Italian hall. L. Rosannia saw a few saved at Worcester, Mass. R. Roberts had 2 weeks' meetings in Manchester, Conn. and Worcester, Mass. A good conference was held at Waterbury, Conn. in October.

Tacoma, Wash.—S. C. Keller was seeking to encourage the people here in the way that be in Christ.

Valparaiso, Ind.—We enjoyed a visit from W. Ferguson. Weekly gospel and ministry meetings are now being held in Crown Point, Gary and E. Chicago, Ind. Blessing has been upon saint and sinner.

Keyser, West, Va.—A. Cather held several weeks' meetings here.

Blue River, Wis.—A very profitable conference was held here in October. Six of the Lord's servants were present to minister the Word. Bren. Mick and Jamison followed up the tent work in Delavan in a rented hall.

CANADA

Special.—Greeting cards with a real message and not a worldly one upon them, for sending out at the holiday season, can be secured from Christian Book Room, 851 Bloor St., West, Toronto 4, Ontario, Canada. Per box, 55c P. P.

Nova Scotia Province.—Conference at Thanksgiving season was large and good. Seven of the Lord's servants were present to minister the Word. One professed to be saved at the afternoon meeting.

New Brunswick Province.—John and Robert McCracken were seeing a good interest at meetings held in the Scotch settlement district.

Ontario, Province.—The Kitchener assembly was cheered by a visit from R. Telfer and later by Chas. Keller and A. Klabunda. At Sarnia the Lord's people were encouraged to go on in the old paths at meetings held by J. Pearson who saw a good interest and attendance. W. Pinches gave solid, searching, Christ-exalting ministry at Valens for a week. W. Baillie visited Creemore and Stayner. R. Bruce held meetings at Collingwood and Utopia which were enjoyed. G. Duncan visited Owen Sound after Staynor conference. C. Draper and H. Kember saw fruit in the gospel at Eau Claire. D. McGeachy had encouraging meetings at Orillia. B. Widdifield and D. Miller saw blessing upon saint and sinner at Craighurst meetings. T. Wilkie and F. Nugent had well attended and fruitful meetings at Port Dover. A. Joyce and W. Warke had well attended and fruitful meetings in the Highfield Rd. hall in Toronto.

Manitoba Province.—Alex Wilson who operated the W. E. Winnipeg tent at Highland, 27 miles from Winnipeg, with the help of local brethren, continued meetings three nights a week in the district, for saved and unsaved. Some that were saved during the summer, have been baptized and others will be later.

Alberta Province.—H. Alves visited Westbrook and Carbon and later at Medicine Hat where F. Watson joined him and together they had meetings that were a help to the saints. C. H. Willoughby had a happy visit at Carbon assembly.

Saskatchewan Province.—C. H. Willoughby visited Mervin, Louisville and Prince Albert.

British Columbia Province.—The Cedar Cottage conference at Vancouver was large and good. Varied and profitable ministry was given by Bren. Silvester, Keller, A. Douglas, Chawner, Alves and Watson. Bren. Silvester and Watson saw fruit in meetings held in the Fairview and Woodland Drive hall, Vancouver. A day's meetings was held at Abbotsford on October 19. Attendance large and good. Ministry refreshing. J. Rae, Silvester Billingham, S. Keller and F. Watson shared in the ministry of the Word.

FALLEN ASLEEP

Pugwash Jct., Can.—On Oct. 4, Hiram McLeod went home to be with Christ. Age 73. He was the father of Evangelist Oswald L. McLeod. Saved 35 years ago at meetings held by D. Scott. In assembly ever since. A quiet, godly brother who maintained a consistent testi-

mony, and will be greatly missed in the home, assembly and community. A. Goodwin and W. N. Brennan conducted the large services.

Cleveland, O.—On Oct. 7, after a short illness, Alec M. Monro went to be with Christ. Always had a hearty interest in open air meetings. W. P. Douglas and R. McCracken spoke at the services.

Palisade, Nebr.—On Oct. 7, Mrs. Anita M. Sander through an automobile accident was suddenly called home. Age 74. Born in Germany, and was among the early settlers on the western prairies. Saved 55 years and in fellowship in the Palisade assembly for 25 years. A. B. Rodgers and David Horn conducted the large services. She was Mrs. John A. Horn's mother.

Cleveland, O.—Mrs. La-Londe (mother of Frank La-Londe) passed on home to be with Christ. Age 90. Saved 60 years ago in Port Burwell, Canada. W. P. Douglas and J. Govan spoke at the services.

Bangor, Ire.—On Oct. 15, Joshua Stockdale passed on home to be with Christ. Formerly connected with the assembly in Buffalo, N. Y. Patient in much suffering, he enjoyed the presence and fellowship of the Lord, and looked from his own sufferings to contemplate the sufferings of Christ. Frank Knox spoke at the services. Mr. Finnegan closed with prayer.

Atlantic City, N. J.—On Oct. 29, Mrs. Ethel passed home to glory. Age 49. Wm. Robertson conducted services.

Waterville, Conn.—On Sept. 30, Antonio Bartholmew passed into the Lord's presence. Age 71. One of the first in the assembly here. J. Pearson spoke at the services.

On Oct. 17, Mrs. Minnie Merriman went to be with Christ. Age 78. Saved at tent meetings held by Dr. Martin and Cameron. Went on well all these years. S. Rea spoke at the services which were large.

Uplands, Calif.—On Oct. 7, Harry Martin, after four week's illness, went to be with the Lord. Formerly of Detroit, Michigan. He was a brother of the late Dr. E. A. Martin. Our brother Martin led a quiet, godly, consistent life and will be greatly missed by many in the assemblies of Southern California. He leaves a wife and two married daughters to mourn his loss. W. J. McClure and Fred Hillis officiated in the funeral parlors and Tom Olson and E. Wallace at the grave side.

Monrovia, Calif.—On Oct. 23, Mrs. Madison peacefully fell asleep in Jesus. She had been in poor health for some months but cheerful and patient during her illness. She was connected with the assembly at Jefferson St., Los Angeles for many years before moving to Monrovia, and was highly esteemed by many of the Lord's people in Southern California for her readiness to show hospitality and hearty cooperation in any work that conferences and other assembly meetings entailed. She will be greatly missed by her sorrowing husband and those who loved her in the Monrovia assembly. W. J. McClure spoke in the funeral parlors and Fred Hillis at the grave side.

CONFERENCES

Newport News, Va.—Conference will be held (D. V.) in Hotel Warwick (24th St. and West Ave.) on Dec. 31st, 1938, Jan. 1st and 2nd, 1939. Meetings on Saturday at 2:30 and 7:30 P. M. Three daily sessions, Lord's day and Monday at 10:30 A. M., 2:30 and 7:30 P. M. Those coming from a distance please report to hotel clerk. (Room charge \$1.00 per person, per night). The homes of the Lord's people are also open to visiting Christians as far as it is possible to accommodate. Meals furnished freely. Correspondent, John H. Lloyd, 302 Palen Ave., Hilton Village, Va.

Seattle, Wash.—The annual Conference will be held in the Roy St. Gospel hall (4th, North and Roy) at New Year beginning (D. V.) with a prayer meeting Saturday night, Dec. 31, 1938 and continuing Lord's Day, Jan. 1st, 1939 and on Monday, Jan. 2nd. Correspondent, G. A. Morrison, 4418 Woodlawn Ave., Seattle, Wash.

Haddon Heights, N. J.—The annual conference will be held in the Haddon Heights Town hall on Sunday and Monday (Jan. 1 and 2, 1939). A prayer meeting will be held in the Barrington Gospel Hall, Saturday (Dec. 31, 1938) at 8 P. M. Correspondent, Sam Hocking, Barrington, N. J.

MISSIONARY

Bermuda.—H. H. Ince spent 8 months in the various assemblies throughout the island with much blessing to saint and sinner. He was much encouraged.

Venezuela.—S. J. Saword spent 5 weeks in the hills of Santa Rosa and saw fruit unto life eternal. He attended also the Valencia conference which was the largest ever held. About 200 "remembered the Lord." 11 were baptized and 1 was saved. He expected to join J. E. Fairfield for meetings at Maracay.